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# Olympism, Ethics and The Rio 2016 Olympic Games Preparations: An Ethical Analysis

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A thesis submitted in partial fulfillment of the requirements for the degree in Master of Arts
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# OLYMPISM, ETHICS & THE RIO 2016 OLYMPIC GAMES PREPARATIONS: AN ETHICAL ANALYSIS

(Spine title: Olympism, Ethics & the Rio 2016 Olympic Games)

(Thesis format: Monograph)

by

Dana Poeta

Graduate Program in Kinesiology

A thesis submitted in partial fulfillment
of the requirements for the degree of
Master of Arts

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# Abstract

Olympism is the underlying philosophy of the modern Olympic Games. It provides the ethical foundation of the Olympic Movement. This thesis defends the maintenance of human rights as essential for the achievement of Olympism. The problem investigated and evaluated in this thesis is the preparation for the Rio de Janeiro Olympic Games. A critical analysis and account of the ethical demeanor in regard to the actualization of Olympism is provided. By comparing relevant current issues with past Olympic Games, the recurring problems in achieving Olympism are identified. The conclusion emphasizing the International Olympic Committee's (IOC) responsibility for ensuring that Olympism, and its underpinning values, are a fundamental aspect of the Olympic Games.



## Keywords

Olympism, Human Rights, Olympic Movement, Olympic Ideal

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# Abbreviations

BOPE – Special Police Operations Battalion

CBD – Comitê Brasileiro de Desportos

COB – Comitê Olimpico Brasileiro

COC – Canadian Olympic Committee

FUL – Formula of Universal Law

IF – International Federation

IOC – International Olympic Committee

NOC – National Olympic Committee

OCOG – Organizing Committee of the Olympic Games

UN – United Nations

UPP – Police Pacifying Unit

# Chapter 1

## 1 Introduction

The Olympic Games are a prestigious and international sporting competition, which occur every four years. The Olympic Games do not just represent athletic dominance, they also represent ethical demeanor throughout sport. The Olympic Charter has outlined the importance of ethics. The word Olympism represents the philosophical ideals of the Olympic Movement. Angela Pearson (1996)[1] attempts to define the word Olympism and what it means to the Olympic Movement. Pearson expands on the definition in the Olympic Charter, which will be further examined in Chapter 2 of this study. She concludes that Olympism is an essentially contested concept comprised of six components: globalization, achievement, religion, aesthetics, ethics, and education. In order for Olympism to be achieved each of these components must be fulfilled. In examining the meaning of Olympism, the ethical importance throughout the Olympic Movement is identified. The Olympic Games place a fundamental focus on ethics.

A problem that will be studied in this thesis is in regard to the philosophical ideals and the achievement of Olympism in the Olympic Movement. Countless times throughout history, Olympism has not been achieved. Examples will be given in Chapter 3 of this study. In particular, I will argue that the major problem is that if Olympism is not achieved the Olympic Games and the International Olympic Committee (IOC) is failing. In outlining the recurrent challenges to Olympism throughout the history of the Olympic Games, we identify a pressing issue for the need to save and protect Olympism.

Throughout the history of the Olympic Movement, there have been many human rights violations. The human rights violations will be further examined in Chapter 4 of this thesis. I will argue that the term Olympism is a large umbrella concept that encompasses the concept of human rights. Thus, the human rights as outlined in the Universal Declaration of Human Rights[2] will fall into Pearson's idea of Olympism. So, in order for Olympism to be

[1] Pearson, A. (1996). *Olympic internationalism: Difference as identity*. (Unpublished Masters). The University of Western Ontario, London, Ontario.
[2] United Nations General Assembly (1948). *Universal declaration of human rights.*

achieved, human rights within the host city and the organizing committee of the Olympic Games must be protected.

## 1.1 Statement of Ethical Issue

In this thesis, I will argue that human rights are a fundamental aspect of Olympism and fall under Pearson's conceptual framework of Olympism. In addressing human rights as a fundamental part of Olympism and how various components of Olympism encompass specific articles of the Universal Declaration of Human Rights, the ongoing issue of human rights violations throughout the Olympic Movement signifies an inability to fully achieve Olympism. I will create a conceptual framework that will clearly identify how specific articles of the Human Rights Declaration fall under the title of Olympism. I will be using Rio de Janeiro's preparations for the upcoming 2016 Olympic Games as a case study, in order to address the human rights issues that occur within the Olympic Movement. In using Rio de Janeiro as an example, I am able to address current issues and any potential issues in the foreseeable future. I will be doing an ethical analysis of the occurrences in Rio de Janeiro to exemplify how human rights need to be protected in order the maintain Olympism.

## 1.2 Justification

The Olympic Games represent so much more than a sporting competition. Ideally, the Games represent ethical perfection in conjunction with athletic dominance. When looking back on the Olympic Movement, there have been cases of ethical implications. Throughout the history of the Olympic Games, it is evident Olympism is not always achieved. It is problematic that these issues do not only occur in the past. Current Olympic preparations continue to include human rights violations and there is apparently no plan for the Rio de Janeiro Organizing Committee to change that in the immediate future. With no consequences for these human rights violations, it seems quite plausible that these issues will occur in the Olympic Games that follow as well.

## 1.3 Methodology

Here, I will briefly explain what theories I will be using to philosophically and ethically evaluate the Olympic Games and their achievement of Olympism. Various authors,

such as DaCosta[3], Girginov & Parry[4], Segrave & Chu[5], among others, attempt to define and describe this idea of Olympism and what it means to the Olympic Movement. I will focus on the definition created by Angela Pearson for the basis of my ethical evaluation of the Olympic Games. Angela Pearson created a conceptual framework, which will further be examined, outlining the essential components of Olympism. These essential components must be met in order for Olympism to be achieved.

Through a philosophical analysis of some of the past Olympic Games, some of the relevant ethical issues will be identified. Richard Pound[6], Helen Lenskyj[7], Crowther[8], and others, identify multiple issues which have occurred over time. These issues will be identified to provide support for the ethical analysis of this aspect of the Olympic Movement. In identifying the multiple issues throughout the Olympic Movement, it will be noted that there are violations of various types. For the purpose of this thesis, my research will be confined to the area of human rights violations. Human rights will be defined with the assistance of Clark Butler[9], William Morgan[10], Fernando Teson[11] and others. Through their explanations of human rights, it becomes evident that human rights need protection. The Universal Declaration of Human Rights identifies essential human rights that ought to be protected. I will take articles from this declaration and address how they must be maintained, not only for the sake of protecting basic human rights, but for the achievement of Olympism. In creating a conceptual framework that expands on Angela Pearson's ideas, I will identify how the larger umbrella concept of Olympism encompasses the concept of human rights.

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[3] DaCosta, L. (2006). A never-ending story: The philosophical controversy over Olympism. *Journal of the Philosophy of Sport, 33,* 157 – 173.
[4] Girginov, V. & Parry, J. (2005). *The Olympic games explained: A student guide to the evolution of the modern Olympic games.* New York: Routledge.
[5] Segrave, J. & Chu, D. (1988). *The Olympic games in transition.* Illinois: Human Kinetics Books
[6] Pound, R. (1994). *Five rings over Korea: The secret negotiations behind the 1988 Olympic games in Seoul.* Boston: Little, Brown and Company.
[7] Lenskyj, H. (2004). Making the world safe for global capital: They Sydney 2000 Olympics and beyond. In R.K. Barney & K.V. Meier (Eds.), *Critical reflections on Olympic ideology. 2nd international symposium for Olympic research October.* (pp. 26 – 45). London, Canada: The University of Western Ontario.
[8] Crowther, N. (2004). The state of the modern Olympics: Citius, altius, fortius? *European Review, 12*(3), 445 – 460.
[9] Butler, C. (2008). *Human rights ethics: A rational approach.* West Lafayette, Indiana: Purdue University Press.
[10] Morgan, W. (2006). *Why sports morally matter.* New York: Routledge.
[11] Teson, F. (2001). International human rights and cultural relativism. In Hayden, P (Ed.), *The philosophy of human rights* (p. 379 – 396). St. Paul: Paragon House.

Following the identification of the importance of human rights throughout the Olympic Movement, I will address the issues present in Rio de Janeiro to emphasize how Olympism is not being achieved. The lack of Olympism is based on the neglect to maintain these rights for the residents of Rio de Janeiro. The issues in Rio de Janeiro will be found through the analysis of various secondary source documents. The evaluation of the issues in Rio de Janeiro will be based on an ethical analysis, relying on standard philosophical method.

Finally, I will identify the IOC's responsibility in regard to these specific issues and propose changes that I view as being essential in maintaining the credibility of the Olympic Games and the Olympic Movement.

## 1.4 Limitations

The main limitation associated with this research was the lack of resources on Rio de Janeiro's preparations. As a result, this limits my interpretation of the documents. There is also a limitation of my interpretation of the documents. The conclusions of this thesis are limited to the information that was accessible at the time the research was conducted. There are things going on in Rio de Janeiro that are kept from the public and media: Newspaper articles, philosophical documents, documents from the IOC, as well as other types. These documents will be examined for the analysis of what is happening in the streets of Rio de Janiero.

I will refrain from identifying what changes the IOC ought to implement in order to save Olympism, as this is outside of my scope of research. This requires different expertise and could be the basis of another study. My intention in this study is i) to provide a philosophical and ethical evaluation of the concept of Olympism; ii) to apply it to what is occurring in Rio de Janeiro; and iii) to identify how, based on the human rights violations, Olympism is not being achieved.

## 1.5 Chapter Overview

The purpose of this thesis is to identify a pressing issue throughout the Olympic Movement; namely, that the protection of human rights is essential to the achievement of Olympism. In this study I will emphasize the issues occurring in the sporting world,

specifically referring to the Rio de Janeiro 2016 Olympic Games. Some basic suggestions about changes, which would need to be implemented by the IOC to help maintain Olympism will follow in the conclusion of this thesis.

In Chapter 2, Olympism will be closely examined to determine its relevancy and importance to the Olympic Movement. The work of Girginov & Parry[12] explained the importance of Olympism to Pierre de Coubertin's idea of the modern Olympic Games. As a philosophy of the Olympic Games, Olympism has profound importance to the Olympic Movement. Segrave & Chu (1988) believed that morality plays a large role in Olympism. They indicated that Olympism has been violated on numerous occasions throughout the Olympic Movement. Even though Olympism has not always been achieved, it is still very important to the Olympic Movement and thus must be maintained. DaCosta (2002) believed the reason for disregarding Olympism in the past is because there is a constant challenge between the Games and maintaining virtue (DaCosta, 2002, p. 30). DaCosta believed that this challenge has been created by external pressures which emphasize perfection. This idea of perfection has created a moral crisis in achieving Olympism.

Evidently there are problems with Olympism, even though Olympism represents the ethical underpinnings of the Olympic Movement. Szymiczek[13] believed that the reason we need Olympism is to educate. He also believed that there is individual benefit to Olympism. Jim Parry[14] stated that Olympism is relevant to everyone because it is a social philosophy. In order to use Olympism as an evaluative tool, its worldwide importance must be understood.

Angela Pearson's (1996) definition emphasized that Olympism is an essentially contested concept and is universally accepted. This will be discussed in greater detail in Chapter 2. In accepting Angela Pearson's definition and the six components that are essential to its achievement (Globalization, achievement, religion, aesthetics, ethics and education), we have a conceptual framework that can help identify the achievement of Olympism.

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[12] Girginov, V. & Parry, J. (2005). *The Olympic games explained: A student guide to the evolution of the modern Olympic games.* New York: Routledge.
[13] Szymiczek, O. (1987). Olympism today. *Proceedings of the International Olympic Academy, 27*, 86 – 92.
[14] Parry, J. (2006). Sport and olympism: Universals and multiculturalism. *Journal of the Philosophy of Sport, 33*, 188 – 204.

A problem arises with Olympism when looking back on the history of the Olympic Movement. It is evident that ethical issues have become a recurring issue. Girginov & Parry (2005) have highlighted the importance of the preparation of the Olympic Games and how they have become a six year process (Girginov & Parry, 2005, p. 135). This outlines the necessity of the Olympic Bid which will later be discussed. Host cities agree to adhere to certain expectations which are laid out by the IOC. Richard Pound (1994) presented an internal perspective of the IOC and their challenges in maintaining authority. This will further be examined in Chapter 3. Helen Lenskyj (2004) provided examples of human rights violations and the division between the rich and the poor that occurs as a result of the preparation of the Olympic Games. These issues have been prominent in Olympic history. Unfortunately, forced evictions of residents have occurred in numerous host cities.

Crowther (2004) outlined that ethical issues can occur outside of the Games' control. The Olympic Games have a history of violence surrounding them. Examples will be provided in Chapter 3. There has been a constant battle between the Games and their philosophy in various aspects of Olympism. A problem that Briedenhann[15] identified is that the long-term benefits within the host city are often exaggerated and facilities are often not used. Research has shown that there is a negative impact on the region after a facility has been built for the sake of a mega-event (Briedenhann, 2011, p. 25). Lamartine DaCosta (2006) has provided that the Games are excessive. Milton-Smith[16] stated that the IOC's responsibility encompasses much more than simply choosing the host and needs to implement philosophical ideals.

In identifying the various problems in achieving Olympism, there is a challenge to the ethics of supporting a sporting competition like the Olympic Games. Nicholas Dixon[17] discussed virtue behind supporting sport teams. His idea of the moderate partisan fan described a fan that watches sport with passion and familiarity of a team, but worships the team on the grounds that they act ethically. In Chapter 3, I will expand on this idea and how

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[15] Briedenhann, J. (2011). Economic and tourism expectations of the 2010 FIFA world cup – A resident perspective. *Journal of Sport & Tourism, 16,* 5 – 32.
[16] Milton-Smith, J. (2002). Ethics, the Olympics and the search for global values. *Journal of Business Ethics, 35,* 131 – 142.
[17] Dixon, N. (2007). The ethics of supporting sports teams. In W.J. Morgan (Ed.) *Ethics in sport* (pp. 441 – 450). United States of America: Human Kinetics.

it represents that supporting the Olympics is ethically sound, so long as our intentions are pure and we do not intend for the ethical violations surrounding the Olympic Games.

In determining that it is still ethical to be a fan of sport and the Olympic Games, I will further examine the issues within the Olympic Games, namely, the inconsistency of Olympism. The focus will be narrowed to that of human rights and how their violation is a violation of Olympism. Human rights are essential and ought to be protected. William Morgan (2006) has identified that the Olympic Games have become a moral failure. Fernando Teson (2001) identified the relationship between morality and human rights. Since Olympism signifies morality, human rights must be maintained to achieve Olympism.

Cultural relativism has challenged the idea of human rights since each culture has varying values. It is difficult to find universal rights which ought to be protected. Freeman, Kant and Rawls help to dismiss the idea of cultural relativism by explaining why human rights ought to exist. Michael Freeman[18] described that human rights ought to be protected when they are in violation (Freeman, 2002, p. 2). Immanuel Kant's[19] idea of the categorical imperative represented that there are certain universal principles which we ought to do. Therefore, universal principles are necessary. John Rawls[20] developed the idea of putting people behind a "veil of ignorance" to remove any irrelevant details about a person which may skew how they are treated. This places people on an equal playing field. Clark Butler [21] believed that human rights are essential to overcome barriers and provide equality.

Following the understanding of the importance of human rights and how they are essential in everyday life, the Universal Declaration of Human Rights will be examined. Specific articles that pertain to the idea of Olympism will be discussed. This will help to create a conceptual framework identifying how specific articles of the Human Rights Declaration fit into the overall idea of Olympism.

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[18] Freeman, M. (2002). *Human rights.* Cambridge: Polity Press.
[19] Hill,T. & Zweig, A. (2002). *Kant: Groundwork for the metaphysics of morals.* New York: Oxford University Press.
[20] Rawls, J. (1999). *A theory of justice.* United States of America: Harvard Printing Press.
[21] Butler, C. (2008). *Human rights ethics: A rational approach.* West Lafayette, Indiana: Purdue University Press.

In understanding the relationship between Olympism and human rights, it is established that human rights ought to be protected in order to maintain Olympism. Human rights are unfortunately being violated in Rio de Janeiro for the preparation of the 2016 Olympic Games. Baena[22] addressed the issue that forced evictions have been occurring in Rio de Janeiro and that the plan is to evict 260 000 people from their homes. Baena (2011) also pointed out that any program which has been identified to have positive, long-lasting effects is only being funded until 2016 when the Games will finish. Christopher Gaffney (Brazil, Mar. 25, 2012) outlined that the Games are supposed to signify the improvement of Brazil but instead they are abusing the rights of the people. Brian Homewood[23] identified some inconsistencies with Rio de Janeiro's bid document and the occurrences in Rio. Sarah de Sainte Croix[24] has reported housing violations which will be expanded on in Chapter 5. There has been little consultation about long term changes and her belief is that only small groups within Rio de Janeiro will actually benefit from hosting the Olympic Games. Zibechi[25] discussed the expansion of the airport and parking lots wiping out neighborhoods. He viewed these actions as social cleansing.

The issues within Rio de Janeiro will be further discussed in Chapter 5. While discussing various human rights violations, the acts will be paired with articles of the Declaration of Human Rights to exemplify how they are being violated and thus Olympism is not being achieved. The conceptual framework will be expanded to clearly depict this issue.

Now that it has been determined that Olympism is not being achieved, even from the early stages of the Olympic Games preparations, we must identify the root of the problem. Wettstein[26] suggested that by being aware of ethical issues but refraining from action enables one to complicity agree to the actions. So, by the IOC's inaction, they are complicity agreeing to the immoral actions within the host city. The IOC ought to ensure that

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[22] Baena, V. (2011). Favelas in the spotlight: Transforming the slums of Rio de Janeiro. *Harvard International Review, 33*(1), 34 – 37.
[23] Homewood, B. (2008, January 8). Rio unveils bid details for 2016 games. *Reuters.*
[24] Croix, S. (2011, December 13). World cup and Olympic report alleges human rights violations. *The Rio Times.*
[25] Zibechi, R. (2010). Rio de Janeiro: Control of the poor seen as crucial for the Olympics. *Americas Program Report,* p. 1 – 6.
[26] Wettstein, F. (2010). The duty to protect: Corporate complicity, political responsibility, and human rights advocacy. *Journal of Business Ethics, 96*(1), 33 – 47.

everything is done to an ethical standard. Angela Schneider and Robert Butcher[27] outlined that the leader of the IOC must want to overcome corruption. It is imperative that the IOC rediscover Pierre de Coubertin's vision for the Olympic Movement. The IOC needs to be a values-driven organization (Schneider & Butcher, 1999, p. 47). Milton-Smith (2002) agreed that leadership is essential and leadership ought to be promoted.

This is a brief overview of what will further be discussed in the following pages of this thesis. It is hoped that this overview presents the flow of ideas to build an understanding of the logic behind the arguments presented in this thesis. The IOC and the Olympic Games needs to reexamine their philosophical ideals and ensure that they are achieved throughout the process of the Olympic Movement.

[27] Schneider, A. & Butcher, R. (1999). *The OATH report.* Canada: The OATH Board.

# Chapter 2

## 2 Olympism

In this chapter on Olympism, it will be argued that Olympism is the philosophical ideal of the Olympic Games. This philosophical ideal is important for the purposes of this study because it will be used to establish a basis for an evaluative ethical analysis that will be used. The following authors will be used to support the argument presented on the role of the concept of Olympism: Richard Pound[28], Girginov & Parry[29], Segrave & Chu[30], Angela Pearson[31], among others. The conclusions to be established at the end of this chapter which form the basis of the overall thesis in this study are as follows: i) Olympism plays a fundamental role in what counts as the success of the Olympic Games; and ii) the essence of Olympism ought to be maintained in order to ensure an ethical perspective and ethical behaviour throughout the Olympic Movement.

Through the generation of the word Olympism by Pierre de Coubertin, at the inception of the modern Olympic Games, a philosophical standpoint for the Olympic Games was developed. Coubertin's role as president of the IOC from 1896 – 1924, allowed for implementation of his innovative ideas to transform the Games from the Ancient Greek Olympic Games to the modern Games we now know (Guttman, 2002, p. 20). It can be argued that the Olympic ideal is synonymous with Olympism[32]. Olympism has been defined by the Olympic Charter (1995):

> 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 principles. The goal of Olympism is to place everywhere sport at service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of encouraging human dignity (Olympic Charter, 1995, p. 10).

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[28] Pound, R. (1994). *Five rings over Korea: The secret negotiations behind the 1988 olympic games in Seoul.* Boston: Little, Brown and Company.
[29] Girginov, V. & Parry, J. (2005). *The Olympic games explained: A student guide to the evolution of the modern Olympic games.* New York: Routledge.
[30] Segrave, J. & Chu, D. (1988). *The Olympic games in transition.* Illinois: Human Kinetics Books.
[31] Pearson, A. (1996). *Olympic internationalism: Difference as identity.* (Unpublished Masters). The University of Western Ontario, London, Ontario.
[32] Although some authors such as R. Barney oppose this view

A view of Olympism as being the foundation for the ethical guidelines set out by the IOC requires an exact meaning of the word Olympism.

In part of this thesis, I will be examining the preparation of the Olympic Games from a philosophical point of view. I will present an ethical analysis with specific focus on the upcoming Rio de Janeiro Olympics which will be held in 2016. There is a fundamental need to develop an understanding of Olympism in order to evaluate some of the occurrences in Rio de Janeiro from a values perspective. In hosting one of the largest, and arguably the most prestigious international sporting competitions there is a lot in store for the residents of Rio de Janeiro. Although some of these methods are necessary to successfully host the Olympic Games, some of the methods will be viewed as unnecessary. The unethical nature behind certain methods will deem them unnecessary, and prevent the achievement of Olympism.

## 2.1 Relevancy of Olympism

Richard Pound, as former Olympic athlete and IOC member since 1978, has provided unique insight to the Olympic Games and the IOC relevant to the puposes at hand. In his book, titled *Five Rings Over Korea: The Secret Negotiations Behind the 1988 Olympic Games in Seoul,* Pound stated that "the Games provide an unequal opportunity for promotion of the host country and a showcase for its people, country, industry, tourism, and virtually everything about it"[33] (Pound, 1994, p.4). The word 'Olympism' was brought into existence during Pierre de Coubertin's development and implementation of the modern Olympic Games and thus, it has significance and importance for identifying the Olympic ethos (DaCosta, 2002, p. 28). Olympism was created to represent the philosophical ideals of the Olympic Movement.

Not only has Olympism been supported by the IOC but also by Brazil's national Olympic Committee. The Comitê Olimpico Brasileiro (COB) has stated that:

[33] Pound, R. (1994). *Five rings over Korea: the secret negotiations behind the 1988 olympic games in Seoul.* Boston: Little, Brown and Company.

> Brazil is today a country entirely identified with the Olympic movement, the aim of which she admits is to maintain the essence and meaning of the act which expresses itself in the conservation of a spiritual state defining attitudes and physical as well as moral and intellectual behavior. Conscious of the truth reflected by the purity of the ideal as defined by Pierre de Coubertin, Brazilian sport aligns itself on the side of the nations which recognize in Olympism a moral power of such magnitude which, far from signifying only a periodical meeting of the youth of the whole world, converts itself into an evangelical action devoted to the permanent strengthening and progressive evolution of the human conscience (Encyclopedia of the National Olympic Committees, 1979, p. Bra – 1).

Since both the IOC and COB have emphasized the value of Olympism, it would seem evident that it be important to all activities surrounding the Rio de Janeiro Olympic Games. This concept will be used as the basis of an ethical analysis and evaluation of some of the experiences of the people of Rio de Janeiro. I will now examine the literature that assesses the concept of Olympism and identify which definition of this concept is the most suitable for the purpose of this thesis.

## 2.2 Review of the Literature on Olympism

Girginov and Parry (2005) in their book entitled *The Olympic Games Explained: A Student Guide to the Evolution of the Modern Olympic Games*[34] have provided a detailed explanation of the philosophy behind the Olympic Games. "Olympism is a social philosophy that emphasizes the role of sport in world development, international understanding, peaceful co-existence, and social and moral education" (Girginov & Parry, 2005, p. 2). De Coubertin envisioned Olympism to be a universal law aimed at unifying the races, social classes, religions, and ideologies to help create a sporting event that represents the world. Girginov & Parry (2005) proposed four core values in the concept of Olympism: freedom, fairness, friendship and peace. As defined by Girginov and Parry (2005), Olympism is a philosophical anthropology which is "an idealized conception of the human being towards which the ideology strives in its attempted social reproduction of the individual" (Girginov & Parry, 2005, p. 9). This philosophical anthropology aims to create a theory about human nature and human beings in general. The philosophical background of Olympism is derived from

[34] Girginov, V. & Parry, J. (2005). *The Olympic games explained: A student guide to the evolution of the modern Olympic games.* New York: Routledge.

ancient Greek gods. The ancient Greek term *Kalos K'agathos,* was used by the ancient Athenians to generate an ideal about people (Girginov & Parry, 2005, p. 10). This term was meant to be an ideal description of a person that should aim to be good and beautiful. "Good" in this case specifically refers to the moral aspect of the person, namely, that they should aim to act ethically (Girginov & Parry, 2005, p. 10).

The Olympic Games have changed drastically over time from the Ancient Games to the Modern Games which we currently experience. Jeffrey Segrave and Donald Chu (1988) explained some of the changes and describe what the modern Games represent in their book *The Olympic Games in Transition*. De Coubertin had an idealized vision consisting of "ethical conduct, moral integrity, and strength of character [which] became the products of an Arnoldian education[35] and the basis for his educational view of sport" (Segrave & Chu, 1988, p. 150). De Coubertin wanted to maintain the ancient Greek conception of life, that the mind, body and spirit are all important in the Olympic experience. His vision for the Olympic Games weighed heavily in "moralism and emphasis on human dignity and responsibility" (Segrave & Chu, 1988, p. 150).

There is evidence of the importance of ethics in the Olympic Games and its value throughout the transition of the ancient Games to the modern Games. However, it is important to note that regardless of the evidence of the importance of ethics, this does not make the Olympic Movement morally reputable. Segrave & Chu (1988) drew attention to the uniqueness of the Olympic Games and Olympism, as it is the only international sporting competition which focuses on spreading its vision of morality across the globe (Segrave & Chu, 1988, p. 152). Olympism may be viewed as an aspiration, or code of conduct, for the Olympic Games, as well as sport in general. It is obvious that the core values of Olympism have not always been achieved throughout the history of the Olympic Games. "Although Coubertin consistently advocated the political purity of Olympism, he forever proselytized the democratic character of the Olympic Movement, willingly manipulating political forces to further his aims" (Segrave & Chu, 1988, p. 158). Even with the many contradictions throughout the history of the Olympic Games, Olympism remains a strong positive concept and vision that aspires to bring the people of the world together.

[35] Refers to the teachings of moralist and poet, Matthew Arnold (Arnold, 2005, xxi).

Lamartine DaCosta's book, entitled *Olympic Studies*, brought a philosophical awareness to the many issues that arise with the Olympic Movement[36]. DaCosta used support from Socrates to say, throughout the Olympic Movement, there has been a constant battle between problems and solutions to seek a virtuous path. This is accordant with some of the preparation for the Olympic Games. "Justice and fairness are more easily recognized by their opposites" (DaCosta, 2002, p. 30). The concept of Olympism may be used to attempt to deal with the risk of corruption and unethical behavior. Throughout sport, there are examples of unethical behaviour. However, it appears as though these unethical issues are not being resolved. Further examination of this topic will be forthcoming in Chapter 3 and Chapter 4. Finding the answers to these moral situations requires a process that is called *aporia* by DaCosta, which means puzzlement or cognitive perplexity. "Of course, spectacle, professionalism, nationalism and sectarianism are factors which have played a historical role in the weakening of the humanistic values of sport, but when facts are compared with updated versions of Olympism, an element of incompatibility still remains" (DaCosta, 2002, p. 32). The gap between sport ethics and its application to real world situations may be a result of the behaviour, or lack thereof, of top sport organizations, including the IOC. Though these organizations generally preach about sport ethics, the external social environment has created a moral crisis. Here, the social environment in reference is the milieu of external forces associated with sport, such as the fans and media, leading to the moral crisis of violating certain human rights in order to achieve the expected outcome. DaCosta claimed that the gigantism associated with large sporting events has contributed to the creation of the moral crisis whereby the organizations may overlook certain valued ethics. This is evident in the creation of a perfect image of the venue, for example. "This argument is in itself sufficient to confirm the applicability of aporia as a *prima facie* interpretation of high-performance in general and the Olympic Movement in particular" (DaCosta, 2002, p. 33).

Due to the many differences in humanism[37], there are many difficulties in implementing the core values of Olympism into practice. DaCosta claimed that the "characteristic dichotomy of present-day sport should be seen as a moral dilemma, here

[36] DaCosta, L. (2002). *Olympic studies: Current intellectual crossroads.* Rio de Janeiro: Editora Gama Filho.
[37] Humanism refers to the perspective of human nature.

understood by a choice between domination and autonomy" (DaCosta, 2002, p. 52). A moral dilemma is a conflict between principles (Foot, 1983, p. 380). A popular example of promise breaking in order to save another's life is used to demonstrate the nature of a moral dilemma. Analogously, Olympic sport emphasizes the ethical nature of sport, while simultaneously valuing perfection and individual athletic success. The challenge of the struggle between domination and autonomy is presented in sport in the struggle between the will to win and the will of sportsmanship. Here, DaCosta referred to autonomy as "the view that individuals are entitled to be and do as they see fit, so long as they do not violate the comparable rights of others" (Gorovitz, 1988, p. 183). Domination refers to the absence or loss of autonomy. Not only does a challenge in achieving Olympism occur within sport, but it also occurs, as a result of pluralism and cultural differences, throughout societies. The issues regarding the implementation of Olympism become increasingly difficult. Pluralism deals with diversity within an environment. DaCosta outlined the difficulty in finding an equilibrium where pluralistic environments contain many differing values. Equilibrium deals with maintaining a homeostatic balance between the differing ethical views existing within pluralism. Achieving an equilibrium ensures that no culture will view the relevant actions as unethical. Coubertin stated that "sport moves towards excesses... that is the core of the problem but at the same time it is nobility and even its poetic charm" (DaCosta, 2002, p. 63). Coubertin also stated that "excess is the sport's *première raison d'être* because sport is a passion, worthy of being controlled by wisdom" (DaCosta, 2002, p. 63). Eurhythmy is the law of equilibrium given to the achievements in sport which naturally land in the excessive portion of the continuum. Eurhythmics was a term used by Pierre de Coubertin to connect beauty and perfection. Olympism deals with the athlete's creativity as well as autonomous sport actions. DaCosta (2002) believed that this makes an equilibrium necessary in terms of a philosophical argument. DaCosta aimed to identify that there are various ethical challenges throughout sport, but this does not support unethical behaviour. A balance must be maintained to prevent unethical behaviour.

John Powell (1994), in his publication called *Origins and Aspects of Olympism*, stated that Olympism condemns unethical behaviour. Powell supports the belief that athletes should be inherently good and that education from sport allows us to instill ethics into the youth. The Olympics are rampant with inequalities and athletes who do not always act

ethically. The creators of Olympism originally believed that men are supposed to demonstrate a higher moral character than women. Olympism is not simply about athletic achievement, it embodies the essence of the Olympic Games and a way of life demonstrated through international relationships. It is a philosophy about life and how to bring peace and goodwill to the world. Olympism provides a way of life to anyone who subscribes to its philosophy. Grupe (1990) wrote *The Sport Culture and the Sportization of Culture: Identity, Legitimacy, Sense, and Nonsense of Modern Sport as a Cultural Phenomenon*, demonstrating that he shared similar views on Olympism as a way of life with an emphasis on humanism. Grupe stated that "Olympism, which represents a particular ideology of sport, may be seen as a cultural attitude and a moral approach, offering to those who engage in it guidelines for their sport activities, and beyond the latter, for their entire life" (Grupe, 1990, p. 135). He outlined five fundamental principles for Olympism, based on his interpretation of Coubertin's work. These principles are: unity of the body and soul, the betterment of humankind, amateurism (which has since been removed), fairness, and internationalism.

Conrado Durantez (1993), through his many publications, including *Olympism,* believed that Olympism is a philosophy of life demonstrated as an ethical code[38]. Olympism has humanist and democratic tendencies. Olympism uses education to propel its philosophy. Durantez also suggested that it is a philosophy of peace. Toles (1987) stated that Olympism promotes health, education, moral excellence, fair play and provides an international understanding. Along the lines of Durantez (1993) & Toles (1987), Loland (1994) had similar views on Olympism. Loland believed that Olympic internationalism is a humanistic philosophy based on four goals: 1. Educate and cultivate the individual through sport; 2. Cultivate the relation between humankind and society; 3. Promote international understanding and peace; 4. Worship human greatness and possibility (Loland, 1994, pp. 36 – 38).

Hans Lenk (1984), in his publication entitled *The Essence of Olympic Man: Toward an Olympic Philosophy and Anthropology* believed that Olympism is a diverging concept[39]. The importance of Olympic values appears to be absent and there is a lack of clarity in how

[38] Durantez, C. (1993). Olympism. *Olympic Review, 311*, 372-376.
[39] Lenk, H. (1984). The essence of Olympic man: Toward an Olympic philosophy and anthropology. *International Journal of Physical Education, 21*, 9-14.

to achieve these values. Sport is a school for achievement of physical and spiritual perfection and aesthetic beauty. Lenk sees the potential for an Olympic value system.

Leiper (1976), in his doctoral dissertation entitled *The International Olympic Committee: The Pursuit of Olympism, 1894 – 1970,* on the IOC and Olympism contended that Olympism is not widely understood and varies too much in definition (Leiper, 1976, p. 207). There is no easy, clear way to define Olympism. The Olympic Movement aims to achieve a peaceful world. As the Olympic Charter's definition of Olympism adapts, words such as 'moral,' 'international goodwill' and 'unite' are removed. This increases the vagueness of its definition. According to Leiper, through expanding this vagueness, there is less responsibility to achieve these ethics, hindering the ability to achieve world peace, but increasing the likelihood of successfully accomplishing the aims of the IOC.

The Canadian Olympic Committee (COC) (1995) described Olympism as the philosophy behind the Olympic Games that promotes the development of humankind. A fundamental role of Olympism is to teach the value of sport to be used in everyday life. According to the COC, there are six ideals of Olympism: mass participation, sport as education, fair play, cultural exchange, international understanding and excellence. The cultural exchange component deals with allowing viewers and participants the opportunity to experience and appreciate life in other countries, whereas the international understanding component deals with overcoming the differences amongst nations and their cultures (Canadian Olympic Association, 1995, p. 20).

Szymiczek (1987) through his work called *Olympism Today* proposed that the essence of Olympism is to educate. The goal of Olympism is internal perfection developed from strong will, spirit and desire. He failed, however, to discuss how Olympism can benefit the social whole and focuses only on the individual benefit of Olympism. This is problematic because Olympism is believed to have a widespread positive effect. Clarke (1988), in his work called *Olympism at the Beginning and at the End of the Twentieth Century – Immutable Values and Outdated Factors,* supported Coubertin's belief that Olympism should be about achieving physical excellence through an almost religious pathway. This is valued within multiple cultures across the world. According to the publication *Striving For Excellence. Youth and the Future of the Olympic Movement* Fritz (Riker, 1987, p. 181) and Muller

(1988) express a shared view that Olympism is based on the "pursuit of physical excellence" (Pearson, 1996, p. 24).

## 2.3 Best Suited Definition of Olympism

Despite the variety of nuances and semantics, the majority of these definitions of Olympism possess many similarities. It is difficult to determine which definition is the most suitable as an evaluative philosophical tool for ethical analysis. Defining Olympism is like defining religion. There are various religions, but they all have similar ethical guidelines. This stands true for the multiple definitions existing for Olympism. The aims of Olympism are evidently positive and promote the positivity of the Olympic Games. However, some of the definitions reviewed possess a distinctly unique quality from the others. For the purposes of this thesis, Angela Pearson's (1996) definition of Olympism[40] will be used. I believe Pearson's conceptual framework goes into great detail, creating a clear understanding of what Olympism is and what it aims to achieve. I will now explain Angela Pearson's working definition of Olympism to help generate an understanding and basis for ethical evaluation.

Angela Pearson (1996) dedicated her thesis to the topic of Olympism. She proposed that "Olympism blends sport with culture and education and seeks to create a way of life that celebrates the joy of effort" (Pearson, 1996, p. 18). Olympism is broad in definition but it emphasizes the value of providing a good example of ethics and respect for universal ethical principles. Pearson has created a description of a conceptual framework for what she believed to represent the best model of Olympism. Pearson described what she thought to be a universal essence of Olympism which can be broken down into six components: globalization, achievement, religion, aesthetic, ethics and education (Figure 1). These components are what make Olympism a universal concept for Pearson. Utilizing the work of Gallie, Pearson claimed that Olympism is an 'essentially contested concept' (1996, p. 30). Gallie defined an essentially contested concept as "…concepts which are essentially

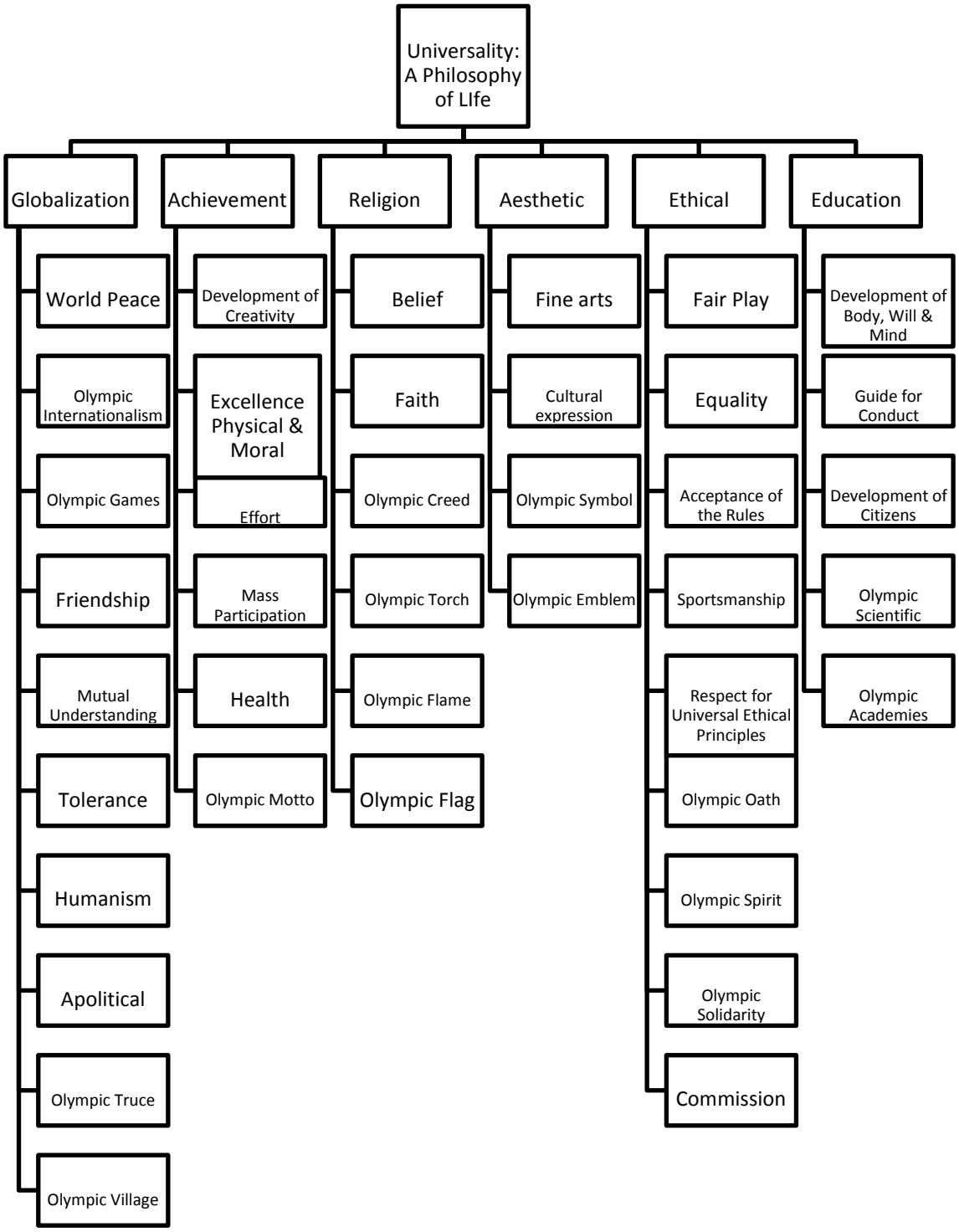
[40] Pearson, A. (1996). *Olympic internationalism: Difference as identity.* (Unpublished Masters). The University of Western Ontario, London, Ontario.

contested, concepts the proper use of which inevitably involves endless disputes about their proper uses on the part of their users" (Gallie, 1956, p. 169). This means that the boundaries of Olympism are not concisely drawn.

Pearson provided a working definition of Olympism, not only as a universal construct but, a cultural construct. "One of Coubertin's most fervent hopes was that the celebrations of the Olympic Games engendered patriotism; a 'true' love for one's country" (Morgan, 1994, p. 14). Olympism and Olympic internationalism, therefore, represent one-world, peace and unity. Olympic internationalism aims to respect the individuality of nations while simultaneously creating their unity (Pearson, 1996, p. 50). Pearson believed that in Olympic internationalism, a disunity of nations is shown. I believe that this only occurs when the idea of Olympism is forgotten or put aside. It also falsely shows nations with internal conflict by superficially eliminating it. Unified internationalism leads to international hierarchy (Pearson, 1996, p. 57). This is shown by the medal count and each country's desire to attain the most medals.

Figure 1: Conceptual Analysis of Olympism

(Pearson, 1996, p. 28)



The components of Olympism are what make it a universal concept. Pearson (1996) stated that no previous definition encompasses the essence of Olympism. Gallie (1956) writing forty years before Pearson, explained the components of an essentially contested concept.[41] It could be argued that his views of an essentially contested concept supported Pearson's views on Olympism. (I) An essentially contested concept must signify some kind of value achievement. (Gallie, 1956, p. 171). Pearson stated that Olympism places value in globalization, achievement, religious, aesthetic, ethics and education. Therefore, Gallie's conidition (I) is satisfied. (II) Achievement must be an internally complex character whose worth is attributed to it as a whole (Gallie, 1956, p. 172). Pearson claimed that there are internally complex characteristics of each fundamental component. For example, ethical: respect for universal principles of ethics, moral epistemology and equality. These are characteristics outlined in Pearson's conceptual framework, which are used to satisfy Gallie's condition (I). (III) "The accredited achievement is initially variously describable" (Gallie, 1956, p. 172). Pearson stated that Olympism meets this condition in three ways: 1. To explain Olympism requires reference to all its various components (For example, one cannot explain globalization without reference to ethical or educational parts); 2. There is nothing contradictory in its definition; and 3. There are no clear boundaries to Olympism. Thus, in every definition of Olympism, the six components have varying values; Gallie's condition (IV), is that it is an open definition (Gallie, 1956, p. 172). Pearson responded that it is difficult to conceptualize Olympism unless it is paired with the era dealing with that moment of the Olympic movement. Tahara et al. (1988, p. 558) through the work entitled *Emerging Patterns on Thought in Olympism 1962-1987* also support this view. Based on her interpretation of Gallie's four characteristics of an essentially contested concept, Pearson claimed that Olympism meets all the requirements.

Gallie (1956) then further analyzed and qualified conditions (III) and (IV) in the definition of an essentially contested concept. Gallie, in (IIIa), stated that it is ambiguous and therefore can be rejected (Gallie, 1956, p. 172). Pearson believed that it can be argued that Olympism is ambiguous because there is extensive controversy about the meaning of the Olympic Symbol, Olympic creed, Olympic motto, etc. (Pearson, 1996, p. 33). In (IVa),

[41] Gallie, W. B. (1956). Essentially contested concepts. *Proceedings of the Aristotelian society news series, LVI,* 167-198.

Gallie stated that it is persistently vague (Gallie, 1956, p. 172). For example, the intension and extension of the word Olympism cannot be limited. Pearson outlined that the intension of Olympism requires that the six component parts must be included in a feature of Olympism. The extension covers that "all the features necessary for inclusion in the component parts" (Pearson, 1996, p. 33). Due to the internal complexities of Olympism, it meets the vagueness criteria according to Pearson. It is open for interpretation and generality. Therefore, Gallie's criteria (IIIa) and (IVa) are satisfied. Olympism has no predetermined conditions. Olympism meets all the components of an essentially contested concept. Olympism is valued since it represents the Olympic ideal. Since Olympism is constantly being redefined, it develops an adaptability which minimizes the ability for others to disregard Olympism.

## 2.4 Challenges to Pearson's Definition

Lamartine DaCosta's (2006) later discussion on his views on the definition of Olympism[42] is very important for the purpose of this chapter: namely, to select and defend the most appropriate definition of Olympism for the purposes of this thesis. DaCosta drew attention to Coubertin's prescriptive and descriptive ways of defining Olympism, which has led to many confusing and contradictory definitions of the word (DaCosta, 2006, p. 159). Coubertin's prescriptive methods deal with the philosophy of life, whereas descriptively, he addresses the achievements of the institution. These contradictions pose as a challenge for DaCosta, because they hinder his ability to call Olympism a philosophy. Olympism is broad and vague, and thus, it cannot be viewed as a philosophy. It can, however, be viewed as a protophilosophy for DaCosta. A protophilosophy is a philosophy stemming from a beginning. For example: the initial philosophy, Olympism, stood as a philosophy at the foundation of the modern Olympic Games. "Olympism as a protophilosophy was initially proposed to enforce the values of a wider society, although it was not a source of those values itself" (DaCosta, 2006, p. 160). Olympism was introduced based on elements including: achievement, fair play, equality, spiritual perfection and aesthetics.

[42] DaCosta, L. (2006). A never-ending story: The philosophical controversy over olympism. *Journal of the Philosophy of Sport, 33,* 157-173.

For DaCosta, the reason that Olympism is viewed as a process philosophy is because of its complexity, its generality and its constant need for redefinition (DaCosta, 2006, p. 166). The IOC has promoted Olympism as a philosophy. DaCosta believed that "Olympism might be able to remain minimally universal while finding distinctive local expressions" (DaCosta, 2006, p. 167). It becomes a process philosophy when there are various categories of morality incorporated in its definition. He concludes by saying that there has never been a definitive answer to what Olympism actually is. It has always represented a process philosophy. Olympism's philosophy often represents that of the current Olympic Games.

Mike McNamee (2006) in his work entitled *Olympism, Eurocentricity, and Transcultural Virtues* looked at Olympism from Eurocentric grounds[43]. McNamee agreed that Olympism is a contested concept (McNamee, 2006, p. 176). According to McNamee, Olympism has a history of a predominantly Western and European view. This is what he means by the Eurocentric bias that Olympism holds. He also suggested that sport plays a huge role in education and can be used to teach. He supported this view because we look at athletes with admiration and hope because they possess certain characteristics we wish to attain. McNamee acknowledged the universal aspects of Olympism, however he viewed it to be a form of virtue ethics (McNamee, 2006, p. 179). Virtues are what make a person good, thus virtue ethics deal with the moral motivation of being virtuous. (Rachels & Rachels, 2011, p. 695). An example of virtue ethics is embracing the virtue of generosity and donating one's wealth to someone of poorer standing. "One difficulty for Olympic athletes is the thought that they be publicly held to account for higher standards of conduct and character than the general public" (McNamee, 2006, p. 181). Olympic athletes are believed to be ethical, pure and hardworking. They represent what an ideal human being ought to aspire to be.

Jim Parry (2006), in his work *Sport and Olympism: Universals and Multiculturalism,* took a look at Olympism and its relation to sport[44]. Olympism is a social philosophy which is relevant to everyone. The difference between a social philosophy and a process

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[43] McNamee, M. (2006). Olympism, eurocentricity, and transcultural virtues. *Journal of the Philosophy of Sport, 33,* 174-187.

[44] Parry, J. (2006). Sport and olympism: Universals and multiculturalism. *Journal of the Philosophy of Sport, 33,* 188-204.

philosophy is that a process philosophy is constantly adapting and changing based on the ever-changing world. Social philosophy is a more stable philosophy also dealing with social behaviour. Parry (2006) emphasized the role of sport in global culture and international understanding. He implied that Olympism cannot be a universal construct due to the changes in its social ideologies. The concept of Olympism is unclear. Parry believed that the definitions of Olympism define its conceptualization not its concept. Parry's focus is a prescriptive one. He argued that the ideal of Olympism should be able to sustain sports practice and culture. Thus, Jim Parry generated what he sees as the core values of Olympism: respect for universal ethical principles, fair play, mutual understanding, antidiscrimination, education through sport and multiculturalism.

Jim Parry outlined seven essential and necessary conditions for Olympism. These conditions are: equality, fairness, justice, respect for persons, rationality and understanding, autonomy and excellence. These conditions are necessary not just for Olympism but are the basis for liberalism, thus the conditions are not unique to Olympism. According to Parry, these seven features generate the basis of the concept of Olympism, which creates varying conceptions. Due to its generality, people can have different opinions about the ideologies of Olympism. Since there are so many different views of what Olympism is, Angela Pearson (1996) stated that we are nowhere near achieving its essential definition. Pearson thus dismissed Parry's view because she claimed that it does not bring us any closer to generating a definition of Olympism. Since each nation experiences and, therefore, views Olympism differently, there can be no essential definition. She reduced Parry's argument to one of relativism which means that it is experienced differently from culture to culture. "For example, 197 countries now take part in the Olympic Games, including numerous sub-cultures. There will be vast different conceptions, meanings, and experiences of 'Olympism' "(Pearson, 1996, p. 40). Leathes, in his publication called *The Olympic Aims,* also agreed that there is vagueness in the definition of Olympism. Since the definition is so vague, the Olympic Movement fails to provide direction, leaving too much assumption (Leathes, 1984, p. 869).

Here, I will examine the reasons for dismissing any of the previous definitions of Olympism and why I do not find them appropriate for my thesis. The majority of authors

who discuss the subject of Olympism, skim the topic briefly and give a quasi-philosophical code with an over general meaning of Olympism. For example, Powell (1994) suggested that Olympism is a philosophy of life. The Canadian Olympic Committee (1995) provides a similar stance with their views that Olympism is the philosophy behind the Games. Both basic definitions of Olympism, provide little understanding about the term. In order to achieve a proper definition for what Olympism truly represents, developing a deeper understanding is required.

Although he provides a much deeper analysis, a problem with McNamee's (2006) Eurocentric views of Olympism is the fundamental focus on international and global unity. Even though there is a predominance of the Western and European world, this does not eliminate the interests of the rest of the world's population. Therefore, I do not believe that McNamee's Eurocentric views are best suited for universal statements about Olympism. McNamee (2006) also describes Olympism as a form of virtue ethics. Aristotle, in the Nicomachean Ethics, defined virtue ethics as being based on conduct exhibiting our moral character over a lifetime. Virtue ethics does not deal with the consequences of a particular action or the immediate context in which these actions have taken place. W.D. Ross (1930), in his work called *What makes right acts right?*, goes on to explain that a virtue is an action or disposition to act from a valuable motive. For example, virtue represents the desire to do one's duty or the desire to bring about something good. Virtue ethics are based on a *prima facie* analysis. It is difficult to determine whether something is virtuous or not without looking at the actual act, itself. The main problem with virtue ethics is the perception that what is virtuous will vary throughout cultures and societies. This variation can pose as a significant issue for Olympism since universalism plays such a large role in the definition. Thus, it can be argued that McNamee's views on Olympism are not the best option for the purposes of this analysis.

DaCosta's (2006) view on Olympism as a protophilosophy can be confusing and unclear at times. The implementation of Olympism has been around since the development of the modern Olympic Games, so it is unclear how DaCosta can claim that Olympism is a just a protophilosophy. This does not strengthen the contributions to the definition of Olympism and thus I believe it should be left out for the purposes of this study.

Leiper (1976) drew attention to the increasing vagueness of Olympism which has created many challenges in developing a standard definition. Leiper's (1976) views help support why Pearson's conceptual framework as the best option for the task at hand. In saying that Olympism is an essentially contested concept, we mitigate many limitations that may exist with Olympism. What seems certain is that Pearson's fundamental principles are required in order to achieve Olympism. When dealing with the Olympic Games and the IOC, it is important that each of the fundamental principles is valued and not overlooked. Therefore, all aspects of the Games, whether they are external or internal, should place value in the globalization, achievement, religion, aesthetics, ethics and educational aspects of the Games.

The greatest objection to Angela Pearson's definition of Olympism is that it remains vague in nature, which was my argument against some of the other definitions discussed in this chapter. The reason that I believe that Pearson's definition is able to overcome this challenge is because it presents adaptability. Although DaCosta (2006) viewed Olympism as a process philosophy, which also contains adaptability, he reinstates the generality of Olympism and has to rely on the origin of the Olympic Games. Pearson overcame DaCosta's generality by promoting the ever changing ways of Olympism and dividing the ideals of Olympism into categories within her conceptual framework. Even though aspects of Olympism may change, there are still fundamental factors which ought to be maintained and remain important for the achievement of Olympism. I believe Pearson's conceptual framework puts her a step ahead of other philosophers attempting to define Olympism. I suggest that she has taken a subjective term and given it a sense of objectivity. There is still generality and room for various interpretations within her conceptual framework, but I would argue that this work presents the best working definition of Olympism.

Olympism as an essentially contested concept, establishes: i) its fundamental importance throughout the Olympic Games and ii) that it ought to be maintained in order to provide the ethical aspect of the Olympic Movement. The role of human rights in this particular description of Olympism will be discussed in later chapters. When looking at each of the principles which Pearson (1996) has outlined, we need to discover how to effectively implement Olympism without sacrificing any of these valued components. It is clear that in

order to achieve one principle, another may be sacrificed to some extent. For example, in order to maintain the value of ethics, can aesthetics be temporarily disregarded? Now that the working definition of Olympism has been established, its implementation needs to be closely examined. With the prestige and importance of the Olympic Games and the ongoing value of Olympism, I will be examining how Olympism is being instantiated and to what degree it has been achieved in the past.

# Chapter 3

# 3 History

In this chapter dealing with the history of the Olympic Games, I will be providing an overview of some ethical issues that have occurred in the past. Acknowledging the issues of the past has importance for my overall thesis in that they showcase the recurring issue at hand. The conclusions that are to be established in this chapter are that: i) ethical issues surrounding the Rio de Janeiro Olympics are not new to the Olympic Movement, but have been a prominent recurrence throughout the history of the Olympic Games; and ii) that these ethical issues do not necessarily lead to the conclusion that fan support of the Olympic Games is unethical. By "unethical fan support" I mean the moral evaluation of fan support for Olympic sport. I will touch on different authors from different fields to generate a widespread idea of the occurrences in the Olympic Movement. The following authors will be used to help depict a picture of the issues that have been previously experienced: Girginov & Parry, Pound, Lenskyj, Crowther, among others. I will also refer to Nicholas Dixon, in hopes of explaining why it is still ethical to support Olympic sport and that the problems within the sporting world should not have to lead to the conclusion that it is unethical to support sport.

## 3.1 History Repeats Itself

In organizing the Olympic Games, many things need to be taken into consideration. One of the main goals of the Games is "to bring nations together in a peaceful competition" (Girginov & Parry, 2005, p. 135). The Olympic Games are not solely a worldwide sporting event; they are much more than that "as they aspire to achieve wider social change in the world" (Girginov & Parry, 2005, p. 135). Vasil Girginov focused his studies on Sports Management with a strong base in the Olympic Movement. Together with Jim Parry, they provided an explanatory depiction of the aspirations of the Olympic Games, responsibilities of the Organizing Committee and the bid process. When the IOC decided that the Games

would rotate by awarding the Games every four years to a bid country, so that many countries could enjoy the responsibility of hosting the Games, the importance of planning the games was discovered. Girginov and Parry believed that the 1896, 1900 and 1904 Games were poorly organized with the 1900 and 1904 Games resulting in failures. Learning from its predecessors, London, the host of the 1908 Olympic Games planned their preparation carefully. The 1984 Los Angeles Games were referred to as the 'Capitalistic Games,' as it marked the first time the host city privatized the preparation process. This privatization has resulted in the Olympic Games taking about a six year preparation period. The stakeholders of the Olympic Games have been on a steady increase over the years. These stakeholders include "the athletes, National Olympic Committees (NOCs), International Federations (IFs), broadcasters, media, governments, sponsors and spectators" (Girginov & Parry, 2005, p. 137).

In order to bid for the Games, the city must put forth a bid that takes at least eight years.

> The IOC charter stipulates that all candidate cities must reply to a very comprehensive questionnaire, and present detailed arguments in favour of their bid. This must have municipal, social and commercial support and be backed by governmental guarantees (Girginov & Parry, 2005, p. 142).

When the Olympic Games are awarded to a National Olympic Committee, they will form a bond with commercial businesses, government and municipal agencies. This will form the Organizing Committee of the Olympic Games (OCOG). There are many things which the OCOG is responsible for ensuring during the Games.

"These include:

- Compliance with the rules and standards established by the 35 International Federations, whose sports are on the Olympic Programme;
- Ensuring that there will be no social or political unrest during the Games;
- Providing the physical and logistic infrastructure, equipment and training;
- Accommodating and catering for the athletes, coaches and staff;

- Providing required facilities and services for the mass media;
- Providing the necessary information (documents, invitations, accreditations, event timetables, signs, results, reports) before, during and after the Games;
- Organizing cultural events such as the youth camp, and art, music and dance events, accompanying the celebration of the Olympiad" (Girginov & Parry, 2005, p. 146).

The host city and members of the OCOG are responsible for ensuring that each of these areas is ready to host the world. Through Girginov and Parry's explanation of the bid process, it can be established that Rio, and previous host cities, have agreed to certain expectations as outlined by the IOC. Some of the following examples will outline how the host city does not always abide by these regulations, nor does the IOC enforce them.

In Richard Pound's book, *Five Rings over Korea,* he described the many issues surrounding the Seoul Games. As a former IOC vice-president, Pound was able to provide a unique internal insight to the issues in preparing to host the Olympic Games. "Human rights issues were matters of growing concern to the world at large, and the South Korean record was not enviable" (Pound, 1994, p. 48). Earning the Games was important to South Korea in order to regain political stability. Juan Antonio Samaranch, the IOC president at the time, was worried about the success of the Games. The IOC and the government of South Korea had to be in close contact to overcome the political issues that were surrounding the Games. The IOC made many visits to various countries prior to the Olympic Games, "encouraging a positive attitude toward the Olympic Games and downplaying any lack of diplomatic relations between their countries and South Korea" (Pound, 1994, p. 55). North Korea viewed the decision to have South Korea as the host as completely inappropriate. They believed that South Korea was unable to get it together and effectively host the Games. The IOC decided to limit the political exposure to the Games following the 1932 Los Angeles Games. Obviously there was a fear of boycott for the Seoul Games but the IOC did not find it appropriate to punish the NOCs that would refuse participation.

> The Games were an opportunity for the youth of the world to come together in peace and friendship every four years; there was no creation of a *duty* to do so. It would be inappropriate to provide for means of compulsion to participate (Pound, 1994, p. 64).

Richard Pound outlined the attempts of North Korea to share the games. Though the games were awarded to Seoul, South Korea, the North believed that the events should be shared between the two countries. According to Pound, the IOC did not accept such a proposal as the Olympic Charter would not allow splitting the Games between two different countries. This decision, however, was not reached at ease. The IOC had to meet with North Korea and South Korea separately, and together, in order to reach their final decision. These meetings began in 1985 in search of finding an agreement. Decisions were not being made and the members of the IOC were relaying different messages about whether events were going to be held in North Korea and about the details of a fourth meeting. There was a great amount of confusion surrounding the preparation of the Games.

> Given that serious misunderstandings and mistrust existed between the North and the South as a result of forty-one years of division, on frequent meetings and serious discussions of the problems between the two sides, with the IOC as mediator, would make it possible to achieve a solution more quickly (Pound, 1994, p. 209).

Time was running out before the invitations to the Olympic Games were to be sent out and it still was not determined where the events would be located. The North was adamant in hosting events and built the facilities necessary to host them. The North began to accuse the IOC of being discriminatory, since the IOC was refusing to let the North host certain events. The problem is that Seoul was the city that applied to host the Games. "Pyongyang had not put forward a candidature for the Games. The IOC hoped, with the current negotiations, to further relations between two parts of a divided country through the celebration of the Olympic Games" (Pound, 1994, p. 250).

The constant disagreements went unresolved even as the invitations to the Olympic Games were sent out to each of the NOCs. Some countries around the world had a difficult time accepting the invitation to the Games since the issues between the North and South Korea's were unresolved and the location of the events were still undetermined. The country of Cuba was one of a few countries that chose to boycott the Games. Fidel Castro of Cuba stated that "the moral principles of the people are of more importance than the excitement of the Olympic Games and the gold medals to be won" (Pound, 1994, p. 274). In Richard Pound's book, he proceeded to outline his truth behind the Olympic Games and that they are not just a sporting event occurring every four years. The tensions in the world are

broadcasted on an international level. It is clear that the political issues between North and South Korea were placed on a platform for the world to view. As the host city guaranteed in their bid, these political unrests should have been pushed aside during their preparation and Games. Pound's insight helps to point out an internal perspective of the challenges the IOC faces in maintaining their authority with the host city. The continual issue of where the events were to be held could have been easily resolved if the IOC enforced their previously addressed bid guidelines. Following Pound's depiction of the IOC's challenges with enforcement, I will examine examples that resemble the current issues in Rio de Janeiro.

Helen Lenskyj, an educator with a foundation in equity studies, focused much of her studies on the Olympic Games. Lenskyj (2004) looked back on some of the previous Olympic Games[45]. In the Sydney Games of 2000, there were many anti-Olympic activists. These activists challenged the Olympic sponsors for their environmental destruction, abuse of human rights, and creation of a divide between the rich and the poor, both within and between countries. These protestations did not mark the time in Olympic history that activists have spoken out on such matters. According to Lenskyj, however, the anti-globalization protesters have been losing their will to free speech since the World Trade Centre attacks in 2001 (Lenskyj, 2004, p. 136). The media generally portrays these individuals as young, masked and often throwing things such as missiles at police. Many positively intentioned people, such as academics "join Olympic bid and organizing committees in the hope that their presence will influence the agenda, but there is little evidence of their success in this venture and ample evidence of silencing, co-option and disenchantment" (Lenskyj, 2004, p. 136).

Cashman (2002) also discussed the issues with the Sydney Games[46]. The Bondi Beach Volleyball Stadium, according to Cashman, raised a lot of controversy. In order to complete this stadium, a main surfing beach was closed for six months, with predictions of causing irreversible damage to the beach (Cashman, 2002, p. 6). Lenskyj also pointed out that anti-Olympic activists are continually trying to make a stand against "urban window-

[45] Lenskyj, H. (2004). Making the world safe for global capital: The Sydney 2000 Olympics and beyond. In J. Bale & M. Christensen (Ed.). *Post-olympism? Questioning sport in the twenty-first century* (pp. 135-145). New York: Berg.
[46] Cashman, R. (2002). *Impact of the games on Olympic host cities*. Barcelona: Centre D'Estudis Olimpics.

dressing projects designed solely to impress Olympic visitors" (Lenskyj, 2004, p. 137) when the money should be used for other important things. These issues did not only occur in Sydney, Australia.

During the preparation for the 1988 Olympic Games in Seoul, South Korea, there were also many issues. As documented in reports, over one million people experienced forced evictions from their homes in order to allow for major urban redevelopment (Lenskyj, 2004, p. 137). "So-called Olympic beautification programmes included government-ordered demolition of 'slum' housing visible from main roads, hotels, Olympic venues and torch relay routes" (Lenskyj, 2004, p. 138). Forced evictions and displacement also occurred in Calgary, Canada, in preparation for the 1988 Winter Olympic Games. Over 2000 people were evicted from their homes. These cases "reflect activists' critiques of the Olympic industries role in global capitalism and its exploitation of people and environments" (Lenskyj, 2004, p. 145). As Lenskyj explained, certain situations, such as the home evictions in various host cities, are not restricted to the ongoing preparation process in Rio de Janeiro, which will be discussed later, but are part of a disturbing trend, stretching back to past Olympic Games. Also Girginov and Parry have explained, the IOC requires that there shall be no social or political unrest. Evicting people out of their homes, according to Lenskyj, definitely created social tension within the host region. In addition, these occurrences violated human rights. As well, as argued above, home evictions should be considered contrary to the definition of Olympism, violating the principles underpinning the Olympic Movement.

Crowther provided a different look at the issues in sport with his expertise on classical studies, focusing mainly on ancient and modern sport[47]. The Games have caused violence, not only in sport, according to Crowther. Before the Mexico Games, in 1968, a group, mainly comprised of students, rioted in Tlatelolco area, leading to a bloodbath massacre. Estimates of those who were killed ranges anywhere from 49 to over 250 people (Crowther, 2004, p. 453). "The massacre was carried out by the military forces of the host country and designed to destroy the growing Mexican student movement" (Toohey, 2008, p. 433). More recently, terrorism has become a problem with the Games. In Atlanta, a bomb

[47] Crowther, N. (2004). The state of the modern Olympics: Citius, altius, fortius? *European Review, 12* (3), 445 – 460.

explosion in Centennial Park jeopardized the safety of the crowds in attendance (Crowther, 2004, p. 454). One fan was killed and over 100 were injured (Toohey, 2008, p. 435).

One of the most controversial and ethical dilemmas, which occurred during the Olympic Movement, is referred to as Black September. On September 5th, 1972, the Palestine Liberation Organization took Israeli athletes hostage in Munich. Shockingly, 11 athletes and officials were held hostage and murdered (Crowther, 2004, p. 454). A resulting seventeen people ended up dying, as Palestinians threw hand grenades into helicopters. The escape of the hostages was televised (Toohey, 2008, p. 433). This resulted in four countries and multiple individual athletes withdrawing from the Games. The Israeli government demanded a cancellation of the Games, but the IOC refused. All the IOC was willing to do was hold a memorial service on September 7th, and cancel events which were scheduled for that day. IOC president, Avery Brundage, spoke and said:

> Sadly in this imperfect world, the greater and more important the Olympic Games become they are open to commercial, political and now criminal pressures. The Games of the Twentieth Olympiad were subject to two savage attacks. First we lose the Rhodesian battle against political blackmail… I am sure the public will agree that we cannot allow a handful of terrorists to destroy the nucleus of international goodwill we had in the Olympic Movement – The Games must go on (Groussard, 1975).

This came off as entirely insensitive according to Toohey. The IOC failed to show any remorse for the terrible actions, which could have been prevented with proper security. The commercialism and need for the Games to remain broadcasted became more important than the lives of athletes, who make the Olympic Games possible. It should not be forgotten that the Olympic Games claim to promote peace. Moore (1996) stated that this instance signified the "loss of innocence" in the Olympic Movement[48].

In Barcelona, the IOC promoted an Olympic truce for 'peaceful settlement of all international conflicts,' with the help of the UN.

> Skeptics may wonder whether the truce is a real ideological concept of Olympism, or whether it has been instituted for more practical purposes, to protect the commercial interests of the Games against possible interruptions (Crowther, 2004, p. 454).

[48] Moore, K. (1996). Munich's message. *Sports Illustrated, 85* (6), 30 – 31.

There is a good possibility that this latter claim is true, since all other failing aspects of Olympism have been overlooked and the IOC does not seem to be proactive in implementing change to defend the concept of Olympism. Crowther (2004) argued that the philosophy of the Games and the actual Games themselves seem to be in constant struggle with each other, instead of acting in unity.

Jenny Briedenhann focused her studies on tourism and economy. Briedenhann (2011) examined the perspective of the residents of South Africa on the expectations they had on hosting the 2010 FIFA World Cup[49]. Though many believe that hosting mega-events, like the World Cup, brings many benefits to the host country, "researchers caution that the anticipated benefits are frequently over-estimated and that the economic impact of events recurrently cannot justify the expenditure associated with them" (Briedenhann, 2011, p. 6). With the demise of the apartheid and South Africa earning the opportunity to host of the 2010 FIFA World Cup, confidence was brought to the government and the African nation as a whole. Not only was this important to the country, but it had substantial racial significance since soccer has played a large role in togetherness for many black prisoners and slaves throughout history.

Hosting the World Cup became important to the black South African culture. The South African government became guilty of overspending. "Five stadiums were 'new builds' the remainder redevelopments and upgrades" (Briedenhann, 2011, p. 7). With South Korea hosting the 2002 World Cup and failing to find use for 5 of the 10 constructed stadiums following the World Cup, "FIFA warned that some stadiums would not be financially sustainable unless organizers took steps to guarantee future use" (Briedenhann, 2011, p. 7). The transportation system within South Africa needed an overhaul in order to minimize the impact of a flood of tourists and ensure that visitors would be able to attend the events with ease. "Over-developing accommodation facilities in cities unlikely to sustain major tourism growth poses a danger with resultant post-event reduction in occupancy rates and profitability" (Briedenhann, 2011, p. 8). In discussing the lack of use of these facilities, a question of the importance of restructuring the host city is raised.

[49] Briendenhann, J. (2011). Economic and tourism expectations of the 2010 FIFA world cup – A resident perspective. *Journal of Sport & Tourism, 16*, 5-32.

In 2005, eighty-five percent of residents in South Africa believed that there would be economic growth and job creation stimulated by hosting the World Cup. A further seventy-five percent believed that there would be improvement in the rundown areas and neighborhoods (Briedenhann, 2011, p. 12). For the Sydney Olympic Games in 2000, many became increasingly enthusiastic as the Games approached but the skewed perceptions of the future economic benefits faded as the Games drew closer. In South Africa, "government expenditure on the World Cup had delayed the provision of adequate housing in South Africa's poorest townships" (Briedenhann, 2011, p. 12).

Briedenhann's study (2011) focused on the residents in the nine cities where stadium construction had occurred. She determined that, despite the inflated claims by the government, the residents were not overly optimistic. Although many jobs were created to build and reconstruct the stadiums, residents did not find the sustainability of these jobs promising. However, some of the host cities did, in fact, have high expectations for job creation. Activists drew attention to what they perceived was a misuse of public funds and accused the government of not helping out their country where it was needed. It was strongly believed that following the World Cup, the poor communities would see no benefit and continue to struggle. A common worry among residents was that "jobs arising from mega-events are likely to be short-term, low-skilled, often exaggerated and should be viewed with skepticism" (Briedenhann, 2011, p. 20).

Places like South Africa are more expensive to travel to than places like Europe, so attendance may be overestimated. There is also evidence supporting a negative impact of the presence of newly built or renovated stadiums and the impact it has on local development. (Briedenhann, 2011, p. 25). Two-thirds of the respondents to this study believed that more money should have been spent on bettering the conditions within the country and creating more working opportunities than focusing solely on building stadiums.

With the 2008 Games being awarded to Beijing, many eyebrows were raised and concerns were present in regard to Beijing's lack of human rights.

> The Chinese government, when bidding for the Olympics both times, solemnly vowed before the world to improve its human rights conditions. Yet the autocrats who control the Chinese Communist Party… continue to ignore and abuse the rights

> of their own citizens, cracking down on any voices asking for the most basic human rights. (Dan, 2008, p. 103).

Throughout the process of the preparation of the Games, child slavery commonly occurred. Much like the 1936 Games, there was a lot of glorification according to Dan. "The Olympics were awarded to China by the [IOC], but it is the international community that is responsible to use this moment in history to urge Beijing to improve human rights" (Dan, 2008, p. 106). From 2005 to 2006, positive ratings of China, based on the worldwide perspective of China, dropped to negative ratings (Kamm, 2008, p. 225). "The world took a good look at China's ideals and much of the world didn't like what they saw" (Kamm, 2008, p. 225).

In the previous section, many of the recurring problems have been outlined in a very brief history of the Olympic Games. The question to be addressed next is whether or not these problems can be the primary determination of the moral nature of the Olympic Movement.

## 3.2 Possible Ethical Implications with the Olympic Games

With the support of the evidence dealing with human rights violations in previous Olympic Games and the repetitive nature of these human rights violations, it seems clear that the Rio de Janeiro Games seem to be just another Olympic Games following the trend and doing what they must in order to provide an aesthetically pleasing international competition.

Black & Bezanson (2004) believed that there was potential for the 2008 Games to have a positive impact on human rights improvements and sustaining these rights[50]. The Olympic Games are believed to be catalytic in the political changes that have occurred in South Korea by helping to bring about democracy. The scrutiny from the world coerced an expansion in freedoms. The Games did not cause direct change but rather played a fundamental role in the transition to peace "by creating a deadline for decisive action and the threat of a profound national humiliation if far-reaching change was not in train and/or if it

[50] Black, D. & Bezanson, S. (2004). The Olympic games, human rights and democratization: Lessons from Seoul and implications for Beijing. *Third World Quarterly, 25* (7), 1245 – 1261.

was accompanied by extensive repression and bloodshed" (Black & Bezanson, 2004, p. 1254). Through internal exposure, South Korea was inclined the make much needed changes to their country.

The reason that this supports my argument is because the world constantly seems appalled by the methods of preparations that host cities implement for the sake of the Olympic Games. When the Games are said and done, the human rights violations surface and it appears as though everyone is in disgust. Although the 2016 Games have not occurred yet, and there is the opportunity for Rio de Janeiro to compensate for the damages imparted, it is doubtful this will be the case, based on the profound recurring history of the Olympic Movement. This means that from the current standpoint, we can rationally extrapolate to the events that will occur in the timeframe leading up to, and during, the 2016 Games and identify the influence they will have on Rio de Janeiro. The resulting coercion and violation of human rights will no doubt be rationalized to meet certain expectations of the world. In saying this, it seems absurd that once the Games are said and done, only then does the world seem to acknowledge the disarray of the preparation. This raises questions about the ethical nature of being a fan of sport of this kind, which I will later discuss. This also poses a huge ethical gap with the IOC: If they are able to predict such unethical happenings, why have they refrained from taking any step of action toward the prevention and demise of these violations? The IOC may realize that few places in the world could host the Olympic Games without violations. If the IOC has come to this conclusion, they should evaluate whether having stationary Games, instead of having a new host city every four years, would better achieve Olympism. Through their ambitious and virtuous definition of Olympism, they seem fairly passive in achieving such ethics and universal peace, if they are willing to accept the continual mishaps of the past, and evidently the future of the Olympic Games.

I would support the claim that the Games themselves have reached a point of excess or gigantism. "There is a growing concern on the wealthy economic benefits of the Olympic mega-events despite the claims against the dimensions, which bring negative impacts on local culture, society and environment" (DaCosta, 2002, p. 70). In 1997, the IOC published the *Manual on Sport and the Environment*. DaCosta outlined the emphasis of environmental policy and management without regard to ethical values and natural resource protection.

Coubertin's ideas of striving toward excellence are still a main goal of the Olympic Movement, however, the moral values associated with the Games have diminished and are in short supply. "The future of the Olympic idea depends on the integrity of everyone involved as much as the skills required to balance innovations and traditions" (DaCosta, 2002, p. 74). In 1992, the Earth Summit was held in Rio de Janiero, Brazil. The IOC's president, Juan Antonio Samaranch, acknowledged the need for an environmental agenda in order to maintain the Olympic Movement. The IOC has since adopted the "sustained development" concept. This helps to maintain a balance between that which is expended, and conserved, of the natural resources. The natural resources available have importance to the residents of Rio de Janeiro, not so much the Olympic Movement. Enforcing an environmental agenda has great importance to the residents and from here, we will look at the lack of consultation these residents receive when dealing with issues that will permanently affect them.

According to Cashman, the majority of people are indirectly consulted on whether or not they wish their homeland to be the host of the Games (Cashman, 2002, p. 5). The bid document usually identifies benefits for the community. Due to the time constraints associated with the preparation of the Olympic Games, there is rarely consultation with the community about preparatory actions. Therefore, local concerns become void. "Some feature of community opposition is a feature of all contemporary Olympic Games" (Cashman, 2002, p. 6). A bid contains expectations that cannot all be realistically achieved, thus people become disappointed. It is evident that in Rio de Janeiro there has been a complete erosion of human rights toward the city's citizens. "A public squabbling and even brawling over the rich plums of Olympic politics has a negative impact on the community respect for the organizers of the Games" (Cashman, 2002, p. 10). Not all citizens wish to participate in the Games.

Since the Olympic Games represent a global activity, the ethical issues which are brought on by globalization are showcased throughout the Games. Milton-Smith (2002) claimed that humanitarian crises, environmental protection and issues with poverty have been

abundant[51]. From there, Milton-Smith identified three reasons for focusing on the Olympics when discussing global ethics:

i. A worldwide institution which celebrates certain values and has achieved some level of power.
ii. Failure to achieve the Olympic ideals has created a public showing of ethical issues.
iii. The Games give an opportunity to examine leadership, market positioning and culture (Milton-Smith, 2002, pp. 133 – 134).

Milton-Smith believed radical changes need to be implemented by the IOC. "The Games themselves have already become a global business and the values embedded in the Olympic Charter have almost been forgotten" (Milton-Smith, 2002, p. 134). The Olympic Charter clearly addressed the need for human rights while simultaneously emphasizing the avoidance of commercial exploitation. The IOC has a responsibility which extends far beyond the selection of a host city and assurance of ceremonies and rituals. There is a fundamental need for ethical standards. Thus the Games need to be reinvented to encompass the values which have been promoted by the IOC. There is a need to overcome the current economic priorities.

Jacques Rogge has claimed that the Olympic Games are not political. However, Hoberman believes that the Olympic Games have proven to be very political. "The IOC has repeatedly caved in and awarded the Games to police states bent on staging spectacular festivals that serve only to reinforce their own authority" (Hoberman, 2008, p. 22). There have consistently been controversial issues throughout the history of the Olympic Games. Pierre de Coubertin entitled the Berlin Games 'a fulfillment of his life's work.' Following these Games, the Nazi regime nominated him for the Nobel Peace Prize (Hoberman, 2008, p. 22). This signifies the political controversy and lack of respect for ethics. The Games of 1980 were only awarded to Moscow because the Soviet Union had threatened to leave the Olympic family if they were not named the host city (Hoberman, 2008, p. 22). Politics are evidently a large part of the Games, despite any claims from the IOC. The Olympic Games do not promote human rights, regardless of what we are persuaded to believe. "What the

[51] Milton-Smith, J. (2002). Ethics, the Olympics and the search for global values. *Journal of Business Ethics, 35*: 131 – 142.

Olympics promote instead is a form of amoral universalism in which all countries are entitled to take part in the Games no matter how barbaric their leaders may be" (Hoberman, 2008, p. 23). The need for an Olympic spectacle tends to overpower any concern for human rights.

During the Berlin Games, the IOC demanded the removal of anti-Semitic signs in certain public areas, however the brutality continued uninterrupted and with no concern from the IOC (Hoberman, 2008, p. 24). It seems that the only change the Olympics are capable of making are in aesthetics, as each host city seems to receive a face lift. Controversy has occurred when political dictatorships host the Games while collaborating with the IOC, as was the case for the 1936 Berlin Games, 1980 Moscow Games and the 2008 Beijing Games (Hoberman, 2008. P. 24). Hoberman[52] stated that "The IOC is corrupt – more than you know" (Hoberman, 2008, p. 26). According to Hoberman, Samaranch, the IOC president from 1980 – 2001, excelled in corruption and appointed members to his committee who would never oppose him, while the current IOC president, Rogge, has been known to emphasize the advantages of Olympism. The problem here stands that the Games have not represented a peace movement as Pierre de Coubertin had intended with his implementation of Olympism. "The real genius of the committee is its ability to create and sustain the myth that it promotes peace" (Hoberman, 2008, p. 28). The ongoing corruption and deception has become a widespread issue.

When thinking back to the beginning of this thesis and the discussion of Olympism, there was a sense of euphoric justice associated with the Olympic Games. It is evident that issues have arisen throughout the Olympic Movement which has deterred the meaning of the Games from its positive and ethical standpoint. Thus it can be argued that some aspects of the Olympic Games and the preparations required exist in complete defiance of Olympism, regardless of the definition utilized. Based on Angela Pearson's definition, it is difficult to achieve this philosophy of life, when the rights of the people within the host city are overlooked.

[52] Hoberman, J. (2008). Think again: The Olympics. *Foreign Policy*, p. 22 – 28.

## 3.3 Ethics Behind Supporting Sport

In the following section, the question of whether or not sport of this nature should even be supported will be addressed. The work of Nicholas Dixon[53] will be examined, which entails a critical philosophical analysis of the ethics behind supporting athletic teams. Sport generates a large fan base which is rarely philosophically examined. Through his analysis, Dixon provided a standpoint for what he considered to be morally permissible for a fan. Dixon identified two different types of fans, which he analyzed in order to generate his stance on the morally acceptable fan. In achieving this viewpoint, Dixon stated that it is virtuous to be a fan so long as certain requirements are met. In the review of this article, I will be examining the lengths at which society will go to in order to promote international sporting competitions, and to provide entertainment for the fans. Dixon argued that it can be virtuous to be a fan and I will agree, as long as the intentions of the fan are ethical. Even though fans can be falsely informed through the deception created in many international sporting competitions, this does not lead to an unethical adoration of sport and these competitions. Those who are deceiving the fans are being unethical, not the fans. Dixon argued for, and promoted, the ethical stance of fans. I will concur with him on this argument and further suggest that in order to fully achieve an ethical support for this kind of sport we must create morality around these international sporting events. Thus at this point, I would argue that when referring to the Olympic Games, and examining specifically the case of Rio de Janeiro, there can be no ethical fan based on the lack of morality in the international event which is being supported.

An important distinction which Dixon made was the difference between the "partisan" and the "purist." The "partisan" fan is one who follows a team based on some personal connection or familiarity (Dixon, 2007, p. 441). The "purist" is a fan who admires achievement and virtue and follows a team based on these qualities (Dixon, 2007, p. 441). The trouble with professional sport is that it lacks the connection of familiarity, since an institution's team is comprised of athletes scattered from across the world according to Dixon. This lack, however, does not prevent the generation of a very large fan base. The

[53] Dixon, N. (2007). The ethics of supporting sports teams. In W.J. Morgan (Ed.) *Ethics in Sport* (p. 441-450). United States of America: Human Kinetics.

familiarity that promotes a professional team's following tends to be simple familiarity (Dixon, 2007, p. 442). An example of this is local media attention, which thus leads to a local following. Even when players retire or get relocated to a different team, creating the development of an entirely new roster, these fans still support their chosen team. For Dixon, this type of "partisan" fan adopts the team. This fan generally continues to develop passion for the team over time. Their worship for the team does not diminish (Dixon, 2007, p. 442).

I believe that geographical boundaries for fan support of professional sports have been eliminated based on the accessibility provided by television, internet, social media, etc. Fans are found all across the globe for particular sporting organizations. Teams with high winning records receive the most media coverage, which in turn generates the largest fan base. According to Dixon, these examples of a "partisan" fan are different from the "purist," in that the "purist" watches sport on neutral grounds. The team that he/she supports will be the team, in a particular contest that demonstrates exciting and virtuous play (Dixon, 2007, p. 442).

Based on the differentiation of the two types of fans, Dixon aimed to morally evaluate the "partisan" and the "purist" fan. Without probing too deeply at the different types of fans, it appeared as though the "purist" fan should be deemed the more ethical fan, since they watch sport on neutral grounds and possess an innate love for the sport rather than the team. Dixon, however, looked further into supporting a sports team. He compared the "purist" mentality to that of infidelity. Dixon provided this example; if we were to evaluate our significant other and they fall short in comparison to someone else who peaks our interest, we should not push our significant other to the side to upgrade (Dixon, 2007, p. 443). If there is a willingness to upgrade, this would indicate that the individual was not in love with their significant other. Dixon raised another point, that is, the reason we love another person does not remain constant. A significant other will change in many ways over time, but this does not hinder or lessen the love. Therefore, we cannot switch supporting teams based on change, because we will learn to value different aspects of the team. Though this is a far-fetched comparison, it does contain some value.

Dixon concluded that the "purist" can hardly be considered a fan. The "partisan" fan is willing to stick by his or her squad and support them through the highs and lows of athletics. Similarly, there are difficulties with being solely a "partisan" fan. When a team's actions are not worthy of support, the overzealous fan will refuse disowning their team. Dixon returned to his example of love. Love can change if abuse or betrayal is present. In such cases, the love for our significant others should cease to exist. Therefore, if our team decides to cheat and not perform ethically, remaining a fan is morally problematic. Dixon argued that a true and moral fan must contain aspects of both the "purist" and the "partisan." The loyalty of the "partisan" and the awareness of virtue brought on by the "purist" are essential to supporting a sporting team. Dixon referred to this type of fan as the moderate "partisan" (Dixon, 2007, p. 445).

Dixon promoted the idea that moderate "partisan" is morally permissible. The moderate "partisan" supports their team upon fair play and achievement. This type of fan is *prima facie* good since the moral grounds of having preference to one team are not diminished because of positive views and appreciation of opposing teams. Dixon countered the arguments presented against fandom. He believed that sport has aesthetic and entertainment components which warrant our admiration. Dixon also believed that supporting a team is important and has a virtuous standpoint similar to that of being in love. The love for sport and supporting a team are in no way irrational for Dixon (Dixon, 2007, p. 445). I will further expand on this aspect of Dixon's argument.

I believe that Dixon presented a strong argument supporting the requirements of becoming an ethical fan. I am forced to agree with his notion on the moderate "partisan," however, only on the superficial level based on the problems within sport, specifically the Olympic Movement. The moderate "partisan" has good intentions in regard to their adoration of sport. This is problematic when deception occurs. This deception occurs when the fans are not presented with all the facts surrounding a sporting organization and what they represent. With the example of the Olympic Games, fans are aware of their positive role the Games can have in society. In certain circumstances, the IOC promotes the views discussed above on Olympism, using sport as the basic level to generate positivity, achievement, virtue, education, etc. in all aspects of life. The promotion of unity and bringing

the world together through the Olympic Games has a positive effect on morale which contributes to a large amount of fan support for these events. Although the fan support for the Olympic Games can have obvious positive ethical intentions; it is also evident that there is more to Olympic sport than meets the unaided eye. It has been argued that an even cursory examination of the preparation of the Rio de Janeiro Olympics for 2016, presents challenges to the ethics of the fandom. Has the large supporting fan base of the Olympic Games has been maintained by a covert deception of human rights violations? Can Dixon's moderate "partisan" be led to accept unethical methods maintaining and promoting the fandom? I will examine this further to determine whether or not the ethics of supporting these sport teams can be justified based on Dixon's arguments.

In the case of the Rio de Janeiro upcoming Olympic Games, which will further be examined in Chapter 5, we are led to believe their intentions are positive and support the views of Olympism. Olympism has been promoted by the IOC dating back to Pierre de Coubertin's implementation of the word, which makes supporting the Olympic Games evidently ethical. However, the IOC's lack of will to control unethical methods for achieving the success of the Olympic Games is not entirely secretive. Through the promotional videos and advertisements, fans are provided with a euphoric image of what the Games hope to represent. Rio de Janeiro is the first Olympic host aiming at promoting green peace. Through the claim of being the first "Green Games," we as fans believe we are supporting the Olympics in a positive way. These efforts we see, however, shine light away from the real issues that are occurring in the streets of Rio de Janeiro, in order to prepare the city and area, creating the false image of euphoria which we, as fans, wish to support.

One could argue that the problem here lies within the moderate partisan fan of Olympic sport. I will look at the moderate "partisan" as a fan of sport and not just a particular team in this case. I will extrapolate that the moderate "partisan" will have similar views on sporting competitions, as they will their favourite teams. The Olympic Games also have a "familiarity" base for everyone, since nations and cultures are all represented. Hence, these Games will generally be highly supported by what Dixon refers to as moderate "partisans." The Olympic Games represent the most prestigious competition of international sport. The moderate "partisan" will obviously place value in this competition. However,

there are many issues leading up to the Games which should be problematic for fans and supporters. Rio de Janeiro is placing excessive emphasis on creating a virtuous and euphoric atmosphere for the athletes and fans during the 2016 Olympic Games. In doing this, they have neglected human rights, and willingly provided the world with a deceptive image that they are capable of effectively and ethically hosting the Games.

Being the host for the 2012 Earth Summit and the 2014 FIFA World Cup, there are additional time constraints and pressures put on Rio de Janeiro in comparison to previous Olympic host cities. A large problem for Rio de Janeiro is the topographic layout of their city (Image 4). Their promotional videos show the beauty that is found off the ocean front, yet fails to show what you see when you face the opposite direction. The slums of Rio, which, as explained earlier, the residents refer to as the Favelas, cascade up the mountains, making them visible regardless of where you are in the city. This is obviously not visually appealing and detrimental to the image the world will have on Rio and Brazil.

Image 4: Favelo da Rocinha

(Marchon, David. “Favelo da Rocinha.” 2011. Digital File Type.)

Not only do problems exist with the reasoning for the implementation, but the actual method itself has many ethical implications. These people are being evicted out of their homes without any other option. The homes that these people have built and lived in are being taken from them. The compensation for their homes has been of lesser value or even none at all. The residents of many areas, including Favelo do Metro, Vila Autódromo and other areas nearby, are in uproar with the extreme lengths the organizing committee of the Olympic Games is going to create a superficial and false positive image of Rio de Janeiro. The city of Rio has even gone to the extreme lengths of asking residents to temporarily vacate their homes, having them return to a bulldozed property. These issues will be further examined in Chapter 5. The unethical nature of these methods should not be supported. It can be stated that without fans, there would be no reason for this neglect and violation of human rights. Without fan support, these extreme lengths would never be taken.

Dixon's argument identified the ways in which supporting sporting teams can be virtuous and ethical. The problem with fandom is that in supporting sports, teams and international competitions, such as the Olympic Games, we tacitly, and at times, overtly, support the unethical demeanor of what goes on behind the scenes. With an excessive amount of attention drawn to the Olympic Games from the worldwide support system, the IOC and host cities will go to extreme lengths to generate, what they believe, the fans want. This poses as a great challenge to Dixon's argument, although he would probably argue that he would never be in favour or support of human rights violations in the name of entertainment for fans. Though his intentions are pure, and I agree in part with his views, he fails to acknowledge that we are not always just supporting the sport team itself. Dixon has argued that fandom can and should have ethical grounds. However, sporting organizations should not alter their methods in order to provide an aesthetically pleasing experience through unethical means, as this denotes the moral nature of fandom.

Dixon has provided us with the most ethical form of a fan, the moderate "partisan." His view is absolutely accurate. I cannot, however, say that fandom has purely ethical grounds. In supporting sport teams, systems and competitions, we as fans have created a problem that has increasingly spiraled out of control over the years. Pound (1994) discussed the importance of the Olympic Games and what we take from them.

> The final measure of the Olympic Games rests deep in the hearts of the athletes who have come there to do their best and who know, inescapably, in the recesses of their souls, whether they have competed with honor and to the best of their own abilities on that occasion (Pound, 1994, 318).

Though this is true, and supports the views of Olympism, it fails to acknowledge that which the IOC and some host or organizing committees have done in order to make the Games a possibility. The sole measure of the Olympic Games cannot be based only on athletic endeavors and ethical means of the achievement of sport. This does not encompass all that represents the Olympic Games. If it were the sole value of the Games, they would have remained in Greece, preventing the promotion of internationalism and cultural exchange. I believe that Dixon's article should make the connection between supporting team sport and all that encompasses making sport competition happen. This weakens his paper because he bases the ethical evaluation of nature of fan support on more superficial level.

An increasing problem with these issues is that by continually going to extreme lengths for the presentation of sport it is now expected by the fans. Such an attitude and the necessary lengths required to achieve it, takes away from Olympism. Olympism seeks to promote culture, experience and unity, among many other things. We are not truly experiencing the culture of countries and regions if they are forced to disguise their identity to provide a seemingly perfect image. I understand the importance of having sufficient facilities for hosting the Games. However, I cannot understand the importance of masking the city and its culture. Of course, the favelas are not visually appealing, but this is a part of Rio de Janeiro's culture and landscape. It would not be the first time that a country has attempted to cover areas of their city, or country, as was demonstrated in the examples of Sydney and Seoul. In order to achieve Olympism, which has been promoted by the IOC, we as fans need to be immersed in the culture, regardless of how shocking that culture may be.

If we are to achieve unity by bringing the world together, we need to understand the various parts of our world and acknowledge our differences. By trying to cover up the problems in our world making a false euphoric image, we are creating a deceptive unity, which I can only view as disunity. We are not bringing countries any closer together by lying about what we represent. It is important to experience everything about the culture and regions of the world. The whole purpose of changing the location of the Olympic Games

every four years is to educate the world about the different countries. Therefore, the uniqueness of a country should be valued, not hidden.

The issues with sport tend to rise with international sport because of the large supporting crowd, the fan base. However, it is not fair to assume that this is a representation of sport as a whole. A potential problem for my argument can be drawn from a presentation by John Russell at the 2011 IAPS conference in Rochester, NY (Russell, 2011, September 8). His paper on competitive sport, moral development and peace, entailed a discussion of the social misconceptions of sport. Russell argued that the Olympic Village and other similar components of the Olympic Games are external to sport and therefore have no reflection on the morality of sport. His belief is that the things we do surrounding sport do not have a direct reflection on sport and thus cannot hinder the morality of sport itself (Russell, 2011, September 8).

It can also be argued, as mentioned earlier, that many of the points, which I raise are based on the assumption of problems. Since the Olympics are not until 2016, Rio de Janeiro has time to repair any damage currently being done in the region. It is obvious that not everything that can be done in preparation of the Games can be entirely ethical, but the good should outweigh the bad. The problem here is that it cannot be determined until the Olympic Games have passed.

The argument I wish to raise is that by increasing the support toward sport, we increase the issues and thus decrease the ethical demeanor with any actions being carried out. In the case of John Russell's argument, I understand his standpoint that things such as the Olympic Village do not represent sport, I however, wish to disagree. Without sport, the Olympic Village would not exist. Therefore it is a representation of sport. I believe anything that is a direct result of sport, for example, Olympic Village or the creation of a venue, must be included in ethical considerations. More importantly, for the basis of my argument, it represents the support systems associated with sport. Therefore, the external factors associated with large scale international sporting competitions are a reflection of the moral ideology associated with that competition and its worthiness of support from an ethical standpoint.

Although it is a definite weakness in my argument that my claims are in the process of developing and the Olympics are not occurring until 2016, it is still evident that there is a complete disregard for some human rights in the area of Rio de Janeiro at this point. The complete disregard for human rights should not be happening when dealing with something so seemingly pure as the Olympic Games.

Another supporting argument to my position is that there is often so much deception involved with the Olympic Games that we cannot determine what is fact and fiction. A prime example of this is the Nazi Olympics of 1936. The propaganda involved was so deceptive that even retrospectively we still cannot analyze fact from fiction. Thus, my prospective analysis is not hindered. By discussing the present issues and what it may potentially lead to, I do not believe my argument is substantially weakened.

Another example to strengthen this argument is that these issues do not only occur within the Olympic Games. The desire to please fans has decreased the ethical standards behind international sporting competitions. The FIFA World Cup is another example of a large scale international competition can neglect ethics in order to create an aesthetically pleasing environment, as I have previously mentioned when discussing the FIFA World Cup in South Africa, 2002. When South Africa earned the right to host the World Cup in 2010, they wanted to show the world they were capable of hosting a contest of this magnitude. The unnecessary amount of money being poured into the FIFA World Cup is solely for the purpose of creating a positive image for the fans. In South Africa, "government expenditure on the World Cup has delayed the provision of adequate housing in South Africa's poorest townships" (Briedenhann, 2011, p. 12). Based on sport, the rights of the residents of South Africa have been neglected. In many cases, the benefits of hosting these international sporting competitions tend to be exaggerated and only short term. Thus, the residents of host cities tend to be neglected. Therefore, the issues associated with the support of sport are not limited to only the Olympic Games. This problem extends to the majority of international sporting competitions or sporting competitions on a large scale.

My arguments are not designed to refute the views which Dixon presents, but rather, to identify the issues going on surrounding international sporting competition and the

Olympic Games specifically. I agree that the moderate "partisans" intentions are pure and that this is the most morally permissible type of fan. The problem is that through supporting sport we create many issues for the organizing committees of sporting teams and events. These committees will go to extreme lengths to create a visually appealing and seemingly ethical experience for the fans. My issues lie within sport itself. By creating such deception, sport drastically loses its morality due to external deception and unethical procedures. The fans are being misguided into believing sport presents an entirely ethical stance. Though sport has many ethical features and is important in developing one's own philosophy for life, it makes no sense as to why the IOC and host committees would allow the mistreatment of people and misguide fans and supporters of sport through their unnecessary black hole of deception. Through promoting the Olympic Games to the magnitude which has been done over the years, a landslide of unethical practice has been created. By doing this, we are allowing our moderate "partisan" fans, whose intentions are nothing but virtuous, to lose their integrity and virtue by supporting deception and the disregard for human rights. Therefore in order to save sport and maintain its positive image, drastic changes in the sporting world must be implemented.

By addressing the various relevant ethical issues throughout the history of the Olympic Games, it shows that i) there is a strong history of ethical implications throughout the Olympic Movement. I hoped to also identify that ii) although there are many ethical issues with the Olympic Movement, this does not mean that our following and support of Olympic sport is unethical. These ethical issues taint the perception of sport. By identifying the recurrence of these problems, I hope to draw attention to the need for change in order to maintain the ethical nature of the Olympic Movement. From here, I will discuss how human rights are essential to the achievement of Olympism and must be maintained throughout the Olympic Movement.

# Chapter 4

# 4 Human Rights

In the following chapter on human rights, various sources of literature on the concept of human rights will be examined, helping to deduce a clear understanding of what the concept of human rights means in the realms of ethics and the Olympic Movement. The hope is to establish an understanding of human rights that is complimentary to the Olympic Movement. In order to do this, the concept of Olympism, as discussed in Chapter 2, will be compared to human rights, explaining how it is a larger umbrella concept over human rights. I will attempt to argue that this complimentary nature should ensure the maintenance of human rights throughout all aspects of the Olympic Movement. This review will begin by addressing various authors who have attempted to make connections of some sort between Olympism on the one hand, and ideas of human rights, and ethics on the other. Here, I hope to outline and establish the connections and similarities between Olympism and human rights. Following my discussion of human rights, I will then address the issues which are currently occurring within the host city of Rio de Janeiro to help provide a current example of why the relationship between Olympism and human rights is important for the Olympic Movement.

From the ethics literature, Immanuel Kant's ***Categorical Imperative*** and John Rawls' ***Veil of Ignorance*** will be examined, since I believe that these both have profound importance in understanding how to come to an ethical standpoint and ultimately what is fair in regard to human rights. Clark Butler's work titled *Human Rights Ethics: A Rational Approach* (2008)[54] will help to outline the need for human rights. From the ethics literature, I will move on to the *Universal Declaration of Human Rights* (1948), as implemented by the United Nations, to point out which rights are universally understood and ought to be enforced. In doing this, I will also discuss how Olympism can be tightly tied to the philosophical values which this Declaration possesses.

[54] Butler, C. (2008). *Human rights ethics: A rational approach.* West Lafayette, Indiana: Purdue University Press.

Though briefly mentioning John Stuart Mill's Utilitarianism, I will not go into great detail examining this philosophical doctrine since I do not believe it is the best support for human rights within the Olympic realm (Freeman, 2002). The issues presented in the Olympic Movement extend far beyond happiness and whether or not this is achieved, thus I do not feel as though it is a good evaluative doctrine for the purposes of my thesis. I will also refrain from discussing Jeremy Bentham's Hedonism (Burns & Hart, 2007), since he argued that pleasure is the only intrinsic value and pain is the only evil, with a fundamental focus on happiness. The issues present in Rio de Janeiro are not simply black and white dealing with happiness. These issues deal with the sacrifices of one group (the host city) in order to please an audience for the Olympic Games. Thus for the purpose of this thesis, I do not think that doctrines involving happiness will be the most useful since there are many conflicts of interest present in the preparation of the Games.

Through the examination of human rights and the connections to Olympism, I hope to establish that: i) humans are entitled to the protection of human rights; and ii) human rights must be protected throughout the Olympic Movement, for all those involved, including the residents of the host city, in order to achieve Olympism. Following the presentation for this understanding, I will discuss the actual issues that are going on in Rio de Janeiro to outline how the people of Brazil are being mistreated. I will argue that the examples which I will list demonstrate violations of rights as outlined by the United Nations and also conflict with the definition of Olympism.

## 4.1 Review of the Relevant Literature

It is obvious that de Coubertin's aims for the Olympic Movement have not always been achieved. According to William Morgan, in his book entitled *Why Sports Morally Matter*, sports, at the Olympic level, are supposed to represent ethics and international peace[55]. Morgan (2006) argued that the Olympic Games have been promoted almost as a religion by Coubertin and those who have followed in his footsteps. Morgan's problem here

[55] Morgan, W. (2006). *Why sports morally matter*. New York: Routledge.

is that the Olympic Games appear to be the largest moral disappointment (Morgan, 2006, p. 48). Morgan stated that:

> For the only secular religion they seem inclined to support and propagate today is a suspect form of capitalism, which insists on treating and conducting the Games as if they were a string of fast-food restaurants (Morgan, 2006, p. 48).

It is evident that capitalism does not follow the moral guidelines that Coubertin has outlined through his hopeful achievement of Olympism.

Morgan touched on a specific situation dealing with the IOC, when a spokesperson for the IOC said "Do you want to push for human rights around the world? … Or do you want African athletes at the Olympic Games?" (Cohen & Longman, Feb. 7, 1999). This kind of statement disregards one of the fundamental purposes of the Olympic Games and the promotion of human rights. Morgan believed that this is a new ethical low for the Olympic movement suggesting "…that there are not enough good and decent people from this part of the world to join the Olympic community without having to recruit and consort with hoodlums" (Morgan, 2006, p. 49). According to Pearson's conceptual framework of Olympism, this IOC spokesperson and representative of the Olympic Games clearly defies the globalization and ethical aspects of Olympism. This individual has a clear disregard for the need for human rights within the Olympic realm and has voiced their opinion, while representing the IOC.

Fernando Teson addressed the issues of international human rights when dealing with cultural differences, in his work called *International Human Rights and Cultural Relativism*[56].

> The tension between national sovereignty and the enforcement of international human rights standards is highlighted when governments point to national cultural traditions to justify failures to comply with international law (Teson, 2001, p. 379).

There must be some common ground that satisfies both cultural norms and international standards.

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[56] Teson, F. (2001). International human rights and cultural relativism. In Hayden, P. (Ed.), *The philosophy of human rights* (pp. 379-396). St. Paul: Paragon House.

> The relativist thesis holds that even if, as a matter of customary or conventional international law, a body of substantive human rights norms exists, its meaning varies substantially from culture to culture (Teson, 2001, p. 380).

This explanation of cultural relativism helps to outline an important issue which is present within the culture of the Olympic movement. Why do host countries get away with actions, conflicting with human rights standards, based on their support and devotion to the Olympic Games? Teson focused on international human rights law dealing with mainly the right to life and freedom from torture, even though he understands that human rights extend far beyond these two rights.

Teson also pointed out there is an evident and intimate relationship between human rights and morality. This relationship can be examined both historically and conceptually (Teson, 2001, p. 383). This kind of examination helps to tie together the importance of human rights throughout the achievement of Olympism. The problem with normative relativism is that there are no universal moral principles and one must act in accordance to their cultural or group morality (Teson, 2001, p. 385). Yet, this cannot be true because acting toward a group's morality is a universal moral law. James Rachels, in *The Challenge of Cultural Relativism* (2007) stated that: "[cultural relativism] says, in effect, that there is no such thing as universal truth in ethics; there are only the various cultural codes, and nothing more" (Rachels, 2007, p. 120)[57]. "International norms aim to protect individuals, not governments, by creating concrete limits on how human beings may be treated" (Teson, 2001, p. 392). Cultural relativism cannot be the answer to human rights concerns. Rachels defined cultural relativism as "the norms of a culture reign supreme within the bounds of the culture itself" (Rachels, 2007, p. 121). Rachels believed that cultural relativism challenges the idea of the universality of morality (Rachels, 2007, p. 120). "Supported neither by international law nor by independent moral analysis, cultural relativism exhibits strong discriminatory overtones and is to a large extent mistaken in its factual assumptions" (Teson, 2001, p. 392). The challenges which cultural relativism places on human rights will be dismissed based on the following arguments presented by Michael Freeman, Immanuel Kant,

[57] Rachels, J. (2007). The challenge of cultural relativism. In Jecker, N., Jonsen, A., & Pearlman, R. (Ed.) *Bioethics: An introduction to the history, methods, and practice*. (pp. 118 – 131). United States of America: Jones and Bartlett Publishers, Inc.

John Rawls and Clark Butler. The following arguments will present why the protection of human rights is necessary.

Michael Freeman discussed the conceptual analysis of human rights in his book entitled *Human Rights*[58]. The idea of 'human rights' is a concept. A concept is abstract so it follows that human rights are abstract. "The analysis of the concept of human rights, therefore, must be combined with a sympathetic understanding of the human experiences to which the concept refers" (Freeman, 2002, p. 2). Human rights seem to be necessary when they are in violation. Freeman explained that this concept of human rights has relevancy in everyday life, when relative security is absent or taken away (Freeman, 2002, p. 3). We have human rights simply because we are human. "They are rights of exceptional importance, designed to protect morally valid and fundamental human interests, in particular against the abuse of political power" (Freeman, 2002, p. 61).

Kevin Avruch, 2006, also agreed that culture plays a role in human rights in his article called: *Culture, Relativism, and Human Rights*[59]. He believed this because culture has influenced and shaped our view of human rights (Avruch, 2006, p. 99). Avruch also believed that culture is a concept (Avruch, 2006, p. 100). When dealing with human rights, it is common to look to Kant's *Categorical Imperative* or Rawl's *veil of ignorance*. "The idea that when all culture and social identity is removed from individuals, a primordial conception of justice will emerge" (Avruch, 2006, p. 110). So, culture often conflicts with rights, but the Olympic Games and Movement's culture is defined by Olympism which theoretically supports human rights. Therefore, there should be no issues with adhering to human rights regulations and any existing issue becomes a result of corruption of the system.

Kant's Categorical Imperative demonstrates that there are moral requirements because we are rational beings[60]. By digging deep enough into our morality, you will find a principle – the categorical imperative. This categorical imperative is a universal law. "I

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[58] Freeman, M. (2002). *Human rights*. Cambridge: Polity Press.
[59] Avruch, K. (2006). Culture, relativism, and human rights. In Mertus, J. & Helsing, J. (Ed.), *Human rights and conflict: Exploring the links between rights, law and peacebuilding* (pp. 97 – 120). Washington, D.C.: United States Institute of Peace Press.
[60] Hill, T. & Zweig, A. (2002). *Kant: Groundwork for the metaphysics of morals*. New York: Oxford University Press.

ought never to act in such a way that I could not also will that my maxim should become a universal law" (Hill & Zweig, 2002, p. 13). Good will is commitment to making one's maxims conform toward universal principles. Having a good will is having a will that acts in accordance with rational principles. According to Hill and Zweig, Kant wrote his ideas based on his Christian views because he wanted to develop a non-theistic view of morality and base it on reason (Hill & Zweig, 2002, p. 243). For Kant, morality is not based on empirical evidence, a point, with which it is argued that Mill disagrees. Kant based morality on rational grounds. Moral principles are universal and necessary. This applies to all rational beings and is independent of what we desire. Imperatives tell us not what we will do but what we ought to do.

The Categorical Imperative is derived from the Formula of Universal Law (FUL) (Hill & Zweig, 2002, p. 116).

> All previous moral theories are mistaken because they fail to take into account the reasons leading to the belief expressed in the last step, i.e., that we are justified in thinking of ourselves as subject to moral requirements only if we can reasonably assume that we are rational and have autonomy of the will (Hill & Zweig, 2002, p. 117).

For Hill and Zweig, the problem with Kant's argument is that it does not address how the common belief in moral duty is justified (Hill & Zweig, 2002, p. 117). Kant used an ***a priori***[61] method. Kant believed that we should not act in promotion of our own happiness. Doing what is right may generate happiness, but acting in sole pursuit of happiness does not classify us as morally good persons. "Kant argue[d] that if there is a Categorical Imperative, then there must be objective ends, i.e. Ends that any fully rational person would accept and respect" (Hill & Zweig, 2002, p. 123). Kant emphasized the universality and rationality of human rights.

The veil of ignorance also helps to outline the justification for human rights. John Rawls' (1999) idea helps to remove any benefits of social status or standing to help achieve equality[62]. The idea is that the 'veil' helps to remove any irrelevant details to help achieve moral justice. "Somehow we must nullify the effects of specific contingencies which put

[61] A priori is a Latin term which means 'from before.'
[62] Rawls, J. (1999). *A theory of justice*. United States of America: Harvard Printing Press.

men at odds and tempt them to exploit social and natural circumstances to their own advantage" (Rawls, 1999, p. 118). Rawls chose to create this specific state of affairs by placing people behind a 'veil of ignorance.' This state prevents parties from knowing irrelevant details that may allow those who have such an inclination to skew justice. Rawls aimed to achieve social justice.

James Crawford brought attention to an aspect of human rights and why these rights are necessary, in his article: *The Rights of Peoples: "Peoples" or "Governments"?*[63] Crawford stated that, "if the phrase 'rights of peoples' has any independent meaning, it must confer rights on peoples against their own governments" (Crawford, 2001, p. 428). Human rights essentially provide us with a protection from entities containing more power than ourselves. All of these philosophers discuss finding a human rights agreement or worldly consensus. The philosophical ideals of Olympism have created a cultured group outlining the Olympic movement. Thus, a human rights consensus should be easily established based on these ideals.

Butler chose to look at the need for human rights stemming from the need to deal with these existing inequalities and to overcome environmental barriers so that they are capable (Butler, 2008, p. 10). He provided the example of handicap parking. This allows those who would have difficulty doing a task, to be much more capable and create a smaller difference between the inequalities. Butler explained that a fundamental role of human rights is to reward respect and penalize disrespect. Also, there must be freedom of thought. "The very threat of torture strips individuals of freedom of thought, and leads to coerced speech acts lacking in credibility" (Butler, 2008, p. 11). The concept of human rights lies within the idea that we, humans, are rational beings. "Freedom of thought and action is a way of discovering what promotes the greatest good" (Butler, 2008, p. 16). According to Butler, a problem here exists when those who support the moral theory of utilitarianism place the rights of experts above other human beings. The IOC could potentially view themselves above the residents of the host city, while they simultaneously have the power to inflict

[63] Crawford, J. (2001). The rights of peoples: "Peoples" or "governments"? In Hayden, P (Ed.), *The philosophy of human rights* (p. 427 – 444). St. Paul: Paragon House.

change. In viewing themselves above host cities, it may lead to the disregard of human rights in order to create the Olympic Games.

Butler believed that we cannot simply dictate that human rights exist because they are essential to society. "If we hold that human rights exist because they ought to exist, we will find that most societies operate in blatant defiance of them" (Butler, 2008, p. 16). He mentioned the utilitarian approach and how it aims to achieve the greater good. If this is the aim of human rights, when regarding the Olympic Games, we must take into consideration that they are a two week long event. People's lives are both negatively and positively influenced from these two weeks. Butler believed that we cannot simply look to one philosophical doctrine to justify or nullify the need for human rights, for example, using utilitarianism to define human rights. He believed that "human rights norms do not depend on the truth of any particular doctrine. Rather, the procedures by which we investigate all doctrines presuppose them" (Butler, 2008, p. 17).

Confucius implemented the right to be treated with dignity (Butler, 2008, p. 19). We must be sympathetic towards others (Butler, 2008, p. 19). Thomas Hobbes presented the idea of 'natural rights,' in his work called *Leviathan*. Natural rights can be defined as "rights to do whatever a person cannot help doing by the laws of human behavior" (Butler, 2008, p. 25). Butler outlined that human rights exist, not only for those who suffer, but also those who may have basic common rights violated.

## 4.2 Defining Human Rights and its Relevancy to Olympism

The Human Rights Declaration was implemented by the United Nations to ensure freedom, justice and world peace (United Nations General Assembly, 1948, p. 1)[64]. Human rights need to be protected by law to avoid their disregard. Human rights "[are] essential to promote the development of friendly relations between nations" (United Nations General

[64] United Nations General Assembly (1948). *Universal declaration of human rights.*

Assembly, 1948, p. 1). Participating countries have agreed upon the promotion of a universal respect for human rights and freedoms. Education is necessary for the promotion of human rights (United Nations General Assembly, 1948, p. 1). There are thirty articles within the Human Rights Declaration. Here, I will discuss some of these articles which pertain to the topic of Olympism and thus have relevancy to my thesis topic. Although the concept of Olympism itself, and the IOC as an organization, does not address human rights issues specifically, I will argue that the term Olympism is an umbrella concept that can capture human rights (Figure 2). Further, even though it may not be directly discussed, human rights have fundamental value within the realm of sport, specifically the Olympic Games, based on their philosophical values. I will take articles from the Declaration and discuss how Pearson's definition of Olympism is connected to these issues.

Starting with the first article within the Human Rights Declaration, it is evident that Olympism and human rights are related. "Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (United Nations General Assembly, 1948, p. 1).

This article addresses a fundamental aspect as outlined by Pearson. When breaking down the ethical aspect of Olympism, Pearson discusses the importance of equality (Figure 1). Article 1 emphasizes the need for equality within our world. Article 1 also plays a large role in globalization. Globalization focuses on world peace, friendship and connecting the world. Through achieving that which Article 1 suggests, we are aiming to achieve globalized freedom and equality. In disregarding Article 1, there would be a disregard for globalization as well as the ethical aspects of Olympism. Therefore, globalized freedom and equality plays a fundamental role in the achievement of Olympism and is necessary to effectively carryout the Olympic Games.

Article 1 is not the lone article to have factors which deal with Olympism. "Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination" (United Nations General

Assembly, 1948, p. 2). Article 7 addresses the idea of equality and its achievement through the absence of discrimination and equal protection of the law. I will argue that this article is analogous to the role of sportsmanship and sport rules for fair play in sport, since no athlete should have greater protection over another. All athletes are subject to the same scrutiny, as well as anyone dealing with the preparation of the Olympic Games. Both of these articles fall under the category of ethical issues as outlined by Pearson in the support of Olympism.

Article 10 predominantly focuses on the role of equality. "Article 10: Everyone is entitled to full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him" (United Nations General Assembly, 1948, p. 2). Although this article also deals with equality, it deals with the educational aspects as well. Education is an important element of Olympism as well. Article 10 develops a guide for conduct and a development of citizens. Without the implementation of Article 10, the Olympic Games would have difficulty achieving Olympism. I believe that this article also deals with humanism which is a component of globalization in Olympism.

Also related along these lines to the concept of Olympism falls Article 12 of the Declaration, which reads as follows:

> Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks (United Nations General Assembly, 1948, p. 2).

Further, any issues which deal with home evictions or displacement fall under the human rights Article 17. "Article 17: (1) Everyone has the right to own property alone as well as in association with others. (2) No one shall be arbitrarily deprived of his property" (United Nations General Assembly, 1948, p. 3). Article 17 can be argued to be connected to Olympism because these rights help to promote cultural expression. Avoiding any changes to the culture and cosmetics of a region, helps to maintain its own aesthetics and property.

Dealing with cultural expression as well is Article 22, which reads:

> Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable of his dignity and the free development of his personality (United Nations General Assembly, 1948, p. 3).

When dealing with cultural expression it is also important to note another article. "Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized" (United Nations General Assembly, 1948, p. 4).

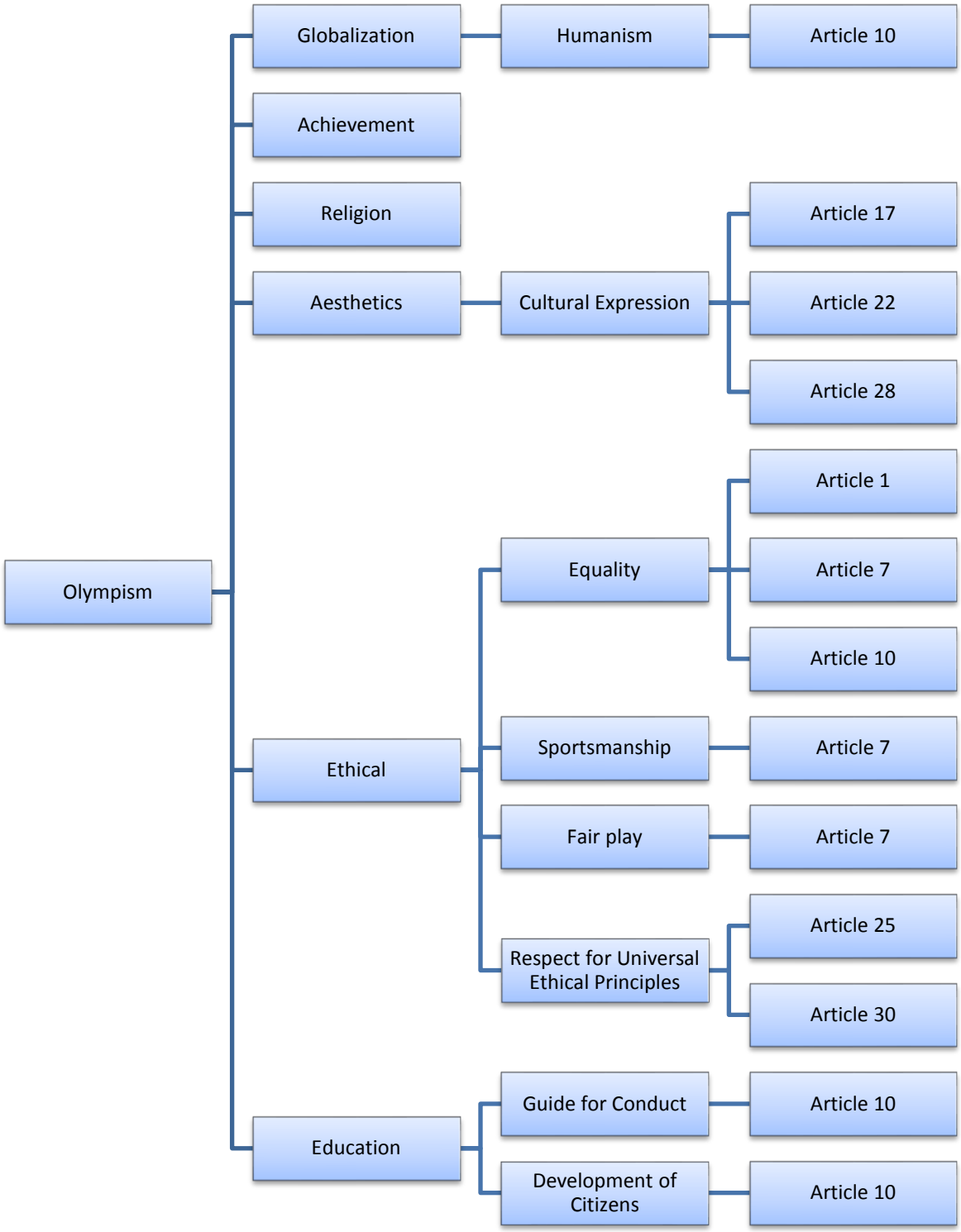
One of the most important articles within the Human Rights Declaration is Article 30. "Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein" (United Nations General Assembly, 1948, p. 4). This article addresses the idea that no one is above this Declaration. These rights cannot be overlooked or overruled by any persons or organizations. Thus, in order for the Olympic Games and IOC to stand as any sort of ethical organization, they must fully support this Declaration and ensure these rights are maintained for all involved in the Games, regardless of where they fall in the hierarchy of the Olympic Movement.

Article 25 has profound interest when dealing with the Olympic Games because it focuses on the importance of the essential aspects of life, while also emphasizing that no circumstance shall interfere with these rights.

> Article 25: (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age and lack of livelihood in circumstances beyond his control (United Nations General Assembly, 1948, p. 4).

I would like to point out that the residents of a host country do not have control over the Olympic Games, nor is it their decision to reside within the parameters of a host country. Thus, based on the Human Rights Declaration, it is unethical to allow any circumstances brought on by the Olympic Games to negatively interfere with the lives of Rio de Janeiro's residents.

Figure 2: Analysis of Olympism and the Human Rights Declaration



In order for Olympism to be achieved, based on Pearson's definition of Olympism, the previously mentioned human rights must support Olympism. Though human rights are not specifically mentioned by Olympism, they still play a fundamental role in its instantiation. As such, the Human Rights Declaration should have an important place within the Olympic Games and, thus all actions surrounding the Olympic Games must not contradict them. Together, these articles aim to achieve globalization, aesthetics, ethics and educational aspects of Olympism. Without these, the concept of Olympism would fail to be instantiated within the Olympic Games. Although not mentioned or discussed in detail in this thesis, the other articles composing the Human Rights Declaration should not be dismissed. Obviously all rights must fully be respected throughout the Olympic Movement. From here I will discuss the issues that are going on in Rio de Janeiro in order for the preparation of the 2016 Olympic Games and discuss what defies human rights, which is essentially defying Olympism, emphasizing the flaws in the IOC's philosophical standpoint of the Olympic Games.

## 4.3 Challenges to the Human Rights Argument

Graham McFee, in *The Promise of Olympism*[65], "[argued] that de Coubertin urges the intrinsic value of sport while governments have stressed extrinsic values; and that once properly understood, de Coubertin's view is defensible" (McFee, 2012, p. 36). McFee believed that de Coubertin has set aside the extrinsic aspect when defining Olympism. I disagree since he believed the values of sport should extend beyond the realm of sport to everyday life. "Yet even here many of the excesses of the Olympic movement can be explained away, as manifestations of human fallibility: hence, as not counting against the promise of Olympism" (McFee, 2012, p. 36 – 37). McFee would very likely disagree with the strong connection I am attempting to make between Olympism and human rights. Many host cities see the extrinsic value of hosting the Games. For example, the popularity of urban regeneration and neglect for intrinsic value within sport itself. Despite the common

[65] McFee, G. (2012). The promise of olympism. In Sugden, J. & Tomlinson, A. (Ed.) *Watching the Olympics: Politics, power and representation*. (p. 36 – 54). London: Routledge.

perception, I do not agree that the emphasis on extrinsic value creates a divide between Olympism and human rights. This disunity of Olympism and human rights, as a result of extrinsic value, merely outlines the problem in ignoring human rights. This problem will be further outlined in the latter portion of this chapter.

McFee (2012) supported his view by considering how governments value sport. He attributed the problems of Olympism to "human fallibility: that is, failures of human beings in positions of power or authority to live up to the values or ideals of Olympism" (McFee, 2012, p. 49). He believed that the IOC and NOCs act in excess in response to the economic pressures. I agree that the IOC and NOCs have acted in excess and continue to do so, for example, evicting people out of their homes. I, however, believe that these problems must be identified to help resolve the issues that are occurring within the Olympic Movement.

According to Freeman, human rights have been continually challenged by utilitarianism. "The principle of utility, [can] be interpreted as the common good, the greatest happiness of the greatest number, the maximization of welfare, or by some similar reading" (Freeman, 2002, p. 68). An individual's human rights are trumped when these rights negatively influence the good of society. Human rights can come in competition with another individual's human rights. As previously mentioned by Butler, the utilitarian theory allows experts to put themselves above others and Freeman pointed out individual human rights can be overruled for the benefit of society as a whole. For these reasons, utilitarianism will not be utilized throughout the ethical analysis of the Rio de Janeiro Games. Butler and Freeman's beliefs allow for the IOC and organizing committee of Rio de Janeiro to place themselves above the permanent residents of Rio de Janeiro for the creation of a two week long sporting event. Thus utilitarianism will be dismissed and the importance of the existence of human rights will be of primary focus.

> Human-rights universalism, however, entails some diversity of human-rights practice, since the concept of human rights presuppose the value of autonomy, which would lead to some variation in human-rights practice in different cultural and socio-economic conditions (Freeman, 2002, p. 106).

Freeman explained that because human rights tend to be very general, an interpretation of them is necessary for application. This process of interpretation is a cultural process.

Human rights are an idealist tradition. I am forced to disagree with Freeman's argument that the principle of utility renders humans rights to be culturally exclusive. I believe that his reference to utilitarianism does not support his previous approach on human rights dealing with human rights being abstract. If human rights tend to be abstract by nature, they are then likely to be universal.

Plato and Aristotle denied the existence of human rights, according to Butler: "Inequality between the castes was as natural as that between species" (Butler, 2008, p. 10). So, according to them, human rights seem to be a direct contradiction of nature. Plato offered one of the strongest objections to human rights. Plato believed that the intellectual ability and its equality is an illusion (Butler, 2008, p. 10). He argued that some are innately superior, deserving special resources over others. Though this objection exists, it has no place in dealing with the Olympic Games and the human rights surrounding them. Athletes and those involved with the Olympic Movement cannot be placed above the working class and residents of Rio de Janeiro. Simply because the Olympic organizers have the money and power to inflict change, does not justify some kind of innate superiority or need for special resources. Plato believed that "they do not receive more as a reward for being superior. They receive what they need if they are to play their governing role in the state" (Butler, 2008, p. 10). This statement can help to pinpoint one of the large issues associated with the preparation of the Olympic Games. Olympic athletes, for the most part, receive what is necessary for them to compete. Yet, the Olympic Games organizers have adapted to a form of gigantism, often resulting in the violation of human rights for the residents of the host city.

Although there are some objections to my views on human rights, I believe that none of these objections hinder my argument for the need to support and respect human rights within the Olympic Movement. As Morgan (2006) pointed out, the Olympic Games have become a moral disappointment, leading to my conclusion that the enforcement of human rights is essential. Even though cultural differences create a challenge to human rights (Teson, 2001), it has been pointed out by Avruch (2006) that culture has helped to shape our view of human rights. Since human rights are abstract in nature (Freeman, 2008) we should be able to find a consensus on a universal principle dealing with the issue of human rights. I believe that the Human Rights Declaration has effectively brought together rights, which are

culturally agreeable, and thus must be achieved. Ultimately, i) human rights are fundamental rights which must be protected. Crawford (2001) has outlined an important aspect of human rights, and that is that they protect us from governments. From the second portion of this chapter I hoped to demonstrate that we can deduce that ii) human rights are a concept which is essential to the instantiation of Olympism. After discussing the comparisons between that which Olympism represents and the Human Rights Declaration, it is clear that there are essential and common grounds between the two. In the following section, issues will be presented where these human rights evidently need to be enforced for the protection of the residents of Rio de Janeiro.

# Chapter 5

# 5 Rio de Janeiro's Preparation for the Olympics

Now that a definition of human rights as it pertains to Olympism and the Olympic Movement has been developed, I will examine the current issues in Rio de Janeiro and discuss how they violate the rights of the residents. Though the Olympic Games themselves are a widespread and prestigious sporting competition, I hope to prove that these occurrences are excessive and unnecessary in order to run a successful Olympic Games. In this chapter, I hope to establish that i) human rights are, in fact, being violated for the preparation of the Rio de Janeiro Olympic Games; thus ii) preventing a better instantiation of Olympism.

## 5.1 Human Rights Violations in Rio de Janeiro

Marcia De Franceschi Neto-Wacker and Christian Wacker described the importance of Brazil's history in the preparation for the upcoming 2016 Olympic Games in Rio de Janeiro in their book, *Brazil goes Olympic*[66]. Brazil was late to join the Olympic Movement. The first time Brazilian athletes participated in the Olympic Games was in 1920, but the Comitê Olimpico Brasileiro (COB) was found in 1935 (Encyclopedia of the National Olympic Committees, 1979, p. Bra-1).

The sporting development in Brazil grew alongside their political development. The abolishment of slavery occurred in 1988, which made Brazil the last country in the Americas to rid itself of slavery. Although the Comitê Brasileiro de Desportos (CBD), "pointed out that modern sport should not just be the preserve of the 'idle rich,' illiterates were not accepted as amateurs. However, they constituted the majority of the Brazilian population" (Neto-Wacker & Wacker, 2010, p. 70). As a result of this preserve, it became quite difficult for residents of Brazil to represent the nation in sport. Many of the successful Brazilian athletes of this time period were required to move to European countries to train.

[66] Neto-Wacker, M. & Wacker, C. (2010). *Brazil goes Olympic: Historical fragments from Brazil and the Olympic movement until 1936*. Kassel: Agon Sportverlag.

Raul de Rio Branco was the first Brazilian member of the IOC, in 1913[67] (International Olympic Committee, 1977, p. 497). He accepted the position in hopes of promoting the Olympic idea in his home country. In the early 19th century, sports organizations and clubs in Brazil seemed unaware of the umbrella international sporting organizations leading to the creation of many problems within their organizations. "The ethics applied were ambivalent, since, although there were official rules governing sporting practice, the clubs seldom adopted them" (Neto-Wacker & Wacker, 2010, p. 85). The government made no financial contribution to sport which increased the difficulties in the sporting world. The Brazilian sporting world has come a long way, especially now that they will be hosting the Olympic Games. Having positively progressed in sport, the next step now is to examine what is going on in the streets of Rio de Janeiro and surrounding areas, which ultimately affects how Rio de Janeiro can effectively host the Games.

Two weeks after the IOC awarded the games to Rio de Janeiro there was a violent shooting between drug gangs in the slums (Baena, 2011, p. 34). In this incident, fourteen people were killed, eight were injured and a police helicopter was shot down. These events reveal that, as hosts, Rio de Janeiro and the country of Brazil have much to do in preparation for the Games to ensure safety and a positive experience for the rest of the world. The slums in Brazil are referred to as the Favelas (Image 1). The favelas around Rio are very obvious because of the city's topographic layout. "While the city is located on low-lying ground by the beach, the favelas sprawl above, perched on the hills surrounding the city" (Baena, 2011, p. 34). It is estimated that 6000 people are killed each year just in the city of Rio de Janeiro (Baena, 2011, p. 34). The government has made many attempts to remove the favelas but have been evidently unsuccessful as can be seen by their prominence surrounding Rio de Janeiro. The Games have provided some urgency in the matter.

[67] International Olympic Committee. (1977). Brazil and olympism. *Olympic Review, 118*, 487-497.

Image 1: Favela da Rochina – The Largest Favela in Rio de Janeiro

(Marchon, David. “Rochina.” 2011. Digital File Type)

According to Baena[68], in the 1970's, a favela eradication policy was implemented by the Brazilian military. Public housing projects were created. However, "poor public planning and insufficient investment by the government led to the disintegration of these projects into new favelas" (Baena, 2011, p. 35). The favelas are unfortunately growing at a faster rate than the rest of Rio. The problem of multiplying favelas from the housing projects must be avoided in order to improve the issues within Brazil. Baena argued that the police have not dealt with the issues within the favelas in a reasonable manner. They have been known to engage in gunfire with the gangs. In fact, one-sixth of the violent deaths within Rio have been caused by police officers (Baena, 2011, p. 35). There is corruption within the police force as many engage in trafficking activities themselves. The interventions to stop this corruption are becoming increasingly important with the World Cup (to be held in 2014) and Olympic Games are quickly approaching. The safety of the athletes and the fans is crucial for a host city because of the history of violence associated with the Olympic Games. Problems with the police officers must be resolved so that the issues within the favelas can be controlled.

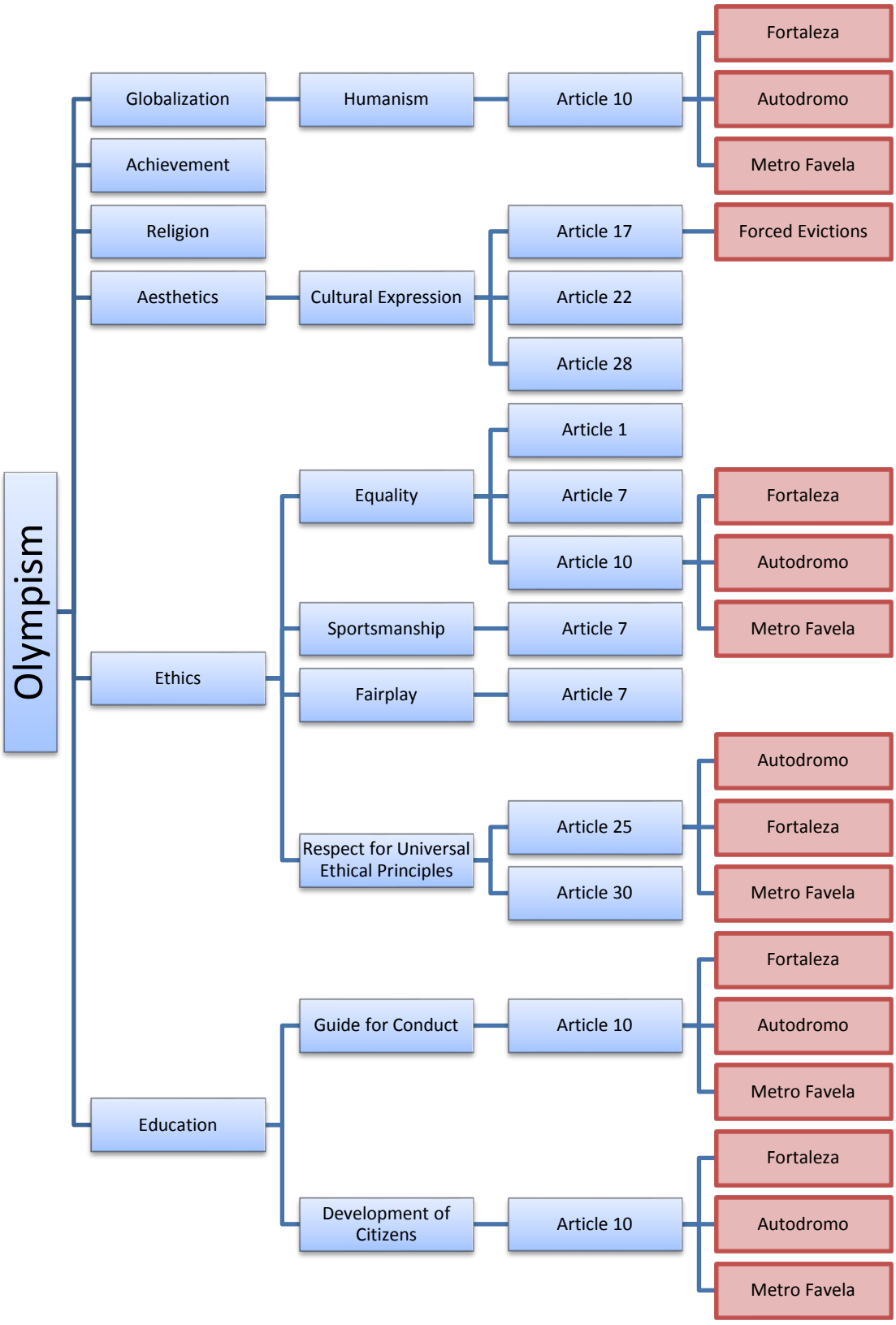
In a Portuguese document entitled *Megaeventos e violações de direitos humanos no Brasil*, written to draw attention to the issues occurring in Rio de Janeiro, explains that the city has been referred to as the "City of Exception" countless times (Dossiê, 2011, p. 13) based on the capitalism and new laws that have been created[69]. For example, Law no. 12.035, called the "Olympic Act," creates special conditions for foreigners in regard to work visas and IOC staff. In allocating resources, the IOC eliminates any risk and places the risk on the host city (Dossiê, 2011, p. 13). The federal, state and municipal levels provide an endless list of laws, provisional measures, decrees, resolutions, ordinances and administrative acts of various kinds, which introduce the idea of the 'City of Exception.' What has inspired most of these laws is the result of contractors, property speculators, money from tourism and hospitality, industry and, of course, the sponsors of the Olympic mega-event. The long withstanding federal law 11124 enforces the priority of government land for the use of housing projects. Decree 30.379 which was implemented in 2009 states that all necessary

[68] Baena, V. (2011). Favelas in the spotlight: Transforming the slums of Rio de Janeiro. *Harvard International Review, 33*(1), 34-37.
[69] Dossiê, DA (2011). *Megaeventos e violações de direitos humanos no Brasil.* Brasil: Dossiê da Articulação Nacional dos Comitês Populares da Copa.

efforts to enable the use of property for the achievement of the 2016 Games that belongs to the municipal public. This has allowed military forces to 'clean up' the public land occupied by lower income families and give these areas more real estate value for the sake of the Olympic Games. This decree overrides the previous law which maintains the rights of the residents, residing within these homes. This has become a reminder of the military dictatorship which Brazil formerly adopted. For a country that less than 30 years ago was under a dictatorship, the systematic violation of the legal system and implementation of this 'City of Exception' is ethically unacceptable. I will be making connections back to the discussion of specific articles of human rights and the Olympic Charter.

The plan is to evict 260 000 homes and relocate 13 000 families. The residents of Rio view this as similar to the forced evacuations of the 1970's. The "UPP [Police Pacifying Unit] program has only secured funding up until 2016, provoking suspicions that its only purpose is to temporarily stem violence until the Olympics and World Cup are over and the tourists return home" (Baena, 2011, p. 37). It is argued by Baena, that if implemented properly, this could be a permanent positive change to the city of Rio de Janeiro and its surrounding favelas. However, if the plan is to halt its execution following the Olympic Games, a larger problem may be created, similar to the results such as the intervention within the 1970s. Considering the program has received funding only until the closure of the Olympic Games, it raises suspicion and speculation that the measures taken to help eliminate the favelas is only a superficial fix which lacks long term benefits. As Article 17(2) emphasizes how no one can be deprived of their property, Rio de Janeiro is thus violating a fundamental human right (See Figure 3). It is difficult to justify these evictions as positive when the funding ceases following the Olympic Games.

Figure 3: Rio de Janeiro's Violations of Olympism



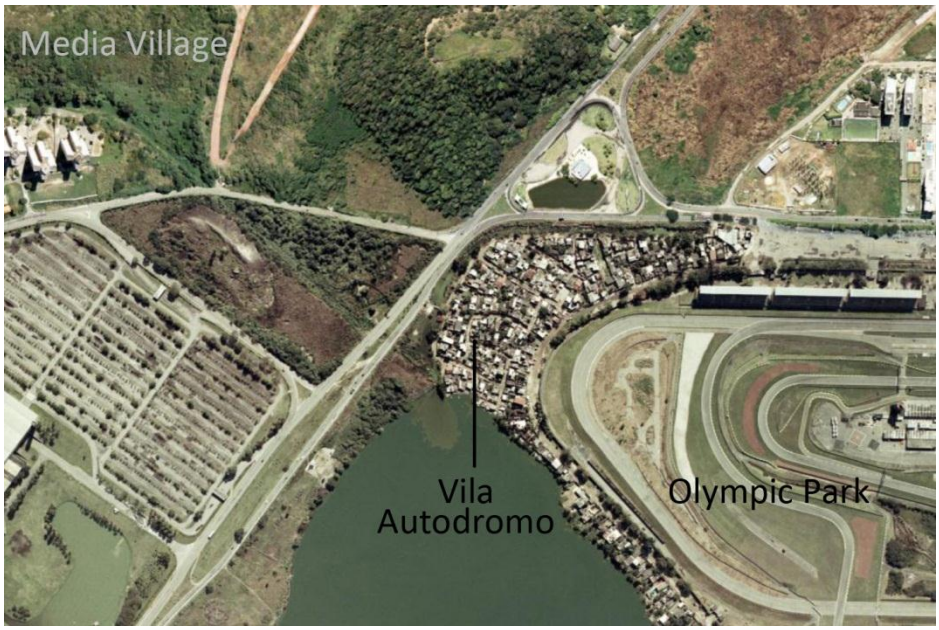
There are eight cities containing stadiums that have already had union orchestrated strikes (Brazil, Mar. 25, 2012). A resident of Vila Autódromo was reported saying "the authorities think progress is demolishing our community just so they can host the Olympics for a few weeks" (Brazil, Mar. 25, 2012). In February, a strike in Fortaleza halted the work of 500 labourers. Residents of the numerous favelas are working together to stand their ground against the evictions. They refuse to make it easy as they do not want a repeat of Beijing, 2008, "where authorities easily removed hundreds of thousands of families from the city for the Games" (Brazil, Mar. 25, 2012). Residents of the favelas are using cameras to draw attention to the problems, with the help of the media (Brazil, Mar. 25, 2012). Christopher Gaffney points out that "[we are] seeing an insidious pattern of trampling on the rights of the poor and cost overruns that are a nightmare" (Brazil, Mar. 25, 2012). These Games are supposed to showcase the successes and accomplishments of Brazil. The residents of Metro favela stood strong against being evicted, and now all that remains of their neighborhood is the debris of bulldozed homes (See Figure 3). "Favela residents often do not learn their homes could be razed until they are literally marked for removal" (Brazil, Mar. 25, 2012). The residents of these neighborhoods are attempting to make a stand against the removal of their homes. As Article 10 of the Human Rights Declaration explains, all individuals are entitled to a hearing that is fair and with an impartial tribunal. The residents who own these homes are not being granted the opportunity to voice their opinions or work together toward preventing the removal of their homes (See Figure 3). Article 17(1) deals with the right to own property. This right is being taken from the people as they are being moved into public project homes. It is thus evident that multiple human rights are being violated in order to prepare for the Olympic Games (See Figure 3).

In São José dos Campos, which is located in São Paulo next to Rio de Janeiro, "a violent eviction in January of more than 6000 people captured the nation's attention when security forces stormed in, clashing with squatters armed with wooden clubs" (Brazil, Mar. 25, 2012). Vila Autódromo, an area west of Rio de Janeiro, will be destroyed for the sole sake of becoming the Olympic Park (Image 2). Rio's housing official, Jorge Bittar, believes Vila Autódromo has no infrastructure, dirt roads and the sewage goes straight into the lagoon (Brazil, Mar. 25, 2012). However, others see the beauty of the guava trees, large houses which the residents have built themselves. Some houses even have parked cars in the

driveways, “a sign of making it into Brazil’s expanding lower middle class” (Brazil, Mar. 25, 2012). Rio’s municipal government paid over $11 million to two real estate companies for the land in Vila Autódromo and removing its residents. Both companies donated to the campaign of the Mayor of Rio, Eduardo Paes. Once light was drawn to this issue, Paes canceled the land purchase. Although the purchase was canceled, authorities still plan on removing the residents (Brazil, Mar. 25, 2012). The differences in opinion have resulted in the removal of the homes of the people of Vila Autódromo. Though some may not view this area as an ideal area, it does not change the fact that this area houses the homes of many. It seems incomprehensible that the removal of these homes has been justified in order to create a temporary home for the Olympic athletes. Article 25 of the Human Rights Declaration explains the right to an adequate standard of living despite any circumstances which fall outside of an individual’s control. The residents of Vila Autódromo have called the area home for years, long before Rio de Janeiro was chosen to be the host city for the Olympic Games. The fact that Rio de Janeiro is going to be the host of the Olympic Games is far beyond any of these people’s control, and unfortunately as a result of this fact, maintaining their homes has also become an issue outside of their control based on the violation of their rights (See Figure 3).

Image 2: Vila Autódromo

(Bansil, Maulik. “Olympic Juggernaut Hits Rio.” 2011. Digital File Type)



There are evidently many issues which are present within Rio de Janeiro during this time. Raul Zibechi, author of *Rio de Janeiro: Control of the Poor Seen as Crucial for the Olympics*[70], stated that "Brazil is a paradise of wild capitalism, with the largest gap of economic inequality in the world" (Zibechi, 2010, p. 1). The majority of assassinations occur by the Special Police Operations Battalion, which is referred to as BOPE. BOPE is guilty of 'disproportionate brutality' and are believed to have little respect for life. The violence in these areas is brought on by the lack of respect toward authority (Zibechi, 2010, p. 3). These people are offered next to nothing.

> The state is incapable of comprehending that the problem lies in the fact that one in three citizens do not have basic minimum rights and it cannot resolve this problem through repression. Consequently it follows that chaos is the result of inequality coupled with injustice (Zibechi, 2010, p. 4).

Within the favelas, police are allowed to enter any home and take any inhabitant based on a generic warrant. Zibechi (2010) believed that power is the root of all problems which lie in Rio de Janeiro and Brazil.

> This war against [the poor], camouflaged as a war against drug trafficking, in the same way as in the past was defined as a war against communism, seeks to contain 'rebellious poverty,' which is a tradition of Rio de Janeiro, having been at various times a city described as *quimbola,* then *janguista,* then *brizolista.* The elites are making the poor pay for their historically ingrained rebellion which aspires to liberty, which began by abolishing slavery and now threatens the lucrative business of 2014 [World Cup] and 2016 [Olympic Games] (Zibechi, 2010, p. 5).

Evidently, there are issues which have lasted through time. As was previously discussed, Freeman (2002) mentioned that human rights seem to be in need of protection only when they are violated. In Rio de Janeiro, it is obvious that there are rights being violated thus enforcement is sorely needed in order to maintain the IOC and the Olympic organizers' integrity.

When looking at the proposal bid submitted to the IOC by Rio de Janeiro, they have made various claims. Brian Homewood wrote an article entitled *Rio Unveils Bid Details for 2016 Games,* in which he identified that the Olympic vehicles will be powered by natural gas

[70] Zibechi, R. (2010). Rio de Janeiro: Control of the poor seen as crucial for the Olympics. *Americas Program Report*, pp. 1 – 6.

or biofuels (Homewood, 2008, Jan. 8)[71]. The Olympic Park will be found at Jacarepagua's Formula One racetrack (Image 3). The racetrack was to be demolished for the Olympic Park and other venues (Homewood, 2008, Jan. 8). Jacarepagua seemed to be a worthy location since Formula One has not been hosted here since 1989. A change of plan has obviously occurred since Vila Autódromo is facing demolishment in order to house the Olympic Park. The inconsistency with the bid document shows that the IOC did not approve the demolition of Vila Autódromo. Facilities which were built for the Pan-American Games meet Olympics standard and thus will serve for the majority of the venues. For example, João Havelange stadium only requires a slight enlargement to prepare itself for the Olympic Games. Fifty-six percent of planned sporting facilities are already in existence (Homewood, 2008, Jan. 8). The initial budget for venues was $508 million. When Jacques Rogge, President of the IOC, was discussing Rio de Janeiro's bid document, he pronounced that

> Rio de Janeiro presented the IOC with a very strong technical bid, built upon the vision of the Games being a celebration of the athletes and sport, as well as providing the opportunity for the city, region and country to deliver their long-term aspirations for the future. This call to 'live your passion' clearly struck a chord with my fellow members, and we now look forward to seeing Rio de Janeiro staging the first Olympic Games on the continent of South America. Well done, Rio (Olympic Studies Centre, 2010)!"

Rogge's comments showcase the IOC's support in the positive and future-oriented development of Rio de Janeiro. I believe that Rio de Janeiro has been awarded the Games through a deceptive bid, unsupported by the IOC. Yet, the IOC's inaction in preventing the happenings within Rio de Janeiro results in their support by omission because they have not stopped it from happening. Although it can be argued that some responsibility has been attributed to Rio de Janeiro's Olympic organizing committee, the IOC should still ultimately be held accountable for the actions within the area the Olympic Games are being held, and thus, should have the power to prevent these wrongdoings and human rights violations. The host city is acting in the name of the Olympic Games and the IOC is the gatekeeper of the Games. If the IOC does not have the legal power to enforce appropriate action, they should get the power. The IOC spends effort and money to make sure that the Olympic Rings are

[71] Homewood, B. (2008, January 8). Rio unveils bid details for 2016 games. *Reuters*.

protected, surely they can make similar efforts to prevent the violation of basic human rights in the name of the Olympic Games.

Image 3: Olympic Park

(Marchon, David. “Olympic Park.” 2011. Digital File Type)

Sarah de Sainte Croix (2011), a reporter for *The Rio Times*, argued that there are housing and information rights violations, as well as employment infractions, experienced by many within Rio de Janeiro, in her article: *World Cup and Olympic Report Alleges Human Rights Violations*[72]. Between 150 000 and 170 000 people have experienced violations to their housing rights. "Some also speculate that the recent condemnation of a number of favela homes under the threat of landslides also serves the purpose of freeing up the land for development" (Croix, 2011, Dec. 13). Croix argues that there has been little public consultation about these major changes, encouraging people to believe that only small groups will benefit, and not the population at large.

In Curitiba, 1173 homes will be affected by the new 52km metropolitan corridor and road widening (Zibechi, 2012, March 14)[73]. "The expansion of the airport and its parking lots implies the removal of 320 homes, but not a single one of the inhabitants has been informed about the compensation they will receive or where they will be relocated" (Zibechi, 2012, March 14). Fortaleza Expressway will connect hotels to Castelão Stadium, passing through 22 neighborhoods. Houses are being marked for eviction with no explanation and no details of demolition. Zibechi argued that it is perceived as a form of 'social cleansing.' Law 12.035 passed in 2009. This law enforces transferring public real estate funds to the Games. Exclusive public property is transferred, with the designation of resources towards any eventual operational deficit from the Games, and between July 5th and September 26th of 2016 all public advertisements are in the interest of the Rio Games (Zibechi, 2012, March 14). This law helps the host city repay the ongoing expenses of the Olympic Games. This emphasizes that the best interest of the residents of Rio de Janeiro and surrounding areas are not of importance to the organizing committee or the IOC.

Though it is obvious that there are issues existing within the parameters of Brazil, when dealing with the rights of the residents, it cannot simply be said that the organizing committee and the IOC are completely in the wrong without examining their intentions. Here I will examine some of the positive aspects of some of the things the IOC and organizing committee are attempting to achieve.

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[72] Croix, S. (2011, December 13). World cup and Olympic report alleges human rights violations. *The Rio Times*.

[73] Zibechi, R. (2012, March 14). The bitter taste of brazil's world cup. *The Epoch Times.*

It is believed that the Olympic Games in Rio de Janeiro are to bring a promising future to the country of Brazil. With the 2014 World Cup and the 2016 Olympic Games both being in Rio de Janeiro, it is "certain to boost the infrastructure, telecommunications, retail and services sectors, among others" (Roderguero, 2010, April 4)[74]. Over the next 6 years it is estimated that 2-3 million new jobs will emerge within Brazil (Roderguero, 2010, April 4). Brazil aims to improve its retail shopping to enhance the Brazilian experience, among many other things they are aiming to achieve prior to the games. Included in this are:

> In-store wine cellars and extended services, from in-store beauty and gastronomy consultants to food and photo printing kiosks, or extended warranties for mobile rechargers and flash promotions at cash registers (Rodeguero, 2010, April 4).

The country of Brazil has implemented a program incorporating Police Pacifying Units, UPP's. These police officers undergo special training and receive a monthly bonus of $300 (usd). This program was created to help make change within the favelas. The residents of thirteen favelas have been affected by being relocated. There are twenty-seven more units which are to be done by 2014. Drug lords and powerful gangs are being forced out of the favelas. "Suspicion toward the police force is widespread in the favelas, so working from within is a more effective and efficient means of enacting change" (Baena, 2011, p. 37). The immediate results have been positive. In 2008 there were twenty-eight murders in the Cidade de Deus (City of God) favela. Two years later the number had dropped to a single murder. Baena claimed that drug dealing has not been eliminated, but it has become more discrete.

Furthermore, stating that the IOC is responsible for any human rights violations poses a serious practical challenge since a single organization could not control every aspect of the preparation. It can be said that they can't possibly control all of these issues. Although this is a challenge, this question will be discussed in further detail in the last chapter of this thesis.

In this chapter, outlining that which is currently going on in Rio de Janeiro and surrounding areas in Brazil, it is evident that i) the human rights of some of the residents of Brazil are not always respected. I would argue that this means that ii) the ongoing process of

[74] Roderguero, N. (2010, April 4). Six trends shaping Brazil's retail and c-store market. Business Source Complete.

Olympism is failing in this aspect. This has profound importance when looking at the Olympic Games and the Olympic Movement. Pierre de Coubertin's definition of the concept of Olympism is based on longstanding ethical principles which should still be valued by the IOC and the Olympic Movement today. Since Olympism is still present in our current Olympic Charter, it is evident that issues which are contrary to the concept of Olympism need to be resolved. I have now established that there are obvious human rights violations occurring in Rio de Janeiro. I have provided a glance at the current happenings and the near future, as well as a glance into the past identifying some of the human rights violations from past Olympic Games. From here, I will discuss who is at fault for these ethical implications and what can be done to help save Olympism.

# Chapter 6

# 6 A Need for Change

Now that the relationship between human rights and Olympism has been established, the importance of ensuring human rights is imperative for the instantiation of Olympism. Through identifying the human rights violations within Rio de Janeiro, and outlining some of the issues of the past Olympic Games, it is evident that a resolution needs to be found. The conclusion to be established in this chapter is that: i) the IOC is ultimately responsible for the human rights violations throughout the preparation process of the Olympic Games; and ii) to identify the need for change and a method to prevent human rights violations in the future of the Olympic Games. Schneider and Butcher, Slack & Parent, and a few others will help provide some ideas for necessary change in the Olympic Movement.

## 6.1 Pointing the Finger of Blame

In order to overcome the many ethical issues which are found throughout the preparation process of the Olympic Games, there is a fundamental need to get to the root of the cause. Though the IOC is not directly responsible for the actions of the host city, they should be held accountable since they are responsible for appointing Rio de Janeiro the host city of the 2016 Olympic Games. Responsibility deals with accountability. The authority relationship allows one to be accountable.

> The right to hold responsible is often delegated to third parties; but importantly in the case of moral responsibility, no delegation occurs because no person is excluded from the relationship: Moral responsibility relationships hold reciprocally and without prior agreements among all moral persons (French, 1988, p. 266).

According to French, although the IOC may have delegated responsibility to the host city of Rio de Janeiro, in the case of the 2016 Olympic Games, standing atop the corporate hierarchy, the IOC is still responsible for the happenings further down in the organization of the Olympic Games.

When dealing with ethical issues within an organization, there should be persistence associated with the ethical behaviour of employees. An institutionalized act is any behaviour "performed by two or more individuals, persists over time, and exists as part of the daily functioning of the organization" (Goodman & Dean, 1981). Therefore, persistence may vary as it is not all-or-nothing, but it should exist within an organization. Organizational culture should teach and instill the value of ethical behaviour. Ethics training programs are a recent implementation. They improve honesty of the organization and deter public-relations problems (Sims, 1991, p. 495). Such a culture can be, and must be, sustained. An organization's culture ought to be developed by the managers or superiors for promotion of ethical behavior. "Organizations should either avoid personalities that are prone to unethical behavior or make sure that policies block unethical tendencies" (Sims, 1991, p. 503). The IOC must therefore emphasize the cultural and ethical importance of Olympism in their organizational culture.

With the 2008 Olympics in China, many accused the sponsors of supporting human rights violations. Although it was understood that the sponsors of the 2008 Olympic Games were not directly responsible, they supported the Games, which therefore indirectly supported the violations which were occurring. Wettstein (2010) believed that:

> The concept of silent complicity in particular is of seminal significance if we are to understand the new role and responsibility of multinational corporations in the global political economy (Wettstein, 2010, p. 34).

Corporations must exceed beyond a mere acknowledgement of human rights. There is a duty to protect human rights.

Wettstein (2010) discussed the role of an accomplice. He defined an accomplice as "someone who knowingly contributes to either a wrongdoing itself or to the ability of a perpetrator to carry out such wrongdoings" (Wettstein, 2010, p. 35). In order to be an accomplice, knowledge of the violations is necessary. Intent is not necessary in complicity. Therefore, regardless of whether or not the intent is positive to achieve a positive experience during the Olympic Games and not a violation of rights, it does not exempt the IOC from their complicit responsibility for human rights violations.

Ratner (2001) has defined complicity as engaging "in otherwise lawful conduct that serves to aid other entities in violating norms" (Ratner, 2001, p. 501). Complicity can be difficult to detect. Following the first element of complicity, Wettstein claimed that substantial assistance from the corporation is another key element, thus resulting in the facilitation of human rights violations. Direct complicity, which is where the IOC stands in relation to the violations which are occurring in the host cities, is called the 'primary perpetrator' (Wettstein, 2010, p. 35). Without the IOC and their implementation of the Olympic Games, there would be no need for these host cities to enact such drastic measures in order to transform their community. The IOC also falls under the category of beneficial complicity. The IOC benefits from these violations. Though there is negative attention associated with the violations which reach the media, the IOC attempts to wash their hands clean of any violation by delegating the responsibility to the host. The IOC, therefore, benefits by having an aesthetically pleasing international competition which leaves the world in awe with none of the negative backlash associated with human rights violations. Corporations have human rights obligations which cannot be overlooked. The duty of maintaining the protection of human rights should not be overlooked nor delegated. It needs to be a fundamental focus throughout the process of the Olympic Games.

Angela Schneider and Robert Butcher have written a document entitled, *The Olympic Advocates Together Honorably (OATH) Report*[75]. This report outlined various changes the IOC should implement in order to ensure that the Games are run effectively and ethically. Included in an ethical review of the Olympic Games should be a leader's commitment to overcome corruption, an emphasis on the future of corruption and an identification of areas most susceptible to corruption (Schneider & Butcher, 1999). With past bribery issues and scandals surrounding the bidding process and the Olympic Games, it is evident that the IOC needs to rediscover the path created by Pierre de Coubertin and the vision of Olympism. "The Olympic Movement is a global public trust. It is a trust established to promote the ideals of Olympism" (Schneider & Butcher, 1999, p. 26). Olympism is what gives the Games its special and prestigious status. By maintaining the Olympic ideals, the IOC will best be able to maintain financial success as well. "Manufacturing a code of ethics and

[75] Schneider, A. & Butcher, R. (1999). The OATH report. Canada: The OATH Board.

making a promise to enforce it, do not, in themselves, create an ethical organization" (Schneider & Butcher, 1999, p. 46). Therefore, the IOC should implement a values-driven organization to put values into practice (Schneider & Butcher, 1999, p. 47). An ethics commission requires structure to ensure credibility.

More specifically, the IOC needs to address the issues associated with choosing a host city. When dealing with the bid cities, it must be determined that there is adequate infrastructure to support the Games. "The ultimate success of the Games is determined not by technical or commercial factors, but by how well, all things considered, the Games advance the cause of Olympism" (Schneider & Butcher, 1999, p. 59). Unfortunately, with the large magnitude of the Olympic Games, not many cities are capable of hosting the Olympic Games. Only wealthy countries will have the resources and ability to effectively and ethically host the Games (Schneider & Butcher, 1999, p. 64). In order to ensure that a country is capable of hosting the Games, a proper site evaluation is required (Schneider & Butcher, 1999, p.62). Bid cities must be willing to openly discuss all actions. Transparency is required in order to eliminate corruption and promotes the integrity of the host city. Realistically not many cities are able to effectively host the Games. Bids should also be evaluated by the human rights which are associated with that nation. Values of the Olympic Charter ought to be implemented in the bid process.

A role of the IOC should focus on sport development through education (Schneider & Butcher, 1999, p. 71). The focus of the education should emphasize values and ethics. Education is important to unify a positive and ethical cultural shift, as a result of the Olympic Games. Schneider & Butcher (1999) outlined that there are two aspects of education: i) to vocally emphasize the ideals of Olympism; and ii) to learn from experts in academia on how to properly implement Olympism. The IOC must work toward promoting the vision of Olympism. "The two most serious moral crises facing the IOC and the Olympic Movement (the scandals of corruption and doping) have the potential to destroy that vision entirely" (Schneider & Butcher, 1999, p. 76). Although the IOC is a business, they must promote a values-driven organization to achieve their outlined ideals.

Milton-Smith (2002) believed that the IOC has not been proactive in accountability. There have been conflicting objectives. "Not only is there a lack of vision and coherent mission, there are also no major mechanisms in place to provide for public input into planning process" (Milton-Smith, 2002, p. 140). It is rare that the so-called Olympic ideals are implemented or articulated. The IOC has unfortunately become an embarrassment to the sporting world in this regard, according to Milton-Smith. Milton-Smith believed the most necessary change lies within the leadership. The IOC needs a leader emphasizing character and credibility. Milton-Smith emphasized the importance of these characteristics in leadership to promote followership and the likelihood of the promotion of the leader's ideals. The world should be coming together to develop the advancement of universal human values.

## 6.2 Necessary Changes to Save Olympism

Although the Olympic Movement has its obvious faults, it is very successful in other areas of Olympism. The Olympic Games are a very well respected international competition. Bruce Kidd (2008) argued that the Olympic Movement has propelled positive manifestations, such as Olympic Aid, which is now known as Right to Play, a program generated by Olympic athletes in conjunction with Lillehammer's Organizing Committee, Red Cross, Save the Children, the Norwegian Refugee Council, the Norwegian Church Council, and Norwegian People's Council (Kidd, 2008, p. 372). The Olympic athletes come together and generate public donations, auctioning off athlete's memorabilia and various other ways of generating money for humanitarian aid. Chappelet and Kubler-Mabbot (2008) pointed out that the IOC has triumphed in unifying nations in some form of world peace. The Olympic Games could not exist without the IOC.

The pristine version of the Olympic Games has developed a unique and beautiful notion which is associated with its logo. "The symbol of the Olympic Games, the five rings, is the most readily identified image in the world" (Adranovich et al., 2001, p. 114). The Games provide a worldwide display of commercialism, which allows sponsors to showcase their products. This has a positive effect on consumerism. Another positive aspect of the Olympic Games is that small or poor countries have the same opportunity to compete in the

Games, provided of course, that the athletes meet the Olympic standards. In this respect, the Olympic Games have helped unify the world and bring athletes from across the globe together. Part of the reason the Olympic Games are so prestigious is because they are relatively scarce, occurring every four years.

Some of my criticisms may appear harsh, however, I do not intend to take away from the positive aspects of the Olympic Movement, the IOC or the Olympic Games, nor do I intend to discuss any corruption which may be present within the IOC. It is evident that these Games definitely have their positive features. There is an essential need for the Olympic Games in the sporting world. This international sporting competition gives athletes goals to achieve and presents the athletes in a positive light. The issues discussed have not been with just the Olympic Games themselves. Although I have focused on the aspect of human rights violations, I do not intend to diminish the successes the IOC has achieved throughout the years.

The IOC and the Olympic Games have countless times overcome adversity and challenges presented by the world in order to present a show to entertain the world and bring the world together. With an organization as large as the IOC and in the constant limelight of the media and the world, there are obvious corruption scandals and other issues that will surface. In order to achieve such a successful mega-event, it seems inevitable that not everything will be done to the highest ethical standards. Achieving these highest standards would be ideal, however, it is unlikely to happen based on differences in opinions and the multitude of tasks that must be accomplished. For this reason, I have not discussed the inner workings of the IOC or how they operate as an organization. Even though many authors have attempted to prove that the IOC is corrupt, I do not plan to discuss their level of corruption as a whole as I believe that they are, for the most part, a successful organization and that would be the topic of another larger study. The primary problem of concern for this thesis work is with the human rights violations that have continually occurred in the preparation of the Olympic Games. There is no need for these violations since the people of Rio de Janeiro, or any host city, are external to the Games themselves, and thus should not suffer.

Obviously there is a need to ensure the safety of everyone attending the Olympic Games, whether participating, working or viewing. Changes must be made to the host city in order to ensure that safety regulations can be met. For this reason, it is understandable that certain processes that do not make everyone happy may be overlooked in order to achieve a positive experience and safe for all. It then becomes difficult to draw the line as to what exceeds the limit of violations in order to ensure the safety of the people. It seems excessive and unnecessary that people need to permanently lose their homes in order to ensure a positive experience for a two week event. With Rio de Janeiro, and various other host cities, experiencing drastic changes for the sake of the Games, it questions the bid process and whether the IOC is actually picking a worthy host. If for the sake of the Games, an abundant amount of human rights violations must occur, I must conclude that the IOC did not chose a host capable of hosting the Games. If the violations, which have been pointed out in previous chapters, are not for the sake of the safety of the people, an ethical catastrophe has spiraled out of control within the Olympic Movement. This would imply that the human rights violations which occur during the preparation of the Olympic Games have simply become accepted both complicity and actively, by both the IOC and host cities, which questions the ethical nature of the Olympic Movement.

In order for the Olympic Games to be effectively hosted while maintaining the ideals of Olympism throughout the process, it is crucial that the IOC address the importance of human rights. By neglecting to mention human rights within Olympism or the Olympic Charter, it has increased the likelihood that these rights can be overlooked and thus violated. Callahan argues that we need "to try to avoid vague, unclear, or over-general fundamental moral principles which have implications that we simply cannot accept" (Callahan, 1988, p. 18). Unacceptable implications of moral principles occur when the principles are too broad or general, for example, the general nature of the many definitions of Olympism. In particular, this emphasizes the problem with the IOC's lack of mentioning human rights within their definition of Olympism.

Sport organizations need to change and adapt to the constantly changing world. Slack & Parent (2006) claimed that the need for change may come from external or internal factors within an organization. When dealing with the IOC, and what is argued in this thesis,

namely, its resulting need for the actual implementation of Olympism, there are notably both external and internal factors which can create the need for change. The external pressures exist from social and media exposure of the ethical issues present within the Olympic Movement. With each newspaper article, interview, novel, and even graduate theses, on this topic, an external pressure on the IOC is created and increases their need for change. Also, there has been some evidence of the IOC's realization of the need for change, based on the actions taken in an attempt to deal with the hypocrisy revealed by the actions of the IOC and host cities. Slack & Parent also identify four areas where organizational change can occur. These areas are: technology, structures and systems, products and services, and people (Slack & Parent, 2006, p. 239). The change needed within the IOC is people change. "People change involves modifications to the way people think and act and the way they relate to each other" (Slack & Parent, 2006, p. 240). Of course, there is the debate of what constitutes an organization or a corporation, but for the purpose of this thesis, the IOC will be viewed as an organization. The organizational structure will not be examined in detail as this is not the topic of this thesis, although it could be a thesis topic on its own.

Though it may seem that radical change is needed here, I believe that only convergent change, for example change from within the organization that ensures the implementation of Olympism, is necessary since all that is required is the actual implementation of Olympic ideals. There will naturally be resistance to change within the organization, however, there are necessary steps required in order to overcome such resistance. Slack and Parent identified the importance of education and communication as well as participation and involvement (Slack & Parent, 2006, p. 246). The importance of educating members of the IOC, as well as the participants and fans of the Olympic Games in Olympism is very clear.

As an avid sports fan and lifelong watcher of the Olympic Games, I had not even heard of the word Olympism until I began my research and discovered that the IOC had its own philosophy entitled Olympism. By addressing the importance of Olympism, throughout the Olympic Movement, the IOC is made more accountable for its delivery. In implementing participation and involvement throughout the process of educating and proposing this idea of Olympism, the IOC is committing to its importance. Through commitment to the importance of Olympism, its achievement becomes imperative for the success of the Olympic Games.

In demonstrating some of the positive aspects of the Olympic Movement, I maintain my position that these positive factors do not outweigh the negative and unethical actions experienced in the preparation of the Olympic Games. Although it is very positive that athletes have come together to promote their Olympic Aid program or Right to Play program, as Kidd (2008) has mentioned, these athletes are not the ones who have ill-treated the residents of the host cities. Therefore their positive actions cannot counterbalance the unethical treatment these residents have received. It is true the IOC has brought these athletes together for the sake of the Olympic Games, however, if we chose to give the IOC responsibility and credit for positive actions from the athletes with the Olympic Aid program, it seems evident that the IOC then becomes responsible for the human rights violations experienced in the streets of Rio de Janeiro. Since the IOC stands atop the Olympic hierarchy, they must be held accountable for all actions beneath them.

With the Olympic rings symbolizing a positive image of unity, and the positive image that most of the Olympic athletes generate, there is no room for the unethical treatment of anyone. The human race has rights, which have been outlined by the United Nations, and regardless of the amount of positive and ethical detractions from the Olympic Games, it does not excuse ignorance or violation of these rights. As an international organization i) the IOC ought to take responsibility for any delegated action and ensure that any steps taken to provide the Olympic Games must be done to the most ethical standard possible. In disregarding the human rights of the residents of Rio de Janeiro, and any other host city, the Olympic Movement and thus the IOC, become hypocritical based on their value of Olympism. Either the IOC must forfeit the concept of Olympism and remove it from the Olympic Charter, which may come at a great cost, or they must re-evaluate what Olympism means to them and to the Olympic Movement and how change must be implemented to ensure the instantiation of these positive and ethical ideals. Evidently, it can be established that ii) there is a pressing need for change throughout the Olympic Movement when dealing with human rights violations.

## 6.3 Concluding Thoughts

The preparations for the Olympic Games, though for the most part successful, have many implications dealing with potential and convicted human rights violations. Though it is very difficult for an organization of the International Olympic Committee's magnitude to be at a constant ethical pinnacle, violating the rights of those residing within the parameters of the host city is completely unnecessary and unethical. The focus of the preparatory committees should not deal with a mass exodus of residents, leaving them poorly compensated. As long as the safety of the athletes and fans can be ensured, there is no reason to ill-treat the people of Rio de Janeiro or any other host city. Aesthetics should not be a main focus of the preparation. Aesthetics should not trump ethics. After examining the history of the Olympic Games and noting that the issues of Rio de Janeiro are a part of a disturbing trend, it makes no sense that the IOC continually allows these human rights violations to occur.

In holding the IOC responsible for the implications within the achievement of Olympism, it promotes change from the top of the organization. The IOC tends to receive blame for many controversial issues within the Olympic Movement. I do not simply want to state that the IOC is entirely controversial or hypocritical. I believe that holding the IOC accountable for these inconsistencies with Olympism, and the happenings with the preparation of the Olympic Games, provides the best opportunity for change. If each host city or organizing committee were to blame, there would be no consequences for their violations, or any desire to change, since they are in the spotlight once, for only two weeks. In the case reviewed in this study in Rio, it is clear that their desire to showcase their homeland in the most positive light, unfortunately, outweighs the desire to treat their permanent residents according to the Human Rights Declaration. The IOC holds a constant position that makes it responsible for the Olympic Games. By accepting that the IOC is responsible for any actions delegated to the organizing committee, it promotes a greater likelihood for change in a positive direction, since the inability to achieve Olympism takes away from the successes of their organization because Olympism represents the ideals of the IOC.

As Pearson demonstrated in her discussion of the importance of Olympism, she also attempted to address some of the problems with the IOC.

> The more the development of Olympic internationalism lends itself toward the conception of a transcendent unity that is universal, the more there arises the problem of how the extraordinary power of the IOC may be reconciled with the imperfections of Olympic ideology and the recent criticisms of the failure to live up to these ideals (Pearson, 1996, pp. 57-58).

Chapter 2 of this study established that i) Olympism plays an important role in the Olympic Movement; and ii) its achievement is essential to the success of the Olympic Games. In order to attain Pearson's (1996) definition of Olympism it is imperative that human rights are respected and defended in the host city. The lack of protection of human rights also means that the concept of Olympism has not been protected. Thus, changes must be made to promote the importance of Olympism throughout the Olympic Movement.

The intention in writing this thesis is to draw attention to the pressing issue of human rights violations within the Olympic Movement. Chapter 2 also concluded that the success of the Olympic Games cannot be solely measured by the success of the athletes, commercialism, media attention, or various other factors; the success of the Olympic Games must also include the achievement of Olympism. With the importance of Olympism outlined in the Olympic Charter as the philosophy of the Olympic Movement, it becomes evident that Olympism is the fundamental premise of the Olympic Games. Olympism is the founding concept behind the Olympic Games and therefore should be an essential determinant to the success of the Olympic Games. Based on the issues, as discussed throughout this thesis, the lack of the instantiation of Olympism questions the success of the Olympic Movement entirely.

Unfortunately, Olympism has not always been achieved. As demonstrated in Chapter 3: i) human rights violations have been a recurring issue throughout the history of the Olympic Games. This conclusion determines that although Olympism is prominent in the Olympic Charter and is seemingly important to the Olympic Movement, it has continually been ignored. It is also concluded here that: ii) although these violations are present within the Olympic Movement, they do not result in the moral determination of unethical fan

support of Olympic sport. It was argued, using the work of Dixon, that as long as the intentions of the fan are ethical, the occurrences as a result of these human rights violations to not detract meaning away from Olympic sport or from fan support.

The Declaration of Human Rights has many parallels to Olympism. As was determined in Chapter 4: i) human rights are essential and must be maintained; and ii) the importance of ensuring that human rights are maintained, allows for the better achievement of Olympism. Human Rights play a large role in morality. The various articles of the Declaration of Human Rights that have been examined have been demonstrated to be closely related to Pearson's (1996) definition of Olympism. In emphasizing the similarities between human rights and Olympism, it is determined that human rights, are in fact, crucial to Olympism.

Chapter 5 provided examples of current occurrences in Rio de Janeiro which are violations of the citizen's human rights. These examples lead to the conclusion that human rights violations are occurring in Rio de Janeiro, for the purpose of the preparation of the Olympic Games. These occurrences are happening in Rio de Janeiro because they are hosting the 2016 Olympic Games. Thus, Olympism, in the case the Rio de Janeiro Olympic Games, is not being achieved.

After determining that these human rights violations are a recurring issue within the Olympic Movement, and have hindered the ability to achieve Olympism, the blame gets placed on the IOC. Standing atop the organizational hierarchy, the IOC has a responsibility to ensure that their philosophy is met. The bid process outlines the requirements for the organizing committee, which the city must be willing to do in order to host the Olympic Games. The IOC must oversee all actions to ensure that the methods of providing the Olympic Games are done in an ethical manner. The IOC must, therefore, make changes to ensure that the ethical aspect of the Games remain intact in order to achieve Olympism. The preparation of the Olympic Games must coincide with the other positive manifestations of the Olympic Movement. It is unfortunate that the preparation of the Games has limited the achievement of Olympism. Before the Games have even occurred, the philosophy of the Olympic Movement is ignored. Olympism ought to be a fundamental focus of the Olympic

Games if the IOC is willing to emphasize its importance as the philosophy of the Olympic Movement. Without the achievement of Olympism, the ethical nature of the Olympic Movement becomes questioned entirely. The issues surrounding the preparation of the Olympic Games have spiraled out of control, devaluing the ethics of the Olympic Games. The IOC needs to enforce positive change to save Olympism.

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