

**UNIVERSITY OF CANTERBURY**

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**Olympism practised through sport: An insight  
from youth**

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A thesis submitted in partial fulfilment of the requirements for the Degree of Master of Education

College of Education

School of Sciences and Physical Education

Olympic Studies

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## Abstract

*This study investigates nine youths' understanding of Olympic Ideals (Olympism<sup>1</sup>) and their perceptions on whether these ideals have importance within the practice of sport. A qualitative case study is used in conjunction with a humanistic-critical theoretical framework to gather and analyse data. Using purposive sampling, nine students are selected from four schools in Christchurch, New Zealand to participate in one individual and one paired semi-structured interview. Currently there is a paucity of national and international research into youth's perceptions and understanding of Olympism through the practice of sport. The research that does exist tends to be quantitative in nature with a focus on Games knowledge, thus, this study provides a contribution to the current research domain regarding qualitative conversations about Olympism in youth sport.*

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<sup>1</sup> Olympism is:

- *Balanced development of will, body and mind;*
- *The joy found in effort;*
- *Being an educational role model;*
- *Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others through sport (NZOC, 2000).*

## Abbreviations

ERHEC	Education Research Human Ethics Committee
IOA	International Olympic Academy
IOC	International Olympic Committee
MOE	Ministry of Education
NOA	National Olympic Academy
NOC	National Olympic Committee
NZHPE	<i>Health and Physical Education in the New Zealand Curriculum</i> (Ministry of Education, 1999)
NZC	<i>The New Zealand Curriculum</i> (Ministry of Education, 2007)
NZOC	New Zealand Olympic Committee
PENZ	Physical Education New Zealand
SPARC	Sport and Recreation New Zealand
YOG	Youth Olympic Games

## Chapter One: Introduction

Sport is best understood as a valued human practice (Arnold, 1979, 1994, 1999). This claim by Peter Arnold was built upon the pedagogical practice initially prescribed by Thomas Arnold at Rugby School in 1828 (CNOSF, 1994). However, only of late has this phenomenon sparked academic debate into the educative function and value of sport. A possible explanation could be the ongoing challenges sport faces from political agendas and media, or the dominant discourses of professionalism, commercialisation and increased specialisation within sporting codes (Binder, 2001; Gunston, 1994).

Olympism, the ancient philosophy behind the Olympic Games, has been looked to by various educators (Binder, 2005; Bronikowski, 2006; Culpan, 2007; Naul, 2008) to combat these challenges and reaffirm sport's connection with culture and education. Research initiatives such as the International Olympic Academy (IOA) hosting young leaders, post-graduate students, academics and influential sports role models each year to enrich and promote Olympism internationally seem to have advocated Olympism as a credible educational tool. Additionally, Lausanne's Olympic Studies Centre offers annual academic scholarships for Olympic research and there are now 23 countries with recognised Olympic Studies Centres and approximately 50 Olympic Studies international scholars (Universitat Autònoma de Barcelona, 2011).

Nationally, New Zealand has also pursued Olympism as a valued educational tool. For instance, Physical Education New Zealand (PENZ) advocates sport as a valued human practice, and aligns its fundamental principals with the Olympic Ideals (Physical Education New Zealand, 2009). *The New Zealand Curriculum*, published by the Ministry of Education (MOE) (2007) now mandates a socio-critical education, with direct reference to the philosophical, educational and social value of sport and Olympism (Culpan, 2007; Ministry of Education, 1999, 2007). The University of Canterbury is now home to an Olympic Studies Centre that promotes, facilitates, generates and disseminates academic research.

The International Olympic Committee (IOC) argue that the goal of the Olympic Movement is "...to contribute to building a peaceful and better world by educating youth through sport practiced in accordance with Olympism and its values" (International Olympic Committee, 2010, p. 13). The word youth is paramount to the goal of the Olympic Movement, corroborated by the introduction in 2010 of the Youth Olympic Games (YOG) for those aged between 14 – 18 years of age.

One could seemingly conclude that with this vested interest in Olympism both nationally and internationally, a large body of research would support this rhetoric regarding youth and the relevance of the Olympic Ideals within the practice of sport. This does not seem to be the case. There is actually very limited evidence that youth who practise sport understand Olympism or perceive Olympism to be important within sport. This thesis will provide an insight into nine youth's perceptions of Olympism practised through sport.

## **Aim of project**

This study will investigate nine youth's understanding of Olympic Ideals (Olympism) and their perceptions on whether these ideals have importance within the practice of sport.

## **Research questions**

1. What do youth who practise sport understand about the term Olympic Ideals (Olympism)?
  - i. How did they come to this understanding?
  
2. What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?
  - i. The importance for education through sport?
  - ii. The importance for learning fair-play practices through sport?
  - iii. The importance for fun, enjoyment and friendship through sport?
  - iv. The importance for non-discrimination, unity and tolerance through sport?
  - v. The importance for respecting others through sport?
  - vi. The importance for peace and international understanding through sport?

## Chapter Two: Methodology

### Introduction

This chapter explains and justifies the research design that was used for this study. The methodology chosen for this thesis reflects the author's value orientation and the literature review. The literature review specifically identified that there was limited qualitative research available regarding youth understanding and perception of Olympism in sport. This chapter includes the theoretical framework of the study, the qualitative research design, the decisions surrounding participant permission, access and purposive sampling and ethical considerations. This chapter also addresses data gathering and analysis. The theoretical framework has shaped the study and therefore influenced all stages of the thesis. A methodological overview has been provided below.

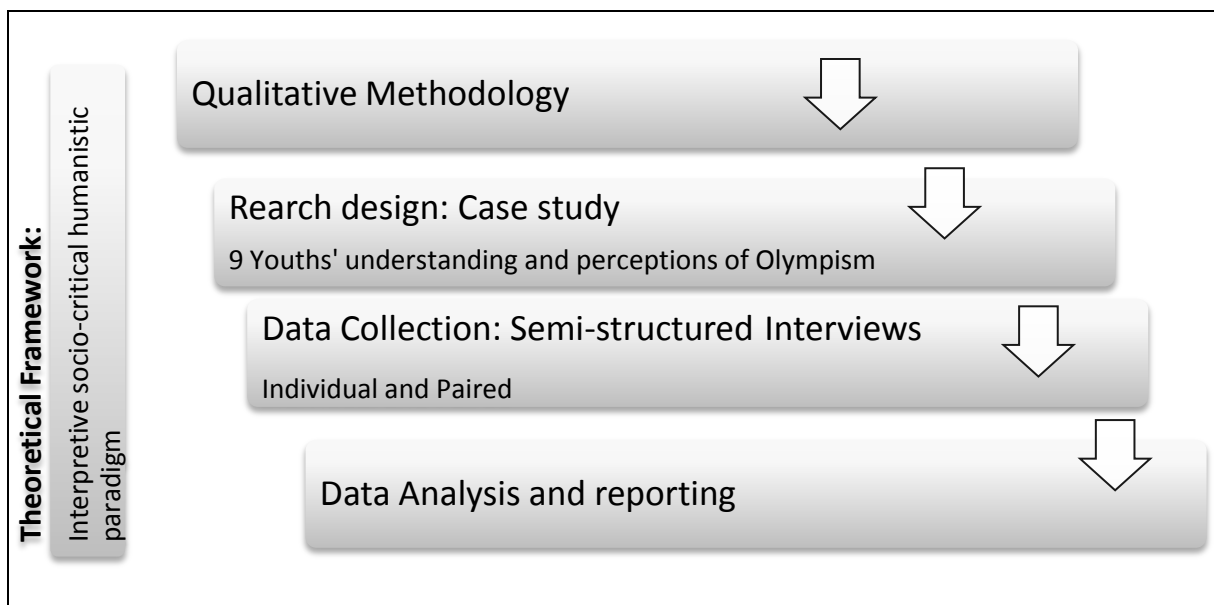


Figure 1: Methodological overview

## **Theoretical Framework**

This thesis explores youth's perspectives and, therefore, adopts a qualitative, interpretive methodology to address this socially bound context. Sparkes (1992) argues that an interpretive paradigm consists of a hermeneutical and somewhat dialectical methodology. This allows research from the interpretive paradigm to serve an explanatory or analytical purpose. Gratton & Jones (2004) argue that qualitative sport research somewhat rejects a positivist paradigm since sport is a social phenomenon and external forces, including our human behaviour, prevents behaviour being manipulative and inanimate. Additionally an interpretive methodology allows subjective epistemology, specifically human behaviour and responses, to be valid forms of data (Denzin & Lincoln, 2000; Silk, Andrews, & Mason, 2005; Sparkes, 1992).

Sparkes (1992) argues that a positivist paradigm is rational and objective, comparing data to hypotheses and disproving or approving scientific fact on reflection of the data collected. Therefore it would not have been appropriate to use a positivist paradigm to gather and analyse data for this interpretive, qualitative thesis. Sparkes (1992) argues that the ontological assumption of positivism is that the social world is comprised of hard, immutable facts that can be observed and measured and further to this, a connection exists between positivism and functionalism which promotes empirical research defining knowledge based upon facts. Therefore it would be inappropriate for this thesis to use a functionalist pedagogy to deal with the socio-cultural context in which human movement fits. Hellison (1997) argues that the majority of human movement research is still occurring from the empirical analytic research paradigm, comparing groups to findings. Brustad (1997) similarly argues that research conducted from a positivist paradigm that promotes objectivity and reductionism is common and that the challenge with using this paradigm in conjunction with movement is its promotion of value free, detached categorised knowledge that does not fit the human movement field. Namely the socio-critical and cultural factors associated with a holistic learning process. Olympism is a social philosophy that encapsulates humanism and this thesis, therefore, employs a humanistic-critical theoretical framework to ensure the data reflects the socio-cultural context from which it is collected. This subsequently reflects the researcher's value orientation and position. This socio-critical humanistic positioning has been justified below in acknowledgement of current critique and debate of humanism and critical pedagogy.

Humanism can be seen through a human's unique, intrinsic desire to cultivate and celebrate ability and individuality, a position in life that promotes meaningful living and contribution toward humanity (Audi, 1999; Shoulder, 2008). Education is thus advocated as a necessary tool for holistic development, including a freedom of thought, open discussion and criticism (Audi, 1999). Culp

(2007) reaffirms that it is, indeed, the pedagogical side of humanism that sits so well with Olympism, allowing educators to seek deeper meaning of movement as a valued human practice. Humanism, however, has seen critique regarding its ignorance towards oppression (Carrington, 2004; Willis, Jost, & Nilakanta, 2007). Bain (1997) argues that to successfully address the weakness of predominant paradigms the human movement profession must adopt a socially critical, emancipatory position. Brustad (1997) similarly advocates the need for interpretive, critical and emancipatory research to truly capture the essence of human movement. He questions how educational environments can be humanistic if our research is not. Brustad (1997) here provides justification to why a qualitative case study must employ a theoretical framework that embraces the human element within human movement and Olympic studies research. Likewise, Ennis (1997) argues that a critical pedagogy can be used to prevent marginalisation of other discourses and move away from the positivist discourse mentioned above. Therefore, critical pedagogy is used in this thesis to address humanisms' critique. This is done specifically by exploring the participants personal meaning (Fernandez-Balboa, 2005), deconstructing Olympism, critiquing its promotion of eurocentricity, questioning its value and appropriateness as a philosophy and evaluating its ability to enlighten and educate through sport (Culpan, 2008).

Some scholars (Ennis, 1997; Tinning, 2002) argue that critical pedagogy creates a dichotomy between rationality and emancipation and subsequently suggest alternatives such as 'modest pedagogy' or 'positions of reasonableness'. Culpan and Bruce (2007) conversely argue that a change toward a critical pedagogy is needed to allow learners to develop social responsibility and social justice. Further to this, it can bring attention to power relationships and political agendas within the Olympic Movement and facilitate education regarding the nature of amateur sport, professional sport, and the wider human movement profession. Culpan (2007) argues that we need to identify vested interests and power inequalities to ensure people are empowered to position themselves critically in a sporting context. In connection with research practice Willis et al. (2007) similarly debate that critical theory can be useful to identify current social and political agendas shaping a subject's beliefs and values (Willis, et al., 2007). In light of this critique and debate, this thesis adopts a socio-critical, humanistic theoretical framework.

## **Research design: Qualitative research and case study method**

The catalyst for the research question and qualitative case study derives from the researcher's experience as a physical educator and interest in educational pedagogies and Olympism. The literature review indicates that the majority of research on youth and Olympism is quantitative in nature and primarily concerned with knowledge of the Olympic Movement. Therefore, as stipulated in the theoretical framework, this thesis adopts a qualitative research design to collect rich, descriptive data regarding youth's understanding and perception of Olympism, specifically the social and educational functions and values of sport. Snape and Spencer (2003) argue that qualitative research makes an important contribution to social research practice. Defined by the influencing paradigm, the purpose of research, and the type of questions, qualitative methodology adopts a flexible research strategy and conducts inquiry into natural environments, rather than experimental or manipulated settings (Snape & Spencer, 2003). In the case of this thesis, the purpose of using qualitative research is to accurately capture perspectives in natural settings allowing the researcher to become an instrument of data collection and interpretation, seeking to understand someone else's world, and various points of view.

Glesne (1999) argues that qualitative research aims to be descriptive and rich. It seeks to explore or explain. Mutch (2005) defines qualitative research as; "A research approach that looks in depth at fewer subjects through rich description of their thoughts, feelings, stories, and/or activities" (p. 223). The goal of qualitative research is not to disprove a hypothesis, but to create a picture based on the pieces collected, and the individual researcher's ontological and epistemological stance combined with the question will shape the nature of the qualitative research (Glesne, 1999; Mutch, 2005; Snape & Spencer, 2003). Mutch (2005) argues that qualitative research questioning is predominantly based on a critical, emancipatory or interpretivist paradigm due to its holistic nature.

Qualitative research has strengths and weaknesses. Qualitative research was historically viewed as inferior methodology, only post 1970's overcoming the supposed limitations to scientific methods of research (Bogdan & Biklen, 2007). Bogdan & Biklen (2007) argue that the dominant positivist paradigm was questioned for its exclusion of contextual variables in studying human behaviour and qualitative methodology gradually developed credibility. Mutch (2005) argues that the strength of qualitative research is the researcher's ability to become immersed, impart their knowledge and actively seek information to reveal truths. Janesick likens this to choreography "...the qualitative researcher is like the choreographer who creates a dance to make a statement" (Janesick, 2003, p. 73). Qualitative research is subjective, allowing the researcher to own up to their findings. It has an elastic quality and can be adapted as research progresses (Denzin & Lincoln, 2000). Mutch (2005) similarly argues that analysis occurs every step of the way, and is beneficial for keeping up to date, allowing

flexibility and carefully making small changes. She argues that this is achieved through the collection of in-depth, rich data by voice recordings, videos, maps or visual documentation.

Qualitative methodologies include history, ethnography, action research and case studies. Qualitative methods include observations (participant, non-participant), interviews (structured, semi-structured, open ended), document analysis, artefact analysis and oral history (Bogdan & Biklen, 2007; Gomm, Hammersley, & Foster, 2000b). This thesis has used a qualitative case study methodology. *The Oxford Dictionary* defines case study as “A detailed study of the development of a particular person, group or situation over a period of time or a particular instance used to illustrate a thesis or principle” (Oxford University Press, 2001, p. 180). Gomm, Hammersley and Foster (2000b) define ‘case study’ as research that investigates a few or one ‘case’ in considerable depth. Case studies are used to examine events where the behaviour is not manipulated from the environment, e.g. an educational case study is people, classes or the school itself. Stake (2003) argues that a case study deals with a variety of evidence, predominately collected through observations and interviews. Furthermore, case studies can be explanatory, exploratory, descriptive, intrinsic or instrumental and the selection of the case is usually built on the specific characteristics that make the case unique, ordinary or exceptional (Stake, 2003).

Conversely, qualitative case study research seen from a positivist paradigm lacks credibility and rigor because of its ‘soft unscientific’ process (Lodico, Spaulding, & Voegtle, 2006). The critique surrounding case study research stems from the view that case studies can lack multiple methods or triangulation of data, reducing credibility (Denzin & Lincoln, 2000; Gomm, Hammersley, & Foster, 2000a; Lodico, et al., 2006). However, Gomm et al. (2000b) argue that conclusions drawn by case studies cannot be discredited, otherwise there is an acknowledgment that only statistical data is credible in research. Gomm et al. (2000a) argue that there are several ways to ensure credibility of findings:

- Disclose personal philosophy and epistemology;
- Explain predetermined schedules, questions that will inevitably impose a strong bias on the collected data;
- Maintain honesty and transparency, disclosing all methods and motives employed within the research;
- Let the data generate the conclusions; ensure participant voice.

These points are referred to in literature as trustworthiness (Gomm, et al., 2000a; Mutch, 2005; Shenton, 2004). Trustworthiness is a term known to qualitative research, and adopts the same role as validity and reliability do to quantitative research (Andrews, Mason, & Silk, 2005; Denzin & Lincoln,

2000; Silk, et al., 2005; Yin, 1994). Similarly Mutch (2005) uses the terms trustworthiness and credibility when dealing with qualitative research. Shenton (2004) argues that analysis must retain trustworthiness through four key components: credibility, transferability, dependability and conformability. This thesis has used Shenton's (2004) four components of trustworthiness.

Shenton (2004) argues that credibility is a qualitative term similar to internal validity in quantitative research. Credibility is ensuring the research measures what it set out to measure. He argues that tools that aid credibility are triangulation of data (using more than one method of data collection or a variety of informants for data collection), random sampling; exposure to the environment you will be collecting data from, honest disclosure of the decision making process and peer review. This thesis has ensured that honest disclosure of methodological practices has been ongoing. For example, data was collected from nine participants and then used to create the secondary interview schedule. This was solely to ensure the researcher had accurately captured the participants' viewpoints. After each question was asked, the participants' responses were audio recorded to ensure accuracy, then checked if the researcher was unsure of meaning or intent. This was done with a follow up question, or in some places, rewinding the tape and playing it to the participant to ensure that was their preferred response. The sampling schedule is detailed below, and shows the steps taken to ensure a mixture of purposive and random sampling was used effectively to provide a range of suitable candidates for this study. Peer review was employed throughout the research design. Specifically, peer review was used during the interview process, and again during the coding and analysis process. Two peers were selected to assist with these tasks. The first peer check was of the interview questions and the interview style. The peer check identified that the interview questions would need to be simplified in some areas, and the interview style was appropriate and did not seem to be coercive or leading. The second peer check was during the data analysis and identified that the coding strategy employed was accurate and effective to exploring the participants' responses. The peer check identified that the initial coding strategy however, did not allow for cross-category data (i.e. data within one category could also fit into another category and this was not identified). Subsequently the researcher acknowledged this limitation and altered the coding schedule to allow for this to occur.

Shenton (2004) argues that transferability is concerned with the extent to which it can be applied to other situations and this should be used as a qualitative preferred term to external validity. Literature (Lincoln & Guba, 2000; Stake, 2000, 2003; Yin, 2009) debates the term generalisability in conjunction with a qualitative case study method. Stake (2000, 2003) argues that generalisations can aid the understanding of general conditions. However they can also portray phenomena as more simplistically than it should. Lincoln & Guba (2000) similarly believe that it is not necessary to 'generalise' qualitative data, as there are more appropriate methods of analysis for qualitative data, such as 'transfer' of findings. Bogdan and Biklen (2007) and Yin (2009) conversely argue that,

although different from quantitative, generalisability is important within qualitative research. Shenton (2004) agrees with Lincoln & Guba (2000) and argues that transferability is important. Transferability can be achieved by honest disclosure about your method and methodology, presenting a rich description, and accurately presenting your case to other researchers. This thesis outlines the specific methodological steps and decisions taken to ensure other researchers may use these findings comparatively.

Dependability and confirmability are the final measures for trustworthiness in qualitative research. Shenton (2004) argues that dependability is a preferred term to reliability and is concerned with the stability of the data over time. For example, if you were to repeat the research again to the last detail, would similar results be obtained. Therefore, in the research write up, accurate description of the research design and implementation, operational detail of data gathering and reflection on the project must be included. Conversely Lincoln & Guba (2000) warn that with qualitative research, it is not entirely possible, nor should it be advocated that the data collected from a social-cultural context be detached from the very context that shapes it. Therefore, this thesis discloses all methodological steps, to allow others to replicate the study; however the researcher acknowledges that the participant responses are unique, and therefore cannot be objectively repeated. Lincoln & Guba (2000) argue that a possible way of looking at dependability and transferability could be addressed by using Cronbach's (1975) early concept of a 'working hypothesis' to ensure weight was given to the situational aspects within the research (Lincoln & Guba, 2000). In connection with acknowledging the context, confirmability, Shenton (2004) argues, is ensuring the ideas and experiences being recorded are in fact the participant's view and not that of the researcher. Confirmability is about ensuring the 'voice' of the participant can be heard within the data. This thesis ensured data was tracked, and, as mentioned above, the interviews were carefully conducted to ensure participant voice and avoid coercion, and were used to shape the subsequent paired interviews. The participants were questioned if the researcher felt unsure of meaning or intent and the participants were offered the chance to review the full transcript. Peer checking was used with coding strategies to ensure that the researcher was accurately interpreting the data. The processes to ensure trustworthiness, briefly mentioned above, have been explained in detail over the next sections.

## Participant permission, access and purposive sampling

The Canterbury area in New Zealand has 33 secondary schools. This includes Christchurch City (27), Selwyn District (3) and the Waimakariri District (3) (Ministry of Education, 2010). Four schools were purposively selected from this pool.

- School 1: Rural (Selwyn or Waimakariri districts), mid Decile<sup>2</sup>, co-educational
- School 2: Urban (Christchurch City), high Decile, co-educational
- School 3: Urban (Christchurch City), mid Decile, single sex
- School 4: Urban (Christchurch City), mid Decile, co-educational

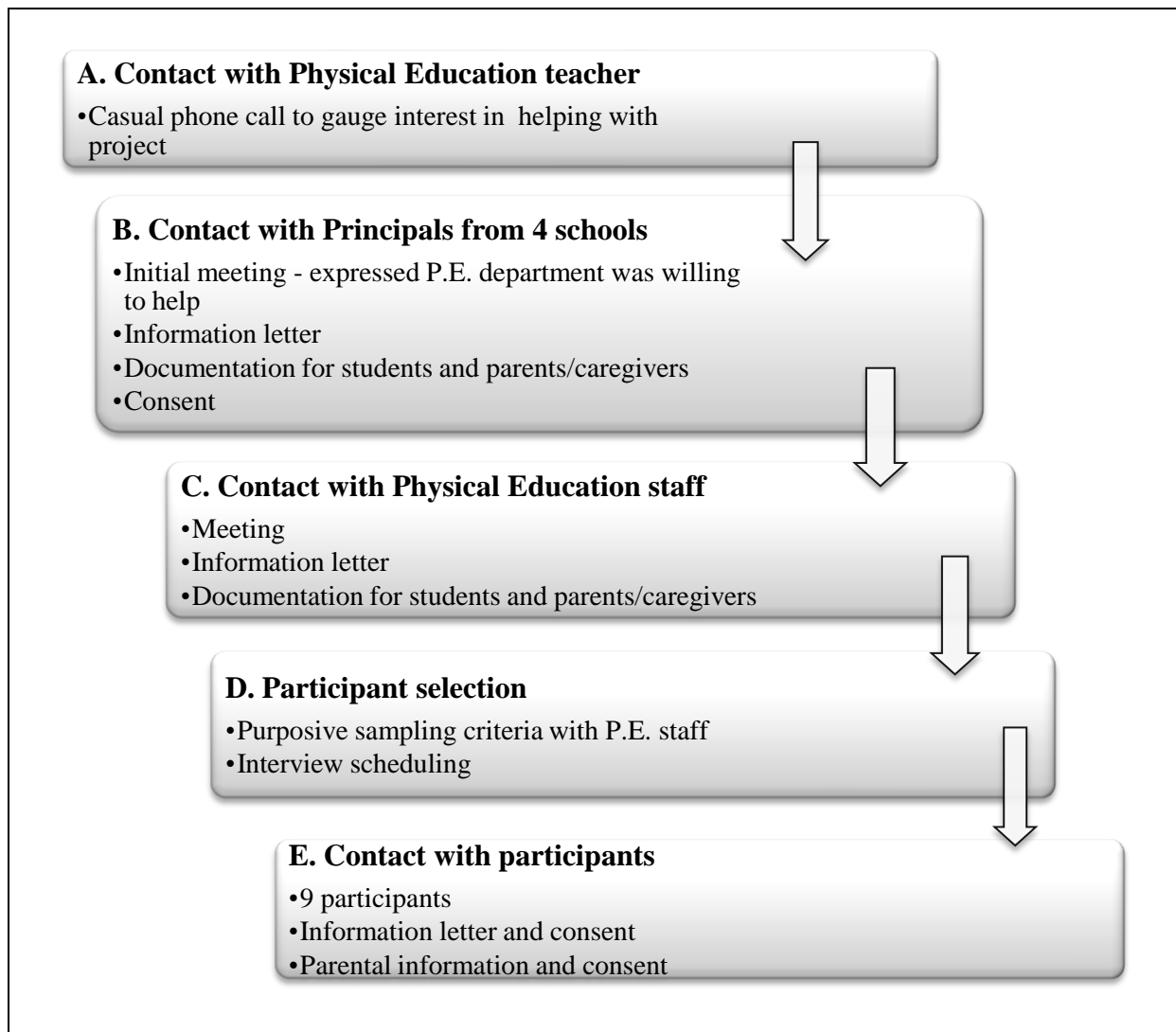
The schools selected did not teach Olympic Education programmes or alternative Physical Education programmes. All of these schools taught using the National Certificate in Educational Achievement (NCEA)<sup>3</sup> for Physical Education. The researcher was not familiar with the specific content taught, or the value orientations of the Physical Education staff at these schools. The author of this thesis took on the role of the researcher and solely completed the data collection and analysis. These above steps were done to categorise the selected schools as ‘ordinary’ schools which Yin (1994, 2009) defines as an example that is assumed to be like others. The decision to purposively select schools that were ordinary was a risk, as the researcher had no control over the data that would be gathered. The researcher felt that this would strengthen the quality of the data and result in true student responses. Once these schools were identified, the participant selection followed Figures 2. and 3. (p11/12).

Bogdan & Biklen (2007) argue that gaining access to participants and seeking permission needs careful consideration. For example, permission from a principal of a school does not necessarily equate to a Physical Education department helping you identify possible participants. Bogdan and Biklen (2007) argue that principals of schools are unlikely to advocate your research if staff are not aware or supportive of your ventures. Therefore a balance between approaching a school professionally and prior knowledge that a department would be willing to assist must be acknowledged. The participant permission, access and purposive sampling process have been outlined in detail below. The documentation used in steps B, C and E can be found as appendices E, F, G, H, I, J and K respectively.

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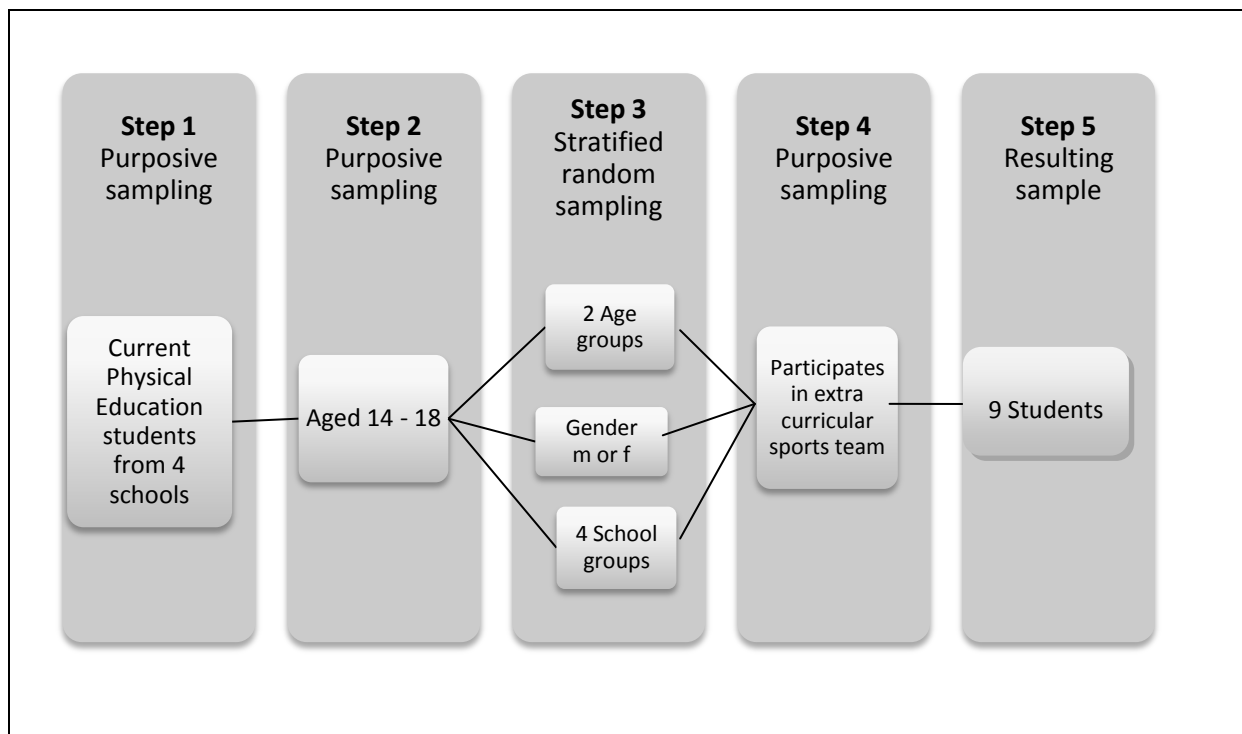
<sup>2</sup> A school's Decile indicates the extent to which it draws its students from low socio-economic communities. Decile 1 schools are the 10% of schools with the highest proportion of students from low socio-economic communities. Decile 10 schools are the 10% of schools with the lowest proportion of these students (Ministry Of Education, 2011).

<sup>3</sup> NCEA is New Zealand's national qualification for secondary students (New Zealand Qualifications Authority, 2011).



**Figure 2: Participant permission, access and purposive sampling**

After completing steps A, B and C, Step D – *Participant selection* was instigated using a set sampling schedule. This is outlined in depth below (Figure 3).



**Figure 3: Sampling**

### Step 1

The Physical Education staff member printed off class rolls for all students in Physical Education across Year 11, 12 and 13 (NCEA Level 1, 2 and 3). This ensured that current Physical Education students were selected.

### Step 2

In conjunction with the Olympic Charter's (International Olympic Committee, 2010) definition of youth, students were then eliminated if they were:

- a. Under 14 years of age
- b. Over 18 years of age

**Step 3**

Called stratified random sampling, Gratton and Jones (2004) argue that subgroups can be used to ensure accurate representation in the final sample. By dividing the population, (Figure 3, step 3), a proportionate number of participants can be selected for each age group and gender. This ensured that the sample contained:

- 4 female students and 5 male students
- Variety of ages;
  - 14 – 16 ½ years
  - 16 ½ years – 18 years
- At least 2 students from each school

These age categories were purposively selected by the researcher due to the minimal amount of 14 and 18 year old students in NCEA Levels 1 and 3 respectively. The 16 year olds were split between the two groups to balance the numbers and assure there was accurate representation of this age group. The ages were presented on the school role with date of birth. January – June were considered part of the younger age group, where as July – December were considered part of the older age group. The four schools became another category for stratified random sampling to ensure that three of the schools had two participants representing and one school had three participants. The students on the class rolls were numbered and these numbers were used to randomly select the students. If they met the stratified random sampling requirements they were identified as a possible participant in the order they were identified. This sampling method resulted in three or four students from each school being identified as possible participants. They were then contacted in that order by the physical education staff.

**Step 4**

The Physical Education staff then followed up with these possible participants to confirm availability, interest and whether they were involved in an extracurricular (outside of school) sports team. The physical education staff completed this process without the researcher's assistance. If possible participants did not meet final criteria, or chose not to participate, another possible participant from the original stratified sampling method was selected and followed up. By removing the researcher from this part of the process, the students did not feel coerced into being involved in the study. The Physical Education teacher explained the details and stated that there was no compulsion to be involved.

### Step 5

Several possible participants were unable to participate, did not fit final criteria or chose not to participate. Fortunately, the resulting pool of students (created by Figure 3, Step 3) provided other participants that fitted the selection criteria and agreed to take part in the study. The resulting sample from four secondary schools is below (pseudonyms have been used):

14 – 16 ½ years		16 ½ years – 18 years	
	<b>Samuel:</b> Male School 3 NCEA P.E. Sport: Soccer, Football		<b>Jessica:</b> Female School 1 NCEA P.E. Sport: Swimming
	<b>Juliet:</b> Female School 2 NCEA P.E. Sport: Triathlon, Water polo		<b>Max:</b> Male School 4 NCEA P.E. Sport: Touch Rugby
	<b>Huia:</b> Female School 4 NCEA P.E. Sport: Touch Rugby		<b>Falani:</b> Male School 3 NCEA P.E. Sport: Golf
	<b>Charlie:</b> Male School 2 NCEA P.E. Sport: Water polo		<b>Blair:</b> Male School 1 NCEA P.E. Sport: Rugby, Basketball
			<b>Holly:</b> Female School 1 NCEA P.E. Sport: Netball

Figure 4: Participants

## Research setting and data collection

The semi-structured format ensured a relaxed and informal interview, and allowed the participants to tell their story. However, some structure was needed because of limited time, and requirements to transcribe the interview. The questions in the schedule (Appendix A) were formulated to encourage discussion. To maintain credibility and integrity of the study, the researcher avoided leading questions, which could give the interviewee ideas or hints about how to answer or what was expected as an appropriate answer (Glesne, 1999).

## Interviews

Case study interviews can potentially provide accurate, relevant data and ensure a credible study. Kvale (1996) argues that an interview is a construction site of knowledge where two people are conversing about a theme of mutual interest and can often provide a deeper insight into the perceptions, reasons or experiences. Rickinson (2005) argues that you can use body language as a valid data contribution to supplement your verbal dialogue. Furthermore, he states that a good one-on-one interview can generate ideas for survey questions, rapport and in-depth relevant data. Comparatively, the dynamics of a focus group interview can result in enriching discussion prompted by the contributions of others and provide further data sources to triangulate (Rickinson, 2005).

Kvale (1996) and Rickinson (2005) similarly argue that the success of interviews as a source of data rely on several components:

1. Ensuring your questions are clear and specific to what you need answered, and that exploratory questions have an identified context.
2. Ensuring that you create practical questions, which encourage investigation and focus on an issue that can be used and is potentially relevant to other practitioners (in the case of this study – the human movement profession).

Several steps were taken to ensure the students responses were accurately captured and transcribed. During the interviews, and discussion activities, the researcher did not use other people to collect data or transcribe data. There is debate as to which interviews are most effective to gather data. Individual interviews seem to promote a rapport between interviewer and interviewee, which in turn promotes rich, descriptive data and a participant 'voice'. Individual interviews can, however, remove the social interaction and debate or become heavily biased by researcher influence (Amis, 2005; Kvale, 1996; Mutch, 2005; Stake, 2003). It is difficult to find literature regarding a paired interview technique. Amis (2005) does not address paired interviews when discussing interviewing for case study research. He does, however, examine focus groups and individual interviews. Mutch (2005) similarly does not address paired interviews, alternatively addressing focus groups compared to single participant interviews. Conversely, Clough & Nutbrown (2002) do not isolate specific types of interviews, however treat them equivalently. Research argues (Amis, 2005; Clough & Nutbrown, 2002; Janesick, 2003; Stake, 2003) that focus group interviews promote fluid discussion and a relaxed atmosphere that harnesses socio-cultural behaviours (conscious and subconscious) that shape participants epistemology and response. Focus groups, however, can take the shape of the most dominant participants, threatening the 'voice' of many other participants. In reflection on this literature the

researcher used two interview techniques; Individual interviews and paired interviews that featured a card order activity and definitions debate. It is important to acknowledge that the literature regarding paired interviews is minimal, as is the literature regarding qualitative tools, such as task cards or similar activities to encourage debate. The researcher's motivation behind employing both paired interviews and using a card ordering activity was to harness common positive traits in focus group interviewing, without losing participant 'voice'. Paired interviews with participants promoted relaxed discussion, nourished debate and ensured that both participants had to contribute. The cards were used to eliminate the researcher completely from the conversation and allow the participants to engage with each other. The researcher's role was minimal during this time. Given the limited literature surrounding these techniques, the author of this thesis suggests that further research could be done using and/or critiquing the use of these valuable methods of interviewing and data collection.

Of the nine participants selected to participate in this study, all nine took part in both stages of the interview process. The first individual interview followed a qualitative semi-structured schedule (Appendix A). A voice test was requested from each participant to ensure they could be heard accurately. The participants were asked Q1 and Q1(i) with no intervention from the researcher. Following the completion of Q1 and Q1(i) the participants were informed by the researcher that Olympism was the philosophy behind the Olympic Games and the Olympic Movement. The researcher then showed them the New Zealand Olympic Committee's (2001) definition of Olympism (below). The researcher did not provide any further information and the participants were not taught about Olympism, the Olympic Movement or the Olympic Games. The remainder of the Question Schedule (Appendix A) was then completed.

**By blending sport with culture and education, Olympism promotes a way of life based on:**

The balanced development of the body, will and mind;

The joy found in effort;

The educational value of being a good role model for others; and

Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others

*(New Zealand Olympic Committee, 2001, p. 1)*

**Figure 5: Olympism Definition**

The secondary paired interviews were conducted at a later date after partial analysis of the individual interview data. Amis (2005) argues that while the researchers ontological and epistemological position will shape the research, it is misleading to think that the researchers position shapes the participants responses. If interviews are facilitated to encourage participants 'voice' then it will be the participants epistemological position you are hearing. In reference to Amis (2005) argument, the researcher identified two specific areas emerging from the data that needed further acknowledgement and investigation:

1. A clearer interpretation of how youth define the Olympic Ideals and specific examples of how they see the Olympic Ideals in the practise of sport.
2. A clearer understanding of which Olympic Ideals youth seem to value the most.

The secondary paired interviews therefore addressed these emerging questions. The researcher used a paired interview definitions task (Appendix B) and a card ordering activity (Appendices C & D) which, in removing the researcher from the conversation, prompted discussion and debate between the pairs. The definitions task and the card ordering activity were used to withdraw the researcher from the conversation, and allow the participants to debate and discuss the task or questions.

The process for the definitions task was as follows:

1. The pair was given four cards with the Olympic Ideals written on them (Appendix B).
2. The pair was instructed to discuss what the Olympic Ideal meant to them and provide an example of the Olympic Ideal in action in their world.
3. The researcher then sat back and allowed discussion to take place.
4. The researcher asked the questions in Appendix B if they had not been answered already through the pair's discussion.
5. The whole process was audio recorded and transcribed by the researcher.

The process for the card ordering activity was as follows:

1. The pair was given three identical sets of cards with the Olympic Ideals written on them (Appendix D). They were told to order the cards in whatever order they wished, however they could not have two cards in the same position (e.g. first equal).
2. The students were told to discuss what they were thinking and why they had placed a card where they had (Appendix C).
3. The researcher only interjected when the students had completed the ordering to ask why the cards were in that order, including the first and last cards.

4. There were three categories that the students ordered the cards in (Appendix C).
  - a. Place the Olympic Ideals in the order from most important in sport to least important in sport
  - b. Place the Olympic Ideals in the order from most important in life to least important in life
  - c. Place the Olympic Ideals in the order from easiest to learn through sport to hardest to learn through sport
5. The participants were given ample time to complete each category and were encouraged to debate and challenge each other.
6. When the three categories had been completed, the researcher asked the participants to look at all three lists and draw conclusions or any possible connections between the lists.
7. The whole process was audio recorded and transcribed by the researcher.

## **Data analysis**

Before commencing data analysis, Bogdan & Biklen (2007) argue that researchers must step away from their data after concluding data collection. This allows the researcher to distance themselves from the data and view possible codes and categories from alternative perspectives. Conversely, they also argue that if left too long, delayed analysis can lead to the researcher losing touch with the data or content of field notes. The author of this thesis therefore allowed time for reflection and subsequently changed the original proposed timeline to allow for deeper reflection and time away from the data. This step proved to be important and valuable to the research process.

Bogdan & Biklen (2007) additionally argue that it is important to explore literature alongside your field work and analysis, asking questions such as ‘what are the critical issues in the literature’ to identify links between literature and your analysis. On the other hand, they warn that this can lead to the researcher conforming data to trends and schemes located within the literature. Mutch (2005) similarly argues that it is important to allow qualitative data to generate conclusions rather than try to disprove a hypothesis. She argues that the elastic characteristics of qualitative study allows for the researcher to honestly report findings and identify possible oddities and connections within the data.

This thesis has used a thematic approach to analyse the qualitative data. Specifically, this thesis has followed eight steps of thematic data analysis (Mutch, 2005, pp. 131-132):

1. Browse data with an open mind.

The researcher took time away from the data before browsing it. The interviews were all conducted and transcribed by the researcher, and therefore a close connection with the data was formed. A break was required to ensure the researcher viewed the content with fresh eyes and openness toward possible items of interest. To ensure important details were not forgotten during this break, the transcriptions were numbered on each line of text and these numbers were to record behaviours exhibited by participants or other field notes. On returning to the data, the researcher consulted the research questions in connection with the audio recorded interviews. The researcher acknowledged that the data would be influenced by the predominant paradigm, the purpose, the researcher interpretation and epistemological assumptions and therefore ensured that personal thoughts and assumptions were critiqued using literature and peer review.

2. Highlight items of interest.

The researcher cut up the transcripts and placed items of interest into piles. The researcher used the original research questions to guide this process. Items of interest in connection with the research questions were identified. Bodgan & Biklen (2007) argue that particular research questions often sit very well with the categories generated from the data, and the two can shape each other in this process. The researcher did not disregard items that did not sit within these questions and identified these as items of interest as well.

3. Code using key words or themes.

The researcher used the research questions, accompanied by the interview schedule, to arrange the majority of data. The coding system used was a combination of highlighters and post-it notes. The colours of these corresponded to when the data was collected i.e. before the definition had been presented, after the definition had been presented, paired or individual responses.

4. Group and label patterns that emerge from your coding.

Large sheets of A3 paper were labelled with the research questions and the data that fitted within that group was attached onto that sheet of paper. The researcher was careful to highlight an item that could fit into several groups, after receiving this feedback from the peer review process.

5. Develop themes or categories.

Once the data was on the sheets of A3 paper, the researcher took that piece of paper and examined the 9 responses (cut from the transcripts and attached on) for possible themes. The researcher made comments on the A3 sheet such as '7/9 students identified that this was very important to them, which suggests they value this'. Field notes were also used to aid this process, for example, if body language had suggested a strong opposition to an idea or question, the researcher located the transcript and text line number and made sure this field note was written on the A3 sheet before themes were identified.

6. Check for consistency and resonance by reflecting.

Peer checking was used here to ensure that the themes and categories created had not manipulated the data or imposed the researcher's ideas onto the participant 'voice'. Peer review was also used to highlight possible confusion with categories, definitions, methodology or theoretical framework. The process involved the peer reviewer having access to the themes, categories and coding systems to see if examples of the transcripts generated similar findings through their interpretation of the research tools and data. This peer check revealed that a fifth theme could have been used to explain some connections found within the data. The researcher, on reflection from the peer check feedback, moved from four themes to five and made several minor changes, such as the revision of the language used to describe themes.

7. Select examples to support your descriptions and ideas.

The researcher selected passages that best represented the participants' stories or where there was an alternate view, and these examples were used to support the findings.

8. Report findings in a summary of key themes, highlighting possibilities, issues, implications or further research possibilities. In light of Bogdan & Biklen's (2007) ethical guidelines, documented in the ethical considerations section below, the researcher was very aware of participant voice and trustworthiness during the reporting phase, and ensured that all decisions were disclosed, as well as honest interpretation of data.

The interview transcripts from the individual and paired interviews were analysed using the above eight step process (Mutch, 2005). The same process was used with the paired interview definitions task and card order activity. Separately from this, the researcher collated the card order results from

all of the paired interviews to average the results. The cards were ranked from 1 – 6 in the order they were given by the participants. The researcher recorded which Olympic Ideal was positioned 1 – 6 for each category by the participants:

- a. From most important in sport to least important in sport
- b. From most important in life to least important in life
- c. From easiest to learn through sport to hardest to learn through sport

This data was collated from all the paired interviews and compared. The orders were averaged using the 1 – 6 ranking scale and the average order has been displayed in the results chapter.

The themes that were generated from the analysis process are listed in Figure 6: Themes.

## Themes

Research Questions	Themes
<p><b>Q1.</b> What do youth who practise sport understand about the term Olympic Ideals (Olympism)?</p> <p>i. How did they come to this understanding?</p>	<p>(Themes 1 and 2 have emerged from Q1)</p> <p><b>1. The understanding is of the Olympics not Olympism.</b></p> <p><b>2. This is learned from informal, unstructured pedagogical sites.</b></p>
<p><b>Q2.</b> What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?</p> <p>i. The importance for education through sport?</p> <p>ii. The importance for learning fair-play practices through sport?</p> <p>iii. The importance for fun, enjoyment and friendship through sport?</p> <p>iv. The importance for non-discrimination, unity and tolerance through sport?</p> <p>v. The importance for respecting others through sport?</p> <p>vi. The importance for peace and international understanding through sport?</p>	<p>(Themes 3,4 and 5 have emerged from Q2)</p> <p><b>3. Learning through sport is important and valued.</b></p> <p><b>4. The Olympic Ideals are important and valued in the practice of sport.</b></p> <p><b>5. Olympic Ideals that are familiar are considered more important and easy to learn through sport.</b></p>

Figure 6: Themes

## **Ethical considerations**

In this section, specific ethical considerations for this thesis in connection with the University of Canterbury policy on ethical guidelines and Bogdan & Biklen's (2007) key guidelines to support ethical practice have been identified. Prior to implementing this research, foreseeable ethical risks were eliminated by adhering to the University of Canterbury ethical guidelines and consultation with literature about ethical dilemmas. Ethical consideration is necessary to maintain rigor and trustworthiness within qualitative research. Bogdan & Biklen (2007) argue that guidelines associated with the ethics of human study aim to ensure that participants enter research voluntarily, understand the nature of the study and their obligations. Further to this, participants must not be exposed to risk that is greater than the gains they may make. Gratton & Jones (2004) argue that an appropriate sampling technique coupled with informed consent is an ideal way to avoid ethical dilemmas. Clough and Nutbrown (2002) argue that ethical practices must be continued throughout the research, namely through interpretation of data and ensuring the 'voice of others' is heard throughout the research. They outline that 'faithful interpretation' through critical listening is crucial for honesty and integrity of qualitative research. Likewise, Rickinson (2005) argues that the involvement of the researcher may advocate ethical dilemmas e.g. either knowingly or unknowingly exploiting power relationships with the interviewee. Rickinson (2005) furthermore argues that frustrations such as the time it takes to transcribe qualitative data, can lead to poor decisions and unethical practice. The researcher reflected on this literature, and employed ethical practice from the beginning of the research process.

The researcher applied for ethical approval from the Education Research Human Ethics Committee (ERHEC). Due to the nature of the research involving interviews with participants under the age of 16, the research could not be considered a low risk application. In applying for ethical approval, the researcher followed the five specific guidelines (University of Canterbury, 2009):

1. Informed and voluntary consent.

Informed consent and having the ability to withdraw at any time, without penalty are two key ethical guidelines that were met by the researcher in initial contact with the research participant. The information letter (Appendix J) and permission (Appendix K) included detailed information to ensure understanding. The researcher was careful to use language that would be understood by both students and parents respectively. Snook (2003) indicates that consent, where appropriate, should be written, and the researcher must answer any questions the participant may have. The researcher addressed this by supplying contact details for the participant on a written information and consent letter. The researchers contact details were

also provided to the Physical Education staff member, in case the students felt embarrassed or nervous to ask questions or withdraw themselves and preferred the Physical Education staff member to make contact.

One ethical dilemma the researcher encountered in research planning was avoiding coercion. The researcher found it tempting to offer the participant's incentives to take part in the research. However these could have been seen as coercive and additionally, the research participants may have consented to the study to gain the incentive, possibly affecting the truthfulness of their responses. The researcher acknowledged that this would have immediately discredited the research and destroyed integrity.

2. Respect for rights of privacy and confidentiality.

Due to the small size of the city and the closeness of the sporting and Physical Education community, the researcher could meet the participants inadvertently in the future. This is why, especially in small societies, ethical considerations are indispensable. The University of Canterbury ethical guidelines state that the researcher must guarantee confidentiality of the data and individuals. Tolich and Davidson (1999) argue that the most important role of the researcher is to preserve confidentiality, but conversely argue that it can be harder than we think. For an example, the researcher had planned to describe specific school settings in the methodology. The researcher however, after reflecting on Tolich and Davidson (1999) decided against this, as describing a school in Christchurch could unknowingly destroy confidentiality. Even with the use of pseudonyms, the size of Christchurch immediately restricts what information can be disclosed. Information could immediately become identifiable to readers. Therefore the information surrounding the schools is minimal to protect anonymity. Furthermore, additional information regarding these schools would not contribute further data of relevance to this study. The same approach was taken with disclosure of information about participants. The researcher has only disclosed information that was originally requested of and consented to by the participants. The obvious challenge to this is disclosing enough information in your research to avoid deception and maintain credibility, however balancing this with honest reporting of the methodological process.

3. Limitation of deception.

The researcher did not need to use deception as part of the research process, and therefore avoided any circumstance where participants could have been deceived. The information letters were given to the possible participants, accompanied by an explanation from a staff member at school (Appendices G & J). They were informed of the specific contributions they would be making, and the role of the researcher. Caregiver consent (Appendix I) was gained for all of the students (even those 18 years of age) and the research project was outlined in written form. The school principals were informed of the process.

4. Minimisation of risk.

The ERHEC guidelines (University of Canterbury, 2009) argue that researchers must endeavour to minimise risks and inform participants of possible risks of their involvement in the research. The research did not pose foreseeable risk to the participants. However the researcher was careful to ensure that the participants felt conformable, were not judged or made to feel embarrassed at any stage. The reporting of data was completed with the participants in mind, and the researcher made an effort to not use quotes that may have embarrassed the students. An example of this was a participant that struggled with speaking fluently. The researcher did not transcribe the repeated statements, pauses, stutters or confused speech associated with this, to protect the participant from possible embarrassment.

5. Obligations under the Treaty of Waitangi.

The ERHEC guidelines (University of Canterbury, 2009) argue that research must be consistent with Treaty of Waitangi obligations. Although this study did not specifically deal with Maori, or ethical issues concerning Maori, the researcher reflected on this guideline in correlation with Snook's (2003) argument on cultural sensitivity. New Zealand is a multicultural society and cultural sensitivities, such as The Treaty of Waitangi, gender appropriate behaviours or socio-economic differences, must be identified (Snook, 2003). Research is influenced by dominant discourses of: power, gender, age, culture, religion, and race or class disparities. To meet this ethical guideline, the researcher used inclusive language in interviews and used cultural examples, where appropriate, to assist the participant's interpretation of the question. For an example the researcher acknowledged that one of the participants attended church and, therefore, spirituality for this participant was directly related to religious experiences. Alternatively, another participant identified that they were not religious and therefore provided examples of spirituality that did not include religion. The researcher acknowledged these personal differences in the interview process and accepted

participants' responses without imposing personal epistemological and ontological positioning on their stories.

## **Summary of methodology**

This methodology chapter has justified using an interpretative, qualitative methodology for this study, which subsequently reflects the researchers value orientation. Other paradigms have been briefly acknowledged for comparison to strengthen this justification. The qualitative method of case study has been used to shape the study which includes both individual and paired interviews coupled with tasks to encourage debate. Limited research exists on using paired interview approaches to collect qualitative data, and the author of this thesis argues that this method is effective for encouraging critical debate between participants and gaining rich descriptive data. The complete research process, including analysis, has been explained, along with specific ethical considerations to ensure this study's trustworthiness and transferability is maintained.

## Chapter Three: Review of the Literature

### Introduction

This literature review provides a synthesis of material in relation to this thesis topic *Olympism practised through sport; an insight from youth*. This investigation of literature is therefore presented in five sections: Olympism, Examining the definitions of sport, Education through sport, Olympic education, and Olympic pedagogy. The first section: *Olympism* reports on current critique and debate regarding origin, definition, appropriateness in contemporary times and its situational location in regards to the Olympic Games. The second section: *Examining the definitions of sport* reports on traditional definitions of sport, possible alternatives and the philosophic possibilities of sport. The third section: *Education through sport* reports on and synthesises the educative functions of sport with a specific focus on youth sport and physical activity. The fourth section: *Olympic Education* describes what constitutes Olympic Education and synthesises debate regarding the universality of Olympic Education and relevant studies in Olympic Education. The fifth and final section of the literature review; *Olympic pedagogy*, is an extension of section four and discusses possible pedagogies associated with Olympic Education.

### Olympism

For most people, I suppose, the word ‘Olympic’ will conjure up images of the Olympic Games...the focus on their interest will be a two-week festival of sport...fewer, however, will have heard of ‘Olympism’ (Parry, 2003, p. 2).

The discourse of what is undeniably one of sport’s most vexatious discussion questions essentially focuses upon the merits and demerits of the ideology of Olympism (Horton, 1998, p. 169).

Horton (1998) describes Olympism as a catalyst for debate and Parry (2003) argues that few people have actually heard of the term. So what exactly, is *Olympism*? Patsantaras (2008) argues that the basic compositional elements of Olympic ideology derived from the age of enlightenment, specifically; ecumenicalism, progress, individuality, respect, acceptance of cultural diversity, freedom in human interaction and secularization. He identifies Frenchman **Baron Pierre de Coubertin** as the principal founder of Olympism. Likewise, Muller (2000) argues that Coubertin was heavily influenced by British public schooling; specifically Thomas Arnold at Rugby School who promoted edification grounded on individual responsibility and social cohesion through playing sports and games. Coubertin believed this model reinforced the belief that sport could be used as an educational tool to mould character and moral training (Muller, 2000). Young (1994, 1996) conversely suggests that Coubertin's ideas were not unique and although he recognises Coubertin's involvement, states that evidence exists to connect the works of the Greek poet, Panagiotis Soutsos and an English doctor, W. P. Brookes to the modern Olympic revival. Young (2007) has more recently argued that, in fact, five men are responsible for the modern revival of the Olympic Games; P. Soustos (Greece), E. Zappas (Greece), W.P. Brookes (England), P. Coubertin (France) and D. Vikelas (Greece). It is important to acknowledge here that Young (2007) is referring to the revival of the Olympic Games, not the creators of *Olympism*, however he does argue adamantly that Zappas promoted the concept of an Olympics in conjunction with education. Additionally, and in opposition to some (Czula, 1975; Muller, 2000), he states that without the direct influence from Soutsos, Zappas and Brookes; "I do not think we would have Olympics today" (Young, 2007, p. 2). Filho (2008) acknowledges Young's (2007) argument here and argues that these are simply *influences* to Coubertin's ideas. The majority of literature (Corral, et al., 2010; Cross & Jones, 2007; Czula, 1975; Damkjaer, 2004; Kidd, 1996a; Loland, 1994, 1995; New Zealand Olympic Committee, 2001; Pope, 2007; Timmers & De Knop, 2001; Torres, 2006) is synonymous with Filho (2008) and Patsantaras' (2008) beliefs that assign Coubertin central to Olympism's foundation.

In addition to debate of Olympism's foundations, there are many different explanations as to what Olympism is. Damkjaer (2004) argues that Olympism is an "... ideology, practice and organizational apparatus associated with a specific phenomenon in early and modern sport, the so-called Olympic Movement and the Olympic Games" (p. 213). Furthermore, Damkjaer (2004) argues that Olympism promulgates sport as a modern mission for peace, health and character in keeping with a foundational Greek body culture. Patsantaras (2008) argues that Coubertins' Olympic ideology stemmed from the concept of *religio athletae*, or the sport-religious idea. He states that this concerns the value of the human body and the definitive goal of human social opulence. Parry (2007a) similarly defines *religio athletae* as a 'religion of athletics' and advocates that this was central to Coubertin's Olympic revival. He does clarify however, that Coubertin's *religio athletae* does not delineate sport as a

‘modern religion,’ but rather denotes a concern for the *moral* value of sport. The New Zealand Olympic Committee (NZOC) (2001) through its Olympic Academy, states that Olympism derived from an Ancient Greek belief of the holistic development of human beings. The NZOC (2001) articulate that the first Olympic Games, recorded in 776 BC, were founded upon a set of ideals concerning ethical, spiritual and cultural meanings of sport. Brownell (2004) articulates that Olympism “was a faith that the force of an ideal could propel the modernized nations of the globe toward world peace” (Brownell, 2004, p. 53). Syndor (2004) argues that as much as critics debate Olympism, they cannot deny its ability to rouse a sense of community, beauty and solidarity. To explore a written definition of Olympism, it is useful to consult the Olympic Charter and the New Zealand Olympic Committee’s definition of Olympism.

The Olympic Charter (2010) articulates three fundamental principles of Olympism:

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 found in effort, the educational value of good example and respect for universal fundamental ethical principles.
2. The goal of Olympism is to place sport at the service of the harmonious development of man<sup>4</sup> with a view to promoting a peaceful society concerned with the preservation of human dignity.
3. The practice of sport is a human right. Every individual must have the possibility of practicing sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play (International Olympic Committee, 2010, p. 11).

The NZOC’s (2001) definition of Olympism reads:

By blending sport with culture and education, Olympism promotes a way of life based on:

- The balanced development of the body, will and mind;
- The joy found in effort;

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<sup>4</sup> “In the Olympic Charter, the masculine gender used in relation to any physical person... shall, unless there is a specific provision to the contrary, be understood as including the feminine gender” (International Olympic Committee, 2010, p. 9).

- The educational value of being a good role model for others;
- Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others (New Zealand Olympic Committee, 2001, p. 1).

These two definitions, although seemingly succinct in wording have roused intense debate over meaning, value and the appropriateness of Olympism in contemporary times. Hoberman (2004) argues that Coubertin's Olympic Ideals were realistic in the way they acknowledged the tension between nationalism and international idealism and remained indefinite. Conversely Wamsley (2004) argues that Coubertin's vision was limited by the tensions that are created between peace and nationalism and Loland (1995) similarly contests these fundamental principles, stating that they are indeed "vague, ambiguous and open for interpretation" (p. 49). He articulates that these fundamental principals vindicate a system of ideas which are devalued by inconsistencies and underdeveloped praxis (Loland, 1995). Loland (1995) expedites critique by suggesting that Olympism is a manipulative cover for a movement concerned with power and profit. Damkjaer (2004) argues that this is due to the fact the foundational ideology is not aligned with current practice. Wamsley (2004) maintains that Olympism has been, and is, used as an explicit marketing tool to create capital as a result of globalisation. He argues that Olympism has 'contradictory tendencies' and audaciously states that the day that Olympism flourishes will indeed be the day that the Olympic Games are abolished. Eichberg (2004) even likens Olympism to a reverse Robin Hood, favouring the rich by coercing the poor through media licensing and public support. Filho (2008) contrarily states that although the definition provided by the Olympic Charter (International Olympic Committee, 2010) is highlighted as being vague and insufficient (see above critique) it is satisfactory in its ability to provide a set of principles that can guide people within the human movement profession. Patsantaras (2008) argues that it is not appropriate to incorporate Olympism into educational systems without acknowledging its history and considering the complexities that surround social change. He states that Olympic ideology adopted a pragmatic adaptation of ancient Greek idealism moving from 'good to beneficial and useful to beauty' (Patsantaras, 2008, p. 46). Patsantaras (2008) articulates that this Olympic ideology was condensed to Olympism, and Olympic Education therefore is Olympism's social praxis.

The debate surrounding Olympism seems to be intensified by its coupling with humanism. Scholars argue (Arnold, 1996; Binder, 2001; Bronikowski, 2006; CNOSF, 1994; Comit  International Pierre de Coubertin, 1998; Culpan, 2007; Czula, 1975; Georgiadis & Syrigos, 2009) that Olympism sits comfortably within a humanistic paradigm. Carrington (2004) argues that this is a problem, as Olympism and humanism act "as an ideological smokescreen for the oppressive mystifications of modern society and culture" (Carrington, 2004, p. 83). Wamsley (2004) states that The Olympic Games contradict Olympism and even argues that the Games would be more humanistic without the

facade. He also argues that Olympism does not need the Olympic Games (Wamsley, 2004). Horton (1998) dissimilarly states that Olympism and its principles, is like no other code because it has the backing of a powerful vehicle – the Olympic Games (Horton, 1998). Parry (1998) suggests that the philosophical anthropology of Olympism promotes:

- Individual all round harmonious human development;
- Excellence and achievement;
- Effort in competitive sporting activity;
- Mutual respect, fairness, justice and equality;
- Creation of lasting personal human relationships of friendship;
- International relationships of peace, toleration and understanding;
- Cultural alliance with the arts (p. 160).

These characteristics of Olympism amalgamate with Coubertin's humanistic vision that Olympism refuses to acknowledge sport as a physiological compartmentalised entity. Coubertin stated that "Olympism is a destroyer of dividing walls" (Muller, 2000, p. 548) in reference to the inclusive, holistic, civic life Olympism demands. On 17<sup>th</sup> April 1927 he addressed youth with the importance of Olympism both educationally and inherently part of the Olympic Games:

My friends I have not worked to give you the Olympic Games so that they will be turned into a museum object of a subject for the movies, nor so commercial or political interests should take them over... In the modern world, full of powerful possibilities and yet also threatened by perilous decline, Olympism can become a school of moral nobility and purity as well as physical endurance and energy...the future depends on you (Muller, 2000, p. 560).

In direct contrast to Coubertin's ideological address, Carrington (2004) remarks that his speeches were romanticised and unrealistic. Both Kidd (1996b) and Horton (1998) use the word 'rhetoric' to describe Olympism's ideology. Tomlinson (2004) agrees, stating that on a regular basis Coubertin 'puffed up...lofty ideals and grandiose ambition'(p. 149). He also claims that the Olympic Movement and the OG have undergone a process of 'Disneyfication' likening them to a theme park phenomenon (Tomlinson, 2004). Furthermore, Tomlinson (2004) argues that Coubertin was not a socialist nor historian and a neutral perspective is needed when investigating his early interpretations of the Olympic Movement.

In addition to critique surrounding Coubertin's ideological professions, literature has scrutinised and critiqued Olympism's value, function and legitimacy in an educational environment (Bale & Christensen, 2004; Carrington, 2004; Da Costa, 2006; Damkjaer, 2004; Hsu, 2000; Maguire, Barnard, Butler, & Golding, 2008; McNamee, 2006; Parry, 2006; Wamsley, 2004). Parry (2007a) conversely argues that although it may seem naive to be found wanting of hope and peace, sports contribution to societal development cannot be ignored. Some however, have questioned the appropriateness of the ancient ideal in contemporary times (Damkjaer, 2004; Wamsley, 2004) and this seems to surface from the claim that Olympism is universal. Da Costa (2006) questions Olympism as a philosophy and argues that Olympism, although considered universal, should be reconsidered as a process philosophy to deal with the historical redefinitions it has encountered. He argues that Olympism lacks internal consistency and there is definite ambiguity in its definition. As a result of this, he states Olympism is open to cultural interpretation and contextual difference. Furthermore, Da Costa (2006) states that a by-product of Olympism's ambiguity is the difficulty for the anticipated audience (public, teachers, and sports coaches) to understand and practically employ the philosophy. Additionally, he argues that those who do understand the intricate detail of Olympism (academics, philosophers) tend to be isolated from an amateur, non-discriminative sporting environment and this leads to Olympism viewed as two different philosophies; The Olympic Games and the educational sector (Booth, 2003; Da Costa, 2006).

However, just as Horton (1998) argued:

The ideals of Olympism are most laudable, have a quasi religiosity and really are the only set of ascribed ethical principles that can be applied to the conduct of sport. No other code, which is central on sport, is available, no other code elevates sport to moral, cultural as well as athletic levels of significance (p. 173).

Parry (2007a), in acknowledgement of Da Costa's (2006) critique, similarly argues that the philosophy of Olympism is "the most coherent systematization to have emerged so far of the ethical and political values underlying the practice of sport" (p. 47). He does however argue that several issues need to be considered. Parry (2003, 2006) questions the paradox between Olympism as a universal philosophy, inherently unchanging, and Olympism adapting to inevitable social change. He states that the Olympic Ideals are open to wide interpretation, and in agreement with Da Costa (2006), elucidation of these values suggests they cannot be isolated from social construction, cultural formation and difference. Parry (2006) argues universalism and globalisation sponsor interpretation. This idea prompts questions about Olympism's universality given its inherent Eurocentric disposition (Da Costa, 2006; McNamee, 2006; Parry, 2006). Brownell (2004) argues that China can be used as a case study for exposing Eurocentrism within the IOC. He Zhenliang (the first member of the IOC in

the People's Republic of China) articulates that the IOC is willing to demonstrate awareness of its Eurocentric make-up, however through discussions and debates it becomes increasingly difficult to not slip back into familiar territory (Brownell, 2004). Booth (2004) similarly identifies the importance of acknowledging contextual and comparative paradigms regarding the history of the Olympic Movement to identify Olympism's origin. He refers to Riordan (1993) to compare a Western perception of the Olympic Movement with popular eastern perceptions. Riordan (1993) argues that a Western perspective of the Olympic Movement concerns amateurism, a universal autonomous non-political philosophy, encapsulates fair play and is concerned with sport for all. In direct contrast to this, he states that an Eastern perception of the Olympic Movement is politically driven, concerned with; coercion, hegemonic security and armed force, winning at all costs, exploitation and distorted economic perceptions (Riordan, 1993). Kruger (2004) somewhat contradicts this argument by highlighting the 1936 Olympic Games as an example of a 'political' Olympic Games in a westernised country. "Does anybody remember today that the torch relay was a Nazi propaganda show?" (Kruger, 2004, p. 46). Brownell (2004) argues that if the Olympic Movement is to remain, it must become multinational, embrace cultures outside the west and allow more developing nations to host the Games in future. Furthermore, she argues that if a 'post-Olympism' moved away from a modernist paradigm it may look like a dialogue between *cultures* not a singular conversation of the west (Brownell, 2004).

Hsu (2000) argues that Olympism can be separated into two parts: An *individual* development – whereby individuals display good human values towards becoming an ideal human being (an ethical philosophy of life); and an *international* development – whereby the international society seeks mutual understanding and a peaceful and better world through sport. However, Patsantaras (2008) acknowledges that Olympic ideology, concerned with peace and social justice, can somewhat disconnect from social reality. He highlights institutionalisation and consumerism as just two barriers for the praxis of Olympic ideology and argues that Coubertin saw Olympism, as a basis for an educational model that contributed to individual and society equally. Hsu (2000) suggests that Olympism in the future cannot just be phrases, aims or goals however it must hold a permanent status in our global dynamic changing society. Therefore, Hsu (2000) argues Olympism cannot be reinforced as a western product. Parry (2006) agrees with and develops Hsu's (2000) argument stating that Olympism provides a veneer of humanist values which are evident in the practice of sport. He encourages the acknowledgement of wide interpretation of Olympism and for nations to explore individual expression.

In light of this, Culpan, Bruce and Galvan (2008) advocate an Olympism that addresses New Zealand's biculturalism and Maori education. Their work provides an example of how Olympism may look as an educational project within a specific cultural context. Culpan, et al. (2008) argue that the New Zealand national curriculum documents: *Health and Physical Education in the New Zealand Curriculum* (NZHPE) (Ministry of Education, 1999) and *The New Zealand Curriculum* (NZC) (Ministry of Education, 2007) are consistent with the Olympic values. Naul (2008) argues that this is an excellent example of how Olympism can be integrated into Physical Education school curricula. Culpan et al.(2008) and Hokowhitu (2004) argue that these documents acknowledge *some* bicultural, socio-critical components of education, however fall short of recognising key, important bicultural components such as whenua (land), rangatiratanga (self determination) and whakapapa (genealogy). They suggest that this could be due to the entrenched dualistic discourse that commands physical education in New Zealand. Culpan, et al. (2008) drawing from Da Costa's (2006) *Olympism as a 'process philosophy'* argue that although a scratch on the surface, the links between holistic Maori physical practices and Olympism can be comfortably drawn and this is a major step forward in acknowledging Parry's (2006) argument regarding a 'contextual' Olympism.

The literature concerning Olympism suggests critique and debate have encouraged contextual interpretations on Olympism's set of ideals. Academics seem to agree that although somewhat trite, Olympism still holds value in a contemporary environment. This can be achieved by viewing the Olympic Ideals critically as a thin layer of contextual humanistic values that are evident within the practice of sport.

## **Examining the definitions of sport**

Coakley, Hallinan, Jackson & Mewett (2009) argue that definitions of sport vary markedly. They articulate that based on a traditional definition, sports are "...institutionalised competitive activities that involve rigorous physical exertion or the use of relatively complex physical skills by participants motivated by internal and external rewards" (Coakley, et al., 2009, p. 5). It seems that within literature (Coakley, et al., 2009; Collins & Jackson, 2007), traditional definitions that regard sport as a physical activity that is competitive, requires skill, exertion and is governed by institutionalised views are frequently used. Woods (2007) similarly argues that sport must have four specific components:

- It must involve a physical component;
- It is competitive;
- It involves institutionalised games;

- It requires specialised facilities and equipment.

He articulates that sport is typically defined as “...institutionalised competitive activity that involves physical skill and specialised facilities or equipment and is conducted according to an accepted set of rules to determine the winner” (Woods, 2007, p. 7). Woods (2007) argues that the definition of sport is culturally relative and this can be seen through the different beliefs and attitudes regarding warfare, manhood, survival and honouring the gods. Sport and Recreation New Zealand (SPARC) (2010c) articulate in their 2009 – 2015 strategic plan:

...by sport we mean sport activities delivered primarily through organised structures – that is, activities delivered by regional sport bodies, clubs and schools, including organised competitions and events. Sport also includes physical education within and outside of school time. We acknowledge the growing place for informal sport, such as commercial pay-for-play and unstructured activities, as an area we will explore further (p. 16).

Horne, Tomlinson & Whannel (1999) argue that by taking into account historical and social realms, sport does not have a fixed meaning. They use the context of ‘animal-sports’ i.e. fighting, hunting, and shooting to debate that sports hold different meaning in cultures and time periods. McFee (2004) agrees and expands on Horne, Tomlinson & Whannel (1999) by asking what constitutes sport and challenges institutional ideas about what sport looks like.

Whilst the majority of literature (Coakley, et al., 2009; Collins & Jackson, 2007; Horne, et al., 1999; McDonald, 1996; McFee, 2004; Sport and Recreation New Zealand, 2010b, 2010c; Woods, 2007) seems to view sport from this traditional paradigm, Arnold (1979, 1994, 1996) contrarily does not. He believes that sport is indispensable to moral life because without sport there is actually little need in everyday society for the extensive co-operation and personal qualities that sport commands. Arnold (1979, 1996, 1998) defines sport as an intrinsically valuable human practice and emphasises the connection between the educative value of sport and moral growth. Arnold (1996, 1998) states that sport is defined by the following characteristics:

- Is rule governed and practiced with traditions and customs;
- Pursues its own intrinsic goals;
- Is physically exertive;
- Fosters social interaction, rivalry, contest and competition;
- **Is practiced within a moral and ethical sense.**

Arnold (1996) argues that sport is best understood as a valued human practice, and sport is a form of moral education. Therefore, his definition of sport includes ‘being practised within a moral and ethical sense’ (see above). Arnold (1994, 1996, 1998) states however, that if sport is to remain educative, it is necessary that it must be practised in accordance with its ideals and ‘best traditions’. Furthermore, he accentuates that unless the concept and practice of sport is made clear from the social and moral point of view there is little chance of its teachers, participants, officials, administrators and fans developing appropriate attitudes, judgements and conduct towards it (Arnold, 1996, 1999). Arnold’s definition advocates sport as having moral purpose; however seems to be unique in doing so. His argument sparks interest as to the possibilities of sport and these have been briefly explored below.

Kretchmar (2005) addresses the philosophic possibilities of sport, stating that whilst movement can be boring, painful or routine, it can also be joyful, liberating and a site for friendship and community. He takes a holistic approach to his inquest, reminding readers that philosophy is not a love of facts, but literally a love of wisdom. “Holism promised to revolutionize the way we think about people – how we educate them, treat them medically, promote their spiritual growth, and help them move – but it did not” (Kretchmar, 2005, p. 102). Kretchmar (2005), through extensive critique advocates holism, nevertheless acknowledges, in the quote above, the difficulty in getting others to advocate holism as ‘credible’. Kretchmar (2005) argues that 5 categories must be applied to philosophic inquiry to allow critical examination of sport. These are:

- Metaphysics: questions about the nature of sport i.e. descriptive information, characteristics from physical actions to non-physical and even speculative things.
- Axiology: questions about the value of sport i.e. not concerned with the ‘is’ yet concerned with the ‘should be’ – what makes sport good?
- Ethics: closely related to axiology, questions about good behaviour i.e. how individuals affect each other for better or worse and how we should treat ourselves and others.
- Epistemology: questions about what people know about sport i.e. the theory of knowledge – what do people know, how and why do they believe this about sport?
- Aesthetics: similar to axiology (what is good), questions about what is beautiful about sport e.g. matters of sensual, artistic good.

It would seem that applying Kretchmar’s (2005) philosophic inquiry in conjunction with sport, a traditional definition may not suffice. McFee (2004) agrees with Arnolds (1979) definition of sport and expands on sport’s philosophic possibilities in connection with moral purpose:

The moral imperative sometimes (and, I would claim, rightly) located within sport is often not a direct consequence of the rules or laws of particular sports: this fact is

recognised when appeal is made, not to those rules themselves, but to the spirit of the rules, or to considerations of fair play or some such (p. 129).

The literature regarding sport definitions is minimal. The IOC does not provide a concise definition of what constitutes sport and it would seem that most international sporting bodies subscribe to a traditional definition of sport. There is however, value in exploring the philosophic possibilities of sport to encourage a more holistic definition of sport, and Arnold (1979) seems to be the only one that takes this stance. This definition seems to provide a more holistic view of sport and can be linked to the educative function and value of sport. Arnold's (1979, 1998, 1999) argument acknowledges links between a holistic definition of sport and the educative function and value of sport specifically legitimising and advocating physical education and sport as valued learning contexts. He also advocates Olympism as a valued model for learning through sport (Arnold, 1996). This thesis has therefore identified some examples of what education through sport can look like.

## **Education through sport**

Praxis of Arnold's philosophy, a move away from traditional definitions of sport, and education through sport can be seen in New Zealand's curriculum development (Culpan, 1998). O'Neill (2004) states that in New Zealand in 1877 the Education Act employed hegemonic and functionalist paradigms, placing importance on obedience, discipline, and societal improvement through a sense of morality. As a result of this she states that in the 1940's a core curriculum was developed to reinforce gender based, British, white, middle class work orientated needs (O'Neill, 2004). Kirk and Tinning (1990) equally state that through reinforcement of the above societal values, combined with industrial capitalism, physical education and sport were used to encourage social stability and function. Literature suggests (Culpan, 1998; Kirk, 1992; Kirk & Tinning, 1990) that historically physical education in New Zealand associated itself heavily with the sciences to gain credibility and rigor as a subject. Although changes were occurring, these were small, allowing predominant paradigms to hold firm until the 1990's (Kirk, 1992; Kirk & Tinning, 1990; O'Neill, 2004). These predominant paradigms are now criticised (Culpan, 1997, 2007; Dunning, 1999; Hsu, 2002; Kirk, 1992; Kirk & Tinning, 1990; Morgan, 2006; Parry, 2007a, 2007b; Shields & Bredemeier, 1995; Tannsjo & Tamburrini, 2000) for the scientisation and dualism of physical education and sport, that cannot address elements such as; educational and social value of physical activity and sport, holism, and the aesthetic nature of sport.

In light of critique (see above), in 1993 *The New Zealand Curriculum Framework* (Ministry of Education, 1993) identified *Health and Physical Wellbeing* as one of the seven key areas of learning. Culpan (1998) argues that physical educators perceived this title, *Physical Wellbeing*, as erroneous and ignorant to the intrinsic value of physical activity. Furthermore, Culpan (1998) articulated that this would threaten the psychological, physiological, cognitive and emotional benefits of physical growth through a movement orientated, balanced programme. Conversely when *Health and Physical Education in the New Zealand Curriculum* (NZHPE) (Ministry of Education, 1999) was being established, the Education Forum (1998) argued that Physical Education was not the appropriate context to address these socio-cultural elements. Two curriculum reviews and supplementary critique (Culpan, 2000, 2004; Culpan & Bruce, 2007; Education Forum, 1998; Hokowhitu, 2004; Wright, McDonald, & Burrows, 2004) led to the 2007 revision; *The New Zealand Curriculum* (NZC) (Ministry of Education, 2007) emphasising humanistic and critical paradigms through the inclusion of a vision, principles, values, key competencies, attitudes and values (Culpan & Bruce, 2007; Culpan, et al., 2008). Literature suggests (Culpan, 1998, 2000, 2004; Culpan & Bruce, 2007; Culpan, et al., 2008) that connections can be drawn between the NZHPE (Ministry of Education, 1999), NZC (Ministry of Education, 2007) and Arnold's (1979) definition of sport through four underlying concepts; Hauora<sup>5</sup>, Health promotion, Socio-ecological perspectives and Attitudes and values. Academics (Culpan & Bruce, 2007; Culpan, et al., 2008; Hokowhitu, 2004; Wright, et al., 2004) suggest this move advocates a socio-cultural learning environment. This example of curriculum development supports Arnold's (1979, 1994) argument that sport has a valued educative function and in an educational context needs to be viewed as more than a physiological entity.

Other models outside of curriculum also provide examples of education through sport. *The European Model of Sport* (1999a, 1999b) articulates that sport can be used as a vehicle to learn many other aspects of living such as social skills, moral, and ethical behaviours, leadership, and non-discriminatory and inclusive behaviours. Furthermore, *The European Model of Sport* (The European Commission, 1999a, 1999b) argues that:

- Socially sport is a suitable tool for civilising people, is functional in promoting connections and inclusion in society, and is useful in the war against intolerance, racism, violence and alcohol and drug abuse. Sport can assist with dealing with success and disappointments, decision-making and the integration of people into mainstream society.

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<sup>5</sup> *Hauora is a Maori philosophy of health unique to New Zealand. It comprises 4 dimensions of health; Taha tinana (physical well being), taha hinengaro (mental and emotional well being), taha whānau (social well being) and taha wairua (spiritual well being).*

- Sport espouses a culture based upon morals and values. It can provide people with an opportunity to develop personal and group identities, to get to know areas or people better, to integrate more effectively and to protect the environment. Sport can be a catalyst for political ideologies, economic development and international understanding. Sport and games also offer opportunities to improve and maintain people's health. It is an effective means of impeding certain illness such as heart disease, diabetes, cancer or psychological stress.
- Sport encompasses a recreational function that can provide personal and group entertainment and relaxation. It enables joy, feeling and sensual experiences. It also can aid goal achievement. Sport can assist people and communities to excel and be the best they can be within a spirit of personal and group achievement. Sport can help individuals, groups and communities to collectively reach their full potential. These ideas are comparable to Arnold, (1979), Freire (1968; Glass, 2001) and Kretchmar (2005).

McNamee & Parry (1998) outline the educative value of sport can be seen in the delicate balance of power, for example, the fine line that exists between aggression and competitive spirit. They argue there is educative value in sport as it challenges people to react and effectively 'pass the test' of power – the idea of being gracious in victory as well as defeat. Sporting competition provides a medium where people are challenged to develop and use power in appropriate avenues (McNamee & Parry, 1998). Similarly, Shields and Bredemeier (1995) advocate sport as a values process education based upon:

- Freely selecting values and considering the consequences;
- Prizing and cherishing the choice and being able to publically state them;
- Acting on the values by choosing what to do and repeatedly uphold the values to create life meaning.

Arnold (1994) argues that practices such as sport allow individuals to become people, is necessary for personal fulfilment and social functioning, and is an intrinsically valuable practice that is unique in its demand for co-operative endeavour and personal virtue. Arnold (1994), Shields & Bredemeier (1995) and The European Commission (1999a, 1999b) advocate an education that seems to build upon Freire's early theory of education as a process of becoming 'fully human' (Freire, 1968; Glass, 2001). Metzler (2000) similarly aligns holistic, values education with physical education and sport through the adoption of varying models of teaching and learning. He argues that sport and physical education are inherently linked, historically dominantly direct in instruction, although now adopting models that promote personalised systems for instruction, cooperative learning, sport education, peer teaching, inquiry models and tactical games (Metzler, 2000). Bunker & Thorpe (Werner, Thorpe, & Bunker,

1996), Hellison (2003) and Arnold's (1999) theories are accepted and practiced in Physical Education settings, promoting games for understanding, social responsibility, self worth, critical thought and social action (Metzler, 2000). Furthermore, Metzler (2000) argues that in using teaching models such as sport education, inquiry and co-operative learning, students are able to construct personal meaning and experience hands on the moral and ethical value and challenge of sporting contexts. This creates a realistic form of education, relevant and connected to the society in which they live. Students feel ownership, responsibility and success when given the freedom to actively choose and participate in lessons constructed by them, for them (Metzler, 2000). It would seem that many academics, to name a few, (Arnold, 1999; Binder, 2001; CNOSF, 1994; Culpan, 2000; Dunning, 1999; Hellison, 2003; Horne, et al., 1999; Hughson, Inglis, & Free, 2005; Kirk, 2010; Laker, 2001; Loland, 2001; McFee, 2004; Metzler, 2000; Morgan, 2006; Siedentop, 1994; Tannsjo & Tamburrini, 2000; Tinning, 2010) regard human movement (sport, physical education and physical activity) as a valued learning medium. One could assume that with academic interest, there would be research youth's experiences and perceptions of human movement. There seems to be ample literature regarding 'youth sport' and 'physical activity' however, Williams and Woodhouse (1996) and Smith and Parr (2007) argue that very little research exists that examines youth's *perceptions* and *understanding* of the nature and purpose of physical activity, physical education or sport. As much of the general literature on youth sport is beyond the scope of this study, this thesis has briefly acknowledged several sources that provide links to education through sport. Literature argues (Kirk, 2010; Kirk & Tinning, 1990; Laker, 2001; Physical Education New Zealand, 2009; Shields & Bredemeier, 1995; The European Commission, 1999a; Tinning, 2010; Williams & Woodhouse, 1996) that trends in youth sport and physical activity impact on physical education practices and futures. Furthermore, literature (Doll-Tepper, 2008; Gunston, 1994; Marjumdar & Collins, 2008) suggests that trends in youth sport and youth perceptions of sport and physical activity can provide insight into future educational aspirations through sport. For example, Gunston (1994) argues that there are many threats to education through sport and Olympism's educational significance:

- The demise of many team sports and consequently the rise of individual sport;
- The commonality of franchises over clubs;
- The increasing concern of drugs and corruption in sport;
- The increase of technology and performance enhancing equipment;
- The body as a commodity and the financial increase of the 'sports' industry.

It would seem that literature concerning youth sport trends correspond to Gunston's (1994) argument, for example, Sport and Recreation New Zealand's (SPARC) (2010a) 2000/01 survey to identify sport and recreation participation, involvement in clubs and volunteer work of New Zealanders. The

2000/01 data indicated that overall activity levels amongst youth were declining and participation in sports and active leisure had followed the same trend (Sport and Recreation New Zealand, 2010a). SPARC (2010b) found that 56.8% of 12 – 18 year olds participate in sport teams or clubs outside of school and 51% of secondary students are enrolled in school sports team. There also seemed to be a drop in interest regarding youth starting a new sport or active leisure activity (Sport and Recreation New Zealand, 2010a). De Knop, et al. (1995) in the *European Physical Education Review* argue that these trends, accompanied by a clear shortage of research findings regarding youth sports, could affect education through sport.

De Knop, et al. (1995) argue that within a club, the youth sports policy should promote youth voice in proceedings and decisions and appropriate attitudes and behaviour in sport and the organisation of a youth based club. Furthermore, De Knop & De Martelaer (2001) argue that the problem with youth sport and the reason for participation decline is youth taking part in adult-orientated sports and decisions based on obedience, organisation, rationalisation and control are made for them by their mature counterparts. They articulate that this can be contradictory to what youth want from sport (De Knop & De Martelaer, 2001). De Knop (1996) argues that “one of the greatest challenges facing youth sport...in the near future is to set up and coordinate a cooperative approach by school and clubs with the purpose of offering sports as an educational environment for all children which enables them to develop at their own speed according to their own interests” (De Knop, 1996, p. 44). The imperative argument here suggesting youth perception is incredibly important in the preservation of youth sport and education through sport.

Utter, Denny, Robinson, Ameratunga & Watson (2006) argue the driving force behind youth involvement in activity and exercise are ‘fun’ and ‘to hang out with friends.’ Utter, et al. (2006) debate that enjoyment, safety, support from others, opportunity and access are important factors in youth participation in physical activity. Their recommendation for future promotion of physical activity is to ensure an emphasis, for most youth, on physical activity as a social activity (Utter, et al., 2006). Similarly, SPARC’s (2010b) *Statement of Intent 2009 – 2012* states that New Zealand youth need more opportunities that suit their stage of development and ability so that they have positive experiences and stay involved in organised sport. They advocate schools as appropriate learning sites, although conversely acknowledge the reduction of student and teacher involvement in formalised school sport (Sport and Recreation New Zealand, 2010b). SPARC (2010b) argue that by investing in initiatives that develop skills in pre-schoolers and primary school children and providing more organised sport for primary and secondary children, they should be able to build the links between schools, clubs and community organisations so that all school-aged children are presented with accessible and appropriate sporting opportunities. This literature (De Knop, 1996; De Knop & De Martelaer, 2001; De Knop, et al., 1995; Sport and Recreation New Zealand, 2010a, 2010b, 2010c;

Utter, et al., 2006) seems to argue that ‘youth voice’ among an adult dominated environment, is needed to preserve the educative function of sport, however research on youth perception and understanding of sport as education is minimal.

Furthermore, Hohepa, Schofield & Kolt (2006) argue that when research around youth physical activity and sport is conducted it tends to be in the form of a quantitative questionnaire. Hohepa et al. (2006) state that this type of study can limit findings to predetermined responses and possibly biased perceptions. They argue that their study *Physical Activity: What do high school students think?* (Hohepa, et al., 2006) allows ‘youth voice’ through a qualitative methodology. The five major themes identified by youth as benefits of being involved in physical activity were: fun, achievement, physical benefits, psychological benefits (such as mood and confidence) and preferential activity (i.e. they would rather do that than something else less appealing when given the option) (Hohepa, et al., 2006). On the contrary, the themes identified as barriers to participating in physical activity were: supportive sedentary environments, peer influences, structure of physical activity (i.e. too formal for them or lack of support trying a new skill), physical constraint and motivation (Hohepa, et al., 2006).

It appears that literature (Kirk, 2010; Kirk & Tinning, 1990; Laker, 2001; Physical Education New Zealand, 2009; Shields & Bredemeier, 1995; The European Commission, 1999a; Tinning, 2010; Williams & Woodhouse, 1996) connects trends in youth sport with education through sport and physical education practices. Literature (Culpan, 2004, 2007; McNamee & Parry, 1998; Parry, 1998; Shields & Bredemeier, 1995) seems to advocate education through sport and this thesis has provided several examples of why this may be. Culpan (2007), Culpan, et al. (2008), Naul (2008) and Parry (1998, 2006) argue that Olympic Education is one specific form of education through sport and there are clear links between physical education practices and Olympism. Literature (Doll-Tepper, 2008; Gunston, 1994; Marjumdar & Collins, 2008) also argues that educational models such as Olympic Education are affected by trends in youth sport and youth perceptions of sport. Naul (2008) argues that Olympic Education is an excellent model of education through sport, however subsequently articulates that Olympic Education can hold many forms. Culpan and Wigmore (2010) argue that Olympism has no discernable pedagogy. So what is Olympic Education and does it have anything to do with the Olympic Games?

## **Olympic Education**

Olympic Education, as with Olympism, has no simple definition. The New Zealand Olympic Committee (New Zealand Olympic Committee, 2001), adapted from the Olympic Charter, defines Olympic Education as:

“Education that spreads the principles of Olympism and the work of Pierre de Coubertin through physical education and sport programmes in schools and tertiary institutions, through sports-related organisations, and by establishing institutions for Olympic education. This programme reflects cultural diversity and the universal nature of Olympism” (p. 7).

Similarly, Muller (2000) defines Olympic Education as:

...a universal education of development of the whole human individual, in contrast to the increasingly specialised education encountered in many specialised disciplines. Consequently it can only be based on the fundamental values of the human personality (p. 309)

and argues that Olympic Education has five characteristics:

1. The concept of harmonious development of the whole human-being;
2. The idea of striving for human perfections through high performance, in which scientific and artistic achievement must take equal rank with sporting performance;
3. Sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfil those obligations; also included is the ideal of amateurism, which has been almost totally abandoned in international sport today;
4. The concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals;
5. The promotion of moves towards emancipation in and through sport (p. 313).

Likewise, Bronikowski (2003, 2006) argues that Olympic Education links directly with moral education, physical education and sport and therefore is a useful tool for the facilitation of moral development. He states that his Olympic Education study (Bronikowski, 2003) showed statistically significant changes in moral development between controls and experimental classes when using Olympic Education and moral education programmes with youth. Conversely, Kabitsis, Harahousou, Arvaniti & Mountakis's (2002) definition of Olympic Education does not seem consistent with Muller's (2000) or Bronikowski's (2006) definition at all. Their quantitative research project regarding youth understanding of Olympic culture within a Greek school curriculum appears to focus on factual knowledge of the Olympic Movement. It would appear that their definition of Olympic Education is more concerned with the Olympic Movement than values based education. Naul (2008) argues that we should not be thinking of Olympic Education as the Games or the OM at all

...Olympic education, its meaning, its pedagogical significance and function, and its tasks, and objectives for children's and young people's development cannot be defined by way of the popular attitudes that the mass media currently associate with the Olympic Games (p. 18).

MacAloon agrees,

There is a regrettable, if understandable tendency today to turn Olympic Education gatherings into sport industry meetings, to replace Olympic Movement educator, topics and audiences with professional sports officials, managers, and technocrats treating student audiences as pre-professionals who can be motivated only by talk of marketing, media, management, or coaching. These are perfectly wonderful things to discuss and careers to pursue, but they are NOT Olympic Education (p. 3).

Young & Wamsley (2005) argue that it is so difficult to see Olympism or Olympic Education in a separate light from the Olympic spectacle, because the Games have "inscribed their way so indelibly into the public consciousness in so many countries of the world" (p.xxiii). Marjumdar & Collins (2008) agree and argue that this is due to the manifestation of sport within the twenty-first century world. They note that "sport, for many, has replaced religion as a source of emotional catharsis and spiritual passion, and for many, since it is among the earliest of memorable childhood experiences, it infiltrates memory, shapes enthusiasm, serves fantasies" (p. iii). Majumdar & Collins (2008) and similarly Kretchmar (2005) argue that 'sport' can hold many contradictions. They state that political cohesion, capitalism, corruption, power inequalities, globalisation and commodification can be linked directly to sport, however so can excellence, well-being, joy, peace, culture, education and solidarity. Literature suggests that Marjumdar & Collins' (2008) and Kretchmar's (2005) argument can be seen explicitly in the Olympic Games (McFee, 2004; McNamee, 2006; Wamsley, 2004). Timmers & de

Knop (2000) confirm this argument in their Olympic Education study regarding the five most important motives for athletes to take part in the Olympic Games. Their findings revealed an internal contradiction with ‘money’ and ‘raise market value’ two of the most important motives alongside ‘giving a good example’ and ‘a sound mind in a healthy body’ (Naul, 2008). The International Olympic Committee has been scrutinised over its practices with critiques such as: “*The Lords of the rings: Power, money and drugs in the modern Olympics*” (Simson & Jennings, 1992); “*The new lords of the rings: Olympic corruption and how to buy gold medals*” (Jennings, 1996); “*The great Olympic swindle: when the world wanted its games back*” (Jennings & Sambrook, 2000) and “*Inside the Olympic Industry; power, politics and activism*” (Lenskyj, 2000). These critiques argue that by acknowledging politics and contemporary issues like environmental impacts and sustainability within the Olympic Games and the Olympic Movement, it is not possible to have an ‘Olympism’ that is theoretically different. Naul (2008) dissimilarly argues that a unique tension is created by the acceptance of ideological educational principles alongside an acknowledgement of the commodification of the Olympic Games. Furthermore, Naul (2008) identifies that this contradiction is not historic, and Pierre de Coubertin’s vision used to sit closer to the Olympic Games itself. Similarly, Horton (1998) claims that it is:

...quite frankly, a nebulous, redundant and largely fruitless undertaking to hold a philosophical microscope over the tenets of Olympism and to line them up individually against specific aberrations that have in the past or still do beset the [Olympic] movement... (p. 170).

This debate may suggest why many academics (Bale & Christensen, 2004; Da Costa, 2006; Kidd, 1996b; Lenskyj, 2000; Maguire, et al., 2008; Wamsley, 2004) approach Olympic Education with critical caution. Naul (2008) argues that the IOC can be attributed with five separate measures of dissemination of the educational concerns of Olympism:

- The introduction of the International Olympic Academy (IOA) in 1961.
- The introduction of Olympic Youth Camps held simultaneously with the Olympic Games.
- A global announcement that National Olympic Committees (NOC’s) should adopt National Olympic Academies (NOA’s) to further the educational and cultural elements of Olympism.
- A global demand that any Olympic Games host nation adopts cultural and educational programmes in conjunction with the Olympic Games.
- The introduction of the Youth Olympic Games (YOG).

It is the last on the list that has been highlighted specifically by the International Olympic Committee (International Olympic Committee, 2009a, 2009b) and President Jacques Rogge as a way of returning

the Olympic Games to their roots and pedagogical potential (MacAloon, 2008). Singapore hosted the first YOG in August, 2010. There has been debate (Baka, 2008; Baumann, Tsiknakos, De Arma, & Sosa, 2007; Ivan, Vidoni, & Judge, 2008; Kabitsis, Harahousou, & Eleftheriou, 2004; Maguire, et al., 2008; Pavék & William, 2007; Stevens, Liese, & Thabede, 2007) about whether introducing the YOG would address the educational and cultural elements that emulate Olympism. Baumann, et al., (2007); Charalambous, Baroussalian, Jhong and Jakobsson (2007); Pavék and William (2007) and Stevens et al., (2007) debate the key issues of the YOG as a form of Olympic Education.

Advantages of a YOG	Disadvantages of a YOG
<ul style="list-style-type: none"> <li>• Promotion of excellence at a young age.</li> <li>• Combines existing youth championships into one event.</li> <li>• If executed correctly, could promote the Olympic Ideals in a more relaxed, contemporary environment than the Olympic Games.</li> <li>• Promotes multiculturalism.</li> <li>• Opens opportunities to meet international sporting bodies.</li> </ul>	<ul style="list-style-type: none"> <li>• Possible exploitation of child athletes through exposure to commercialisation, pressure and over training. Will the athletes be making the decisions?</li> <li>• A potential sacrifice of education for sport.</li> <li>• Removes the focus from grass-roots level sport and places importance on elite athletes – role models this to peers.</li> <li>• Increased pressure to train, possibly at the expense of a balanced development, i.e. schooling.</li> <li>• Does a 14 year old understand Olympism as excellence rather than elitism or medal pursuit?</li> </ul>

**Figure 7: Advantages and Disadvantages of holding a Youth Olympic Games**

The participants (Baumann, et al., 2007; Charalambous, et al., 2007; Pavék & William, 2007; Stevens, et al., 2007) argue that an Olympic Youth Camp that celebrated Olympism held systematically by voluntary countries and eliminating the bidding process, would be more appropriate for sustaining education and culture. Stevens, et al. (2007) argues that there are risks in labelling the event a Youth Olympic Games as it does not challenge the entrenched nature of the Olympic Games and could easily become the Olympic Games' subordinate mirror image. Interestingly, a 'Youth Camp' seems to be neither new, nor unique. The Olympic Charter (International Olympic Committee, 2010) stipulates

that any Olympic organiser is entitled to organise an Olympic Youth Camp during the Olympic period at the responsibility of that country. This was first reported in 1912 Stockholm, and has since been organised at 10 Olympic Games (Kabitsis, et al., 2004). Kabitsis, et al. (2004) argue that participants from the Sydney 2000 Olympic Youth Camp showed an increased level of understanding regarding environmental protection, peace and international understanding. Furthermore, they argued that in their research it was obvious that “the Olympic Youth Camp programme affected participants mentally, physically, and spiritually; developing respect of all countries and human dignity” (Kabitsis, et al., 2004, p. 38).

The IOC however, argues that the YOG will achieve the educational objectives and promulgates the YOG as a vehicle to “educate, engage and influence young athletes inspiring them to play an active role in their communities” (International Olympic Committee, 2009a, 2009b). Ivan, et al. (2008) argue that the YOG could potentially address the global growing interest in sport, specifically youth perspectives of sport and connections with other socially important issues. This would link the global Olympic Games directly with communities (Ivan, et al., 2008). Conversely, Maguire, Barnard, Butler and Golding (2008) argue that the YOG is simply a way for the IOC to address the concerning decline in the youth audience and consumption of the Olympic Games. They state that the IOC’s change in marketing strategy and launch of the YOG feed the commercial process where the corporate nexus is concerned less and less with the values of Olympism (Maguire, et al., 2008). Interestingly Ivan, et al. (2008) agree and state that the major considerations for the selection of bidding countries focused on financial feasibility and only mentioned educational and cultural programmes when connected with budget expenses. Baka (2008) argues that current elite aims of Olympic youth events such as the Australian Youth Olympic Festival seem to contradict the IOC’s proposed educational and cultural aims for the YOG: “One can speculate as to why there seems to be a dichotomy when comparing the international version and the Australian Youth Olympic Festival with respect to the ‘elite’ nature of the event. Are we led to believe that the YOG really will not have the pursuit of medals as the major objective of participating NOC’s who will be paying for athletes to attend this event?” (Baka, 2008, p. 427)

It would appear that the YOG’s educational intent has sparked critique among academics concerning the site of Olympic Education and whether or not it can actually exist alongside the Olympic Movement and the Olympic Games as they exist today. However literature (Baka, 2008; Binder, 2001, 2005; Bronikowski, 2006; CNOSF, 1994; Comite International Pierre de Coubertin, 1998; Corral, et al., 2010; Culpan, et al., 2008; Culpan & Wigmore, 2010; Doll-Tepper, 2008; Georgiadis &

Syrigos, 2009; Horton, 1998; Hsu, 2000; Kabitsis, et al., 2004; MacAloon, 2008; Naul, 2008; Parry, 2006, 2007a; Patsantaras, 2008; Pope, 2007; Reid, 2006) argues that Olympic Education can be an effective form of education. Nevertheless, this literature (see above) also debates the structure that Olympic Education should take and does not seem to focus on youth understanding and perception of Olympism. This literature review has identified the few studies (below) that have been conducted on youth understanding or perception of Olympism.

Telama, Naul, Nupponen, Rychtecky, and Vuolle, (2002) published a study entitled *Physical Fitness, Sporting Lifestyles and Olympic Ideals; Cross-Cultural Studies on Youth Sport in Europe*. This study argued (with support from Loland, 2001; Tannsjo & Tamburrini, 2000) that there was very little known about the subjective meaning of the Olympic Ideals, children's and adolescent's opinions about the Olympic values, and their estimation of desirable values in the context of the Olympic Movement. The purpose of this study was to describe and compare physical activity, lifestyles, motor performance and Olympic Ideals of young people in six European countries. The Olympic questionnaire was analysed both qualitatively and quantitatively using a four point Lickert-Scale. Telama, et al., (2002) argued from the findings that:

1. There was little knowledge about the Olympic Movement from the participants except for current media related items.
2. The 15 year old participants doubted whether Olympic Ideals are realized in daily life; however they are strong advocates for Olympic Ideals such as fair play and joy in effort.
3. The human values and social values that the Olympic values promote, such as cultural understanding and mutual respect, were important to all of the participants.
4. That participation in competition and learning through the sporting context are optimal ways to learn about Olympic values.

Rychtecky & Naul (2005) investigated goal orientation and perception of Olympic ideals from Czech and German youth. The study involved participants 12 years and 15 years of age. 52 'Olympic Ideal items' were given to the participants to assess. Rychtecky & Naul (2005) argue that contextual differences between Eastern and Western European interpretations of Olympic Education values may have resulted in the diverse responses received from their questionnaires. Nevertheless, they state that aside from these interpretive differences, there was a clear tendency for older youth to exhibit less pro-social attitudes towards actualisation of the Olympic Ideals.

Bronikowski (2003, 2006) conducted research on the teaching of Olympism in Polish schools. He subsequently found that the ideal site for Olympic pedagogy is within a schooling context, and among younger students. Bronikowski (2006) argues that the younger generation still compellingly believe in winning through fair play. He notes that “The reality of today’s sporting competition often shows aggression, hatred, cases of doping among most outstanding sport heroes, but children are still unaware of that situation. Therefore, there is a chance for participation of children in sport based on ideals” (Bronikowski, 2006, p. 187). He argues, similarly to Rychtecky & Naul (2005) that the older the students get the harder it is to alter preconceived ideas and assumptions within their thinking and moral attitude. This may have been due to the significant impact that exposure to media has upon the portrayal of acceptable sporting behaviour, morals and ethics (Bronikowski, 2003, 2006). Bronikowski (2006) advocates several guidelines for school education to help promote Olympism:

- Propose individual/group problem solving dilemmas in a physical education context,
- Sportpersonship amongst all parties (parents/staff/officials/ players etc),
- Obeying rules and learning the link between this and social life,
- Caring for yourself and others’ health,
- Exhibit self control and respect in a win or a loss,
- Exchange sporting and cultural traditions.

The argument that age factors into the ability to display prosocial behaviour in a sporting context (Bronikowski, 2003, 2006; Rychtecky & Naul, 2005) is not new. Earlier studies seem to have drawn connections between age, gender, involvement and moral behaviour (Bredemeier, 1995; Bredemeier & Shields, 1986).

This literature review has indicated that limited research exists on Olympic Education in practice. Less so, research examining youth perceptions and understanding of Olympism. Steenbergen, De Knop and Elling (2001) argue that the majority of research projects have been based on historical and sociological realms, however very few have actually regarded societal view towards Olympism. It would also seem that findings from Olympism research must be examined in acknowledgment of the contextual nature of ‘Olympism’ and ‘Olympic Education’. The literature reviewed tends to reference and promote quantitative methodologies for research with methods such as questionnaires to obtain data. It would appear, from the literature and in light of contextual interpretation, that there does not seem to be a discernible pedagogy associated with Olympic Education. Naul (2008) confirms this trend seen within the literature.

In its history, the Olympic Games movement has tackled many developments and concerns, but education in the context of Olympism has always been and still is a minor strand. And what seems to be even more neglected is the pedagogical message of Olympism in the current context of physical education at school as well as in extra-curricular and in organised youth sport programme at sport clubs today (p. 13).

The final part of this review will therefore identify literature that is concerned with Olympism and Olympic Education pedagogies.

## **Olympism Pedagogy**

Some literature suggests that Olympism aligns with physical education and educational sporting contexts (Culpan, 2007; Culpan, et al., 2008; Culpan & Wigmore, 2010; Naul, 2008; Parry, 1998, 2006) and therefore cannot be separated from the wider educational environment. Literature suggests that subsequently Olympism is subjected to political agenda and dominant discourse influences which authenticate knowledge and shape curriculum content (Culpan, 2007; Doll-Tepper, 2008; Horton, 1998; Kirk, 2010; Metzler, 2000; Parry, 2006). Binder (2005) argues that issues of Olympic sport such as equity, fair play, violence, commercialisation and drug-use seem to hold worldwide relevance and media attention. She states however, the pedagogical aspects of these issues are rarely addressed.

Furthermore, Sydnor (2004) and Tinning (2010) argue that television, internet and other advertising sources can be seen as pedagogical sites as well as the fields, laboratories and sporting grounds. It would appear then that deciphering possible pedagogies to promote Olympism is a difficult task. Naul (2008) consolidates this, stating that this is because Olympic pedagogy is relatively new to academic discussion, does not hold an expansive history, and can appear in numerous forms. He articulates:

Today, there is neither a common definition nor an international standard article that precisely describes all aspects of the term and all facets of the objective of Olympic pedagogy...Whereas Olympic education describes teaching and learning about the Olympic spirit and Olympic ideals, Olympic pedagogy is understood as the theory – or at least the philosophical-pedagogical background – of Olympic education for the purposes of learning and exercising physical and social skills, ethical virtues and moral values in sport and physical activities (Naul, 2008, p. 29).

Binder (2001) argues that because multiculturalism has encouraged the interpretation of Olympism through the need to address and value democracy, diversity and difference, Olympic Education needs

to reflect personal meaning models of education. Binder (2005) argues the fundamental challenge to Olympism is moving from a theoretical philosophy to practice. Culpan (2007) agrees and questions current practices surrounding the promotion of Olympism and the effectiveness of the Olympic Movement to do so. Naul (2008) connects the work of Parry (1998) and Siedentop (1994) to formalise relationships between physical education, sport education and Olympic Education in connection with values based teaching models. He argues that Olympic Education needs to be focused on human value and not Olympic Games trivia. Likewise, Binder (2005) advocates values based education, connecting Olympism to a form of moral education. Binder (2005) highlights some crucial factors that she sees having an impact on Olympic Education in the future:

- The blend of culture and sport for imagination,
- Recognising character development is connected with maturation,
- The difference between boys and girls in developing social and moral value,
- The importance of role modelling,
- Practical experience is paramount to allow application of moral and ethical challenges,
- Socio-critical learning environments with teaching models that allow questioning, individual learning opportunity and group work,
- Acknowledgement of the wider societal influence upon social and ethical development.

Bronikowski (2006) agrees with Binder (2005) stating:

- The more theoretical the approach is, the less effective moral education seems to be, especially among boys, and therefore praxis is essential.
- Moral development seems to be most effective within a physical education setting based upon group/individual problem solving.
- Several key components feed moral education. Role-modelling and practice of sports-personship, valued relationships, co-operation with officials, caring for oneself and others health and well-being, self control, coping with winning and losing, appreciation of effort and exchange of cultural and sporting traditions.

Naul (2008) argues that there are five different pedagogical concepts of Olympic Education.

**The “Knowledge-oriented” teaching approach:**

Concerned with historical and educational legacy, this teaching approach harnesses knowledge transfer using texts and working materials to teach national and international views of dates and facts re ancient and modern Olympic Games and movement.

**The “Experience-orientated” teaching approach:**

Concerned with experiences both in and outside of school such as games, sport, art and music, this teaching approach is focused on promotion and celebration of the spirit of the Olympic Games.

**The “Physical Achievement-Orientated” teaching approach:**

Concerned directly with physical education; this teaching approach advocates self perfection and the use of Olympic Education to harness physical education and sport experiences as sites for moral and social development.

**The “Lifeworld-Oriented” teaching approach:**

Concerned with Binder’s (2001) work linking Olympic principles to personal social experiences in sport; this teaching approach advocates the importance of education to lead a full and happy life. A “Lifeworld-Oriented” education is an education that exemplifies the importance of:

- Participation in physical activity and learning the joy for movement
- Learning to live in, and celebrate a multicultural world
- Learning self respect and determination
- Celebrating the ‘true’ Olympic spirit’

**The Integrated didactic approach for Olympic Education:**

Concerned with a holistic Olympic Education, this teaching approach encapsulates a variety of approaches. This integrated approach can be interpreted as:

- Learning that occurs in various locations (schools, sports clubs, social settings, Olympic Games) that facilitate education through sport.
- Learning that acknowledges various forms of Olympic Education, such as social and cultural experiences, sporting success and effort and knowledge about ethical and humanistic values that Olympism upholds.

Naul (2008, p. 125) argues that this didactic integrated approach to Olympic Education could look like this:

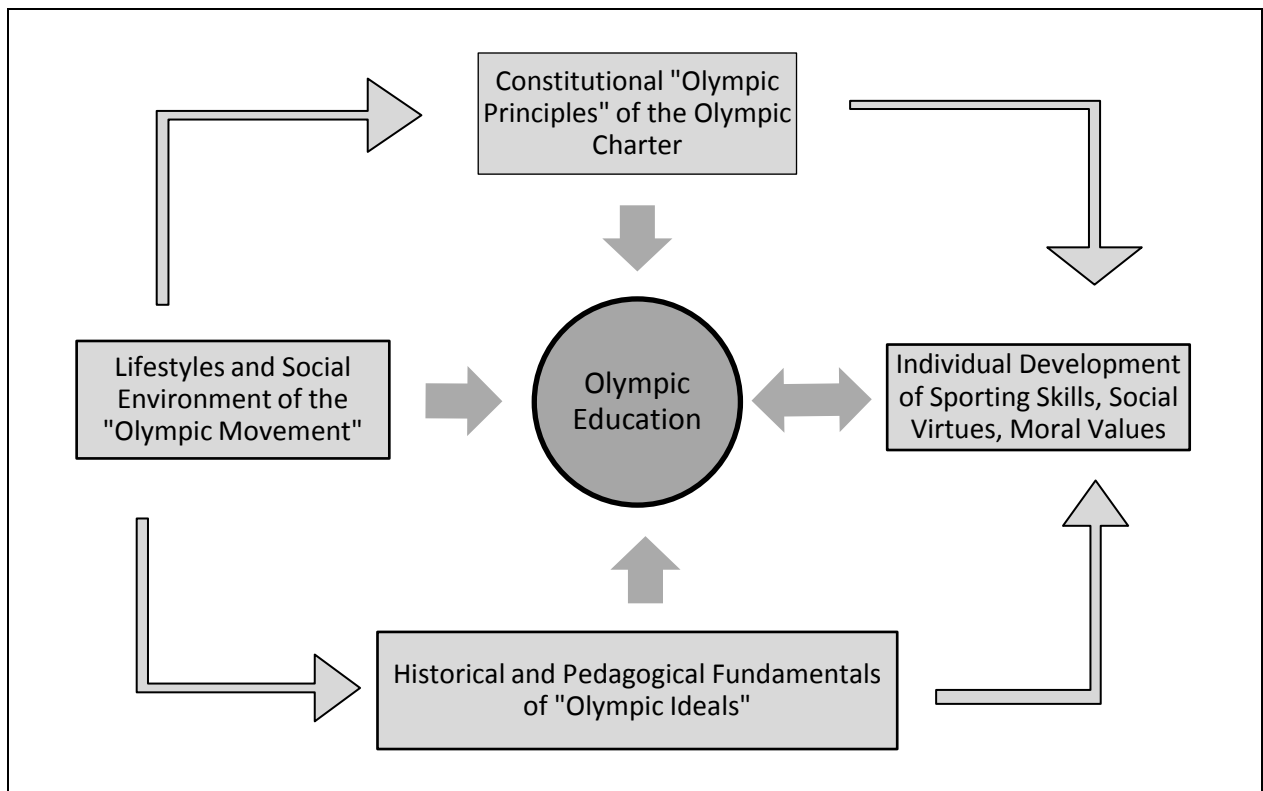


Figure 8: Naul, 2008, p.125 Fig.11: The didactic approach to Olympic Education

Naul (2008) believes that Olympic role models as a form of Olympic Education should not be used as Olympic pedagogy. He argues (Telama, et al., 2002) that these experiences have little to no effect on young people, only drawing minor superficial conclusions to why they liked them as a role model, such as liking the person or the sport they played. Culpan (2007) argues that isolated attempts of Olympic Education, such as ‘kits’ can lack sustainability and purpose, suggesting links should be made to Physical Education curricula to provide longevity. He argues that current Olympic Education is somewhat ‘a-pedagogical’ and together with Wigmore, advocates an *Olympism* Education that employs specific pedagogy to maximise its learning benefits (Culpan & Wigmore, 2010). Culpan & Moon (2009) propose ‘*Olympism* Education’ as an alternative to Olympic Education and argue that this is to shift the focus onto Olympism as opposed to the Olympic Movement. They define Olympism Education as a “culturally relevant process of learning an integrated set of life principles through the practice of sport” (Culpan & Wigmore, 2010). Naul (2008) similarly proposes specific integrated pedagogy to strengthen Olympic Education. He advocates Olympic Education models that are integrated with national school curricula (Naul, 2008) and cites New Zealand, Poland, Lithuania

and Greece as examples of Olympic Education integral to physical education, articulated in curriculum statements and underlying values.

Binder (2001, 2005) similarly argues that a future Olympic pedagogy needs to include an educational focus encompassing the physical, mental and intellectual as well as the emotional, imaginative and spiritual dimensions for athletic or artistic performance. This must also focus on education that is not just for one context, however acknowledges transferability and the importance of learning for life. Her argument differs from Culpan and Wigmore (2010) who argue that Olympism does not need to be taught across a curriculum and should be taught within a movement context. Naul (2008) argues that Olympism pedagogy, although admirable, is faced with two challenges:

1. The loss of active living, the reduced time spent on games and sports both in daily life and in school specifically the ongoing decline in the allocations given to physical education. This is not necessarily linked with young athletes themselves, but in particular with many of their peers.
2. The rise of aggression and violence, cheating and drug abuse, cultural and religious discrimination linked with deviant behaviour patterns and the ongoing decrease of losses of moral principles in sports activities, at schools as well as in public life. This is linked with both groups – young and elite athletes as well as with young people engaging in recreational physical activities (p. 165).

Examining possible pedagogies and encouraging paradigm shifts in theoretical position is one way of dealing with the above concerns for Olympic Education. Earlier in this chapter, reference was made to Olympism sitting within a humanistic paradigm. Here, the critiques of humanism are addressed by considering other paradigms to align with Olympic pedagogy.

Carrington (2004), Culpan (2007) and Muller (2000) argue that Olympism situates itself within the humanistic paradigm through blending sport with culture and education. Muller (2000) argues that De Coubertin himself was humanistic and his amalgamation of Ancient Greek ideals, British public schooling, peace, joy, and human development affirmed this. Similarly, Culpan (2007, 2008) argues that the pedagogical side of humanism sits well with Olympism and allows educators to seek a deeper meaning of movement as a valued human practice. Early philosophers such as Aristotle and Plato (Audi, 1999) believed in the perfectibility and progress of human nature and the moral sense and responsibility. The Cambridge Dictionary of Philosophy defines humanism as a set of presuppositions

that assigns to human beings a special position in the scheme of things (Audi, 1999). Seen through a human's unique intrinsic desire to cultivate and celebrate ability and individuality, education is a necessary tool for holistic development, including freedom of thought, open discussion and criticism (Audi, 1999).

Conversely, Bain (1997) argues that humanism or functionalist paradigms do not adequately address social change and different contexts within the human movement profession and therefore physical education, sport and Olympic Education must adopt a socially critical, emancipatory pedagogy. Additionally, Ennis (1997) advocates critical reflection as an enabler to examine personal meaning, identity and how these relate to social-political-economic relationships. Culpan (2008) comparably argues that in order to address some of the earlier concerns raised by Binder (2001) and Naul (2008), Olympic Education must adopt a critical pedagogy. He states that if Olympism only uses a humanistic pedagogy there is a risk of limiting and prohibiting the future of Olympism within physical education (Culpan, 2008; Culpan, et al., 2008). Likewise, Sparkes (1992) proclaims if one voice, or paradigm, dominates then there is a real danger that we end up just speaking to ourselves. Furthermore, Culpan (2008) argues that humanism limits the human movement profession from fully understanding the complexities of the sporting environment in which we operate. Carrington (2004) agrees "It is clear there are strong links between the ideologies of Olympism and humanism" (p. 82); however he advocates the need to investigate which pedagogies are appropriate, and best fit for Olympism.

So how does a critical pedagogy fit with Olympism? Freire (1968) argued that liberation is directly connected to education, providing enlightenment to those oppressed through the identification of educational discourse and the political agendas that shape society. Freire (1968) stipulated that in order to live a 'fully human' life, education was required as a catalyst of choice. He stated that individuals become oppressed over a long period of time or 'a culture of silence' and accept political agenda, socially accepted behaviour and academic knowledge as the 'truth'. His theory strongly advocated the importance of praxis (Freire, 1968; Glass, 2001). As critical pedagogy is not universally defined, I have used Fernandez-Balboa's (2005) definition of critical theory as a reference:

- People's vocation is to become fully human;
- Humans are not predetermined, and hence they can change their condition;
- Hope, freedom, love and solidarity are necessary conditions for becoming fully human;
- Humanisation requires being with the world (not just in the world) ethically and responsibly. By contrast, domination is found in the "culture of silence," in which people can neither name nor invent the world;
- Humanisation stems from conscientização (conscientization) – a constant process of becoming aware of both the conditions that limit people's humanisation and the possibilities

of transcending these conditions. Conscientization, in turn, emerges from praxis – a perpetual reflective effort to link theory and practice in a cyclical way (p. 244).

Ennis (1997) argues that critical pedagogy can prevent marginalisation of other discourses in Olympic, professional or amateur sport. Bale & Christensen (2004), Hsu (2000, 2002) and Lenskyj (2000, 2004) argue that promotion of patriarchy, heterosexualism, eurocentricity, and obsessive behaviours towards exercise are some examples of these dominant discourse in movement. Culpan & Bruce (2007) and Culpan et al. (2008) argue that a change toward a critical pedagogy would allow learners to develop social responsibility and social justice, thus adopting a critical pedagogy with Olympism is a viable way to deal with power relationships, dominant discourses and social or political agendas within the Olympic Movement (Culpan, et al., 2008). Culpan (2007) adapts Sparkes (1992) to apply a critical pedagogy to Olympic Education, identifying the social structures within the Olympic movement, the importance of change through questioning to ensure those powerless in the Olympic movement have voice. Culpan (2007) argues that practically, educators could use higher order thinking strategies to identify vested interests and power inequalities to ensure people are empowered to position themselves critically within a movement context. This would in turn address much of the critique surrounding the Olympic Movement and the appropriateness of Olympic Education in contemporary times.

By applying a socio-critical humanistic paradigm to Olympism, alternate pedagogies can also be explored as possible platforms for Olympic Education. For example, Carrington (2004) argues that cosmopolitanism may become central to future debates surrounding Olympism and universalism. A new way of thinking, cosmopolitanism makes claims towards a global identity, a move away from internationalism to encourage united ‘world citizens’ and global institutions. Carrington (2004) does acknowledge the ambiguous role of national identities in this process, however advocates the theory as a legitimate way to deal with critical questions about societal belonging, citizenship, and identity. Hence ‘cosmopolitanism Olympism’ challenges current national identities intrinsically and extrinsically endorsed through the Olympic movement and the Olympic Games (Carrington, 2004). Hsu (2000), Guttmann (2002) and Carrington (2004) prescribe that the survival of Olympism can in part rest on its ability to distance itself from its westernised, eurocentric principles. Cosmopolitanism Olympism may be a way to achieve this. Carrington (2004) notes that:

Olympism is not just an abstract ideal. Embodied in the actual Olympics the opportunities to realise a sense of global, post-national belonging that is grounded in the politics of the local, the city, the regional is opened up every few years. It allows, however temporarily, for wider solidarities to be produced and new senses of self to

be formed. The fact that such a politics remains indeterminate is all the more reason to see Olympism as a possible site for progressive forms of intervention (p. 97).

### **Summary of literature review**

This literature review has provided a report of the literature surrounding Olympism and sport as a valued human practice. Types of Olympic Education have been explored, including those specifically aimed at youth. The resulting conclusion is that research conducted into youth sport and youth perception of the educative function of sport and Olympism is minimal and methodologically questionable for the social context of human movement. Olympic Education research has followed the same trends and the contextual differences in terminology and understanding have restricted the transferability of these studies. Literature about the future of Olympic Education and the identification of possible Olympic pedagogies, specifically critical pedagogy, suggest there could be viable ways to deal with these concerns and ensure Olympic Education is effective in contemporary times.

## Chapter Four: Findings

### Introduction

This chapter discusses the findings of the study. The process for the data analysis has been outlined in Chapter Two: Methodology. The data for Q1 and Q1(i) has been taken from the individual interviews transcripts only (before the definition was shown to the participants). The data for Q2, Q2(i), Q2(ii), Q2(iii), Q2(iv), Q2(v), Q2(vi) has been taken from the individual transcripts, the paired interview transcripts, and the card order activity. Thematic analysis has been used to generate themes correlating to each research question. The findings chapter refers to the participants individually by their pseudonym. If a quote has been taken from the paired interview definitions task or card order activity (Appendices B & C) then the pair has been acknowledged as Pair group 1, 2, 3, 4. For further explanation please see Chapter Two: Methodology. The findings have been displayed directly under the research question that they correspond with.

### Research Question: Q1. Understanding of Olympism

<b>Q1.</b> What do youth who practice sport understand about the term Olympic Ideals (Olympism)?
--

The research question asked participants if they had heard of Olympism and the Olympic Ideals. From 9 participants, 8 participants were unfamiliar with the word Olympism. Similarly, the majority of participants could not articulate what the specific Olympic Ideals were. Blair was the only participant that knew what Olympism may be. He identified some general ideals of Olympism and related these to performance of athletes at the Olympic Games:

...the way when they come to the Olympics, they should do it for the fun of the sport,  
it's about mind and body and not all about competition, but the good of the Games.

Participants were then asked to *guess* what they thought the Olympic Ideals were. The majority of participant's responses included references to both the Olympic Games and athlete performance:

Well, in my opinion it would be showing what country can produce the best athletic people and best people for their given sports. Falani

...would it be what the Olympians would be? Like they try to take people that go to the Olympics and use them as role models back in New Zealand because of their performance and who they are. Max

Interestingly, when the participants were questioned about what they believed the Olympic Movement was *trying to do* by holding the Olympic Games, 8 of the 9 participants identified wider aims than just performance oriented goals:

... the world unites together to do this big sporting event. Charlie

To keep people interested in the sports...because when you attract interest you can get different cultures to mix, and you can also get lots more people doing sports... Samuel

Excellence in your sport...to be the best and celebrate that...to represent your country and to have your own goals and beliefs in the sports that you play... Huia

When questioned about what the Olympic Spirit may be, some of the participants seemed confused and unsure of their responses. Huia and Jess wanted a ‘correct answer’ and were unable to state their own opinions without second guessing themselves and posing a question instead:

I think it is the motto, like the characteristics that they have and their mind space. Is it like team spirit, like all as one type stuff, oh, is that it? I don’t really know. Huia

...being able to compete with the world’s best and do it in a fair way. Being the best you can be? Jess

When the participants were questioned about the Olympic Games, they appeared more confident in their responses. All of the participants claimed that they watched the Olympic Games (both summer and winter included) on television. When asked why participants watched the Olympic Games, the majority of responses were centred on the Olympic Games as a sporting spectacle. Charlie liked the Olympic Games for the size and variety of sport:

I quite like how it is a big ceremony around the world and there are different sports that you don’t normally get to see. Charlie

Four participants commented that their reason for watching the Olympic Games was national pride. Blair and Jess both talked about seeing New Zealand compete and related their competition with desired performance:

Cause, it's exciting to see your country participate, and do well...and whenever you see New Zealand you get excited. Blair

I like to see New Zealand compete and get the medals, aim for the gold and try really hard at what they do. Jess

The participants were also asked why the Olympic Games were special or different from other sporting events. The majority of participants responded in favour of the variety of sports and the competitive element. Charlie was excited at the size of the Olympic Games and the inclusion of different sports from different countries:

...it only happens every four years and it is the grandest stage of all....They are different to other world championships, because in world championships you just have the one sport like athletics or swimming etc. The Olympics has so many different sports. When a sport is in the Olympics it is considered an important sport. You also have different sports that are connected to different countries, like national sports. For example, you don't see NZ in some sports like handball or water polo, but you would see like Croatia and Hungary in these ones.

When the participants were questioned about the Olympic Games opening, all 9 of the participants discussed the 'spectacle'. None of the participants responses acknowledged the Olympic Truce, the Oath, or a reference to Olympism. Interestingly, the majority of the participants, including Blair and Max mentioned fireworks and the words 'extravagant', 'huge' or 'amazing':

The opening ceremony, the fireworks, the huge big dances, amazing acrobatics, the team marches and everyone goes crazy when the country, team walks in. Blair

The opening ceremony...they all have their own certain thing that they bring from their own country, they always have the big fireworks and the torch gets...put into the main thing. It is pretty extravagant, they always have big performances. Max

These responses regarding understanding of Olympism seem to indicate that the majority of participants do not have an understanding of Olympism or the Olympic Ideals. The responses however suggest that the participants are familiar with the Olympic Games and place importance upon the performance and 'spectacle' of the Games. These findings have resulted in the emergence of Theme 1: Youth's understanding is of the Olympic Games, not Olympism.

**Research Question: Q1. (i) Learning about Olympism****Q1. (i) How did they come to this understanding?**

The research question asked participants how they had come to their understanding of Olympism, the Olympic Ideals and the Olympic Games. The participants were asked if they learned about Olympism through education at school. The majority of participants identified that Olympism is not included in their education and was not explicitly taught. The Olympics however was sometimes included in one off lessons or minor trivial units:

No, not really. We sort of work on developing ourselves and skills and stuff like that, rather than about the Olympic Ideals. Charlie

....We have like set sports that we do in P.E. and we have done little things on the Olympics before...but it isn't what you're talking about, Olympism or anything. It was more about the Games, and taking a country to investigate. Huia

Interestingly, 7 out of the 9 participants commented that Physical Education, although not specifically teaching about Olympism or the Olympic Ideals, encouraged learning centred on values and qualities such as working with others, community, goal setting and viewing sport holistically:

I guess we do a lot about the 'why stuff' [In P.E.]. Like how do you get to your sport? Who – like your mum, helps with that and why they do that. It gets you thinking. Jess

...P.E. has really helped expand how I see sport...I didn't really see [P.E.] as a thinking thing, however even at Level 1 [NCEA] I saw that there was more to sport, like Hauora, how you are going to train, how I see sport, the behind the scenes stuff. Samuel

We don't have specific units or lessons about Olympism and stuff...you get a bit in P.E., like sports management and learning types etc. There are a couple of units that we had to work with the disabled kids at our school and teach them, like leadership, also learning a skill. Max

Several participants, including Samuel, responded that if their teachers had mentioned the Olympics, it was not about values, however the athlete performance:

We don't have a unit about Olympics...sometimes examples get used when the teachers are talking about training sessions etc. It's mostly the physical stuff not like the values.

The participants were asked if they learned about Olympism from their family or peers. All of the respondents agreed that both family and peer groups did not talk about the values or ideals, however family and peers seemed to influence interest in the Olympic Games and sporting behaviour. For an example, Samuel and Falani suggested that peer groups tended to talk about the Games spectacle and athlete performance:

Your mates normally talk about what records got broken and who's got what medal etc. You know, like Usain Bolt smashing the world record and how he always seems like he's always got something left in the tank. Samuel

Only if someone has done something amazing, like broken a special record, like in the sprints everyone [peer group] was talking about that guy and there was a buzz. Falani

Blair, Juliet and Huia talked about how family or peers influenced their positive behaviour in sport, but this was not specific to the Olympic Ideals or the Olympic Games:

My family is quite sporty...my parents help me make goals and support me....You learn things with your friends, communication, what's right and what's wrong and my two best friends I play sport with outside of school. Juliet

Family...[teach you] values and how to behave, but it is not completely related to sport, also life. Mates, definitely [influence you], like the majority play sport and those that don't, support you in your sport, so that's cool...and the people you hang out with, you have the same attitudes and stuff. Huia

The participants were asked if their coaches (sport outside of school) influenced their learning about Olympism. All of the participants responded that coaches did not provide any information about Olympic Ideals. Interestingly, and in direct opposition to physical education, participants remarked that coaches did not seem to promote learning regarding values in sport:

No, it tends to be just sport and training, winning the games and there's not really anything to do with you as a person. Holly

My coach definitely sends me a different message; it is straight to the skill. It is just about training and that is all it is, there is nothing to do with anything else, like values or anything. I guess when I coach too...I am just focused on the physical element too...because my coaches are like that, I don't really think about talking to kids about the value of sport. Jess

When questioned about role models in their lives, the majority of participants responded that role models were important in their lives. The participants all identified that there was no link between their role models and the specific Olympic Ideals; however there was an inherent connection between role models and values education. Interestingly, the majority of participants identified that Olympic athletes or professional athletes were not major role models in their lives. Alternatively, it was those that had fostered a strong relationship with the participants or who had exemplified certain admirable human characteristics that took on this role:

I think maybe my brother [is a role model], he is quite sporty, [a] good person and [has] values...I look up to people in my own areas....I guess I don't tend to look up to the big names, because at the end of the day it is just [sport]...I'd rather look up to people like Nelson Mandela or Martin Luther King, someone that has done something really influential. Blair

...most of my role models are not professionals. I see the people in my grades as role models, like the old boys that used to play...I guess I choose people my own grade and level...that means I can work more realistically towards my goals. Samuel

...as a young person, you are always looking to other people to learn...what you want to do...who you want to be....If you have good role models it keeps you right...makes you want to be like them, because they have done well. Coaches are my role models...also people I play with...and [people that] have travelled and done things with their lives. They are good people. You don't really know [professional athletes] as people, so it is hard to relate to [them]. Max

Falani talked about how some athletes didn't deserve respect, just because they were good at sport. He argued that you don't really 'know' who professional athletes are, so at an event like the Olympic Games, athletes can be well behaved and perform well, however as people they may not be the best role models:

...like in golf you have the...best players...Tiger Woods or Phil Mickelson....They are really good at their sport...and they are respected for their game...[but] I don't know if that makes them role models....You might look up to the guy's golf game, but not his social life. I think it is hard for them to actually be role models because you don't actually know them. You see them on T.V. and playing the sport, and they may show some quality, but is that them?

The participants were asked if they learned anything about Olympism or the Olympic ideals from the media. The majority of participants responded that this was the most influential site for information regarding Olympism, Olympic Ideals or the Olympic Games. Huia commented how T.V. portrayal of the Olympic Games can help shape moral behaviour:

I think that in the media, when anyone has cheated, that is highlighted as being really bad, it is looked down upon and you see that as a society, we decide that it is bad, so we don't accept the behaviour in our own sports and we don't cheat. There is stuff like that that you pick up from media and it does come down to everyone's morals and again, like all the people I hang out with don't like cheating and therefore I'm not a cheater myself.

Participants commented on what they learned from media about the Olympic Ideals:

...you see and hear a lot of stuff on the radio and in the news, like what the Olympic spirit kind of is, mostly T.V., and it is those little bits on the history and values. Falani

I reckon you get most of your Olympic understanding from the T.V., you don't really come to much of an understanding through sport regarding the Olympics, it is more media, the promotion of the Olympics...I don't think it is really focused on the values... more about the controversy. Holly

The media...hype up the Olympics, they build it up a lot and...interview...athletes that go to the Olympics and...talk about...pride... and...how much work they have put into it – and then after the Olympics they use the athletes in advertisements and people think 'oh do this and get this, like eat lamb and be a rower!' Samuel

The findings suggest that the participants gained their understanding of the Olympic Ideals through informal pedagogical sites such as media. It would appear that the participants are influenced by peers, family and school however the learning is not in specific connection with Olympism or the

Olympic Ideals, rather general human values or the Olympic Games, thus from the data has emerged Theme 2: Knowledge of the Olympic Games or Olympism is learned from informal, unstructured pedagogical sites.

On completion of Question 1 and Question 1(i) participants were provided with a definition of Olympism (see Chapter Two: Methodology for further information). The participants were then asked if they perceived each Olympic Ideal as important within the practice of sport.

## **Research Question: Q2. Youth's perceptions of the Olympic Ideals**

### **Research Question: Q2. (i) The importance for education**

- Q2.** What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?
- i. The importance for education through sport?

The participants were asked if they perceived sport as a valued educational site. Every participant agreed that sport was a valued learning site. All 9 of the participants responded that participation in sport was crucial to learn specific human values:

...when you are playing sport...and under pressure; when you lose or when a call is made and the ref doesn't see it and asks for your opinion – you can either lie or tell the truth. You have challenges like this in sport. Blair

You realise pretty quickly [in sport] if you don't know or behave in a certain way you can't be a part of [sport]. The more you are involved the faster you pick up on things....You learn social skills and you make new friends and you watch the sport and learn knowledge of the sport...it is not always the physical aspect of sport; you are required to think about a lot of things – with experience in sport you learn [through it]. Samuel

You learn how to work as a team....It teaches you to not let others down, like if you don't turn up to the game or practice and your team is let down by your behaviour. Commitment and responsibility are important. Holly

Participants were asked if they believed it was important to model Olympism in their sport. Several of the participants remarked that Olympism related very closely to ideals that sport should uphold. The

majority of participants commented that they did not know what Olympism was (before seeing the definition); however when they read the definition, they seemed to aspire to the ideals within their sport anyway:

Yes, now that I know what it is [Olympism], you do this stuff anyway. It's 'good' sport....Unity...the 'social-ness' of sport, coming together and working as a team.  
Juliet

Without these ideals...there is no point in having sport...[otherwise] you would get highly egocentric people that think they are the best at everything and then when people see that on the news and stuff, that's what people think a good role model should be like, which isn't really what we want out of people. [Researcher then asks 'what do we want out of people?'] Someone that can enjoy themselves...they can keep cool when things don't go their way – it's not all about them, and they're just nice people, on and off the field. Samuel

Participants were asked if they modelled Olympism within their own sports. All of the participants responded that they tried to do this:

...I am all about friendships and...opportunities...looking up to others and [having] respect for them....I want to show...people that are younger than me, when I captain teams, [that I can be a] role model to them as well. I want to show them that I respect them, so that they feel part of the team and feel like they contribute. Huia

It is...good to be friendly to others, you get further being nice....I try at school to do well...my younger brother plays similar sports so I guess I model a bit to him. I think I should be a role model to him. When I try to coach and play...I try to be athlete based rather than all me. I picked that up cause I remember having coaches that were 'do this, do that' and it was awful. If you know what it is like, you don't tend to do it to others. Charlie

Samuel and Max commented that it was sometimes hard to uphold the ideals all of the time, as competition, motivation or maturity challenged these values:

Yes I do for sure [model Olympism]. Sometimes you are too focused on winning that you forget some things. It happens a little bit to me, I know other people that it happens to them all the time. When I was younger I was worse, I was only focused on winning, but now I am a bit more focused on enjoyment and everyone getting a go, a bit more aware of my surroundings - starting to understand that sport is for other

people as well, for everybody, not just yourself. There are times though, like at tournaments, that you want to win, and that is ok, I think, in those situations. Max

8 of the 9 participants could relate learning lessons through sport to their lives:

I teach at XXX [after school job], and I have to be friendly and communicate with others and get on with everyone. It can get busy at times, and you still have to do those things and be someone for the kids to look up to. Juliet

I think it is important to life, it is important to sport, to have those same values....I go to youth group and church...I live my lifestyle along the same lines as sport, as Olympism. Blair

An overwhelming response occurred when the participants were asked if sport can actually educate people, and whether or not this was actually important to them. All of the participants advocated sport as an invaluable educational site:

Yeah! [Stated with passion and disbelief that the question was being asked] It can teach us so much...what your body is about, the physical,...the nutritional side...the qualities and attributes you need when you play...the mental side, tactics. You can teach people [in] lessons and seminars, but even better, get people involved with it [physically] and gradually bring in links to the content and skills they are using...it can teach people about values and give them and awareness of themselves. Huia

Juliet and Max commented about the transfer from lessons learned in sport to life:

It can definitely be used to educate people....I reckon the role modelling...where if you teach them the right values and stuff through sport, then they might take those through to their lives. I think you can be taught it, and be involved with sport, a bit of both... you can put it into practice it becomes more natural. Max

...you build up quite a few life skills actually. Like communicating with others in sport...can help you with life skills and learning how to deal with people. Juliet

Charlie talked about his need to be physically active to learn:

...sport can teach you...[and] you don't want to be stuck in a classroom all the time and sometimes just getting out there, makes you think on a different level. Some people can't think unless their active.

When asked specifically what lessons they had learned through sport, Falani and Huia both identified respect as being an important lesson:

I'd say respecting others is a lesson. Like in golf...there are a few older men...and like me, some junior players...you really have to respect their game because they were there before you. That is the same in life, it is important to respect your elders. My golf teaches me to keep at it [don't quit]...because these men and women have been playing for so long you look up to them. Falani

Working with others, what you do matters and influences how [others] treat you [back]. If you show them respect, you will get it back. It is important for when you are in the big world and you need to make acquaintances and deal with others you know. Huia

Juliet stressed that working with others and realising the importance of other people was a crucial lesson for her:

...you need people to work. People are important...in a game, you can't do it by yourself, even a solo sport you have a ref....And you can't be rude to the things you need....I think that by being involved in sport we learn these lessons. Even if it is just a game or something, you'll learn different ways of communicating and I guess it is just being put in different situations and working your way through them.

Max talked about the importance of learning to deal with success and failure and the rewards of hard work:

Success, failure and learn how to deal with failure. It teaches you good work ethics...if you want to be successful you have to work hard, and sport teaches you by showing you that if you work hard you perform well.

Lastly, participants were asked whether or not we *should* be using sport to educate people. All 9 participants were adamant that sport should be used as an educational site. Huia and Holly commented on the way that sport, namely involvement in the practical element, can be an effective site of learning for youth:

I think sport is a good way [to learn]...All us youth that are...active anyway, we enjoy sport and it is an easy way to teach us things if we are already into it. Young kids as well, it is easier to teach through sport than a classroom...we can achieve through it....I reckon people respond well to the ideas and values in sport and the whole

practical thing, because it is not sitting and getting stuff drummed into you, [however] you pick up on things being taught...why they are teaching it... and you just click with stuff and you may not even realise how much you get out of it until you actually think about it. Huia

I think it is most effective...because you don't realise you are learning, so people just learn it...some people don't like to admit to learning, especially young people! I think it is a good way to teach...you learn about being in a team...uniting...no matter who is in your team you have to get along to succeed. It can teach you about differences in race and religion and stuff. Holly

Samuel and Falani both highlighted the important of the physicality and movement to learn:

...when you are having fun and actually doing the things talked about, you are enjoying yourself and you start to understand it [content]. You have fun while you learn, it helps gets thing across and makes it easy to understand. If you are feeling it, then you can relate the stuff to your feelings. Samuel

Some people can sit down and read a book and write about it. Other people actually have to do something to learn about it. There's [also] the idea where you have to be physical, like active to actually switch your brain on, like having breaks, being active everyday and that helps you for the rest of the time with your learning, and keeps your brain going. Falani

Jess and Max commented that people can learn about the sport itself, but also through the sport:

You can learn so many things from it. You learn from the sport itself, and being in that situation you can also learn about things. Like giving 100%...tolerance...playing fair...not to get aggressive back...[learning to] deal with it and not let it get on top of you. Jess

The participants were asked if balanced development was important to them:

I reckon that sport is one small thing that is quite important, but everything else like family and friends...are also important...you have other people...that you need to get you through life...[to ensure you achieve] what you can be [in life]. Holly

For me, sport is a really big part of life, but I don't mind doing...work on the farm and other work....I find that quite relaxing. It is important to find something to [help you] relax. If you focused on sport only...you'd push too far...body injuries

[and]...stress....I'm trying to focus on school work too, like school keeps you mentally fit, prepares you for situations, like if you make bad decisions then it leads to bad consequences, but if you're smart and safe you'll get a lot further. This stuff links to sport anyway, like you have choices all the time that you have to deal with. Falani

Pair group 4 spoke about what balance meant to them:

[Balanced development is] learning how to balance everything, like school work...your sports...and everything else in your life.

The participants were asked whether it mattered if you were the same person in sport, as you were in your wider life. All of the participants responded that the two were definitely connected and it was hard to separate your behaviour:

...if you are a real jerk outside your sport and then a real nice guy in sport, or the other way around, then you are...contradicting and people might get confused about...what side of you to really role model against....I think you are confusing yourself a bit, to who you actually are....It might lead to you starting to be a jerk overall etc. Samuel

Interestingly Juliet, Blair, Huia and Max responded that competition was common in sport and was not necessarily a positive characteristic to transfer into your wider life.

...[yes, athletes should be the same in life as they are in sport] because athletes work hard and they are focused and determined, but in a way no, because you can get quite competitive with sport and you don't want to live a competitive life, like always continuously wanting to compete or win. Juliet

Holly talked about her Physical Education teachers reinforcing the 'bigger picture' of sport and physical activity:

...in P.E. you don't look at this stuff specifically [Olympism]...but...the teachers are always trying to get us to think outside the boundaries....our teachers try to push us to make links and think bigger...Our P.E. teachers, I guess, want us to know that sport is not just about competing and...There are bigger things, like morals.

Pair group 1 similarly commented on the difference between physical educators and coaches when promoting balanced development and education through sport:

I think that your teachers want the best of you as a person...coaches don't really emphasise your will and mind. I think with sport in school and P.E. there is more

motivation from teachers to have a balance, because they see you in both school and sport. You see them more often...you get guidance from them...I guess coaches don't see other sides of you than just sport.

Pair group 4 also agreed with this:

When a coach focuses only on...the win...they stop thinking about balance. Winning can take people over, especially those coaching you – they have a lot to lose. [In Physical Education] you are always learning about your body and connections to your mind and will...if you think about Hauora [well-being], it fits in really well there, oh and like health promotion...yeah, coaches forget that you have a life and to balance that with your sport...I guess if the coach did actually focus on a balanced athlete you would probably win or do better...but when the pressure goes on it goes out the window... they want to look good, and winning makes them look good.

It would appear that the participants in this study value the Olympic Ideal advocating sport as a site for education. The student's responses regarding balanced development suggest slight confusion as what balanced development is, focusing on a balance in lifestyle rather than development of body, will and mind, however the general themes are understood and valued. The participants were able to articulate specific lessons that they had learned through sport and why they were important. This has resulted in Themes 3 and 4 emerging from the data.

### **Research Question: Q2. (ii) The importance for fairplay practices**

- Q2.** What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?
- ii. The importance for learning fair-play practices through sport?

The research question asked if fair play practices were important and valued in sport. The participants were asked about what things were considered 'not playing fair'. Interestingly the majority of participants identified unsports-person like qualities as well as cheating:

...cheating and...boasting too much....You don't really want to get up yourself. Falani

Playing rough, cheating, doing something that is not ok...hurts someone or is against the rules. Jess

Anything from as small as mouthing off and...boasting about yourself or your team, saying things quite clearly in front of the other team...to full on breaking or bending the rules, or being over aggressive in games. Samuel

During the interviews it became apparent that the participants valued fair play in sport and displayed a strong sense of social justice. When the participants were asked how they felt when the opposition was cheating, Juliet indicated that 'being fair' was an important part of deciding a winner and linked with Hauora (well-being):

Oh, I absolutely hate it! I really don't see the point in doing it...you are playing against them to see who better on the day, and if there is cheating then it's not fair. It is like against the idea of Hauora and stuff, like your spiritual well being and stuff. I really hate it when people do not play fair.

Jess and Max had emotive responses:

Gutted....They are not just ruining it for themselves, but their team mates, the people playing them and everyone else. It hurts...because you went out there to play fair and they just ruined it. Jess

Annoyed, you've put in the effort and you are playing by the rules and they don't...it is just so unfair. Max

Charlie commented on how in his sport, the game allowed practices that did not sit well with his personal values:

I feel quite disappointed [when people play unfairly]. I...try to ignore it...but, in one of my sports, water polo, the rule goes that...under the water stuff, it's not cheating. It is annoying, but I know that my team does it sometimes too. It is a shame that the game allows it, so it is not cheating, but it is how the game has been developed over the years. It isn't needed. It doesn't add anything.

When the participants were asked if they would cheat, or be part of a team that cheated the majority responded in favour of fair play practices and stressed that fair play was important no matter what side you were on:

Oh! [disgusted at the question] you know that you are doing it! If you got caught you know you'd be disqualified so that is why there is no point in doing it. I have been asked before [by a coach] to improve my lie [get a stick and pull back to assimilate the ball being on a tee in golf] but I said 'nah'....Then I ended up hitting a good shot anyway and I was stoked that I hadn't been dumb. Falani

I don't like it....Like even when we get pulled into it by their [opposing team] bad practice, I do try to say to the team 'come on guys, let's keep to our game, let's not be bitchy'....When you are playing unfair it ruins the game, it gets all aggro and dirty, and the game is no longer fun or focused on good touch [rugby]...whereas if you go out there and play fairly then the game is way more enjoyable because you are happy with it and how you are performing, otherwise gets down [mood], especially when all this [bad behaviour] has led to poor technique or you losing the game and stuff. Huia

Blair discussed an incident where he was asked to cheat but couldn't do it. He describes feeling torn between his own morals and pleasing his coach:

I have been asked...once to fake an injury, but I couldn't do it. My coach said...some...super fast...mint [really skilful/good] guy needed to come [on the field]. The coach wanted him on...so I had to fake an injury and I just couldn't do it, oh it made me mad, I...was like...I'm not going through with it. I felt bad for the coach, but I really couldn't do it.

Max similarly talked about a coach forcing you to cheat or play unfairly:

I don't think that is right. I would not do that. They [coaches] are the ones that are supposed to be getting you to win the game properly and skilfully and then they go and get you to do something like that [cheat]. If we are not good enough to win properly, should we win at all, sort of thing?

The participants were asked whether or not they valued learning about fair play. All of the participants responded that it was a crucial lesson to learn, not just for sport, but for life:

You need this in life, not just in sport. Holly

...the benefits of learning to play fair are big...not just with sport, but with life in general and understanding of others....Without fair play I think people can lose what they stand for. Samuel

You are not going to get very far if you cheat, or if you are going to be unfair to other people, you need people by you and you don't want to win something and know you have cheated yourself. Juliet

All 9 of the participants commented that rules were in sport to ensure fair play:

[Rules are there] to make it a fair game, if you didn't have rules in sport...no-one would know what to do and people would do whatever they wanted. That could hurt someone. Juliet

[Rules are there] to stop fights, to keep it fair...so that one team can actually win...you want the best team to win on the day and you need rules to make it even. Huia

The participants were asked if there was a difference between the Olympic Games and Olympism in regards to fair play. The majority of participants identified that Olympism was different from the Olympics Games as we see them today:

It's hard to say yes to [the Olympics teaching us about fair play] when you see people cheating and just wanting the win...when kids see that, it's not right....Is the Olympics really fair?....Without...Olympism, I guess fair play is just to keep people in check, but when you see the value and fitting it into bigger things, like life – it makes more sense. Samuel

[Olympism is] behind the scenes values, this is the important bits of sport that we need. Blair

The participants commented that you could learn valuable lessons from the Olympic Games:

You can watch teams working together and what I like best is...where you can see New Zealand come together as one. Juliet

...trying their best...all that they can do...you see them after a race and they all go round and talk to the person that's won and congratulate them. That's cool. Falani

Jess and Max concluded that, with knowledge of the Olympic Ideals, they could see that the Olympic Games needed Olympism:

Olympism is behind the Olympics, they work together, I guess they try to use the Olympics to get these ideas through. Whether or not this works, without Olympism, the Olympics is just the sports event I guess. Max

I do think that the Olympics can teach us, but I guess it is the values that make the Olympics what they are and therefore it would be them that [are] actually teaching us.  
Jess

Charlie commented on the difficulty of actually knowing what the Games are about, and understanding Olympism:

I guess...Olympism is the thing behind the Games, so should have all the values better than the Games....You can just do it in your sport; you don't need the Games [to learn Olympism]. But I guess without the Games, people don't know what Olympism is. I didn't even know.

The participants were then asked about Olympic athletes and what sorts of behaviours go against the Olympic Ideal of fair play. Holly commented on the athletes as role models for their countries:

People that don't behave appropriately, like don't speak to the media and people that are real self-absorbed, they don't really care about their country and they are just there to win...simple stuff like not shaking hands.

The majority of participants talked about performance enhancing substances:

...the steroids and drugs...is hardly fair on the people that are training their backsides off to win a gold medal when there are people that think they can cheat, take a few drugs and snatch it from them. It is really unfair. Samuel

...drugs...steroids...and that...is wrong. They are trying so hard to win that they forget the whole Olympism thing, and the point of sport. Blair

Falani and Juliet commented on modern examples of technological advantages as being unfair:

...those swim suits. Like what I mean is...some countries could afford them and they will be the ones swimming the record times, where as other countries that can't afford them were still using the old ones....They were shaving seconds off their times and that is not fair to those that can't afford the same technology. Falani

The data suggests that the participants of this study value the Olympic Ideal fair play, and perceive it to be important within sport. It would seem that the participants have a strong sense of social justice, wanting fair and just outcomes in their personal sporting practice and those in professional sport. Theme 4 subsequently emerged from these findings.

### **Research Question: Q2. (iii) The importance for fun, enjoyment and friendship**

**Q2.** What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?

**iii.** The importance for fun, enjoyment and friendship through sport?

The research question asked if fun, enjoyment and friendship were important and valued in sport. The participants were asked how they felt when they had played sport and done their best. All 9 participants smiled at the question and their responses were emotive:

Oh, you feel elated...you're really happy with yourself. Falani

Oh I just feel fantastic, tired, but good on the inside because I've left everything on the field and there's nothing more I could do no matter the result. Samuel

It is great. It is tiring and you are relieved and happy at the same time. You are just buzzing from it. Jess

Huia commented about her spiritual balance:

...your endorphins kick in, you feel so much better about yourself. You feel like you have achieved something, you are in a good mind space and you are also quite settled with yourself as a person, just happy that you have achieved your goal.

Charlie interestingly connected his personal feelings to group support and satisfaction:

...it depends on the outcome. I have played games where I have played really well, but the rest of the team has not played so well. In a situation like that, if we win I feel good, but if we lose and the players from my team still compliment me, I still feel

good. Winning is helpful, and makes you feel good, but it is not everything....Winning is good because then the whole team has something to celebrate, and the spirit of the whole team is lifted. I can play good myself, which is great, but if I am a captain or something, then watching the rest of my team get down can be frustrating. I'd prefer to win to share the success. I think every player in a team game feel accountable for each other's fun and stuff.

Blair conversely commented on how his fun was connected to winning:

I love winning. When you win...it's like a battle and you can't leave or lose the battle. You have to be fair, but there's a lot of pride out there...that's why most [people]...play hard, it's not just a game – it's so much more than that, you leave a lot out there. I feel gutted when I've lost, but you do know deep down that you have done your best. You can lift your head up a bit...because you have made that effort, and you leave knowing that you had done well.

The majority of participants responded, that given the choice, they would rather lose and have played well, than won and played poorly:

You can win a game and not do your best...so when you do your best you are happy...but if you win and you've played bad and your opponent has played even worse, then it's awful. It is kind of like, we've both played bad, but one of us had to win. That's the feeling I have. I would rather play a really good game and lose, because at least that way I would know that I had done it myself and was not relying on my opponent to lose and make me feel good. Falani

Huia and Max commented on how competition and others perceptions can change your beliefs about winning and losing:

It differs, because if you win an easy game you [think] 'sweet' [said unenthusiastically] but if you are playing a team of your own ability or better than you are and win, you know that you have done your best, your bit for the team and you have proved yourself that you can, and that you are the better team....I think it changes...in...finals or semis...I might be a bit angry that we didn't play our best, but I am going to be super happy that we won. Huia

...winning for me, isn't really everything. If I go out there and I play well, it is a bonus that I have won....In a final situation, I would rather win, [because] when

people ask you how you went at the tournament, they are cool when you say you got 1st, they don't really appreciate how you played. Max

The participants were asked if they believed that celebration of success was important. All 9 of the participants responded that it was incredibly important, however celebration needed to be conducted within a sportsperson-like manner:

Yeah for sure [celebrate]. It releases endorphins...yesterday I played in a tournament and came 2<sup>nd</sup>...I was so happy, and I'm still happy today. We celebrated together [1<sup>st</sup> and 2<sup>nd</sup> place]. When we were playing, we had to go down to play offs and so when we got to the green and he won, we were so close...so I shook his hand and said congratulations. He had obviously played a little better than me, so he deserved it. Falani

Yes, definitely celebrate and relax, but don't over celebrate. Some people just go round boasting about it and we are like 'yeah we know you have won – there's no need to ruin it'. It makes other people feel really gutted...If you have given 100% and they are going on about it, it makes you feel even worse. Jess

...you have work so hard to achieve your goal, it is important to celebrate. Holly

All of the participants discussed how sport helped with friends and social interaction:

...my friends are from sport rather than from just school. You spend a lot of time at your sport, and people are welcoming...sport's good for making friends. You meet more people and you might play with different people in one sport, and meet another lot at another sport. Charlie

Juliet talked about commitment being important in sport and important with friendships:

...communication and working together and also commitment can help with friends....You are not going to keep moving from one friend group to another group of friends every week, you want to show commitment to them, and you can get that [lesson] from sport.

Huia and Samuel talked about sport being used as conflict resolution:

You can make friends [in sport] and become closer with them, they understand you better as a person...if you play sport with someone that you don't...know that well, or...in the past you have had beef [an argument or falling out] with them, it can

resolve it as well...like in a team, you can get over things, and you don't have tension anymore – I reckon that's...good. Huia

...you're doing something you...enjoy and that is common interest. You can build from that; in terms of foundations and relationships. It sort of brings people closer...like one person in my team...he...ticked me off for a bit, and now at the end of the year, we are good mates. I guess I just got to know him as a person. It brings you closer and it brings you onto the same page. Samuel

The participants were asked if they believed that sport should be fun. All 9 participants responded adamantly, yes. Several participants laughed at the question, and asked the researcher if that was a serious question:

Yes! Otherwise it wouldn't be fun. Does that make sense? You play sport to be happy [emphasis on the underlined word]. Charlie

Yes, sport is hard on you physically and mentally and so you need the fun as well. You need to feel good about doing it. You don't want to feel like you are made to do something, or you won't want to do it. It is easy then to give up and ask 'why am I doing this'. Huia

The participants explained what made it fun for them. Samuel commented on the importance of the physicality of sport:

Being able to get into it with my mates and doing my best. Leaving it on the field, the physical side...you want to play hard. It makes it fun for me.

Jess talked about her love for competition and the exhilaration:

I love competition. When you have done all that training and put in all that work and you just are so tired and excited and you just feel good....You train for it and you give so much and you still enjoy if you lose...that feeling of competition is still great. You have got somewhere and yet you can still build on it.

Charlie, Falani, Huia, Blair and Juliet similarly responded that they all enjoyed the social experience and the joy felt from being involved:

Playing with people that you know and playing with my brothers. If you are playing with people that are good and are in a good mood, then they tend to play good...it kind of rubs off onto you. Falani

...people you meet...heaps of stories...giving all sports a try...and sports that involve my strengths and the joy of performing – it makes you feel real good. Charlie

The data suggests that the participants value the joy, fun and the social experience that sport offers. The participants valued and were adamant that sport could be used as a site for making friends and fostering relationships. Subsequently, Theme 4 has emerged from these findings.

### **Research Question: Q2. (iv) The importance for non-discrimination, unity and tolerance**

- Q2.** What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?
- iv. The importance for non-discrimination, unity and tolerance through sport?

The research question asked if non-discrimination, unity and tolerance were important and valued in sport. The participants were asked if they believed that non-discrimination, tolerance and unity were important to them in sport. All 9 of the participants commented that these characteristics were valuable to learn and sport was an appropriate site for these lessons. Max outlined why it was important to learn these lessons for life:

Yes...in life you always have to deal with other people...and if you can't get along with others you can't function....You do this in a team...you have a mix of different people and you will always have people that you get on with really well, and there will also be those that you don't get on with very well at all. You just have to get on with it and learn to work with the team. Like life.

Falani provided a personal example where he displayed tolerance in sport:

There is a guy at golf that spins a lot of crap and he says things like 'I can hit it 300m' when in fact he can only hit it 200m. I just put up with it, I guess you know to yourself that he is lying and it is no big deal. You focus on your game and know that if he wants to behave like that, it is his thing. As long as it doesn't affect anyone, or upset things then it is fine.

Charlie, Juliet, Huia and Samuel commented that a lack of tolerance can lead to a lack of focus and problems within a team:

If you start getting angry at other people and being intolerant of them, you start to lose focus on the game and your focus moves to things outside your sport, rather than the game. Charlie

If you get worked up, then that is really one less player working with the team and you need everybody to be there 100% otherwise you cannot perform at your best. Juliet

All of the participants remarked that sport could teach us about unity and non-discrimination. Holly mentioned that it did not have to be an explicit lesson to teach you about unity:

It [sport] brings people together to make a team and to make it work. You don't need to be taught explicitly, but you learn to be the bigger person and move past it [a difference] to make the team work. You are there to play the game and have fun, and to do that you need to tolerate them or talk about it as a team, address what the problem is and sort it out.

Juliet, Max, Jess, Blair all commented that in sport you always have different people on your team and by working together to achieve a common goal, it makes you work together:

In sport you get so many different people...some you get on with and some you don't. Even though some may agitate you, you just have to get on with it. Jess

Falani talked about being tolerant and promoting unity could help with others self esteem and lead to an increased performance:

An example [of tolerance, unity and non-discrimination] is [when]...I tend to get stuck with an older woman [partner in golf]...they feel really nervous when they play with a junior because we are hitting it [further than they are]....If you actually talk to them and just say that you'll play your own game, and not to worry about anything, then they generally relax and don't feel as bad. It breaks down the awkward part and you actually have a chance at winning when you are working together and not worrying about each other, and if they have a bad shot...that's when you reassure them it doesn't matter.

Samuel suggested that sport was a way to encourage non-discrimination and unity with people that you wouldn't normally associate with:

...you may look at someone across the street and think 'I would never talk to that guy'...but when you meet him in a team or in a competition...you kind of gain a respect for each other and you sort of understand each other better.

Huia similarly suggested that sport could help you deal with different personalities:

It [sport] shows you how to adapt to different people, either how they play, or how they deal with things mentally...like in a team you may have someone that cries if they don't do well and you...learn through playing with them for a season how to deal and adapt to people who are like that.

Blair stated that for him, unity and tolerance was taught through fair play and dealing with wins and losses:

...through fair play...winning and losing...and dealing with it. You definitely learn from winning and losing, you learn more from a loss than a win. It puts you in a situation like not too many other things [in life] can. You have to respect others still when you lose. When you win...you learn to be good in your win...don't be sore losers or if you win, don't rub it in.

The participants were asked whether or not they valued sport as a vehicle for celebrating cultures and accepting diversity. The majority of the participants responded that sport could be used to celebrate cultures and this was important to them. Max and Jess commented how the Olympic Games could break down barriers of language and culture, when everyone played the same sport:

...the Olympics bring everyone together from different cultures....It breaks down...barriers and things don't matter, like the language you speak....You don't need to speak the same language to be able to play the same sport which is cool, unique.  
Max

People come together in sport and you have so many different people around you in sport. You might travel with your sport and meet other people from different countries and it is cool, like sometimes you have an exchange and you see different cultures. I think that is helps people interact by giving them something in common.  
Jess

Charlie similarly remarked that sport provided a unique opportunity to get countries together, that normally may not have much to do with one another otherwise:

...like countries that don't normally get together can so this through sport and play each other. Like Brazil or China may not have too much to do with each other outside of sport.

Falani and Huia talked about cultures being connected to specific sports and how that could teach other more about a specific culture:

...some countries have a national sport, or just like a sport, and you can learn a lot about the country by playing it and learning it. Like at school the pacific islanders love their volleyball and you play with them and celebrate what they enjoy...you are having fun doing it and mixing with them through sport. You learn about their culture, but then you also see what they are like as people...you sometimes see their interactions are different from class, like in volleyball they are super loud and loving it, and outside of that they are quiet. Huia

There tends to be different sports connected to different cultures, like the Pacific Islands for example, are rugby dominated and like volleyball. America has like American football and baseball and England and Europe, soccer. It makes people think of that place when you see the set sports for the countries. I think that some of the values in the sports can be linked to the culture... Falani

The data suggests that the participants value non-discrimination, unity and tolerance within sport. The participants were able to provide specific examples of why these Olympic Ideals are valued. Theme 4 emerged from these findings as a result.

### **Research Question: Q2. (v) The importance for respecting others**

<b>Q2.</b>	What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?
v.	The importance for respecting others through sport?

The participants were asked if respect was important and valued in sport. All of the participants agreed that respect was essential in sport and was a valuable lesson to learn through sport:

Yes [respect is important]. Treat them how you want to be treated. You have to respect them if you want respect back. Juliet

Yip [respect is important]. I think that it is easy to say that you respect others, but to actually show it for others is harder. If you don't show respect it...is not really in the nature of the game. Huia

Blair, Jess and Samuel commented that respect can be shown by athletes after the game:

Shaking hands and saying congratulations. Not doing anything rude or like cheating, breaking rules. No disrespecting anyone like refs, coaches and stuff. Jess

Say like 'good game' afterwards, win or lose, shake their hands, being humble about it not having a big ego, just being a good guy I suppose, not treating them like some random – treating them like a person....Well they are a person too; we are all humans after all. Blair

Huia talked about the importance of showing respect to other team mates:

I think listening to people is a big one. Like if someone has an idea...you have to give them a chance...if people need help [and] come to you and ask something, you explain it to them.

The majority of participants discussed treating their team mates differently from their opponents. However, the participants advocated that these differences did not mean any less respect for your opponents:

As a team, we are trying to defeat the opposition, so....I'm not going to give them tactics and stuff. I don't respect them any less, but I'm not going to share tips or go that far. Charlie

...you treat your team mates differently...talk to them a lot more...work with them...they are the ones you are working with to try and beat the opponents. Whereas the opponents, yeah you want to respect them, and don't want to hurt them and stuff, but you still want to beat them. Holly

Huia talked about her personal experiences with respect. She highlighted that respect can be seen in many different forms; before and after the game; and to different people, such as referees:

...I really like bringing my team mates up...before a game it is all about your team, you don't...care for the other team because that is not the focus. Then after the game, even if you have won or lost, you shake hands and congratulate them...if they have played better they deserve it, show them respect...you might be friends with some of

them and say ‘that was a good game ay’ later on....You thank the refs too. When you go up to do the toss, you treat them nicely...to be honest I think the refs are amazing...I try to be [respectful]....If they make a good call in the game...you are normally like ‘thanks ref – good call’....Now I know a few of the refs...I think that I watch what I say to them even more. I respect them on a more personal level.

Samuel commented that it was hard for him to show respect to a team that may not deserve it:

...it depends if they have done something unfair or the game had been unfair, then it is hard to show a lot of respect for them, and do they actually warrant your respect if they don’t give it? If they show skill or sportsmanship then I am happy and proud to shake their hand at the end of a game.

The participants were asked if sport could really teach people about respect. Blair provided an example where he learned about respect in sport:

Yes, through competition, just from playing others and respecting them no matter who they are or where they are from. Even just by playing them you are showing respect by being there. Like...Poland...just being...in the World Cup [rugby] was huge...they are accepted into the competition to play teams like the All Blacks. It is a huge thing for them, and then for the All Blacks to treat them like any other competitor is respectful. We did thrash them, but there was respect, we didn’t behave stupidly or rub it in. Also an example is like a black vs. a white team, not so much now, but in the past that was a huge thing for showing respect to others and treating people like human beings. It breaks down the racism.

Huia and Charlie talked about a ‘trial and error’ type of learning where sport provided opportunities to test out respect and learn from it:

[Sport] can teach you that if you disrespect someone, you learn the hard way and very quickly! If you respect someone you get it back. I think you learn the lesson fast by actually doing it. Charlie

[Sport] shows if you give it, you get it back. It teaches you that even if you have different thoughts or beliefs that they are still human beings....I think you can learn...by being in the environment and seeing people’s reactions to things, and you see different people who are from different cultures react to things differently and you see what it means to them. You tend to build respect by seeing these things. Huia

Falani and Jess commented on your upbringing contradicting or reinforcing respect within sport:

...sport can [teach about respect], but it is also parental...if you respect your parents and do things with your family that encourage respect, you have a better chance at respecting people that you play with. Sometimes sport can send a different message from at home, but I guess what you are around more, you listen to. Falani

I think it...has to do with how your parents bring you up....If your family are in sport and have respect for others then you will tend to pick up on the same stuff. In sport you have so many...experiences where you to learn to be successful, like if you don't respect, you get sent off, then your team suffers and you probably can't win etc. Jess

These findings suggest that participants value respect in the practice of sport. It would seem that these youth place an importance on this Olympic Ideal for both sport and life. Theme 4 has emerged as a result.

### **Research Question: Q2. (vi) The importance for peace and international understanding**

**Q2.** What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?

vi. The importance for peace and international understanding through sport?

The participants were asked whether or not peace and international understanding was important to them in sport. The majority of participants said they valued peace in life, however did not see how peace and sport were related. It appeared that the word peace in conjunction with sport confused the participants; however the responses still supported peace and international understanding. For example, when asked if sport could help people work with one another and foster understanding between people, the majority of the participants agreed:

...yes, because as a team you have to be friendly to be involved. People aren't going to involve you if you are whinging and hanging back. People in sport normally help each other. Juliet

...the Olympics...village thing, they have...the room with...foods from all the different countries and all the athletes and stuff can hang out and eat together. It brings all the different cultures from around the world together. You are meeting other people...off the sports fields. Tournaments are a good example of that as well, lots of different people at the same place that you get to meet. Max

Jess and Blair commented, how through sport, you can learn about different cultures and this helps us understand other nations:

...you see where there passion and pride is; cultures have their sports that they are so proud of...on a sports trip you may go to the country and explore the sights and attractions and get to know them. You can learn a lot. Blair

...the way they play and who they are, you learn by being around them. You learn about different sports too, like their interpretations of the game. Like rugby and netball are [important] for us, but in other countries there are other sports that are at the top. Jess

Samuel talked about appreciating cultures overcoming challenges to participate in sport:

...say you are in or watch the 100m sprint and you look [at the] people from different countries all around you. You think about everyone, especially people from poorer countries, and how hard they must have worked to get here. You give people respect when they achieve such a big thing and you are all on a level playing field for that one race.

Conversely when the participants were asked about understanding nations and working towards peace, the majority of the participants could not relate peace with sport. Jess and Juliet appeared to confuse competition and conflict, and therefore could not see a connection between peace and sport:

I think you might have good intentions, but when it comes to the party, you are playing, you won't be thinking about peace! I don't know, I guess I have never thought about this before, or talked about it. It seems so strange to associate peace with sport and competition. Jess

I'm not sure [if sport can be peaceful]. I guess that with unity and Olympism it should do...[But] I guess also that you can get too competitive and people can be at each other and it can bring out the worst in people. Juliet

Max, Falani and Samuel commented on the Olympic Games promoting peace; however it was just a short term measure and did not seem to have longevity:

I think that with Korea, where at the last Olympics, they went together not just North and South, that type of thing's good for peace, because it broke down some barriers, but I don't think it is a regular thing, and I don't think it lasts. Max

On a bigger scale, sport doesn't really help with politics or peace. Like Iraq vs. USA, sport is not going to bring them together. It is too political. The Olympic Games has the truce which helps for the Games, but years on that doesn't work. Maybe until the next Games. Falani

Several of the participants confused competition with conflict:

Conflict and tension can come from sport, you want to win. Blair

Countries get really competitive in sport...it can make things worse instead of better. Charlie

Games have competition, and you can't have that and be, like peaceful. Max

Holly mentioned that people don't really talk about peace and sport, so therefore people didn't think about it:

I guess that it can relate [sport and peace] but I don't think younger people think about it. Like do they actually understand that sport can do that [bring peace] – I don't think so....I don't...think about this stuff until you asked me! Ha!

The participants were asked whether they believed that sport should try to teach about peace and international understanding. The majority of participants responded that it should, however did not know how it could do this, or again believed that competition meant there could not be peace:

Yes I think so, but you can't really have peace in sport. I can't understand how you can have peace in sport. You don't have peace....I don't play peacefully – like you are competitive and you are going for the win and stuff. I don't think competition is peaceful. Jess

It should [teach about peace] but sport is kind of like war. I suppose it can be peaceful, but that would be hard to do, because people aren't peaceful in sports. Blair

One participant responded that it should not, because sport was too competitive to be peaceful:

I don't think [sport should teach us about peace]...sport is about competition rather than peace and stuff. Maybe a whole friendly tournament? Maybe a specific game with a country you like? Charlie

The researcher asked the participants what they would do to help teach lessons about peace through sport. Charlie commented that it depends who is teaching you and what messages you are sent as an athlete or at school:

...you can get understanding about peace in P.E. maybe, I don't [at the moment], but it would work...I guess it depends on what the people...that you [listen to]. This stuff doesn't really get talked about, and some coaches are like win, win, win and forget all the other stuff.

Blair discussed that it was important for people to talk about peace in sport to become familiar with it:

Celebrating stuff like the Olympics and celebrating peace [can teach us about peace and sport]. I guess like the nations that fought against each other coming together...understanding people's stories, new cultures [and] keeping peace rather than stirring things up. Olympism is about peace, I guess if people knew more, they might be open, but most people don't connect sport with peace.

Huia related peace in sport to positive feelings:

I think if you are nice it creates a better feeling for those around you and if you are negative and dwell on stuff it bring others down. Same in life, as in sport...I think this is the same for peace, like peaceful in sport equals peaceful in life and the other way around. In order to teach people, they have to have an open mind and have the skills and really want to listen to the message, especially to transfer it to their life. It also is a personal belief – how you want to be seen by others.

The data suggests that the participants do not understand peace and its connection with sport. They do however understand international understanding and believe that both peace and international understanding are important in life. Relating to other nations and fostering relationships are two

examples of valued traits. The data suggests that the inability to connect peace and sport, may be due to the participant's confusion of competition with conflict, and therefore believe that because sport is competitive, peace could not be achieved through sport. Theme 4 and Theme 5 have subsequently emerged from these findings.

### Research Question: Q2. Youth's perceptions of the importance of the Olympic Ideals (revisited)

**Q2.** What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?

During the paired interviews, the definitions task and the card order activity (see Chapter Two: Methodology) was used to create discussion around the importance of learning the Olympic Ideals through sport. All four pairs indicated that every Olympic Ideal was important to them in sport and life; however some were valued and understood more than others. The ordering activity was used three times to create discussion about; sport, life and the ease of learning through sport (see Chapter Two: Methodology). The pairs were asked to order the cards in order of importance of learning through sport for **sport** (see Chapter Two: Methodology). The table below indicates the average order that the four pairs placed the Ideals in according to importance and value. There was a clear split between the first and last three Olympic Ideals.

1	Learning about respect for others (through sport for sport)
2=	Learning about having fun, enjoying yourself and making friends (through sport for sport)
2=	Learning about fair play (through sport for sport)
4	Learning about non-discrimination, unity and tolerance (through sport for sport)
5	Learning about peace and international understanding (through sport for sport)
6	Learning about balanced development (through sport for sport)

**Figure 9: The Olympic Ideals: Importance in sport**

The resulting discussion that accompanied the ordering task highlighted that respect was important, because it was a need within sport to actually play inside the rules. Fun and enjoyment was also highly valued. Balanced development and peace were identified as not as important in sport, especially at a younger age:

I think that respect is such a key thing to have in sport. You need it in sport, without it you are not really part of the team; you are not really playing sport. Think about the rules...you need it in everything you do, and life might be very empty without it. (Pair group 2)

I think you just develop this [balanced development] later on in life when you figure out how much a sport means to you, or where things fit in your life...Yeah, like that is a bit later and you will find out that you need to balance stuff when you overload. (Pair group 2)

Peace and international understanding... oh, like no one really knows about it...I'd put it at the bottom...like who really talks about peace in your sport, it's not really out there...Does it matter in NZ? I think you have to be a lot older to understand it...You have to be mature...I don't think it's that important to be honest...I don't think that any of our friends would actually know what goes on behind the scenes in the Olympics...Yeah, if you think about our age, like younger students wouldn't really care about that stuff...If you think about China and...The [Olympic] Games last year...Yeah but we were older and even then I didn't really get it, I still don't. Like the last two years we have only started learning about other stuff and bigger picture, so probably learn other things first....Oh, it is still quite important, but out of all these things it is the one that doesn't really seem easy. I guess you can't relate to it. (Pair group 4)

The pairs were then asked to order the next set of cards in order of importance of learning through sport for **life**. The table below indicates the average order that the four pairs placed the Olympic Ideals in according to importance and value:

1	Learning about respect for others (through sport for life)
2	Learning about having fun, enjoying yourself and making friends (through sport for life)
3	Learning about non-discrimination, unity and tolerance (through sport for life)
4	Learning about fair play (through sport for life)
5	Learning about peace and international understanding (through sport for life)
6	Learning about balanced development (through sport for life)

**Figure 10: The Olympic Ideals: Importance in Life**

The differences between learning through sport for life and learning through sport for sport were minimal. Similarly, the resulting discussions identified that respect, fun and enjoyment were very important in life:

...Respect...that is so big in life...yeah in work and stuff...you want to enjoy life or you won't have any motivation to do anything...[Respect is] a foundation for everything in life. If you can't respect someone, something and people's rights then you can't build a good life off that, you can't grow and you won't get stuff out of life. (Pair group 1)

If you are not happy with yourself it is hard to have friends and for others to like you. You need to enjoy yourself and make friends in life, applying for jobs and dealing with people and stuff. (Pair group 3)

Peace and international understanding as with balanced development seemed to be of less importance and value due to the unfamiliarity of these terms to youth:

Balanced development...I kind of think this happens by itself. Maybe that's why I don't value it, because I can't see it happening...yeah like sometimes you know what is happening but you let it happen anyway, I guess when you get older you may not let it happen as much, like I know when things are not balanced, you get stressed and

stuff. Maybe you don't have to deal with it at a young age, like parents do. Maybe it's at the bottom [of the list] because we don't really talk about it. (Pair group 2)

...Peace...doesn't really seem important to us at the moment....Maybe if we were a bit older and stuff...or were competing at the Olympics or an international level...I guess it is still important but at the moment I just don't think I need to learn about it. Like I don't see how it relates...I mean we are not really competing at the Olympics, or like our country isn't really at war or anything. (Pair group 4)

Finally, the pairs were asked to place the cards in order of **ease to learn through sport**. The table below indicates the average order that the four pairs placed the Olympic Ideals in according to ease of learning:

1	Easy to Learn	Learning about fair play (through sport for sport and life)
2		Learning about having fun, enjoying yourself and making friends (through sport for sport and life)
3		Learning about respect for others (through sport for sport and life)
4		Learning about non-discrimination, unity and tolerance (through sport for sport and life)
5		Learning about balanced development (through sport for sport and life)
6	Hard to learn	Learning about peace and international understanding (through sport for sport and life)

**Figure 11: The Olympic Ideals: Ease of Learning**

The discussions during the card order activity identified that fair play, fun, enjoyment; making friends and respect for others through sport are easier to learn than non-discrimination, unity, tolerance, balanced development, peace and international understanding. There was again a clear split between the two groups:

I think fair play is easy to learn, like kids learn this from an early age...it is drummed into you, the first things you learn are the rules...you stick to these, you play fair and

as a kid you get this emphasised [to you]...having fun goes with it...if you are playing fair you are having fun...these are the two main things from a really early age. (Pair group 2)

You do it all the time [play fair and have fun] so it comes naturally with the rules of the sport, you need it a lot...[to] work with others [and] you pick it up...you need it to play the game...that is why it is easier to learn than other things...you just pick it up in the game...you don't have to be taught it...you just kind of know. (Pair group 3)

[Peace and international understanding]...is really hard to understand...I don't think you really get taught or hear about these things until you are older. Even then, you can choose to ignore them...It is not common knowledge, you do not need to know about them unless you are explicitly told...unless you study it or have to research it for school or something...like even your coaches and teachers don't really go there...I'd say in sport, you would have to be at an international level before the stuff was mentioned in a sports context...It's not like fair play, where you see examples and learn from them, or it gets mentioned...I guess it is the relevance factor, like peace doesn't seem relevant so we don't choose to learn about it or go down that path, I guess we do what our P.E. teachers and coaches do too, so if they don't see an importance in talking about it, neither do we. (Pair group 4)

The pairs were asked to examine the sets or cards they had ordered. They were then asked if there were any similarities/differences or trends in their responses:

[Fun] is at the top all the time...so important and easy to learn...it is what you need in sport and life...and respect is up there, again so important in sport and life. (Pair group 4)

Peace and international understanding is at the bottom...of all the lists...I guess we may be too sheltered in New Zealand, that we don't really think about this too much either, maybe it would be different in a country at war...we don't actually know what it is like...it looks like if it is harder to learn, it goes to the bottom of the list...like not as important...you have to learn it more than others...it is harder to pick up on, therefore we don't see it as much and don't think it as important – kind of thing...I guess if you were in a country that was struggling and fighting, you might be more worried about your life than having fun...I think that you can make a connection between what we do more often and how that becomes easier for us to learn. I guess as well...if you can pick things up yourself like fun...and don't need teaching

[explicitly] then it is easier to learn than the heavier stuff that actually needs to be taught. (Pair group 4)

I think we immediately put peace as being something we want in sport...it is an Olympic Ideal... but it is the hardest to learn...we don't know how to learn about it. If you want someone to know about something you have to make it a top priority. (Pair group 1)

When combining all of the responses from all of the pair groups, the responses from the card order activities can be averaged according to valued Olympic Ideals in sport and life when combined with ease of learning:

1	Learning about having fun, enjoying yourself and making friends
2=	Learning about respect for others
2=	Learning about fair play
4	Learning about non-discrimination, unity and tolerance
5	Learning about balanced development
6	Learning about peace and international understanding

**Figure 12: The Importance of the Olympic Ideals combined with the Ease of Learning**

The data again, showed a gap between the first three Olympic Ideals and the last three Olympic Ideals indicating that the youth in this study found fun, enjoying yourself and making friends, respect and fair play more important and thus easy to learn than non-discrimination, unity and tolerance, balanced development and peace and international understanding. The pairs were asked whether or not they believed that all of the Olympic Ideals were achievable. All of the pairs believed that all parts of Olympism were achievable and overall it was an admirable goal:

...we can learn all of them [Ideals], some are harder than others but not impossible...we should be trying. If we can achieve all these things, then people will be nicer to each other...I think role modelling is really important, you pick up a lot from role modelling, it is easy to learn this way, so if your role models were focused

on these elements in sport, you would be to...I think the media make it hard [to achieve Olympism]...mixed messages and the hype up and tense relationships...don't help the cause. (Pair group 4)

...I think they can be all achieved, you need the right people to teach them, players, coaches, and teachers...some are a lot more difficult, but with good role models you can [learn the Olympic Ideals] and spending time on them [Olympic Ideals] that people need more help with. (Pair group 1)

The pairs were then asked about how they would like to be taught about Olympism in their sport. The majority remarked that participation and role modelling were important:

You need to be involved with sport, not be forced into something, but because you want to do it. You need to be supported and have good people being role models. (Pair group 3)

Through participation... you 'see' it. Like fair play and fun, you can learn about joy in sport. (Pair group 1)

Pair group 1 discussed a specific way that Olympism, specifically peace and international understanding, could be taught:

...peace is politically tied and it has to be solved politically as well. The countries leaders need to come together, and sport doesn't necessarily have that much power to deal with major situations and disputes, however, sport could be a stepping stone. I think that international games need to be emphasised more with a spin on peace and people actually talking about it. Like people say peace and people kind of freak out at the word...what is shown [by people and media] is important and what we see is important [role modelling examples of peace].

## **Summary of findings**

This chapter has provided data that specifically answers the research questions. The data suggests that youth who practice sport, without being shown a definition, do not understand the term Olympism. They are familiar with the Olympic Games and are able to comment on aspects related to the spectacle and sporting performance. The data suggests that they come to this understanding through informal pedagogical sites, such as media.

The findings argue that youth perceive the Olympic Ideals as important within the practice of sport, however struggle to understand balanced development and peace. Subsequently, the Olympic Ideals that seem to be more familiar to the participants (i.e. those practiced in everyday sporting contexts or referred to by those in teaching or coaching positions) are the same Olympic Ideals that are valued and easy to learn.

These findings have resulted in five themes and are outlined below. These themes will be discussed in depth in the next two chapters.

## Themes

Research Questions	Themes
<p><b>Q1.</b> What do youth who practise sport understand about the term Olympic Ideals (Olympism)?</p> <p>i. How did they come to this understanding?</p>	<p>(Themes 1 and 2 have emerged from Q1)</p> <ol style="list-style-type: none"> <li><b>1. The understanding is of the Olympics not Olympism.</b></li> <li><b>2. This is learned from informal, unstructured pedagogical sites.</b></li> </ol>
<p><b>Q2.</b> What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?</p> <p>i. The importance for education through sport?</p> <p>ii. The importance for learning fair-play practices through sport?</p> <p>iii. The importance for fun, enjoyment and friendship through sport?</p> <p>iv. The importance for non-discrimination, unity and tolerance through sport?</p> <p>v. The importance for respecting others through sport?</p> <p>vi. The importance for peace and international understanding through sport?</p>	<p>(Themes 3,4 and 5 have emerged from Q2)</p> <ol style="list-style-type: none"> <li><b>3. Learning through sport is important and valued.</b></li> <li><b>4. The Olympic Ideals are important and valued in the practice of sport.</b></li> <li><b>5. Olympic Ideals that are familiar are considered more important and easy to learn through sport.</b></li> </ol>

Figure 13: Themes

## **Chapter five: Discussion**

### **Familiarity of Olympics, not Olympism**

#### **Learning through informal, unstructured pedagogical sites**

### **Introduction**

This chapter discusses in depth the findings from research question 1:

1. What do youth who practice sport understand about the term Olympic Ideals (Olympism)?
  - i. How did they come to this understanding?

The chapter will address the question and the two key themes identified for this question:

Theme 1: The understanding is of the Olympic Games, not Olympism

Theme 2: Information is learned from informal, unstructured pedagogical sites

This will be done with reference to the literature review.

### **Theme 1: The understanding is of the Olympic Games, not Olympism**

Parry (2003) argues that to most, the word ‘Olympic’ stirs images of the Olympic Games, the biannual festival that projects sporting opulence. He subsequently argues that most would not have even heard of the term ‘Olympism’. To the average person, the Olympic Games are viewed worldwide on channels of the highest bidders. The events are modified according to prime viewing times, spectator preference, and international date lines. The Olympic Rings are now permanently printed on the worlds’ McDonalds burger wrappers. The question is; is it possible to distinguish Olympism from this facade? The literature suggests that critics (Carrington, 2004; Eichberg, 2004; Loland, 1995; Wamsley, 2004) believe the two are inseparable, and further to this, many advocates of Olympism (Kabitsis, et al., 2002; Rychtecky & Naul, 2005; Telama, et al., 2002) seem to conduct Olympic Education research that often values Olympic Games and the Olympic Movement

knowledge in place of the philosophical practice of Olympism as an appropriate form of Olympic Education.

With this in mind, how can our youth, the intended IOC audience, differentiate Olympism from the Olympic Games as it appears today? The findings in this study suggest they cannot. Eight of the nine participants were unfamiliar with the word Olympism, and these participants could not articulate what the Olympic Ideals were. Blair was the only participant that could speculate to what Olympism might have been:

...the way when they come to the Olympics, they should do it for the fun of the sport, it's about mind and body and not all about competition, but the good of the Games.

Perhaps the discrepancies in definition identified by Wamsley (2004) and Loland (1995) are justified as the key contributor for the confusion of youth to interpret the Olympic Ideals. However the author of this thesis tends to agree with Horton (1998), Filho (2008), and Parry (2007a) who argue that the Olympic Ideals are a clear set of principles, lift sport to a moral level – like no other code, and are the most coherent system when addressing the educational value in the practice of sport. However, the findings of this thesis suggest these messages are not being transcribed into a vernacular that youth can interpret. Da Costa (2006) raises an excellent argument that Olympism is not understood by those for whom it is prescribed; however the findings suggest that Olympism can be understood by youth - it is simply an unfamiliar concept. Juliet provides an example of this. She articulates that the concepts are generally understood (unity for example) however she didn't realise it was Olympism:

Yes, now that I know what it is [Olympism], you do this stuff anyway. It's 'good' sport....Unity...the 'social-ness' of sport, coming together and working as a team.

Da Costa (2006) argues that Olympism can be viewed as two different philosophies: The Olympic Games – the majority of people in the sporting world and Olympism – the educational sector. The author of this thesis does not agree and advocates that there is simply one Olympism even it is not understood by all in the educational sector. The Olympic Games, although it claims as such, is not Olympism and cannot be interpreted as Olympism's praxis. However, the findings of this study suggest it may be difficult to separate Olympism from the Olympic Games. The findings of this study suggest that the participants' responses are similar to an internet journal search<sup>6</sup>. In speaking with the participants, it became apparent that the majority of participants identified anything 'Olympi\*' with the Olympic *Games*, the athletes performance and the global spectacle. It did not matter that the topic

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<sup>6</sup> When searching for a specific topic, to widen the responses gained you can replace the ending with '\*', this in turn enables the search engine to pick up your topic with different endings such as 'ed' 'ing' or 's'.

was *Olympism*, *Olympic Ideals*, or the *Olympic spirit*, the participants heard the same ‘Olympi\*’ and responded in reference to the *Olympic Games*. An example of this can be seen in Max’s response when questioned about the Olympic Ideals:

Like would it be what the Olympians would be? Like they try to take people that go to the Olympics and use them as role models back in New Zealand because of their performance and who they are.

Here Max cannot separate the Olympic Ideals from the Olympic Games and suggests that the Ideals are the ‘ideal’ athletes in the Olympic Games. This does not mean that *Olympism* *could* not be understood, however, the term does not even register as familiar and therefore the responses reflect this. Thus, it must be explored as to why the Olympic Games are known to youth, and *Olympism* is not. Can *Olympism* be seen in a different light or is it impossible for *Olympism* to leave the constraints of the Olympic Games? Wamsley (2004) argues that when the world is ready for *Olympism*, the Olympic Games will no longer exist. The findings of this study suggest the Olympic Games are institutionalised as entertainment and the participants could not recall information about the Olympic Ideals, only the sponsors, spectacle and sporting competition. Tomlinson (1996) argues avidly that sport is not a demonstration of globalisation, however it is an integral part. Global identities and discourses are created within international sporting bodies and competitions, such as the Olympic Games. Deemed ‘Disneyfication’, Tomlinson (2004) questions whether or not theme park attributes (a source of fantasy, dreams and passion dedicated to pleasure and hedonism, a converted space, themed story and a celebration of commerce and trade) or as Phillips (1999) notes “Insulated from the outside world” can be applied to the Olympic Games. It would seem the attributes above could quite easily describe many international sporting events, including the Olympic Games. The findings seem to support this idea, with all 9 of the participants able to discuss the opening ceremony in detail, using verbs such as ‘extravagant’, ‘huge’, and ‘amazing’ to describe the experience. Blair comments:

The opening ceremony, the fireworks, the huge big dances, amazing acrobatics, the team marches and everyone goes crazy when the country, team walks in.

It seems that the Olympic Games are indeed institutionalised as an international sporting show that fuels an objective of performance in Westernised sport. *Olympism* seems to be unfamiliar because it is not seen. The Olympic Games promotes a sporting spectacle like no other – grandiose and global, however the youth in this study failed to correlate *Olympism* with this, thus creating an entrenched Eurocentric ‘Olympic’ epistemology of what constitutes this ‘Olympic’ sport. Four of the participants articulated that national pride was a reason for watching the Olympic Games. Jess talked about competition and medals:

I like to see New Zealand compete and get the medals, aim for the gold and try really hard at what they do.

Charlie emphasised nationalism connected with specific sports:

...They [The Olympic Games] are different to other world championships, because in world championships you just have the one sport like athletics or swimming etc. The Olympics has so many different sports. When a sport is in the Olympics it is considered an important sport. You also have different sports that are connected to different countries, like national sports. For example, you don't see New Zealand in some sports like handball or water polo, but you would see, like Croatia and Hungary in these ones.

Jess and Charlie's responses strengthen Tomlinson's (2004) argument on global identity and discourse. By stating that a sport becomes important when it is included within the Olympic Games, the institutionalisation of what constitutes sport can be seen and the Olympic Games becomes a site for the reproduction of these paradigms. Charlie's response can also be linked to Hsu's (2000) argument that no matter how hard the International Olympic Committee try to holistically explore foreign realms, their definition of sport is Eurocentric and therefore becomes very difficult to adapt. Charlie's examples, and in fact, the participants discussions throughout all of the interviews are centred on traditional European sports and the nationalism associated with these. There are no comments of traditional Eastern sports or Eastern culture in connection with the Olympic Games. This is not surprising at all, considering the Olympic Games contains very few sports that differ from traditional European culture. Olympism however, advocates international understanding.

So what does this mean of Olympism? Some literature implies (Carrington, 2004; Wamsley, 2004) that Olympism cannot be separated from the Olympic Games. Conversely, other literature argues (Binder, 2005; Culpan, et al., 2008) that by examining what constitutes Olympic Education and applying critical, contextual filters of thought, such as Parry (2006), it is possible to see Olympism separately from the Olympic Games. However, the latter requires critical thought, time and an investment in Olympic Education. So when the participants in this study recall knowledge about 'Olympi\*' (void of critical thought, time and education) their epistemological assessment is seemingly based upon the Olympic Games, not Olympism. Even when the participants were questioned about what they thought the Olympic Movement was *trying to do* by holding the Olympic Games, the majority could identify some ideas that loosely connected with the Olympic Ideals, however all focused on the Games. For example, Charlie discussed unity:

...it is sort of a whole world uniting sort of thing, like the world unites together to do this big sporting event.

This comment suggests that unity is a goal of the Olympic Movement; however this unification is direct correlation with the Olympic Games. Huia's response showed similar traits:

Excellence in your sport... to be the best and celebrate that...to represent your country and to have your own goals and beliefs in the sports that you play...

The participants do not make any reference to the Olympic Ideals or Olympism being bigger than the Olympic Games. Further to this, the participants were asked to guess what they thought the Olympic Ideals would be. The responses suggested that the Olympic Games and high performance sport were the two main factors contributing to the Olympic Ideals. Holly reflected on her knowledge of what the Olympic Ideals might be:

Would it be the athletes that win, the ideal ones? Like Sarah Ulmer, the Evers-Swindell twins? [New Zealand medallists]

Her response suggests she believes the ideals are directly related to the Olympic Games and the success of those athletes inadvertently increasing their credibility as 'ideal' athletes. She does not make a connection between the Olympic Ideals and amateur sport, life outside the Olympic Games or a global message from the IOC. This could suggest that because the Olympic Games and International sporting bodies place value upon high performance sport and athletes, youth subsequently relate success with high performance sport.

The responses regarding the meaning of the 'Olympic spirit' showed similar traits of Games-based ideas, not acknowledging that the Olympic spirit could be bigger than the Olympic Games. Jess identified two examples of what the Olympic spirit could look like within the games:

...being in the same place and being able to compete with the world's best and do it in a fair way. Being the best you can be...

When the participants were questioned about what they believed the Olympic Movement was trying to achieve by holding the Olympic Games, the responses indicated aims greater than just performance orientated goals. Samuel discussed what he believed the Olympic Movement was trying to achieve by holding the Olympic Games:

To keep people interested in the sports...because when you attract interest you can get different cultures to mix, and you can get lots more people doing sports...

Interestingly, these responses seemed to reflect the Olympic Ideals more than the previous question asking participants to explain what the Olympic Ideals could be. This may indicate that the participants connected the term *Olympic Ideals* with the Olympic Games, and possibly associate the *Olympic Movement* with wider goals than just holding the Olympic Games. In stating this, it does not indicate that the participants have an actual understanding of what the Olympic Movement is trying to achieve. Culpan & Wigmore (2010) argue, based upon Naul's (2008) conceptualisation of five Olympic Education orientations, that a point of difference must be seen between traditional forms of *Olympic Education* and *Olympism Education* programmes. This would maximise learning of Olympism based on the values and address the current limitations of this form of Olympic Education. Culpan and Wigmore (2010) argue that this could be achieved through:

- Less emphasis on technical aspects of the Games (facts and figures),
- Higher emphasis on the philosophy practice of Olympism,
- Adopting pedagogies that encourage critique and debate,
- Manifestation within P.E. and sport that fosters critical consumerism and social transformation,
- Alignment with national physical education requirements,
- Actively seeking to develop citizens who can contribute to building a peaceful and better world (p. 7).

This idea, accompanied by a change in terminology to Olympism Education, could potentially address the confusion surrounding Olympism and the Olympic Games, and provide a platform for youth to construct a more contemporary view of the Olympic Games, by exploring Olympism as a practical philosophy within everyday physical education and sport. This is supported by the findings of this thesis. When the participants were eventually shown a definition of Olympism and asked how it fitted with the Olympic Games, the majority of the participants were able to position Olympism as the foundation to the Olympic Games. Max argues:

Olympism is behind the Olympics, they work together, I guess they [Olympic Movement] try to use the Olympics to get these ideas through. Whether or not this works, without Olympism, the Olympics is just the sports event I guess.

Charlie was able to take this further, commenting that Olympism could be seen as a standalone philosophy of sport; however lack of knowledge to what Olympism is restricts implementation:

...Olympism is the thing behind the Games...You can just do it in your sport; you don't need the Games [to practice Olympism]. But I guess without the Games, people don't know what Olympism is. I didn't even know [until seeing the definition].

These comments strongly suggest that the youth in this study, after being shown a definition, can identify what Olympism is and how it fits with the Olympic Games and sport. It is clear though, that without an explanation, all of the participants could not identify what Olympism was, and when hearing Olympi\* responded in connection with the Olympic Games.

## **Theme 2: Information is learned from informal, unstructured pedagogical sites**

Mosston & Ashworth (2002) argue that literature varies on what constitutes pedagogy. They provide a formal spectrum of teaching-learning options according to command or discovery characteristics. This is a good example of what the author of this thesis entitles ‘formal pedagogy’. Tinning (2010) however, alternatively defines pedagogy as any situation where an individual gains some knowledge (comes to know), either consciously or sub-consciously, as a consequence of engaging in a pedagogical encounter which has as its purpose the passing on of certain knowledge/understanding. Specifically, Tinning (2010) highlights sites for pedagogy for physical activity including, the P.E. lesson, the ‘sports development class’, the university lecture, the sports club, the personal training session, the ‘ski school’ lesson, or the swimming and dance afterschool lessons. Add to this list media and textual sites such as; the newspaper article, the magazine cover, the internet Google search, the instructional DVD, the Playstation game or the Nintendo ‘Wii’. The resulting argument being the vast array of possible pedagogical sites that Tinning (2010) argues are all important to consider when researching in the human movement field.

Tinning (2010) argues that if sport pedagogy is considered foundational within the human movement context, then those working in the field must explore non-formal pedagogical sites such as family, T.V. and video games. He argues that sport pedagogy must encourage critique of these informal sites, as well as those in formal institutions such as schools, sports clubs and universities. The author has drawn from several sources (Mosston & Ashworth, 2002; Tinning, 2010) and for the purposes of this discussion has defined formal pedagogy as specific teaching and learning models grounded in education and informal pedagogy as unstructured, random information or media that conveys a message.

The findings from this study support Tinning’s (2010) argument that informal pedagogy must be considered in the human movement field. Informal pedagogy, according to the findings of this study, is the major contributor to youth’s knowledge and understanding regarding the Olympic Games and the Olympic Movement. Samuel identified that the majority of information regarding the Olympic

Games or Olympic Ideals was gained from media. Newspapers, radio and magazines were minor contributors; however television tended to be the biggest influence on all of the participants:

The media, like, hype up the Olympics, they build it up a lot and they also interview a lot of the athletes that go to the Olympics and sort of talk about how much pride... and...how much work they have put into it – and then after the Olympics they use the athletes in advertisements and people think ‘oh do this and get this, like eat lamb and be a rower!’

Additionally the findings suggest that the participants were able to see how the media portrayed the Olympic Games. Huia commented how Olympic Games media sent a message regarding values within sport; however this was not explicitly connected to Olympism:

...in the media, when anyone has cheated, that is highlighted as being really bad, it is looked down upon and you see that as a society; we decide that it is bad, so we don’t accept the behaviour in our own sports and we don’t cheat...

Here Huia is able to connect the media’s portrayal of Olympic sport with her own sporting practice, suggesting that the media does have an impact on how youth view sport. The findings reveal that the media does play an important role in depicting the Olympic Games as an important sporting event, however the findings also suggest that through the eyes of youth, the media does not optimise opportunities to educate about the Olympic Ideals, instead focusing on the dramatic and exciting elements of the sports. Several participants commented on the controversies always playing a pivotal role in media communication:

I reckon you get most of your Olympic understanding from the T.V., you don’t really come to much of an understanding through sport regarding the Olympics, it is more media, the promotion of the Olympics...I don’t think it is really focused on the values...more about the controversy. Holly

Media seemed to be the most influential informal pedagogical site for youth, however family and friends also reinforced the media’s portrayal of the Olympic Games:

[You talk about the Olympic Games if] someone has done something amazing, like broken a special record, like in the sprints everyone [friends and family] was talking about the guy and there was a buzz. Falani

The participants of the study synonymously agreed that neither Physical Education nor their sports clubs addressed Olympism explicitly. Huia discussed that Olympism was not addressed at school or in Physical Education. Her comments were synonymous to the other 8 participant's responses:

...We have like set sports that we do in P.E. and we have done little things on the Olympics before...but it isn't what you're talking about, Olympism or anything. It was more about the Games, and taking a country to investigate.

These findings suggest that the youth in this study do not receive formal teaching about Olympism as a set of ideals connected with sporting practice. Furthermore, the identification of 'choosing a country to investigate' in Physical Education reinforces earlier findings that when 'Olympics' are discussed there is more emphasis placed upon Olympic Games knowledge, as opposed to the practice of Olympism as a philosophy through sport. So does this matter? Cross & Jones (2007), in reference to Gould, Collins, Lauer & Chung (2006) and Shields & Bredemeier (1995) argue that participation in sport does not lead to positive psychosocial and life skill development without education. If this is the case, youth must be exposed to formal pedagogical opportunities through sport, to optimise sport as a valued educational practice. It would seem that the participants of this study were exposed to two main sites where formal sport pedagogy *could* take place: The sport outside of school, where they were coached in specific sporting codes, and the Physical Education lesson, within school parameters and influenced by the national curriculum. The findings suggest that although Olympism is not directly taught in sport or physical education the participants in the study were able to identify that these formal pedagogical sites were used for other forms of values based education. This suggests that Olympism could possibly be taught successfully within these realms. Several specific examples of how Physical Education is currently using sport as an educative tool for values were identified by the participants of this study. The majority of the participants commented how Physical Education had encouraged a holistic view of sport and physical activity. This can be seen in Samuel's and Jess's responses:

P.E. has really helped expand how I see sport...like Hauora [well being]...the behind the scenes stuff. Samuel

...we do a lot about the why stuff [in P.E.]. Like how did you get to your sport? Who – like your mum, helps with that and why they do that. It gets you thinking. Jess

Here, the participants are identifying that sport can educate and has a wider value than physical benefits. This holistic view of sport and physical activity is tantamount with Arnold's (1979, 1994) In, Through and About movement philosophy. Samuel identifies the link between his view of sport and a balanced well-being (spiritual, mental and emotional, social and physical). Whereas, Jess is able to

recall that physical education lessons include education about the bigger picture of sport and community involvement. These responses could be due to the developments with *The New Zealand Curriculum* (Ministry of Education, 2007) encouraging socio-cultural exploration and four underlying concepts (Hauora, Socio-Ecological perspective, Attitudes and Values and Health Promotion) providing holistic foundations to the teaching and learning of Physical Education. When the participants were questioned whether their coaching experiences were similar the findings contrarily do not attribute sport outside of school with the same merits on exploring the educative functions of sport. Holly's comment articulates why this is may be:

...it tends to be just sport and training; winning the games...there's not really anything to do with you as a person.

Another example can be seen when Jess compared her coaching sessions to Physical Education lessons:

My coach definitely sends me a different message [than Physical Education]; it is straight to the skill. It is just about training and that is all it is, there is nothing to do with anything else, like values or anything.

Holly, Jess and the other seven participants commented that there seemed to be a commonality of coaches wanting to win, with winning being described as the major contributor towards 'success' as an athlete.

Alongside Physical Education, role models and family influence were also seen to be important to youth in developing positive values associated with sport. Blair, Juliet and Huia all commented how families taught them values and influenced their positive behaviour in sport, but this was not specific to Olympism or the Olympic Games:

...my parents help me make goals and support me...you learn things...communication, what's right and what's wrong. Juliet

This suggests that family values and upbringing may play an important role in how youth view sport. Parallels can be drawn between these findings and Binder's (2005) work on values education and role modelling. However literature (Naul, 2008; Telama, et al., 2002) indicates that not all role models should be utilised for Olympic Education or values base education through sport. Naul (2008) argues, in support of Telama, et al. (2002), that Olympic role models should not be used as Olympic pedagogy as they have little effect on youth. Likewise, all of the participants in this study were able to articulate that Olympic role models were not the major sporting influences in their lives and had little effect on their motivation and behaviour in sport. Naul (2008; Telama, et al., 2002) found that

Olympic role models had little to no effect on young people, only drawing minor superficial conclusions to why they liked them as a role model, such as liking the person or the sport they played. The findings from this study support this conclusion and furthermore clearly indicate as to why the ‘big names’ in sport are not considered to be primarily influential. Max indicated that it was important to look up to ‘good’ people and the reason for not looking up to professional or Olympic athletes was because he was unable to decipher if they were ‘good’ people:

...you don’t really know them as people, so it is hard to relate to them.

Alternatively, Samuel commented that in order for goals to be achieved, it was important to have realistic expectations and thus role models that reflected that:

...most of my role models are not professionals. I see the people in my grades as role models, like the old boys that used to play...I guess I choose people my own grade and level...that means I can work more realistically towards my goals.

In addition, several participants took it further, expressing that there was a difference between the person and the sporting talent. Falani’s comment indicates that youth may be able to differentiate between sporting performance and all round sporting values:

...you have the...best players...they are really good at their sport...and they are respected for their game...[but] I don’t know if that makes them role models...you might look up to the guy’s...game, but not his social life. I think it is hard for them to actually be role models because you don’t actually know them. You see them on T.V. and playing the sport, and they may show quality, but is that them?

Here Falani clearly indicates that there is a difference between sporting prowess and being a good sports person. He is able to articulate that the whole person is important in considering them a role model, rather than just the physical element or what is portrayed on T.V.

## **Summary of Themes 1 & 2**

The findings suggest that, without seeing a definition, the youth in this study do not understand the term Olympism/Olympic Ideals. The participants were familiar with the Olympic Games, and subsequently able to talk about characteristics and information associated with the Olympic Games. When questioned about the Olympic Ideals/Olympism, the participant’s responses were in reference to the Olympic Games, not the former. Furthermore, the participants highlighted the spectacle and

athlete performance as memorable characteristics of the Olympic Games. The findings of this study suggest that the participants did not connect the Olympic Games as having wider goals regarding the educative function and value of sport.

The findings conclude that the youth in this study learn their information about the Olympic Games through informal pedagogical sites such as media, specifically T.V. coverage. However literature, in conjunction with the findings of this study, suggests that this is not the optimal site for education regarding Olympism to take place. The participants of this study identified that the media coverage focused on the spectacle of the games and not the Olympic Ideals. Furthermore, participants of the study identified that family and friends talked about what they had seen in the media and discussed good performances or athletes breaking records. The findings of this study suggest that Olympism was not explicitly taught in physical education or extracurricular sports clubs.

## **Chapter six: Discussion**

**Learning through sport is important and valued**

**The Olympic Ideals are important and valued**

**Olympic Ideals that contain familiar concepts are considered more  
important and easier to learn**

### **Introduction**

This chapter discusses in depth the findings from research question 2:

2. What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?
  - i. The importance for education?
  - ii. The importance for learning fair play practices?
  - iii. The importance for fun enjoyment and friendship?
  - iv. The importance for non-discrimination, unity and tolerance?
  - v. The importance for respecting others?
  - vi. The importance for peace and international understanding?

The chapter will address the question and the three key themes that emerged from this question:

Theme 3: Learning through sport is important and valued.

Theme 4: The Olympic Ideals are important and valued in the practice of sport.

Theme 5: Olympic Ideals that are familiar are considered more important and easy to learn through sport.

This will be done with reference to the literature review.

### **Theme 3: Learning through sport is important and valued**

Literature (Coakley, et al., 2009; Collins & Jackson, 2007; Woods, 2007) argues that sport can be defined as a physical activity that requires exertion, is competitive, involves institutionalised rules and

requires specialist facilities and equipment. Whilst defining sport may seem an easy feat, the author of this thesis acknowledges that there are many complexities when examining definitions of sport. For example, Woods (2007) and Horne, et al. (1999) argue that contrary to the above, sport cannot have a fixed meaning, is culturally relative and historical and social realms must be considered when examining sport. McFee (2004) similarly challenges the institutionalised conception of sport. Alongside these considerations sits Arnold's (1979, 1994) debate of sport as an intrinsically valuable human practice. The findings suggest that Arnold's (1994) is the preferred definition of sport by the nine youth in this study. The participants of the study clearly indicated that the practice of sport needed to have a moral base. This can be seen through Samuel's identification of why sport practised in a moral and ethical sense is important for him:

Without these ideals...there is no point in having sport...you would get highly egocentric people that think they are the best at everything and then when people see that on the news and stuff, that's what people think a good role model should be like, which isn't really what we want out of people. [Researcher then asks 'what do we want out of people?'] Someone that can enjoy themselves...they can keep cool when things don't go their way – it's not all about them, and they're just nice people, on and off the field.

He clearly argues here that without a moral base, sport becomes something that lacks value as an educational practice for human development. For example, Charlie responded that participation in sport helped you learned from your mistakes:

You can get competitive in sport and this teaches you to deal with it, and you learn from others what to do, to not to do again.

These responses from the participants strengthen Shields and Bredemeier's (1995) and Arnold's (1994) argument that sport, with its unique demands for co-operative pursuits and social functioning, allows participants to select values, consider consequences and transfer those values to similar situations in sport and life. Importantly, these participant responses suggest that a traditional definition of sport does not suffice, thus advocating a holistic, humanistic interpretation of sport.

The literature suggests (Binder, 2005; Georgiadis & Syrigos, 2009) that the philosophy of Olympism is humanistic and can be used as a platform for values education and peace. Carrington (2004) and Wamsley (2004) conversely argue that the International Olympic Committee and the Olympic Games contradict Olympism, that the Games would simply be more humanistic without trying to pretend Olympism was present. However, Wamsley (2004) also acknowledges that Olympism does not need the Olympic Games. The author of this thesis agrees and subsequently uses Olympism in this

discussion as a set of principles that can be practiced through sport. Horton (1998) argues that Olympism is unlike any other code, as it centres on sport as a valued practice – morally, athletically, and culturally. Parry (1998) similarly argues that the philosophical anthropology of Olympism promotes human development, excellence, effort, mutual respect, relationships, cultural alliance with the arts and international relationships that promote peace. Literature (Bale & Christensen, 2004; Carrington, 2004; Da Costa, 2006; Wamsley, 2004) has questioned Olympism's appropriateness in contemporary times and its credibility as a philosophy, and much of this critique is warranted given the lack of empirical evaluation Olympism has been subjected to. Parry (2007a) however argues that this critique should not discredit sport or Olympism's ability to contribute to human and societal development. He further argues that Olympism is "the most coherent systemization to have emerged so far of the ethical and political values underling the practice of sport" (p. 47). The participant's responses from the study seem to support Parry (1998, 2007a) and Horton (1998), not acknowledging Olympism specifically, however raising sport to valued practice that goes beyond the physical dimension to promote human development. Samuel's comment exemplifies this:

You realise pretty quickly if you don't know or behave in a certain way you can't be a part of [sport]. The more you are involved the faster you pick up on things...You learn social skills and you make new friends...watch the sport...learn knowledge of the sport...it is not always the physical aspect of sport; you are required to think about a lot of things – with experience you learn [through sport].

He is able to identify that sport requires a level of cooperation, respect and civilisation. He also indicates that if you cannot learn to respect the rules or play in an accepted manner then you are not accepted as part of the culture. This indicates that the youth in this study place importance on the moral and cultural importance of sport, as outlined by Horton (1998).

Da Costa (2006) argues that Olympism lacks internal consistency and is therefore open to contextual difference, however Parry (2006) does not agree that this is a characteristic that discredits Olympism, but rather allows Olympism to be seen as a thin veneer of humanist values that are evident in the practice of sport. He argues that Olympism must adapt to social change, and the core values of Olympism must be critical, open to interpretation and acknowledge social construction, cultural formation and difference. The findings of this study suggest that the participants view sport as an educational human practice and all have personal experiences of sport that lead to this conclusion. These personal connections with the practice of sport seem to be important to the youth of this study, suggesting that when learning through sport, personal connection and difference need to be valued. If this is the case, then Da Costa's (2006) and Parry's (2006) arguments are supported by the findings of this study.

By comparing Olympism, Kretchmar's (2005) philosophic possibilities of sport, and the findings of this study examples of personal connection and difference can be seen. For example, Kretchmar (2005) argues that movement can be routine, boring or painful; however, sport can be liberating, joyful, passionate and a site for community. In applying his five categories of philosophic inquiry of what constitutes sport (Metaphysical, Axiological, Epistemology, Aesthetics and Ethics) to the findings of this study, some links can be drawn between the participant's individuality of learning through sport and how Olympism could follow suit (Parry, 2006).

Kretchmar (2005) argues that questions need to be asked about the nature of sport and the characteristics that sport can own. Metaphysically Olympism possesses its own unique nature and set characteristics. Kretchmar (2005) argues that this includes physical actions, non-physical action and even speculative things. The Olympic Ideals can be identified and related to education, sport and moral value. The Olympic Charter (International Olympic Committee, 2010) provides a concise definition of Olympism. In this case, Olympism and sport possess characteristics such as the promotion of belonging, joy, and other sensual experiences. However these characteristics cannot be regulated or measured quantitatively, because they are fluid, subjective and human. This can create problems evaluating the education function and value of sport. For example, Jess commented on how playing her best felt to her:

It is great. It is tiring and you are relieved and happy at the same time. You are just buzzing from it.

This comment epitomises characteristics that are personal, sensual and immeasurable. Jess's emotive response indicates her passion for participating in sport, however it is very difficult to measure what Jess means by 'buzzing' 'relieved' and 'happy' against baseline data, hypotheses or similar responses because the interpretation is personal.

Kretchmar (2005) argues that questions need to be asked regarding the value of sport and what makes sport 'good'. Arnold (1979, 1994) argues that learning can occur in, through and about movement and that sport is a valued human practice. Olympism similarly holds intrinsic and instrumental value in its humanistic drive for human development. It is contestable to what constitutes 'good' sport; as social construction, institutionalisation and personal epistemology factor into this equation. However, even with cultural interpretation and acknowledgement of difference there are many academics that argue from dissimilar paradigms (Arnold, 1999; Binder, 2001; Dunning, 1999; Georgiadis, 2009; Hsu, 2002) that sport and Olympism have contributed towards a 'greater good' of peace, international relations and human development. The findings of this thesis seem to support this and can be seen with Huia's comment regarding her spiritual balance when playing sport:

...your endorphins kick in, you feel so much better about yourself. You feel like you have achieved something, you are in a good mind space and you are also quite settled with yourself as a person, just happy that you have achieved your goal.

Kretchmar (2005) argues that questions about sensual value are important to acknowledge holism in judgement about sports' worth. De Coubertins vision (Muller, 2000) was sport blended with cultural and religious celebration, artistic and spiritual training - the beauty of movement in both elite and amateur experiences. An example of learning through the joy of movement can be seen in Samuels comment:

...when you are having fun [in sport] and actually doing the things...you are enjoying yourself and start to understand it. You have fun while you learn....If you are feeling it, then you can relate the stuff to your feelings.

Again, Huia's and Samuel's comments are personal to their experiences of the practice of sport. The findings support Arnold's (1979) argument that sport is a valued human practice and furthermore, support Kretchmar's (2005) argument that a holistic, philosophic view of sport must be used to examine the educative value and function to include personal interpretations such as those above. In relation to Olympism, these comments suggest that the educative function and value of sport is individual and therefore, if Olympism was used as an educational model, Parry's (2006) argument that Olympism is contextual and should be viewed as a thin layer of humanist values should be considered.

Every participant from this study advocated sport as an invaluable educational site, and was adamant that sport should be used to teach others. Huia's response is clear evidence of this:

....It can teach us so much [spoken very passionately]...what your body is about, the physical and nutritional side of things to the qualities and attributes you need when you play...the mental side, tactics...get people involved with it [physically]...content and skills...it can teach people about values and give them an awareness of themselves.

She clearly indicates that sport can be used for educational purposes. She further emphasises that sport *should* be used as an educational site:

I think sport is a good way [to learn]...us youth...that are active...we enjoy sport and it is an easy way to teach us things if we are already into it...it is easier to teach through sport than in a classroom...we can achieve through it...respond well to the ideas and values...the practical...because it is not sitting and getting stuff drummed into you,

[however] you pick up on things being taught...why they are teaching it...you just click with stuff and you may not even realise how much you get out of it until you actually think about it.

Kretchmar (2005) argues that how individuals interact with each other for better or worse and how people treat themselves and others can indicate if a practice holds value. Likewise, Muller (2000) argues that Olympism aims to promote a universal understanding and respect. This is done by focusing on the treatment of others and non-discrimination through competition and contest. This requires sportspersonship, fair play and the spirit of chivalry. The findings of this study indicate that the participants value these lessons learned through sport.

...you need people to work. People are important...in a game, you can't do it by yourself, even a solo sport you have a ref...and you can't be rude to the things you need....I think that by being involved in sport we learn these lessons. Even if it is just a game...you'll learn different ways of communicating and...it is just being put in different situations and working your way through them. Juliet

The findings of this study suggest that the participants prescribed to a definition of sport that included a moral and ethical component, and it was this characteristic that led to participants arguing that education through sport was valued and important. The participants of this study identified that the personal experiences of sport are essential to sports' educative function and value.

## **Theme 4: The Olympic Ideals are important and valued in the practice of sport**

This theme has been discussed in five sub sections: education, fair play, fun enjoyment and friendship, non-discrimination unity and respect, peace and international understanding.

### **Education**

The findings from this study suggest that balanced development through education is a valued Olympic Ideal and perceived as important in the practice of sport. Initial responses indicated that the majority of the participant responses focused on balancing sport with work, rather than a balanced

development of body, will and mind. For example, Falani spoke about where sport fitted within his life:

For me, sport is a really big part of life, but I don't mind doing...work on the farm and other work...I find that quite relaxing. It is important to find something to [help you] relax. If you focused on sport only...you'd push too far...body injuries...stress....I'm trying to focus on school work too, like school keeps you mentally fit.

When the participants were questioned around balanced development solely within sporting practice, the responses directed more towards a balanced will, body and mind. For an example, Samuel commented on staying true to your morals in sport and life:

If you are a real jerk outside your sport and then a real nice guy in sport, or the other way around, then you are contrasting and contradicting...I think you are confusing yourself a bit, to who you actually are...It might lead to you starting to be a jerk overall.

The participants of the study argued that most of the time, Physical Education encouraged prosocial behaviours and a balanced development of students was encouraged:

In P.E. you don't look at [Olympism] specifically...but...the teachers are always trying to get us to think outside the boundaries...our teachers try to push us to make links and think bigger....Our P.E. teachers, I guess, want us to know that sport is not just about competing and ...there are bigger things, like morals. Holly

Coubertin's early vision on Olympism's ability to promote a holistic sporting life and something more than a physiological entity (Muller, 2000) relates directly to Holly's comment advocating a holistic approach to sport to capture the educational element and foster balanced development. She indicates that Physical Education is a site where this holistic exploration of sport takes place. Literature argues (Culpan, 2004) that links can be made between *The New Zealand Curriculum* (Ministry of Education, 2007) and Olympism. The author of this thesis argues that links between national curriculum and Olympism may have led to the participants advocating Physical Education as a site for values based education. These links have been highlighted as explicit or implicit by comparing the four underlying concepts in Health and Physical Education in *The New Zealand Curriculum* with the Olympic Ideals.

<p><b>Key:</b></p> <p><b>Ex.</b> – Explicit link between the two concepts I.e. this Olympic ideal links directly with a concept explicitly taught in the national curriculum.</p> <p><b>Imp.</b> – Implicit link between the two concepts I.e. this Olympic ideal can be connected with the concepts covered, however it is not explicit.</p>	The balanced development of body, will and mind	The joy found in effort	The educational value of being a good role model for others	Respect for universal ethics including; tolerance, generosity, unity, friendship, non-discrimination and respect for others.
<b><i>The New Zealand Curriculum</i></b>	<b><i>Olympic Ideals</i></b>			
<p><b>Hauora</b></p> <p>Wellbeing: a balance of physical, mental and emotional, spiritual and social.</p>	<b>Ex.</b>	<b>Imp.</b>		
<p><b>Health Promotion</b></p> <p>Collective support and action as community to make positive contributions to self and others.</p>			<b>Imp.</b>	<b>Ex.</b>
<p><b>Socio-Ecological Perspective</b></p> <p>Social and environmental factors that affect health and well being, acknowledgment that individual actions affect others and society.</p>	<b>Ex.</b>		<b>Ex.</b>	<b>Imp.</b>
<p><b>Attitudes and Values</b></p> <p>Promotion of responsibility, respect for others, care and concern for community and environment and developing a sense of social justice.</p>		<b>Imp.</b>	<b>Ex.</b>	<b>Ex.</b>

Figure 14: The New Zealand Curriculum Underlying concepts and Olympism

The author of this thesis argues that the links between Olympism and the New Zealand national curriculum could also be the reason that the participants spoke of a difference between their teachers of Physical Education and coaches in promoting balanced development and education through sport:

My coach definitely sends me a different message [than my P.E. teacher]; it is straight to the skill. It is just about training and that is all it is, there is nothing to do with anything else, like values or anything. Jess

Pair group 4 argued that their teachers of Physical Education promoted balanced development, and links could be made with Hauora (well-being), however coaches may have been more consumed with winning rather than balanced development:

When a coach focuses only on...the win...they stop thinking about balance. Winning can take people over, especially those coaching you – they have a lot to lose. [In P.E.] you are always learning about body and connections to your mind and will, trying...if you think about Hauora [well being], it fits in really well there, oh and like health promotion...yeah coaches forget that you have a life...balance in sport...I guess if the coach did actually focus on [creating] a balanced athlete you would probably win or do better...but when the pressure goes on it goes out the window...they want to look good, and winning makes them look good.

This comment indicates that this pair can relate what is taught in Physical Education with the Olympic Ideals. They are also able to indicate that coaches may have a different definition of success than teachers in Physical Education: winning as success vs. human development as success. Importantly, these findings have confirmed that the youth in this study align with literature such as *The European Model of Sport* (The European Commission, 1999b) and Telema et al. (2002) that advocates sport as a vehicle for education and balanced holistic development of both individuals and communities. Synonymous to Arnold (1979, 1994, 1999) and Kretchmar (2005), *The European Model of Sport* argues that sport can be used to civilize people by promoting community, moral culture, values, decision making and consequence and integration. Eley & Kirk (2002) argue that the sustainability of prosocial behaviours relies on the nourishment of characteristics learned through sport, such as social responsibility, leadership and confidence. They prescribe voluntary activity within sport as an ideal tool for teaching and citizenship.

## **Fairplay**

The findings from this study indicate that fair play is an understood and valued Olympic Ideal to youth, and is perceived as important in the practice of sport. Calloway (2004) argues that winning and competition should take a back seat to the psycho-social, physical, mental and spiritual health of each

child participating in sport. This idea is synonymous the *Health and Physical Education in the New Zealand Curriculum* and *The New Zealand Curriculum* (Ministry of Education, 1999, 2007) that specify Hauora as an underlying concept for Physical Education. The findings of this thesis suggest that this is also very important to youth. Da Costa (2002) argues that “In spite of the fact that there is an immediate and strong tendency to define fairplay as following the rules, there is a unanimous trend that demonstrates fairplay denoting attitudes that goes beyond the rules” (p. 231). The participants in the survey displayed a strong sense of social justice and were able to provide specific examples of not playing fairly within sport. Similarly to Da Costa (2006), the participants not only identified breaking the rules as not playing fair, however also considered unsportsperson-like qualities as not playing fair. Falani gave a specific example:

...cheating and...boasting too much, like you're playing real good and your partners playing bad...you don't want to be like 'oh – I'm the man!' You don't...want to get up yourself.

Every participant responded emotively to questions regarding unfair play in sport, no matter what side it was occurring on. For example, Jess commented on opponents playing unfairly:

[I feel] gutted, people just ruin it. They are not just ruining it for themselves, but their team mates, the people playing them and everyone else. It hurts as well, because you went out there to play fair and they just ruined it.

Her response here is indicative of the strong sense of social justice that these youth have in sport. This is comparable with Parry's (1998) argument that the philosophical anthropology of Olympism promotes mutual respect, fairness, justice and equality. They want to play well, celebrate a good even game and play hard but play fair. Here, Jess provides an example of the level of disappointment felt when another team does not uphold the same values. Similar emotive responses could be seen from Falani, when he was asked how he would feel if he cheated or his team cheated:

Oh! [disgusted at the question] you know you are doing it! If you got caught you know you would be punished...or disqualified so...there is no point in doing it. I have been asked before [by a coach] to improve my lie [get a stick and pull back to assimilate the ball being on a tee in golf] but I said 'nah – I'm right aye'. Then I ended up hitting a good shot anyway and I was stoked that I hadn't been dumb.

Further to this, Charlie argued that within sport, some things should be changed to foster fair play:

I feel quite disappointed [when people play unfairly]. I...try to ignore it...but, in one of my sports, water polo, the rule goes that if you don't get caught it is ok, like under

the water stuff, it's not cheating. It is annoying, but I know that my team does it sometimes too. It is a shame that the game allows it, so it is not cheating, but it how the game has been developed over the years. It isn't needed. It doesn't add anything.

Interestingly, Charlie argues that it does not add anything to the game play or enhance it for him. He also talks about it being accepted as part of the game. What is clear here is that although it has been accepted by many sporting bodies and competitions, in Charlie's eyes it is not what he deems to be playing fair. This suggests that Charlie is able to determine his own sporting code of ethics, even if it goes against media, instruction, rules or the epistemology of this sporting code. Blair similarly discussed a time where his coach had asked him to play unfairly and it had gone against his sporting ethic:

I have been asked...once to fake an injury, but I couldn't do it....Some...super fast...mint [really skilful/good] guy needed to come [on the field]. The coach wanted him on...so I had to fake an injury and I just couldn't do it, oh it made me mad, I [started to] and then was like...I'm not going through with it. I felt bad for the coach, but I really couldn't do it.

This comment suggests that Blair had to make a choice between his own sporting ethic and the instruction of his coach. Even though he states that he felt as if he was letting his coach down, he was still unable to do what he had asked, as it conflicted his own belief about fair play. This statement is again indicative that youth may determine their own sporting code of ethics and in circumstances where the request is against the player's code, they are able to make a decision, instead of naturally assuming the position of the coach, team or teacher. This idea is supported by the participant's comments regarding the Olympic Games and Olympism. Cumming, Smoll, Smith & Grossbard (2007) similarly argue that youth sport should foster physical and psychological development and winning should only be seen as a consequence. In fact, Cumming, et al. (2007) research postulates that coaches who advocate a mastery motivational climate are perceived by youth as more knowledgeable, better people, better educators and someone of influence. Alternatively, those promoting ego (task) oriented motivational climates were perceived negatively. Pierre de Coubertin professed that the goal was not to have triumphed but to have simply taken part (Muller, 2000; Torres, 2006), however the Olympic Games motto 'Citius, altius, fortius' could be seen to promote otherwise (Torres, 2006). The participants in this study did identify that competition was valued; however it had to be within the spirit of the game. Huia argued that fair play was necessary to celebrate true sporting prowess:

[rules are there]...to keep it fair...so that one team can eventually win...you want the best team to win on the day and you need rules to make it even.

McNamee and Parry (1998) debate that learning through sport occurs as a result of people having to make decisions in competitive environments, and use power in appropriate avenues. Their fundamental argument is clearly supported by the participants of this study. Blair identifies a direct example of ‘passing the test of power’ that McNamee and Parry (1998) advocate:

...when you are playing sport, for an example, and under pressure; when you lose or when a call is made and the ref doesn’t see it and asks for your opinion – you can either lie or tell the truth. You have challenges like this in sport.

This response clearly indicates that sport can provide opportunities for youth to practice fair play and learn from these examples. All of the participants agreed that these lessons learned through sport were incredibly valued and important in life. Samuel seemed to portray a very humanistic outlook on life:

...the benefits of learning to play fair are big...not just with sport, but with life in general and understanding of others....Without fair play I think people can lose what they stand for.

Blair argued that dealing with winning and losing taught you humility, and these lessons could be transferred into life:

...You definitely learn from winning and losing, you learn more from a loss than a win. It puts you in a situation like not too many other things [in life] can. You have to respect others...you learn to be good in your win, don’t rub it in...[or]don’t be sore losers.

Max further argued this in connection with hard work:

...[sport teaches you] success, failure and how to deal with failure. It teaches you good work ethics and like, if you want to be successful you have to work hard, and sport teaches you by showing that if you work hard you perform well.

Bronikowski (2006) argues that children still believe in winning through fair play, even though sporting competition and sports heroes often shows poor sportspersonship because children are still unaware of that situation. He also argues that the older the students get, the harder it is to alter preconceived ideas and assumptions within their thinking, especially when the media portrays poor behaviour as acceptable sporting characteristics. The findings of this thesis support the first part of his argument that fair play is valued, and even with influences from media they still may be able to decipher between good and poor sporting behaviours and choose accordingly.

## **Fun, enjoyment and friendship**

Aesthetic appreciation is not confined solely to the visual element of movement. Joy can be gained from the sensual nature of competition, performance or play (Arnold, 1979; Muller, 2000). For example how we feel when engaging in movement. An example could be the joyous feeling we get when we succeed – the aesthetic appreciation of effort. Derived from the ancient Greek *aisthanomai* (to perceive), aesthetics has always been connected with sensory experience and the kinds of feelings it arouses (Audi, 1999). Historic Greek art held emphasis on human physical form specifically musculature beauty, grace and anatomically correct proportions. Pierre de Coubertin argued that sport provides joy for those involved and those observing “O, sport you are Beauty! ... For you create harmony, you fill movement with rhythm, you make strength gracious, and you lend power to supple things” (Muller, 2000, p. 629). The findings from this study show that the participants understand and value joy and social interaction as important Olympic Ideals in the practice of sport. Falani’s comment is representative of the other eight participant’s responses when asked how they felt after playing their best in sport:

[Smiling] Oh, you feel elated...you’re really happy with yourself.

When responding to the question ‘how do you feel when you have done your best in sport?’ the participants exhibited positive behaviours such as smiling and laughing. Several participants emphasised positive words and increased the speed and pitch of their voices. This suggests that the youth involved with this study were easily able to identify with this Olympic Ideal and felt comfortable responding emotively. These findings support Arnold’s (1979, 1994, 1998) argument that positive virtues, necessary for personal fulfilment and for social functioning, can be experienced through the practice of sport. It is important to note here that the participants could easily differentiate between joy from winning and joy from effort in sport. Eight of the nine participants argued that playing their best was more important to them than winning. Here Falani argues that his hard work and effort are more enjoyable than an undeserved win:

...if you win and you’ve played bad and your opponent has played even worse, then it’s awful. It is kind of like, we’ve both played bad, but one of us had to win. That’s the feeling I have. I would rather play a really good game and lose, because at least that way I would know that I had done it myself and was not relying on my opponent to lose and make me feel good.

This is important, as the Olympic Ideal uses the term ‘joy found in effort’. This would suggest that the participants of this study are able to differentiate and value the Olympic Ideal ‘joy found in effort’

more than winning. Although all participants commented that they enjoyed winning, Blair was the only one that identified that winning was inherently connected to his joy and definition of success; however he still made reference to fair play and his personal joy from performing well:

I love winning. When you win, it's more like a battle, people can be like 'it's just a game' but I think, it's like a battle and you can't leave or lose the battle. You have to be fair, but there's a lot of pride out there...that's why most [people]...play hard, it's not just a game – it's so much more than that, you leave a lot out there. I feel gutted when I've lost, but you do know deep down that you have done your best. You can lift your head up a bit...because you have made that effort, and you leave knowing that you had done well.

Gillespie (2003) argues that Physical Education can allow youth to feel joyful whilst engaging in movement and often no lesson is needed because interaction with others facilitates this:

We know that in our classes freedom and fun can be experienced and provide meaning for some students as they learn to enjoy physical activity and learn about their physical selves. Movement in physical education can be a catalyst for laughter and joy that often makes physical education classes noisy and happy. We can play and be active with purpose even if that purpose is simply to experience the pleasure of physical play (p. 187).

Likewise, Allen (2003) argues that the social context of sport is salient to the participants motivation. The findings of this thesis draw a parallel to this argument. Here Samuel discusses the importance of social interaction in sport:

...you're out there doing something you all enjoy and that is one common interest. You can build from that; in terms of foundations and relationships. It sort of brings people closer...like one person in my team, I have played him for a long time, and he sort of ticked me off for a bit, and now at the end of the year, we are good mates. I guess I just got to know him as a person. It brings you closer and it brings you onto the same page.

Utter et al. (2006) argue that the two key factors encouraging youth participation in activity and exercise are having fun and hanging out with friends. Charlie discusses the importance of joy and shared success:

I think it depends on the outcome. I have played games where I have played really well, but the rest of the team has not played so well. In a situation like that, if we win

I feel good, but if we lose and the players from my team still compliment me, I still feel good. Winning is helpful, and makes you feel good, but it is not everything....Winning is good because then the whole team has something to celebrate, and the spirit of the whole team is lifted. I can play good myself, which is great, but if I am a captain or something, then watching the rest of my team get down can be frustrating. I'd prefer to win to share the success. I think every player in a team game feel accountable for each other's fun and stuff.

All of the participants in this study argued that celebrating success was incredibly important in sport and in life. Holly argued that sport was like any other goal that you set. Once you achieve it is incredibly important to celebrate your success. This would in turn lead to setting more goals and working hard in the future. Similarly they all argued that sport had to be fun, and this could be achieved through socially interacting, fair competition and the physicality, joy or exhilaration from movement. These findings also seem to support Marjumdar and Collins (2008) argument that sport has become, for many, a replacement to other spiritual means such as religion for emotional catharsis and spiritual passion:

Yeah for sure [celebrate]. It releases endorphins and makes you feel really happy....yesterday I played in a tournament and came 2<sup>nd</sup>...I was so happy, and I'm still happy today. We celebrated together [1<sup>st</sup> and 2<sup>nd</sup> place]. When we were playing, we had to go down to play offs and so when we got to the green and he won, we were so close...so I shook his hand and said congratulations. He had obviously played a little better than me, so he deserved it. Falani

Falani's comment here is representative of the other participant's comments that celebration of success is important in the practice of sport. However, the participants also stated that this had to be done gracefully and within a sportsperson-like manner.

## **Non-discrimination, unity, tolerance and respect**

The findings from this study indicate that youth understand and perceive non-discrimination, unity, tolerance and respect important Olympic Ideals within the practice of sport. Max argued that sport was an appropriate site for education about non-discrimination because sport required co-operation for success:

...in life you always have to deal with other people...and if you can't get along with others you can't function and work in the world. You do this in a team...you have a mix of people and you will always have people that you get on with really well, and there will also be those that you don't get on with very well at all. You just have to get on with it and learn to work with the team.

A possible link could be made between this statement and the concept of Figurational Sociology, and Elias and Dunning's (Hughson, et al., 2005) concept of the civilising process implicating that emerging behavioural practice in sport is connected with societal development. As we develop as humans, we progressively become more civilised, and this is directly reflected in our sporting behaviour, tolerance and acceptance. An aberration does not lead to the whole of society becoming uncivilised. Hughson et al. (2005) articulate the importance of education around civilisation to create a sense of identity and be able to connect with the social world. Olympism allows sport to enable both participants and spectators to become involved in society and more importantly contribute to the development of it. The findings of this study support Hughson, et al., (2005) and suggest that the participants believe sport promotes mixing culture, working with others and accepting diversity. Samuel argued that sport is an excellent site to promote unity because it doesn't just make you work with others; it also helps to get to know and respect different people:

...you may look at someone across the street and think 'I would never talk to that guy'...but when you meet him in a team or a competition...you kind of gain a respect for each other and you sort of understand each other better.

Max argued that sport and specifically the Olympic Games were unique in the way that language was not a barrier to unity:

...the Olympics bring everyone together from different cultures... and that is cool. It breaks down any barriers and things don't matter, like the language you speak...You don't need to speak the same language to be able to play the same sport which is cool, unique.

These responses provide useful information on how these participants relate to others, and suggest that sport may be an excellent way to break down boundaries between young people. Inclusion is difficult for youth, specifically in a schooling context, and Calloway (2004) argues that inclusion is not tantamount to mainstreaming. Olympism through sport could be a useful tool in facilitating inclusion. This can be seen in the participant's responses when asked to provide the most important lessons they had learned through sport. The majority of the participants argued that respect and

working with others were the lessons that they retained and were able to transfer to their everyday lives. Huia's comment reflects this:

Working with others [is an important lesson learned through sport]. What you do matters and influences how they [others] treat you. If you show them respect, you will get it back. It is important for when you are in the big world and you need to make acquaintances and deal with others you know.

Calloway (2004) espouses that sport must not just be considered European or North American to encourage non-discrimination. He also argues that sports within countries should rely on their own strengths and means, as it is often the case that the culture is captured within that sport and less expensive, more creative means are used to deliver that sport to the masses. The participants of this study identified that specific sports could be considered to be national sports, and assist with learning cultural knowledge, however they provided westernised examples of national sports. Falani noted:

...there tends to be different sports connected to different cultures, like Pacific Islands for example, are rugby and volleyball dominated. America has...American football and baseball and England/Europe, soccer. It makes people think of that place when you see the...sports. I think that some of the values in the sports can be linked to the culture and what people accept.

Here, Falani tries to connect national identities with sporting codes, however fails to acknowledge that these are all European/North American sports. This is a direct example of Calloway's (2004) argument that it is common to only think of sport in a 'traditional European' sense.

The findings of the study suggest that the participants value respect in the practice of sport, and are able to provide specific examples of where they exhibit or see respect within sport:

Say like 'good game' afterwards, win or lose, shake their hands, being humble about it not having a big ego, just being a good guy I suppose, not treating them like some random – treating them like a person....Well they are a person too; we are all humans after all. Blair

Blair's comment is representative of the other eight participant's personal experiences of respect through sport. His comment also shows that when talking about respect, he doesn't just consider it necessary to exhibit respect on the sports field, however to think about respect as a form of human development. He also argued that sport was a great example of respecting diversity:

Yes, through competition, just from playing others and respecting them no matter who they are or where they are from. Even just by playing them you are showing respect by being there. Like...Poland...just being...in the World Cup [rugby] was huge...they are accepted into the competition to play teams like the All Blacks. It is a huge thing for them, and then for the All Blacks to treat them like any other competitor is respectful. We did thrash them, but there was respect, we didn't behave stupidly or rub it in. Also an example is like a black vs. a white team, not so much now, but in the past that was a huge thing for showing respect to others and treating people like human beings. It breaks down the racism.

The participants agreed that respect was so important within sport and in life as it was needed for successful relationships with others. All of the participants could easily provide examples of what respect looked like through sport, and were able to provide in-depth examples of why respect was important and valued to them in the practice of sport.

## **Peace and international understanding**

The findings from this study show that youth value the Olympic Ideal of peace and international understanding, however do not understand how peace fits within sport. The primary rationale for this finding is that the participants of this study confused competition with conflict. Participants expressed that peace in life was valued and important to leading a full and happy life; however the majority of participants could not draw parallels between sport and peace. Jess's comment solidifies this finding:

I think you might have good intentions [in life], but when it comes to the party [playing sport], you are playing, you won't be thinking about peace! I don't know, I guess I have never thought about this before, or talked about it. It seems so strange to associate peace with sport and competition.

Max was adamant that the two could not possibly be associated:

Games have competition, and you can't have that and be, like peaceful.

The findings are clear that the participants considered competition and conflict as one of the same, and therefore peace could not be coexistent. However, although the participants did not relate the *word* peace with sport, the values of a peaceful coexistence were apparent in their responses. The joint vision of the United Nations and the IOC gives credibility to the movement's ideals of peace. Annan (2000) notes:

There are other means, less traditional than official diplomacy, which can play a role in promoting peace. Sport is one such path. Be it team or individual competition, sport has long displayed an inspiring ability to overcome national, political, ethnic and cultural difference. Sport, in short, is an instrument of understanding among people. It is a vehicle for education about the world at large. It can be especially powerful in instilling in children and young people universal values such as respect and tolerance. It is a formidable weapon in the fight against discrimination and violence (p. 15).

In this case, the participants of this study strongly advocated sport assisting cultural difference, respect and tolerance. These values were important and valued. Huia exemplifies this:

[Sport] shows if you give it, you get it back. It teaches you that even if you have different thoughts or beliefs that they are still human beings [opponents]...I think you can learn...by being in the environment and...you see different people who are from different cultures react to things differently and you see what it means to them. You tend to build respect by seeing these things.

Reid (2006) maintains that although Olympism may not eradicate war and enmity completely, what it can do is bring together people in adversity and allow the acceptance of culture. Parry (2006) calls this a move towards peaceful co-existence. The findings of this study indicate that the participants agree that sport can be used to bring people together and this can promote peace, however without education of how peace relates to sport, this link seems to be missed:

Celebrating stuff like the Olympics and celebrating peace [can teach us about peace and sport]. I guess [through] the nations that fought against each other coming together...understanding people's stories, new cultures...Olympism is about peace [and] I guess if more people knew, they might be open, but most people don't connect sport with peace. Blair.

This finding supports Reid's (2006) argument that in order for Olympism to be successful in the promotion of peace, several factors need to be considered:

1. There must be deliberate time set apart to strive for peace and a place for it. It will not occur by chance and without effort.
2. People must recognise others equality and understand that every individual is entitled to a full and human life.

This argument also links to Freire's philosophy of conscientization (Glass, 2001) suggesting that if cannot have peace, freedom and education to make choice then we cannot lead a fully human life. We must respect others differences within the larger world community. Calloway (2004) supports this: "without peace, there can be no leisure, without leisure, culture cannot sustain itself" (p. 37). The label 'idealistic romanticism' is often passed upon philosophies, statements and documents promoting a universal ideal such as peace (Wamsley, 2004). The findings of this study suggest that even with the confusion of peace, conflict and competition shown by youth, they still articulated that peace was important and sport could be used in the pursuit of peace:

...peace is politically tied and it has to be solved politically as well. The countries leaders need to come together, and sport doesn't necessarily have that much power to deal with major situations and disputes, however, sport could be a stepping stone. I think that international games need to be emphasised more with a spin on peace and people actually talking about it...people say peace and people kind of freak out at the word...what is shown [by media and those in power] is important and what we see is important [modelling of what peace in sport looks like]. Pair group 1

Georgiadis (2009) argues that education, the symbolic power of sport, role modelling, policy, inclusiveness and facilities are important promoters of peace and reconciliation. Huia argued that an open mind was needed in order to teach people about peace:

I think if you are nice it creates a better feeling for those around you and if you are negative...it brings people down. Same in life, as in sport...I think this is the same for peace, like peaceful in sport equals peaceful in life and the other way around. In order to teach people, they have to have an open mind and have the skills to really want to listen to the message, especially to transfer it to their life. It is a personal belief – how you want to be seen by others.

### **Theme 5: Olympic Ideals that are familiar are considered more important and easy to learn through sport**

The findings from this study suggest that the participants value and place greater importance on the Olympic Ideals that are familiar in their sporting practice. Furthermore, the participants argued that the more familiar an Olympic Ideal was in their sporting practice, the easier it was to learn. For example, the pairs placed importance on respect; fun, enjoyment and friendship; fair play and non-

discrimination and rated these Olympic Ideals as the more important in the practice of sport and life. Pair group 1 argued:

...Respect...is so big in life...in work...you want to enjoy life or you won't have any motivation to do anything...and [respect] is a foundation for everything in life. If you can't respect someone, something, and people's rights then you can't build a good life off that, you can't grow and you won't get stuff out of life.

Participants of this study commented that peace and international understanding and balanced development were still valued, however not seen to be as important as the others. Pair group 4 discussed why:

Peace...doesn't really seem important to us at the moment...maybe if we were a bit older...or were competing at the Olympics or an international level...I guess it is still really important but at the moment I just don't think we need to learn about it. Like I don't see how it relates...I mean we are not competing at the Olympics...or our country isn't really at war or anything.

The youth in this study believe that Olympism as an educational tool sits firmly within Physical Education and sport mediums however they struggle to see connections between peace and the practice of sport. This could relate to Majumdar and Collins' (2008) argument that sport can be contradictory. They argue that political cohesion, capitalism, corruption, power inequalities, globalisation and commodification can be linked directly to sport, however so can excellence, hauora (well-being), joy, peace, culture, education and solidarity. The findings also suggest that a lack of exposure and education to unfamiliar Olympic Ideals, such as peace, can lead to youth perceiving these Olympic Ideals to be less important in the practice of sport.

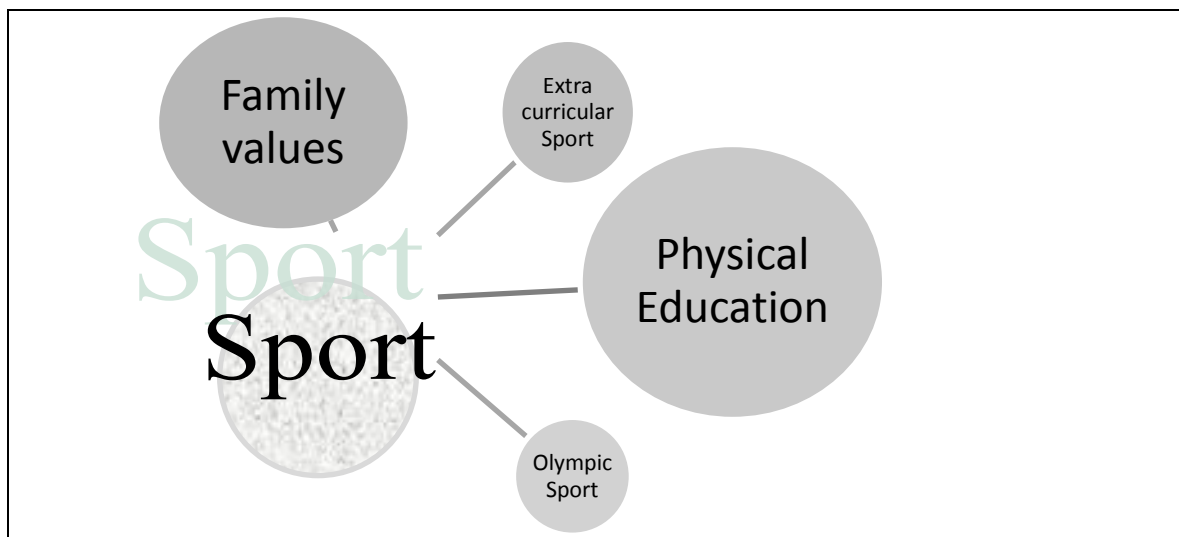
...I think that you can make a connection between what we do more often and how that becomes easier for us to learn. I guess as well...if you can pick things up yourself like fun...and don't need teaching [explicitly] then it is easier to learn than the heavier stuff that actually needs to be taught. Pair group 4

The findings suggest that family and Physical Education are the two major contributors to how sport is viewed and practiced by youth in this study:

I think it...has to do with how your parents bring you up....If your family are in sport and have respect for others then you will tend to pick up on the same stuff. In sport you have so many...experiences where you to learn to be successful, like if you don't respect, you get sent off, then your team suffers and you probably can't win etc. Jess

...in P.E. you don't look at this stuff specifically [Olympism]...but...the teachers are always trying to get us to think outside the boundaries...our teachers try to push us to make links and think bigger...Our P.E. teachers, I guess, want us to know that sport is not just about competing and...There are bigger things, like morals. Holly

Olympic sport and extracurricular sport did not influence the participants to the same extent. It is important to note here, that the participants of this study identified participation in sport as the biggest influence on learning through sport, as it is not possible to learn through sport, without involvement. This is not included in the diagram below, as the influences below are external influences and are *all* connected with participation in sport and learning through sport.



**Figure 15: Influences on learning through sport**

The participants all concluded that there seemed to be a link between the Olympic Ideals that they place importance on and how easy they were to learn. Pair group 4 discussed why this may have been:

Peace and international understanding is at the bottom...of all the lists...I guess we may be too sheltered in New Zealand, that we don't really think about this too much either, maybe it would be different in a country at war...we don't actually know what it is like...it looks like if it is harder to learn, it goes to the bottom of the list...like not as important...you have to learn it more than others...it is harder to pick up on, therefore we don't see it as much and don't think it as important – kind of thing...I guess if you were in a country that was struggling and fighting, you might be more worried about your life than having fun...I think that you can make a connection

between what we do more often and how that becomes easier for us to learn. I guess as well...if you can pick things up yourself like fun...and don't need teaching [explicitly] then it is easier to learn than the heavier stuff that actually needs to be taught.

This finding suggests that the participants were unfamiliar with concepts like peace through sport, and therefore placed less importance on this Ideal through the practice of sport. The group spoke of the normality of 'having fun' within sport and this made the Olympic Ideal easy to learn because teaching of this Olympic Ideal did not have to be explicit as it was seen so often in sport. The participants also related age to the learning of Olympism through sport:

I think fair play is easy to learn...the first things you learn are the rules...if you are playing fair you are having fun...these are the two main things from a really early age.

Pair group 2

[Peace and international understanding]...is really hard to understand...I don't think you really get taught or hear about these things until you are older. Pair group 4

These findings seem to support Bronikowski's (2003, 2006) argument that Olympic pedagogy is suited to a schooling context, and among younger students, as the younger generation still compellingly believe in winning through fair play. It seems that the majority of participants of this study believed an Olympic Ideal was more important if they had learned it at an early age, were familiar with the concept, then practised it regularly through sport. Thought could be given here to Rychtecky & Naul's (2005) argument that the older the students get, the harder it is to alter preconceived ideas and assumptions within their thinking and moral attitude. If this is the case, the participants who now find peace and international understanding through sport difficult to understand, could continue to view these Olympic Ideals as less important and less valued through the practice of sport.

There is debate (Brownell, 2004; Da Costa, 2006; Parry, 2006) that Olympism is not suitable in modern times because universal ethics are not achievable, nor appropriate if viewed from post-modern or post-structural paradigms. Binder & Guo (2004) agree that postmodern and postcolonial paradigms do indeed make it difficult to discuss the notion of universal ethics – specifically because principles grow from specific times, places and traditions. Nevertheless, the findings from their study, linking East and West values, indicate that there are definitely similarities in interpretation of ethical characteristics and this is also accompanied by a willingness to consider 'universal' cultural values in the spirit of Olympism. This may suggest that although it is not appropriate or possible to hold an

*exact* universal ethic, it is possible for links to be drawn by differing cultures regarding ethical interpretations. For example tolerance:

We can learn all of them [Olympic Ideals], some are harder than others but not impossible...we should be trying. If we can achieve all these things, then people will be nicer to each other...I think the media make it hard...mixed messages and the hype up of [already] tense relationships...[these] don't help the cause. Pair group 4

Again, this finding supports Parry's (2006) argument that Olympism is best viewed as thin veneer of humanist values in the practice of sport to deal with universality. Specific examples of praxis of this concept can be seen in consideration of how other cultures may view the educative functions of sport. As referenced earlier, Culpan et al. (2008) is one example of how Olympism could look within a specific bi-cultural context. Importantly, the youth in this study recommended that any teaching of the Olympic Ideals would need to be by those that understood the complexities of sport:

...you need the right people to teach them [Ideals in sport], players, coaches and teachers. Pair group 1

The comment here made by Pair group 1 indicates that players, coaches and teachers needed to be the ones modelling and teaching these Olympic Ideals. Furthermore, participants of the study commented that it was important to spend time on concepts that were hard to understand in the practice of sport:

I think we immediately put peace as being something we want in sport...it is an Olympic Ideal...but it is the hardest to learn...we don't know how to learn about it. If you want someone to know about something you have to make it a top priority. Pair group 1

...I guess it is the relevance factor, like peace doesn't seem relevant so we don't choose to learn about it or go down that path, I guess we do what our P.E. teachers and coaches do too, so if they don't see an importance in talking about it, neither do we. Pair group 4

Parallels can be drawn between this finding and Arnold's (1996) argument that moral education should be addressed within schooling curricula, as well as wider sporting organisations. He argues that:

- The teacher is an initiator of people into sport and is a guardian of the practice view of sport. Teachers need to balance the rules, skills and tactics with ethical principles, moral ethos and sports ideals and virtues;

- The teacher must be an enlightened leader of discussion. The author of this thesis describes these as “teachable moments” - the discussions about current events, issues or concerns, situations that arise quickly in sporting contexts either formally or informally;
- The teacher is a provider of individual pastoral care, investigating antecedents as to why the moral and ethical sporting code cannot be met, and providing instruction on how to do so;
- The teacher is an exemplar of values. The teacher must be seen to lead the moral and ethical life they prescribe. Important to note is the behaviour that can be “picked up” through hidden curriculum, implicit action, body language or habits. Moral virtues are best taught through role modelling of genuine moral participation in sport.

As the findings suggest, the Olympic Ideals that are familiar and modelled to the participants are the Ideals that they view as the most important to them. Peace, international understanding and non-discrimination were difficult to understand because the participants were unfamiliar about how these Ideals looked within sport. It seems that these findings support Culpan & Bruce (2007) and Culpan et al. (2008) argument that a critical pedagogy is needed to encourage learners to explore sport through questioning ‘the norm’ and encouraging the use of higher order thinking strategies to identify vested interests and dominant discourse within sport. The participants identified that what teachers and coaches modelled they, in turn, modelled in the practice of sport. In conjunction with Arnold’s (1996) argument above, a critical Olympic pedagogy in physical education could be a successful way of encouraging youth to explore concepts such as peace and international understanding through sport, encouraging the normality of these Olympic Ideals. Culpan (2007) argues that this would mean educators would have to use higher order thinking strategies to identify vested interests and power inequalities to ensure people are empowered to position themselves critically within a movement context. This is supported by the findings of this study (quotes above), where participants commented that educators needed to model what they wanted from their students/athletes and value the Ideals themselves.

### **Summary of Themes 3, 4 and 5**

The findings suggest that youth in this study value the educative function of sport and the Olympic Ideals. The findings also suggest that the Olympic Ideals that are familiar to them are considered more important and are easier to learn. For example, the Olympic Ideals education, fair play practices, fun enjoyment and friendship, respect and non-discrimination are seen as more important than peace and international understanding. The participants of this study value learning through sport, and can

articulate personal examples of how sport can teach valuable lessons. These personalised responses strengthen Parry's (2006) argument that Olympism is contextual and should be viewed as a thin layer of humanist values within the practice of sport. The findings of this study suggest that the participants believe education through sport aligns with physical education, and links can be seen between Olympism and physical education in the NZC (Ministry of Education, 2007). Specifically, the participants value fair play practices through sport, and considered sportsperson-like qualities as fair play. Participants were able to differentiate between examples of poor and good sportspersonship and subsequently choose the latter in their own sporting practice. The social elements of fun, enjoyment and friendship were valued by the participants in this study, and seemed to be one of the major factors of sport participation. Non-discrimination, unity, tolerance and respect were perceived as important within the practice of sport, and the majority of the participants were able to provide specific examples relating to these Olympic Ideals in sport. Conversely, peace and international understanding were not easily related to, and the findings seem to indicate that this is due to confusion between competition and conflict and an unfamiliarity of what peace 'looks like' within sport. This resulted in the final finding that the Olympic Ideals that are familiar to the youth in this study are considered more important and easy to learn through sport. The participants in this study identified this link themselves through paired discussions encouraging critique and debate about the importance and value of Olympic Ideals.

## **Chapter Seven: Implications and Conclusions**

The preceding two chapters have discussed the themes generated by this thesis. The five key findings have been outlined below, accompanied by possible implications and concluding thoughts.

1. The youth in this study are familiar with the Olympic Games and not Olympism (Olympic Ideals).
2. The youth in this study gained their knowledge of the Olympic Games and Olympism through informal, unstructured pedagogical sites, specifically media.
3. The youth in this study value the Olympic Ideals and the educative function of sport.
4. The youth in this study place higher importance on the Olympic Ideals that are familiar to them and consider these easier to learn within the practice of sport.
5. There seems to be limited qualitative research studies on youth perception of the importance of Olympism in the practice of sport.

Youth in this study were unfamiliar with the term Olympism/Olympic Ideals. They were however familiar with the Olympic Games and the knowledge they hold is specifically related to the Games. The debate surrounding Olympism's ambiguity and appropriateness in the educational sector (Da Costa, 2006) does not seem to align with these findings. The participants were not confused about Olympism's definition and relevance; however they had no knowledge of what the term Olympism was. Consequently the findings of this study support research that youth know very little about Olympism practiced through sport (Bronikowski, 2003, 2006; Kabitsis, et al., 2002; Loland, 2001; Rychtecky & Naul, 2005; Telama, et al., 2002). However it is important to note, that when shown a definition of Olympism/Olympic Ideals the participants in this study could understand the majority of Ideals and provide examples of these within the practice of sport. This is because the participants could relate these Olympic Ideals to physical education, sport and physical activity. The information the participants held about the Olympic Games, Ideals or Olympism did not come from formal educational sites. The primary source was media. The author of this thesis has used the term 'informal, unstructured' pedagogical sites to describe this form of 'education'. There are several implications that need to be acknowledged for both of these findings.

Garcia (2001) argues that although the IOC has made considerable steps towards the promotion of culture and education through the Olympic Movement, these steps do not seem to have increased awareness of culture and education during Games periods. This is significant considering the communicative reach that the Olympic Games hold. The Games do not necessarily need to be the primary sight for Olympism, however if the Olympic Games are not educating youth about *Olympism*, and Games media is the primary source of information for the youth in this study, then other sites for Olympic Education must be explored. In the case of this study, the youth commented that Physical Education and coaching environments were viewed as sites where education through sport could and should occur. Physical Education was the preferred option, because the participants saw links between the holistic view of sport exemplified in Physical Education and the Olympic Ideals. Their coaching environments did not seem to emulate this trend. However, as Tinning (2010) argues and the findings of this thesis support, these informal, unstructured pedagogical sites must be acknowledged as potential sites for learning to take place. A possible implication of this is the unstructured, general content that can be classed as Olympic Education or education through sport. A possible way to combat this is to reaffirm Olympic Education's place within Physical Education by utilising a critical pedagogy. In reference to the earlier arguments of Culpan et al., (2008), Culpan and Wigmore (2010) and Parry (2006) this would effectively allow educators to view Olympism as a set of humanist values that could be applied to the practice of sport. This would also require Olympic Education to centre on understanding and praxis of the educational and social value and function of Olympism through sport and move away from the dominant paradigm of Olympic Education as a knowledge base comprised of facts and figures regarding the Olympic Movement. Naul's (2008) and Culpan & Wigmore's (2010) work provide useful conceptualisations of how this could be possible. This would allow youth to personalise their interpretations of the educative function and value of sport in connection with their culture and experiences. The findings suggest that the participants in this study can already see links between Physical Education and Olympism (see Figure 14: The New Zealand Curriculum Underlying concepts and Olympism, p118), however the findings of this study suggest that the participants needed more explicit links to Olympism to understand all of the Ideals and consolidate their personal experiences of learning through sport.

The findings suggest that the youth in this study value the Olympic Ideals and the educative function of sport. The participants preferred a holistic definition of sport which included a moral base which supports Arnold's (1979) argument that as a valued human practice, sport should be practiced in a moral and ethical sense. The author of this thesis however, argues that Arnold's (1994) definition, although unique in which it elevates sport to a valued human practice, could be further developed by acknowledging social construction, globalisation and an exploration of Crum's (1993) work

deconstructing sport meaning in contemporary times. The findings of this study suggest that media plays a crucial role in 'shaping' what constitutes Olympic sport, however the participants also identified that sport needs to be practiced within a moral sense. This juxtaposition is one example of the internal contradictions that sport can hold (Kretchmar, 2005; Marjumdar & Collins, 2008). Wamsley (2004) argues, that in society today we seem uncomfortable when dealing with the seemingly inherent contradictions in sport and sporting contexts. The findings of this study, regarding the practice of peace and international understanding through sport, seem to support this argument. Nonetheless, the youth in this study support the arguments of McNamee & Parry (1998) and Shields & Bredemeier (1995) that within sport there are challenges that encourage values based decision making, and similar to the *European Model of Sport* (The European Commission, 1999a) suggest that education through sport is valued and important. This is specifically related to the Olympic Ideals of education, fair play practices, enjoyment and friendship, respecting others and non-discrimination unity and tolerance through sport. Peace and international understanding was still seen to be important and valued within sport, however the connection between peace and sport could not be easily identified by the participants in this study. These findings could have implications for future research with youth in sport.

The findings of this study indicate that personal meaning is paramount to enjoyment. A possible implication of this is that to the participants involved, the movement experience must make a connection to consolidate learning. Personal meaning and enjoyment are crucial for transfer into other areas of life, continuation of physical activity into the future, and development of Hauora. The author of this thesis, with support of the findings, argues that those in the human movement profession must acknowledge this to optimise the educative function of sport alongside Bain, Kirk and Tinning's (1990) argument that youth achievement in sport should not be linked to behavioural characteristics, such as fast clothing changes into sports gear for physical education, or solely performance characteristics in extracurricular sport, such as being selected on run rates, rather a critical, holistic view of what constitutes effort and enjoyment. The findings and literature of this study suggest that youth place importance on and value the social nature of physical activity, sport and physical education. The findings of the study suggest that the participants value fair play practices, respect and non-discrimination within the practice of sport and place high importance on social justice through sport. A possible implication of this finding is the need for educators in the human movement profession to be aware of the educative value of sport in regards to these Olympic Ideals, and conversely the destructive influence they may also have upon youth. The participants valued sportsperson like behaviours, and considered these to be fair-play as well as participating within the rules of the sport. Furthermore, the findings suggest that the participants could also differentiate between poor and good sports behaviour and even when external factors such as media or coaches

modelled otherwise, they were able to refer back to this differentiation and choose their own sporting ethic. However in stating this, the participants suggested that they had to have learned the positive sporting behaviour, had it role modelled to them by teachers, coaches, family or friends before they were able to make this decision. In the case of this thesis, teachers in physical education and family seemed to be the two most influential groups that impacted on learning fair-play, respect and non-discrimination through sport. An implication of this could be that the learning of Olympism through sport may be better centred within these influential areas, specifically physical education.

The findings of this study indicate that non-discrimination, unity and tolerance are valued and important Olympic Ideals within the practice of sport. This is also the case for peace and international understanding, although the participants clearly indicate that although the concepts are valued, it is difficult to see a link between peace and sport. There are several implications here. The participants of the study could clearly articulate examples of how sport could break down cultural barriers, encourage diversity and relationships with others, however the word peace seemed to be too unfamiliar in the context of sport for any of the participants to relate to it. The participant's responses within this study suggest that confusion between the words conflict and competition could have contributed to this finding. The implication here is that the participants were unfamiliar with the concept of learning about peace through sport and therefore did not value the Olympic Ideal in the same regard as the others. The participants were also able to articulate this implication themselves, the majority identifying that if people wanted peace to be synonymous with the practice of sport, then examples of praxis and familiarity of these terms needed to be normalised. In regards to the literature, a critical pedagogy that encouraged the critique and debate of sport would be needed to facilitate this.

The views of the participants in this study regarding the importance and value of the Olympic Ideals through the practice of sport seem to support Naul's integrated didactic pedagogical approach for Olympic Education (2008) and strengthen Culpan and Wigmore's (2010) argument that a critical pedagogy is the ideal pedagogy to accompany it. Practically, this would look like learning that occurs through various locations that facilitate education through sport. Examples include: physical education, sports clubs, the Olympic Games and social settings. The education itself could be described using Culpan and Wigmore's (2010) earlier argument of 'Olympism Education' where the focus shifts onto the Ideals through the practice of sport, instead of an Olympic Games focus. They describe this as being "a culturally relevant process of learning an integrated set of life principles through the practice of sport". This definition seems to address the findings of this study and the critiques of Olympism literature. In viewing Olympism as a culturally relevant process, interpretation and personal meaning is accepted along with a critical view of what constitutes sport. However, this

does not come at the expense of the Olympic Ideals, which within this definition are still valued through the practice of sport. The findings of this study seem to support both of these factors.

Lastly, the findings of this study suggest that there is limited research of youth perception and understanding of the Olympic Ideals. The research that has been done tends to be quantitative in nature. The author of this thesis argues that Da Costa's (2006) and Parry's (2006) argument that Olympism is contextual, may be one reason why it is difficult to research youth perception and understanding of Olympism. Rezende (2008) argues that the IOC need to articulate specifically what is deemed Olympic Education to protect the educational properties and further to this, the author of this thesis argues that a critical pedagogy can be used to examine Olympism in contemporary societies to deal with its contextual nature. Two research specific implications can be considered when considering future research:

1. That qualitative methodology is used within socio-critical research to strengthen the current research field and accurately capture the descriptive rich responses that echo 'youth voice'.
2. Further investigation is given to using qualitative methodologies such as card order activities and definition cards in paired interviewing to encourage debate between participants. This is in keeping with the debate that Olympism would be best suited to a critical pedagogy, and therefore, critical research methods that encourage personal viewpoint, critique and debate would foster this connection.

A possible implication of not using qualitative methodology within human movement research is the risk of devaluing human responses, thoughts and feelings about their personal experiences within the practice of sport. Brustad (1997) argues that research must fit the setting, and this case, human responses cannot be separately from the human practice of sport. Literature (Crum, 1993; De Knop & De Martelaer, 2001; Gunston, 1994; Hoberman, 2004; Utter, et al., 2006) argue that youth involvement within sport could be threatened by technology, professionalism, the redefining of sport and the lack of youth input into youth sport. The findings of this study suggest that youth understand and value the Olympic Ideals and the educative function of sport and participate in sport because of these Ideals. The participant's value sport as a valued human practice and therefore the findings of this study suggest that traditional definition of sport accompanied by a quantitative research methodology would not suffice in capturing participants perspectives of the educative function of sport.

## **Final Statement**

This thesis has examined nine youth's qualitative conversations about Olympism practiced through sport. The findings have shown that these youth, although initially unfamiliar with the term Olympism, value the educative function of sport and subsequently the Olympic Ideals in the practice of sport. There are several implications that have arisen from this study and these could prompt opportunities for future research. In summary, and with reference to the findings of this thesis, it seems that Olympism could be an appropriate, educative tool within the practice of sport. However several considerations should be taken into account. The author of this thesis, in support of the findings, recommends that consideration be given to the definition of sport and the interpretation of Olympic Education. Both seem a little stale and need to be viewed critically within the practice of sport. Additionally, possible pedagogies need to be consulted regarding the learning sites of Olympism and what constitutes sport pedagogy. However, the youth in this study have made direct references to examples of the Olympic Ideals as valuable learning examples within the practice of sport and value sport as a human practice. Their perceptions suggest that Olympism is valuable and important through sport.

## Appendices

### Appendix A: Individual Interview Semi-Structured Question Schedule

#### Aim of project

*This study will investigate youth's understanding of Olympic Ideals (Olympism) and their perceptions on whether these ideals have importance within the practice of sport.*

#### Research Questions

1. *What do youth who practise sport understand about the term Olympic Ideals (Olympism)?*
  - i. *How did they come to this understanding?*
2. *What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?*
  - i. *The importance for education through sport?*
  - ii. *The importance for learning fair-play practices through sport?*
  - iii. *The importance for fun, enjoyment and friendship through sport?*
  - iv. *The importance for non-discrimination, unity and tolerance through sport?*
  - v. *The importance for respecting others through sport?*
  - vi. *The importance for peace and international understanding through sport?*

**The definition of Olympism** (New Zealand Olympic Committee, 2000);

*By blending sport with culture and education, Olympism promotes a way of life based on:*

- *The balanced development of the body, will and mind*
- *The joy found in effort*
- *The educational value of being a good role model for others*
- *Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others*

**1. What do youth who practise sport understand about the term Olympic Ideals (Olympism)?**

1. *Do you watch the Olympics? Why/Why not?*
2. *What is special about the Olympics?*
3. *Are they different from other world championship events? Why?*
4. *What have you heard about the term Olympism?*
5. *What have you heard about the term Olympic Ideals?*
  - i. *What do you think it means?*
  - ii. *What sort of things do you think are important to the Olympics/Olympic movement?*
  - iii. *What do you think the point of the Olympics is?*
  - iv. *What do they do when the Olympics opens?*
  - v. *Have you heard of the Olympic spirit? What do you think this means?*
6. *What do you think you need to do to become an Olympic athlete?*
7. *What do you think the athletes should be like?*
8. *Do you think those things are just as important in all sports – i.e. school, amateur, grass roots etc.*
  - i. *What about professional sports?*

**i. How did you come to this understanding? (All the stuff above)**

9. *Did you come to this understanding in;*
  - i. *Sport?*
  - ii. *Physical Education?*
  - iii. *Other?*
10. *In what ways did you learn the information?*
  - i. *Through participation? If yes...*
    - *How did you learn through participation?*
  - ii. *Through education? If yes...*
    - *Was it through teachers (school based)? How?*
      - *Units of work*
      - *One-off lessons*
      - *Ongoing*
    - *Was it through coaches (club based)? How?*
      - *Formally or informally*
      - *One-off lessons*
      - *Ongoing*
    - *Was it through your own teaching or coaching? How?*
    - *Was it through the media? How?*
    - *Was it through peers and family? How?*

- iii. *Through role modelling? If yes...*
  - *How was it modelled?*
  - *Who modelled it?*
- iv. *Do you think role modelling is important?*
- v. *Is it important to be a good sports person?*

## 2. What are youth's perceptions of the importance of the Olympic Ideals (Olympism) in the practice of sport?

- 11. *Do you think it is important to model Olympism in sport?*
  - i. *Why/Why not?*
- 12. *Do you think it is important to be the same in sport as in life?*
  - i. *Why/Why not?*
- 13. *Do you model Olympism in your sport?*
  - i. *Why/Why not?*
  - ii. *How?*
- 14. *Do you model Olympism anywhere else other than sport?*
  - i. *Why/Why not?*
  - ii. *How?*

### i. The importance for education?

- 15. *Do you think that it is ok to only focus on sport in our lives?*
  - i. *Why/Why not?*
- 16. *Do you believe sport can be used to educate people?*
  - i. *Why/Why not?*
  - ii. *How?*
  - iii. *What lessons?*
  - iv. *Do you think we should be using sport to teach people about these things?*

### ii. The importance for learning fair-play practices?

- 17. *How do you feel when you are playing against a team that is not playing fair?*
- 18. *How do you feel when you are playing in a team that is not playing fair?*
- 19. *What sorts of things are considered as 'not playing fair'?*
- 20. *What are some examples of people not playing fair that we see in the Olympic Games?*
  - i. *How do people break the rules?*
  - ii. *What happens to them when they break the rules?*
  - iii. *Why do we have rules in sport?*

21. *Do you think this is important that we learn to play fair? Why/Why not?*
  - i. *Do you think the Olympics can teach us this?*
  - ii. *Do you think the Olympic Ideals (Olympism) can teach us this?*

**iii. The importance for fun, enjoyment and friendship?**

22. *How do you feel when you try really hard in sport and know you have done your best?*
23. *How do you feel when you have won a game? Is it a different feeling to doing your best?*
  - i. *Why/Why not?*
24. *Do you think it is important to celebrate success?*
25. *Do you think that sport can help with friends and mates?*
  - i. *Why/Why not?*
  - ii. *How?*
26. *Do you think that it is important for sport to be fun?*
  - i. *Why/Why not?*
  - ii. *How? – What makes it fun?*

**iv. The importance for non-discrimination, unity and tolerance?**

27. *Do you think that sport can teach us how to get along with others?*
  - i. *Why/Why not?*
  - ii. *How?*
28. *Do you think getting along with others and being tolerant of other people are important in sport?*
  - i. *Why/ Why not?*
  - ii. *How?*
29. *Do you think sport can be used to celebrate and accept diversity (people with different backgrounds, culture or race)?*
  - i. *Why/Why not?*
  - ii. *How?*

**v. The importance for respecting others?**

30. *Do you think it is important to respect others in sport?*
  - i. *Why/Why not?*
  - ii. *How do you show respect?*
31. *Do you treat your teammates differently from your opponents?*
  - i. *Why/Why not?*

ii. *Give me an example of how you do this?*

**32.** *Do you think sport can teach us about respect?*

i. *Why/Why not?*

ii. *How?*

**vi. The importance for peace and international understanding?**

**33.** *Do you believe that sport can help people be friendly?*

i. *Why/Why not?*

ii. *How?*

**34.** *Do you think that sport can help solve problems or resolve conflict?*

i. *Why/Why not?*

ii. *How?*

**35.** *Do you believe that sport can help us understand other nations?*

i. *Why/Why not?*

ii. *How?*

**36.** *Do you believe that sport should try to teach us about peace and understanding?*

i. *Why/Why not?*

ii. *How could we teach others?*

## Appendix B: Paired Interview Semi-Structured Question Schedule

By blending sport with culture and education, Olympism promotes a way of life based on:

### *The balanced development of the body, will and mind*

- *What does this mean to you?*
- *Does sport outside school promote this?*
- *Does Physical Education promote this?*
- *What things prevent this from being possible in sport?*
- *What things prevent this from being possible in Physical Education?*

### *The joy found in effort*

- *What does this mean to you?*
- *Does sport outside school promote this?*
- *Does Physical Education promote this?*
- *What things prevent this from being possible in sport?*
- *What things prevent this from being possible in Physical Education?*

### *The educational value of being a good role model for others*

- *What does this mean to you?*
- *Does sport outside school promote this?*
- *Does Physical Education promote this?*
- *What things prevent this from being possible in sport?*
- *What things prevent this from being possible in Physical Education?*

### *Respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others*

- *What does this mean to you?*
- *Does sport outside school promote this?*
- *Does Physical Education promote this?*
- *What things prevent this from being possible in sport?*
- *What things prevent this from being possible in Physical Education?*

## Appendix C: Card order activity (statements)

Learning about balanced development through sport
Learning about fair-play through sport
Having Fun, enjoying yourself and making friends through sport
Learning about non-discrimination, unity and tolerance through sport
Learning about respect for others through sport
Learning about peace and international understanding through sport

*Put these statements in order from the one you think (in sport) is the most important to the least important...*

- *Why did you organise them this way?*
- *What made you choose the first one and the last one?*
- *Are there similarities/differences to your first arrangement? Why/Why not?*

*Put these statements in order from the one you think (in life) is the most important to the least important...*

- *Why did you organise them this way?*
- *What made you choose the first one and the last one?*
- *Are there still similarities or differences? Why/Why not?*

*Put these statements in order from the easiest to learn through sport to the hardest to learn through sport...*

- *Why did you organise them this way?*
- *What made you choose the first one and the last one?*
- *What makes something easier to learn than something else in sport?*

*Do you think you could learn these things through participation or would they have to be taught?*

- *Provide an example.*

*Do you think that any of these statements cannot be achieved?*

- *Why/Why not?*
- *Do you think we should be trying to achieve it?*
- *(If not) What would need to happen to make it possible?*

**Appendix D: Card order template**

Learning about balanced development through sport

Learning about fair-play through sport

Having fun, enjoying yourself and making friends through sport

Learning about non-discrimination, unity and tolerance through sport

Learning about respect for others through sport

Learning about peace and international understanding through sport

**Appendix E: Letter of Information to Principals**

[School involved]

[School address]

[Current date]

Dear [Principal's name]

My name is Susie Stevens and I am a lecturer and a postgraduate student at the University of Canterbury, College of Education. I am currently studying towards a Master of Education. I am researching youth's understanding of Olympic ideals (Olympism) and their perceptions on whether these ideals are important within the practice of sport.

*Olympism is about balanced development of will, body and mind; the joy found in effort; being an educational role model; and respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others through sport.*

The purpose of this information letter is to provide you with the detail necessary so that you can make an informed decision about whether you are willing to give your consent to this research study.

Your consent would allow me to invite members of the Physical Education department to assist with identification of possible participants for this study. This will involve meeting with the staff, providing them with an information letter about the study and inviting them to assist me with purposive sampling. The Physical Education staff themselves will not be participating as subjects in the study.

I will then invite two students from your school to participate as subjects in the study. I will gain formal consent from the students and their parents or caregivers. Their involvement in the project includes;

One 40 minute audio recorded individual interview; and

One 50 minute audio recorded paired interview with the other participant.

I will be asking questions about the student's understanding of the Olympic ideals, how they came to this understanding, and if they believe Olympic ideals are important in the practice of sport.

These interviews will be completed at a time of convenience, minimising disruption to their schooling. I will maintain the confidentiality of any information gathered and pseudonyms will be used for anonymity of the participants and the school. Both students and their parents or caregivers are able to view the interview transcripts. The data will be kept on my personal disc drive and will be destroyed after 2 years. This interview offers no risk to the participant involved; yourself or your school. The students are able to withdraw from the project, including any material they have provided, at any time without consequence.

Should you have any questions or concerns about the study, please contact me on the details below. If you wish to contact my thesis supervisor at any time, please contact Mr Ian Culpan on 03 345 8132.

Thank you for taking the time to meet me and consider my requests. If you consent to the Physical Education staff assisting with identification of possible participants and 2 pupils participating in this study, please sign the form attached.

Yours sincerely

Susie Stevens

School of Sciences and Physical Education  
College of Education  
University of Canterbury  
Tel.03 345 8180 Cell.021 876693  
[susie.stevens@canterbury.ac.nz](mailto:susie.stevens@canterbury.ac.nz)

***The University of Canterbury, Human Ethics Committee have reviewed and approved this project***

**Contact:**

**DrMike Grimshaw**  
Room 603, School of Philosophy and Religious Studies  
Telephone: +64 3 364 2390  
[michael.grimshaw@canterbury.ac.nz](mailto:michael.grimshaw@canterbury.ac.nz)

Human Ethics Committee  
University of Canterbury  
Private Bag 4800  
Christchurch

## Appendix F: Principal consent form



### PRINCIPAL CONSENT FORM

#### Olympism Interview

Susie Stevens

Name \_\_\_\_\_

I have read and understood the purpose and requirements of the study and on this basis I agree to allow consultation with the Physical Education staff to assist with the identification of possible participants in this study. I agree to allow those 2 students selected to participate as subjects in this study, if they wish.

I understand that any data gathered will remain anonymous and confidential and there will be no threat to the school or the pupils involved. I understand that the participants may withdraw at any time, including the withdrawal of any information that they may have provided. I understand that the information on this form is for consenting purposes only and will not be disclosed to other parties or used in the study.

Date \_\_\_\_\_

Signed \_\_\_\_\_

Please return this consent form by [insert date]

## Appendix G: Letter of Information to P.E. Staff



[School involved]

[School address]

[Current date]

Dear Physical Education Staff,

My name is Susie Stevens and I am a lecturer and a postgraduate student at the University of Canterbury, College of Education. I am currently studying towards a Master of Education. I am researching youth's understanding of Olympic ideals (Olympism) and their perceptions on whether these ideals are important within the practice of sport.

*Olympism is about balanced development of will, body and mind; the joy found in effort; being an educational role model; and respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others through sport.*

I would like your assistance with the identification of possible participants from your Physical Education classes. The 2 students selected would be asked to participate in;

One 40 minute audio recorded individual interview; and

One 50 minute audio recorded paired interview with the other participant.

Formal consent will be sought from the school principal, the parents/caregivers of the participants, and the participants themselves. I will be questioning the participants about their understanding of Olympic ideals, how they came to this understanding, and if they believe Olympic ideals are important in the practice of sport.

These interviews will be completed at a time of convenience, minimising disruption to their schooling. I will maintain the confidentiality of any information gathered and pseudonyms will be used for anonymity of the participants and the school. The students and their parents or caregivers will be able to view the interview transcripts. The data will be kept on my personal disc drive and will be destroyed after 2 years. These interviews offer no risk to the participant involved; yourself or your school. The students are able to withdraw from the project, including any material they have provided, at any time without consequence.

I would like your help with identifying 2 possible participants using purposive sampling. I would require your help identifying students that are;

‘Ordinary’ case subjects (similar to others in a familiar context)

Aged between 14 – 18 years of age

Currently enrolled in Physical Education

A current member of an external sports club or organisation as a player

Once the students have met the criteria, a random selection of the remaining students would be made. After selection is complete, I would require;

- Support from the department to undertake the interviews i.e. the use of a spare Physical Education classroom or office space.
- Permission from the staff to complete the interviews within a Physical Education period (if the interviews cannot be arranged at an alternative time). This would involve removing the two participants from their Physical Education classes for 40 minutes for their individual interview. The paired interview would be scheduled at a time where both participants were free (possibly a lunch time or study).

These tasks should not take too much time, and there would be no further requests. I do not need to interview any Physical Education staff.

Thank you for taking the time to read through this information letter and I hope that you are able to help out,

Yours sincerely

Susie Stevens

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***The University of Canterbury, Human Ethics Committee have reviewed and approved this project***

**Contact:**

**DrMike Grimshaw**  
Room 603, School of Philosophy and Religious Studies  
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[michael.grimshaw@canterbury.ac.nz](mailto:michael.grimshaw@canterbury.ac.nz)

Human Ethics Committee  
University of Canterbury  
Private Bag 4800  
Christchurch

**Appendix H: Letter of Information to Caregivers**

[Current date]

Dear Sir/Madame,

My name is Susie Stevens and I am a lecturer and a postgraduate student at the University of Canterbury, College of Education. I am currently studying towards a Master of Education. I am researching youth's understanding of Olympic ideals (Olympism) and their perceptions on whether these ideals are important within the practice of sport.

*Olympism is about balanced development of will, body and mind; the joy found in effort; being an educational role model; and respect for universal ethics including tolerance, generosity, unity, friendship, non-discrimination and respect for others through sport.*

The purpose of this information letter is to provide you with the detail necessary so that you can make an informed decision about whether you are willing to give your consent to your son or daughter participating in this study. Their involvement in the project will include;

One 40 minute audio recorded individual interview; and

One 50 minute audio recorded paired interview with another participant from the same school.

I will be questioning them about their understanding of Olympic ideals, how they came to this understanding, and if they believe Olympic Ideals are important in the practice of sport.

These interviews will be completed at a time of convenience, minimising disruption to their schooling. I will maintain the confidentiality of any information gathered and pseudonyms will be used for anonymity of the participants and the school. You and your son or daughter will be able to view the interview transcripts. The data will be kept on my personal disc drive and will be destroyed after 2 years.

These interviews offer no risk to the participant involved; yourself or their school. The students are able to withdraw from the project, including any material they have provided, at any time without consequence.

Should you have any questions or concerns about the study or your son or daughters participation, you can contact me on the details below. If you wish to contact my thesis supervisor at any stage, please contact Mr Ian Culpan on 03 345 8132.

Thank you for taking the time to consider my request. If you consent to your son or daughter participating in the study, please sign the form attached.

Yours sincerely

Susie Stevens

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***The University of Canterbury, Human Ethics Committee have reviewed and approved this project***

**Contact:**

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Christchurch

## Appendix I: Caregiver Consent



### PARENT/ GAURDIAN CONSENT FORM

#### Olympism Interview

Susie Stevens

Name \_\_\_\_\_

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

Date \_\_\_\_\_

Signed \_\_\_\_\_

Please return this consent form by [insert date]

## Appendix J: Letter of Information to Participants



[C/o School involved]

[C/o School address]

[Current date]

Dear [student name]

My name is Susie Stevens and I am a lecturer and a postgraduate student at the University of Canterbury, College of Education. I am currently studying towards a Master of Education. I am researching youth's understanding of Olympic Ideals (Olympism) and their perceptions on whether these ideals are important within the practice of sport.

The purpose of this information letter is to provide you with the detail necessary so that you can make an informed decision about whether you are willing to participate in this study. Your involvement in the project would include:

One 40 minute audio recorded individual interview; and

One 50 minute audio recorded paired interview with another participant from your school.

I will be asking questions about your understanding of Olympic ideals, how you came to this understanding, and if you believe Olympic ideals are important in the practice of sport.

These interviews will be completed at a time of convenience, minimising disruption to your schooling. I will maintain the confidentiality of any information gathered and code names will be used for anonymity of yourself and your school. You and your parents or caregivers will be able to view the interview transcripts. The data will be kept on my personal disc drive and will be destroyed after 2 years.

This interview offers no risk to yourself or your school. You are able to withdraw from the project, including any material you have provided, at any time without consequence.

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

If you wish to contact my thesis supervisor at any time, please contact Mr Ian Culpan on 03 345 8132. Thank you for taking the time to consider my request and if you do agree to be a participant in this study, please sign and return the attached consent form.

Yours sincerely

Susie Stevens

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***The University of Canterbury, Human Ethics Committee have reviewed and approved this project***

**Contact:**

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Christchurch*

## Appendix K: Participant Consent Form



### PARTICIPANT CONSENT FORM

#### Olympism Interview

Susie Stevens

Name \_\_\_\_\_

Contact ph. \_\_\_\_\_ (cell phone – if it is easier to text)

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

I understand that my parents or caregivers have provided permission for me to take part in this study.

Date \_\_\_\_\_

Signed \_\_\_\_\_

Please return this consent form by [insert date]

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