
**INFORMATION
LETTER**

OF

**THE INTERNATIONAL
PIERRE DE COUBERTIN
COMMITTEE**



1/2000



Picture of Pierre de Coubertin in his childhood



Pierre de Coubertin in his childhood with his sister Marie, painted by Charles de Coubertin, their father

FOREWORD OF THE PRESIDENT

The year preceding the end of this millennium started well for the International Pierre de Coubertin Committee. The Executive Board meeting and the General Assembly, both held at the end of February, gave us the opportunity to note a real cohesion within the executive team of our association, which has now developed into a larger organization with the admission, through a general consensus, of two new members, who stood out thanks to their careers in the olympic sphere and their efforts to defend and promote Pierre de Coubertin's principles. These two new colleagues will - without a doubt and thanks to their activities - give a new and additional impetus to the smooth running of IPCC. The first one of them is Jean-Louis Chapelet, who is extremely well-known, both in the academic spheres of Lausanne thanks to his writings and lectures and at an international level through his publications on the olympic movement. The second one is Anibal Justiniano, also an expert in olympic matters, because of his regular participation in the courses given at the International Olympic Academy held in Olympia and thanks to his great influence in all portuguese-speaking nations given his positions as President of the Olympic Academy of Portugal and General Coordinator of the Ibero-American Association of Olympic Academies in favour of the promotion of olympism in the portuguese-speaking world. Moreover following various steps made in that respect, the Olympic Museum of Lausanne decided to reprint at its own expenses the information booklet entitled "Pierre de Coubertin, the Olympic Humanist", undertaking an impression of 5'000 copies, in Spanish, English, French, and Portuguese, in order to let people know about the existence of our Committee on the occasion of the next Olympic Games held in Sydney, where several iconographic exhibitions on the life and work of Pierre de Coubertin will be shown. These exhibitions are now being completed and are prepared with the collaboration of the Olympic Museum of Lausanne.

Besides, in other fields and various parts of the world, IPCC has now strengthened its presence and its importance thanks to the usual efficiency and dedication of its members, such as Professor Boulongne, who gave a number of lectures at the University of Tunis on Pierre de Coubertin's philosophy and Professor Norbert Müller who has started preparing enthusiastically the next Youth Forum, which will take place next year in Lausanne.

On a different level, all courses of the Ibero-American Association of Olympic Academies dedicated lectures, conferences or special sessions to the life and work of Pierre de Coubertin. Several new Pierre de Coubertin Committees have also been founded, following the example of the Dominican Committee, created thanks to the initiative of our colleague Roque Napoléon Munoz, a member of the International Olympic Committee. The Dominican Pierre de Coubertin Committee started its activities in March with its inaugural ceremony and the introduction of its executive board, made up of twelve members who sum up the human and olympic history of Dominican Sports. Among them are various former ministers of sports, former presidents and former secretaries of their NOC, as well as retired athletes who once made the fame of national

sports, as was the case of Fernando Riplay, its President. The Ecuadorian Pierre de Coubertin Committee will take flight in June this year. This event will be marked by a ceremony during which the Pierre de Coubertin Park will be officially opened. This park is located at the center of the city of Guayaquil where sports federations have their headquarters. On the other hand, in Spain, the Pierre de Coubertin Committee has worked intensely and fruitfully as it was concluding the National Sports for All Congress with a conference on the reflections of Pierre de Coubertin on that theme. Besides, the drawing and writing contests on Pierre de Coubertin included the participation of high schools located in Madrid and which had been given olympic posters about Sydney and information booklets about the life and work of Pierre de Coubertin. These contests met with great success and gathered participants, teachers, and principals coming from various educational centers on the premises of the Spanish Olympic Committee. The people gathered on that occasion were welcomed by the President of the International Pierre de Coubertin Committee, who gave them a brief lecture on the life and work of Pierre de Coubertin. They were then able to spend some time speaking with the children and presented them with their prizes.

In conclusion, we may retain from our recent experiences that the figure of Pierre de Coubertin - as regards the renewed and generous introduction of his human philosophy in the fields of sports activities and university action, its value and rating - is tantamount to the remittance of a very generous bearer cheque.

Conrado Durántez
IPCC President

L'OLYMPISME

L'Olympisme est une philosophie de vie, exaltant et combinant en un ensemble équilibré les qualités du corps, de la volonté et de l'esprit. Adressant le sport à la jeunesse et à l'éducation, l'Olympisme veut créer une culture de vie fondée sur le jeu dans l'effort, la valeur éducative de l'exercice physique et le développement harmonieux de l'individu.

Pierre de Coubertin

PIERRE DE COUBERTIN AND PHILATELY

In the world of philately, collection by themes is very widespread and sport is one of the themes which has also developed, given its ancientness and its growing importance with time. Historically, it begins with the Greek issue designed for the Olympic Games held in 1896. That series is considered as the beauty queen. On top of being the first series ever issued, the beauty of its design and a limited number of sheets make it unique. Its current price on the market amounts to FF. 15,400 (that is about 385,000 pesetas).

Within the sports theme, it is possible to distinguish several classified groups given the great number of series which have been issued, especially over the past years by postal administrations in various countries.

There are collections on sports in general and others on specific sports, such as soccer, track and field, and swimming. Others are even more specialized, focusing on a determined subject such as the Commonwealth Olympic Games, the Mediterranean Games, etc. Some of them even represent famous figures peculiar to such spheres, sports facilities, national sports, etc... Well, there is a great variety of subjects within the collections on sports themes, and each collector chooses according to his or her personal tastes and financial means.

One of the most curious aspects in the world of sports philately is the one dealing with Pierre de Coubertin. Despite the relevance given to him over the past years, very few stamps representing him have been issued. Conrado Durantez tells the truth when he says: "Pierre de Coubertin, this great unknown figure".

The first country in the world which issued stamps representing Pierre de Coubertin was Haiti. In 1939, that country issued a series including three values: one for surface mail and two for airmail. All three of them in commemoration of the construction of the stadium in Port-au-Prince. The bust of Pierre de Coubertin was printed on those stamps along with the olympic flag and that of Haiti. This series is rated at FF 1,200 (that is about 30,000 pesetas), according to the Yvert catalogue. Later Haiti issued other stamps, for instance on the occasion of the Olympic Games organized in Rome and on which we can also see Pierre de Coubertin's face.

The following stamps on which one can see his effigy was issued by France on November 24th, 1956. It is rated at FF. 30.00 and the face of the founder of the Olympic Games, as well as the olympic flag, a stadium and an athlete are represented on it. The name of Pierre de Coubertin, on top of his date of birth and death (1863-1937), and a caption which mentions that he was the "restorer the Olympic Games" all appear on the stamp. This stamp was issued on the occasion of the 60th anniversary of the Olympic Games of the modern era. What seems to be a little odd is the fact that France was one of the first countries to issue stamps with Pierre de Coubertin's effigy, although he had always met with a lot of trouble in his own country and eventually left for Lausanne, the town which has remained the home of the International Olympic Committee ever since.

Taken chronologically, the following stamps with the effigy of Pierre de Coubertin are part of a series issued by the Republic of San Marino on May 19th, 1959. This series is made up of seven values: six for surface mail and one for airmail. The faces of various olympic figures are represented on them, such as: Baillet-Latour, Bonacossa, Brundage, Montu, Edström and twice Pierre de Coubertin (once on a surface mail stamp and once on an airmail stamp; in the latter his effigy appears next to a earthenware jug and the olympic flame).

In 1963, on the occasion of the centenary of his birth, several commemorative stamps were issued by the postal administrations of the German Democratic Republic, Hungary, Monaco, and Paraguay. One should note in particular the series issued by Paraguay, which is made up of eight values, among which five are meant for surface mail and three for airmail. The stamps represent the cities that have hosted the first Olympic Games, from Athens to Stockholm, as well as Pierre de Coubertin's effigy. Series with perforation and others with no perforation were both issued, as well as sheets bearing the illustrations of a runner carrying the torch and the effigy of the founder of the modern Games. These values issued by Paraguay make up a beautiful set of stamps. It is worth noting that, although it shows very little sports tradition, this country has over the years issued many sports stamps of remarkable quality.

There were other interesting issues, such as those the German Democratic Republic and Greece put forth in 1969 and 1972 and on which one can see the marble stela located in Olympia where the heart of the Baron Pierre de Coubertin is kept.

The stamps issued in 1994 and which remind us of the centenary of the Sorbonne Meeting are also worth great interest seeing that they show the place where the International Olympic Committee was founded. France put into circulation a stamp with a nominal value amounting to FF. 2.80 and on which appeared the face of Pierre de Coubertin, as well as the University building and the five olympic rings. This stamp was commemorating the centenary which was celebrated in Paris in that same university. A series of postcards showing various stages of the life of the founder of the Olympic Games of the modern era were issued along with the stamp. These postcards and the stamp as well as the cancellation for the days during which the Congress was held (August 29-30th, 1994) are documents considered extremely precious by collectors.

On the occasion of the Atlanta Games, several stamps commemorating the Centenary of the first Games organized in Athens were issued and also show the effigy of Pierre de Coubertin. Over the past few years, there has been a proliferation of series issued on the olympic theme by countries across world and some of them represent the man who is the most important figure in the history of modern olympism.

Before concluding, it is worth noting the relevance of the sheet issued in 1988 by the National Management of Postal Administrations in Bolivia and which represents Pierre de Coubertin, the first President of the International Olympic Committee, and Juan Antonio Samaranch, current President of the IOC. This same sheet also includes other stamps: one of them represents the Myron Discobolus while another shows

Spiridon Louis entering the olympic stadium in Athens, as he won the first marathon race. This sheet was issued on the occasion of the Olympic Games in Seoul.

Pablo Galán.



PIERRE DE COUBERTIN MUTUAL RESPECT

by Mrs. Liselott Diem (FRG)

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Coubertin's book "Le Respect mutuel" (Mutual Respect) 1915, is the third part of a trilogy entitled "L'Éducation des adolescents au XX^e siècle" (The education of adolescents in the XXth Century). The first part deals with physical education and was given the title "La Gymnastique Utilitaire"¹ (Utilitarian Gymnastics) by Coubertin, i. e. physical exercises concerned with the necessities of life. The book is divided into three sections entitled "Sauvetage" (Life-saving), "Défense" (Self-defence) and "Locomotion". In the chapter on life-saving techniques, the author distinguishes between those used on land – running, jumping, throwing, climbing – and those used in the water – falling and diving, swimming (breast-stroke). The section on self-defence deals with fencing – the foil and the épée, the sabre and the cane, boxing, wrestling and shooting – target shooting and shooting flying targets. The section on "Locomotion" is divided into subsections on animal locomotion – walking, riding – and mechanical locomotion – aviation, sailing, cycling, the car, skating, ballooning. There follow chapters on the theory of sport, sports psychology, a "lesson plan" for the first two years of study, a chapter on teachers and pupils and one on the gymkhana. Coubertin had used the formula "utilitarian gymnastics" for the first time in 1901 "in a number of newspaper including the New York Herald"; he used it again "in 1902 at two conferences organised in Paris by the Association des Professeurs de Gymnastique and by the Touring Club de France" (le Respect mutuel, p. 11).

He writes with a certain pride:

"I remember these dates because people compel me to do so, although I am certainly not going to complain of the fact. The value of an idea can be measured by the number of those who retrospectively claim to have engendered it." (ibid. p. 11)

The first volume of his work "L'Éducation des adolescents au XX^e siècle" presents ideas for reforming the physical education methods of the era. The second volume deals with "Éducation intellectuelle" (Intellectual education) and puts forward the idea of a "universal analysis"² I. In the second volume, as in the first, Coubertin in his particular pragmatic way, gives precise methodical and didactic instructions. It is divided into a Sciences Course, a Humanities Course and a Languages Course. In addition to commentary and critical analysis, the author provides supplementary reflections on mathematics, the possibilities of material projections and the use of literature. Similar

1 Coubertin, P. de: *L'Éducation des adolescents au XX^e siècle, I. La Gymnastique utilitaire – Sauvetage – Défense – Locomotion*. Félix Alcan, Paris 1906, 160 pages.

2 Coubertin, P. de: *L'Éducation des adolescents au XX^e siècle. II. Éducation intellectuelle. L'Analyse universelle*. Félix Alcan, Paris 1912, 155 pages.

ideas on sport and general education are expressed by Coubertin in “Un Collège modèle”³ (A Model School), first published in 1909 in the “Revue des Français” (Frenchmen’s Journal) which appeared on the occasion of the Congress on World Economic Development at Mons (Belgium). In the organisational plan and curriculum for a sports school, which he developed for King Leopold of Belgium, an important place is given not only to sport but to sciences and languages, both dead (Latin and Greek) and living (German, English, French, Italian, Spanish).

The wealth of suggestions for the sciences and the “Cours d’humanités” is always related to the environment, e.g. the earth, water, air, fire, minerals, vegetation, the animal world, but also to electricity, machines, industry, trade and transport. His ideal picture of a “sports high school” calls for a versatile humanistic education in conjunction with daily sport in very varied forms. At the same time education in the crafts and arts is not neglected. The self-government of the pupils, and their management of sports groups and contests demonstrate Coubertin’s educational goal.

After the 1906 and 1912 publications, there followed in 1915 the last volume of “L’Education des adolescents au XX^e siècle, III. Education morale. Le Respect mutuel”⁴:

“After dealing in the earlier volumes with theses grave and urgent topics, I now come to moral education, which is also a need of reformation and renewal.” (p.13)

In his preface to this third part, he first analyses the concepts of faith, tolerance and mutual respect. He shows how in the modern world a faith valid for every one is not possible, and this has led to a flight to “tolerance”:

“whose virtues many extol, and take umbrage when one points out its evident failure.” (p. 14)

Coubertin explains this “evident failure” as being due to the fact that the concept of tolerance indicates a rather passive attitude, and is therefore unsuitable for education:

“This failure was in the order of things. Nothing lasting can come from negations and tolerance is a very negative virtue. The leading idea to which one must hold fast must combine the whole width of tolerance without its customary coldness, and the whole fruitfulness of faith without its narrowness or its frequent implacability. Between tolerance and faith there is room for ‘mutual respect’.” (p. 14)

Coubertin deems this ‘respect’ to be the basis of a working democracy:

3 Coubertin, P. de: *Un collège modèle (le Collège Léopold II)*. Basset et Cie, Paris 1912, 23 pages.

4 Coubertin, P. de: *L’Education des adolescents au XX^e siècle. III. Education morale. Le Respect mutuel*. Félix Alcan, Paris 1915, 104 pages.

“And the democratic societies in particular are so much in need of ‘mutual respect’ that they can scarcely forgo it without running the risk of lapsing into anarchy. The French revolutionaries felt this when in order to complete their motto they placed beside the words ‘liberty, equality’ the word ‘fraternity’ to mitigate them. But this asks too much of men. Fraternity is for the angels. Mutual respect is what one can without exaggeration require of humanity.” (p. 14/15)

It may be affirmed that in these introductory remarks on ‘mutual respect’ and in the last chapter, which deals with the cultivation of consciousness, the education of the conscience, are to be found the original source of Coubertin’s pedagogics, his Olympic idea and his sporting ideology. His often-repeated motto is well-known:

*“To require of peoples that they should love one another is a form of childishness; to ask them to respect one another is not utopian, but in order to respect one another they must first know one another.”*⁵

This desire to get to know one another needs supporting motives. Up to the present day we are still asking how we can achieve this necessary openness to the world and freedom from prejudice. Coubertin replies positively:

“The present trend brings us visibly forward in this direction, as it tends to the lowering of barriers and the multiplication of contacts, thus easing mutual acquaintance and quickening the wish for it. It would be very regrettable if it were otherwise, since (and I repeat it) only the spread of sentiments and customs of mutual respect can breathe life into moral education, which the diversity of faith and the inequality of conditions prevent from attaining unity, and which through the habit of mere tolerance would lapse into a dangerous lethargy.” (p. 16)

Coubertin followed his own principles. As a young Frenchman, he travelled very early to England and America, something which was not common at the time. In his detailed writings on the English and American education and way of life, which were different from his own, he showed his understanding of other manners, and his endeavour to embody new knowledge in his pedagogics. The impressions which he gained abroad deeply influenced his Olympic pedagogics. He hoped that through meeting other nations French youth would be guided towards a better sporting education.

About this book Coubertin writes:

“It is of course not a didactic treatise, and limits itself to collecting reflections and suggestions apt to quicken or fortify the conviction of the reader. Moreover, the doctrine of mutual respect can not be codified.” (p. 17)

The suggestions and numerous examples refer to five chapters:

5 Coubertin, P. de: *L’Idée olympique. Discours et essais*, p. 133.

“Respect for Faiths”, “Respect for Living Conditions”, “Respect for Conventions”, “Respect for Individuality” and “The Cultivation of the Conscience”. Coubertin chose what he thought were typical examples proving the need for educational reform on a basis of mutual respect. In each of these chapters his concern for sports pedagogics and the Olympic idea is apparent, although sport is not specifically mentioned. It would require a philosophic treatise to elucidate this particular volume of Coubertin’s publications in conjunction with the whole theoretical system of Coubertin’s philosophy.

In the first chapter, respect for faith is discussed at length. As always, Coubertin first introduces the concepts. He classifies men as follows:

“The distinction commonly made between ‘those who believe’ and ‘those who do not believe’ is incomplete. It is necessary to insert between the two classes at least a third and by no means the smallest, namely ‘those who doubt’.” (p. 21)

He seeks to deepen his classification further, and believes men can be divided into ‘those who hope’ and those who in the words of the Scriptures “are without hope”. (p. 21)

“The great driving force of religions is hope, and not faith.” (p. 21)

This links up with his otherwise somewhat obscure view of the ‘cult of the dead’:

“The more one looks into this side of religious matters the more one recognise that this cult of the dead existe above and beyond the churches, and represents the higher religion of humanity, which no logic, no reflection and no discovery will ever overthrow.”

and

“Every generation is bound up with its predecessors, whether it has to carry on its work or to react against it... Here, therefore, is the well-spring of things religious and the ground of their endurance.” (p. 24/25)

Coubertin’s conclusions can easily be pieced together from his reflections.

“This great draw-well of religious thought” includes not only the idea of the continuity of generations, but also “inevitably the idea of merit and purification.” (p. 29)

And he concludes:

“A church is a gathering of people who are united in hope.” (p. 29)

It is fascinating to see how Coubertin analyses the position of the churches in social life:

“We thus hold two facts which are certain and so enduring that they stretch beyond our horizons - the hope of survival and the idea of merit... Even the somewhat irritating doctrine of the redemption of the guilty by the just dominates our general mentality. Hell, purgatory and paradise thus correspond to normal notions of justice and compensation.” (p. 31)

Coubertin enquires into the formation and determination of doctrine:

“So we get the catechism... Just as the hope of a beyond implies the Church, so the Church engenders the priest and the catechism. It also engenders the cult.” (p. 34)

In this connection he considers the aesthetic character of religious ceremonies, which often has something seductive about it, and the sermon as oral interpretation of scripture, which works on the hearers only through the knowledge and skill of the preacher. Rites, on the other hand, provoke “scarcely any criticism”. With cogent arguments Coubertin also analyses the “return to paganism” and comes to the following conclusion:

“You cannot reproach a man for having no Faith. It is precisely this reproach which in the past has sowed the seeds of intolerance and persecution of unbelievers. Religious peace cannot exist in a State in which Faith is openly professed to be a merit.” (p. 41/42)

These religious struggles for power continue up to the present day, even in churches which profess love for one’s neighbour and hence respect and tolerance as moral requisites. One may repeat with equal justification in 1983 what Coubertin affirmed about believers and unbelievers in 1915:

“It is usual to see some intolerance go hand-in-hand with a noisy if not ardent faith. People tend, on the other hand, to require from the man who calls himself a ‘free-thinker’ a sort of cheerful tolerance towards the ‘credulity’ of those from whom he has set himself apart.” (p. 44)

The second chapter and its examples deal with social difference and respect for living conditions:

“Some people find inequality of living conditions natural; it is inevitable, which is something different... ‘condition’ must not be confused with ‘occupation’ The occupation is a fact; the condition is a judgment. It is to some extent the conventional angle from which people consider the social position of the individual. In this field, as everywhere, attempts have been made to set up classifications. Intellectualism has distinguished the ‘liberal’ professions from manual occupations. In politics it has been found convenient to oppose the capitalist to the proletarian.” (p. 51)

Coubertin immediately criticizes these divisions as “fragmentary and hence incomplete” (p. 51/52). In reality there are no boundaries, and it is questionable whether any

should be assigned, since such social distinctions would “only accentuate divisions and sharpen antagonisms”. In his further argument on ‘social inequality’ he alludes to the churches, in which:

“The hope of a future life is a theme readily used to justify social inequality and make it acceptable to those who suffer from it. Here again let us not wax indignant if in this field solid alliances are often forget between ‘altar and capital’ This is as old as the world and as inescapable as Fate.” (p. 56)

We cannot deny it. It is still true today.

Coubertin also deals with the “eternal class struggle”, resulting from the juxtaposition of two groups: “one, whose existence is precarious, and one whose future is assured”. (p. 57/58)

“The class war is therefore like war between nations. Long periods of peace and understanding may interrupt it, and in fact do so. But it seems that the conflicting parties cannot aspire to anything more than a modus vivendi, whose duration will vary according to the degree to which its conditions are appropriate to the circumstances, tendencies and needs of the time.” (p. 58)

Coubertin depicts intuitively and vividly political power struggles for which we could still find parallels in all nations today. It is inevitable that such in movements should be “men who reap a profit from them.” No sooner have they reached a position of power than:

“Their standpoint changes; they no longer see things from the same angle as those whose wishes they are supposed to represent. Having themselves become property-owners, it is only by their skills as tight-rope-walkers that they remain delegates of the propertyless...” (p. 61)

“The social mechanism of the civilized world thus appears to us in the image of a sand-glass, between whose halves Democracy strives to maintain equality...” (p. 61)

In his reflections on the means of overcoming social distinctions Coubertin attacks the fashionable words ‘charity’ and ‘solidarity’, as “the idea of ‘charity’ rightly or wrongly has a slightly humiliating connotation” (p. 62), while “the idea of solidarity” presupposes “an extremely vague sort of right, with which we shall manifestly cease to be in agreement if we take the analysis a little further. If our fellow-man has the right ‘not to die of hunger’ he has also the right to a little more. And where does his right stop?” (p. 62)

With relentless lucidity he shows that:

“While the situation of the workers has in many respects improved, their relationships with their employers have become ever more embittered.” (p. 65)

“... too little thought has been given to the possible consequences of contact between employer luxury and the manual labour force on which it depends... The worker too needs something more than the bare necessities, and this must be taken into account in employing him...” (p. 66/67)

Perhaps it was the bitter experience here recorded which moved Coubertin to seek through the Olympic Rules to attain a kind of social justice which would ensure that everyone had access to the community of sportsmen under the same conditions.

The third chapter also deals with a vital question, namely “respect for conventions”. By “conventions” Coubertin means both “written laws” and “unwritten laws or customs” (p.75). He attaches more importance to traditions and customs than to laws in the strict sense:

“In reality the strength which a nation draws from its laws could never replace that which it draws from its customs. Both these sources of strength are necessary. But history shows that customs are even more essential to the vitality and endurance of societies than are laws.” (p. 76)

And in another place he refers to a double rule to the effect that:

“Respect for law is required by public order, which is the basis of every social organism, so that anyone offending against it is giving reinforcement, however small, to anarchy, and that, on the other hand, respect for customs is the best expression of enlightened and far-seeing patriotism. Law is not in itself the emanation of absolute justice, and custom does not necessarily incarnate perfect reason. It would be naïve and futile to look upon them in this way. Neither law nor custom must be untouchable, since men are not made for them but they for men. But together they constitute the essential basis of every viable society – conventions – a basis obviously defective by the very fact of its being human, but on which none the less rest material security and national spirit, the sources of collective progress.” (p. 80/81)

The two last chapters deal less with external influences, with man’s environment and how he responds to it, than with his personality, respect for individuality and the need for cultivation of the conscience.

Coubertin names three spheres in which society “owes man respect for his individuality, namely career, marriage and opinions” (p. 86). Perhaps these three focal points could be better described as professional life (“la carrière”), family life and personal opinions. For Coubertin man must choose a career, which must be a “vocation”, and he goes so far as to say:

“Modern society claims the right to be hard on a citizen who has chosen no career.” (p. 86)

Coubertin opposes any attempt to influence a young man or to persuade him that his

professional goal is unattainable, “making objections and putting discouraging obstacles in his way.” (p. 88)

And he adds realistically:

“Parents sometimes think themselves authorized to do so in the name of unjustifiable family traditions, if not from still less legitimate caste prejudices.” (p. 88)

His views on marriage and family life are shaped by his demands on man’s sense of responsibility: “Even where divorce is accepted legally and by the church, it can be viewed as no more than a last resort.” (p. 89)

Coubertin also calls for reflection and searching of conscience in the formation of personal opinion. He recognizes:

“The difficulty for most citizens in forming personal opinions, and the pressure of ready-made opinions in the circles to which they belong or in which they move...” (p.92)

as an enduring problem in the formation of opinion. As ever, he is a realist, and gives concrete examples:

“Professional interests inevitably play a part and their intervention is by no means improper. Can one expect a farmer to support free trade, when he needs protectionism, on the pretext that the higher interest of the State must override his own. He must first be convinced that such is truly the higher interest of the State. This is not a mathematical truth but an ancient argument, and the argument will continue.” (p. 92)

“If the Radicals are for free trade and the Conservatives for tariffs, the farmer will back the Conservatives, and no one could seriously reproach him for so doing. At most one could, in a conflict such as that over the banning of absinthe, ask the interested party to bow before the exigencies of public good and morality.” (p. 92/93)

“In the same way an official who sees that a candidate’s programme includes a measure on which the improvement of the lot of his kind depends will naturally incline to give him his vote. We thus have a third point – the inevitable intervention of professional interest in the choice of party.” (p. 92/93)

Coubertin’s humanism is always open to man and the world. He allows for the man’s shortcomings, and sees these as grounded in his nature. Whatever man does, and whatever rules he lays down, cannot be perfect. He therefore holds any ideal pedagogic theory to be utopian and sterile; for this reason his educational theories are not speculative but realistic, and take into account the for and against of everyday circumstances.

Man must show responsibility towards himself and hence towards society. This becomes particularly clear in the last paragraph of his theory of ‘Mutual Respect’, which deals with the cultivation of the conscience:

“The doctrine of Mutual Respect constitutes a kind of legislation in which the individual conscience must serve as executive power. We will not argue about the nature of the conscience. It exists in every human being. This incontestable fact will suffice us.

“It exists in three forms, which are always the same: in the majority of men conscience has fallen asleep; in the more numerous minority it has gone astray; but in the elite it is alert.” (p. 97)

He gives very vivid examples of these different forms, comparing the sleeping conscience to a court which has not been called to sit for a long time. The straying conscience belongs to men who procure their rights through corruption, arrogance or avarice, and are often highly honoured socially.

The “wakeful conscience” (p. 100), according to Coubertin, does not lead “to perfection beyond this world, but keeps man in the breach of his own imperfection, ready to do battle honourably against himself.” (p. 100) He criticizes those men who are always seized with “scruples”, for behind these scruples there is always a question-mark. Such a man “puts the question ceaselessly and never answers it” (p. 101) In the education of youth, appeal should be made to conscience only where “there is a fit subject for it”. (p. 101) In most cases of injustice, reparation is “practically impossible” (p. 104) But the recognition of injustice leads to what Coubertin calls the miracle contained in conscience: “remorse is born at once”. (p. 104)

“Here on earth there is no normal life unaccompanied by remorse. A man without remorse is a monster.” (p. 104)

Remorse should not “burden life”. (p. 104) It should help man to regulate his life, to moderate his impetuosity, and keep him within those bounds which serve the public good.

This profession of faith of Coubertin was written in his youth and clearly shows the various strands of his Olympic ideology. It does not rest on unworldly principles. Despite all disillusionment, Coubertin holds to his faith in the Olympic idea and, through it, to the perfectibility of man in his physical and moral powers. Whoever strives to understand the study in question in all its details will recognise without hesitation the often-criticized affirmation of Coubertin, which he repeated in his contribution of 1935:

“The first essential characteristic of ancient and of modern Olympism alike is that of being a religion... I therefore think I was right to recreate from the outset, around the renewed Olympic, a religious sentiment... This is the origin of all the rites which go to make the ceremonies of the modern Games... The idea of a religion of sport, the religio athleticae, was very slow to penetrate the minds of competitors.”⁶

5 Coubertin, P. de: *L'Idée olympique. Discours et essais.* Carl-Diem-Institut. Hofmann: Schorndorf 1976. P.129/130.

This *religio athleticae* is the very thing to which his writing on mutual respect points at its various levels – a basic moral attitude which should shape our whole life, and without which sport is unthinkable.

Translation: Dr John Dixon

Closing Ceremony of the 2nd International Pierre de Coubertin School Forum Much Wenlock 5-12 September 1999

Address on behalf of the teachers

Dear Olympic family,

My name is Ines Nikolaus, I am the accompanying teacher of the Erfurt Pierre de Coubertin Gymnasium.

Two years ago when I first had the honour to take part in the closing ceremony of the Olympic Congress on “The future of Olympism” in Normandy – the home region of Pierre de Coubertin – all delegates realized that the first Youth Forum of Coubertin Schools was a great success. So they decided that such a wonderful meeting of young people from different nations should be held every two years.

Now the 2nd International Pierre de Coubertin Youth Forum is over – a week full of exciting events, sports competitions, excursions throughout Shropshire, discussions on Olympic topics and art performances. Today I can assure you that Pierre de Coubertin’s and William Penny Brookes’ ideas are still alive, that there is a future of Olympism. Please, look at these 65 friendly young people coming from Britain, Greece, Estonia, Austria and Germany. I think, Pierre de Coubertin would be very proud to see them peacefully united in a large crowd practising international understanding and enjoying their stay like in a “Festival of joie de vivre”.

In comparison to the 1st Youth Forum in Le Havre we can say that all groups arrived well prepared for the Coubertin Award.

As you all know-there are 4 categories for this award:

- the Olympic knowledge test
- the sports test
- the arts performance and
- community service

All participants showed a high standard of knowledge on the ancient and modern history of the Olympic Games. Speaking about the ideals of the Olympic Movement in 1908 in London Pierre de Coubertin expressed himself in the following words: “...the important thing in life is not the victory, but the battle, the essential is not to have won, but to have fought well.” And this should be the motto of our 2nd Youth Forum. To guarantee equal chances in the sports tests we chose the following disciplines:

- 100 m sprint as a modern discipline
- haltere jumping as an ancient Olympic sport
- cross country running and
- a typical English sport: welly wanging which everybody enjoyed a lot.

In the spirit of Coubertin everybody tried to give one's best or in the words of Coubertin "to fight well".

The arts performances were delivered in a similar spirit. We had a wide variety of presentations in music, drama, poetry, dancing and pantomime.

With a lot of emotions, humour and the fire of the youth the pupils tried to present their schools, to express their feelings and emotions.

Unfortunately, we can only show a small choice of presentations today, just to give you an impression how our young people understood the symbiosis of sports and art.

Concerning community service – our 4th category of the Coubertin Award – we were really surprised how much time and effort the pupils spend on doing something for other people, for society.

I only want to mention some examples:

- care for foreign children and their families
- contribution in an European Community funding programme of the archaeological findings in the Pyrgos district
- care for elderly or handicapped people
- practical studies in a hospital or kindergarten
- cleaning the beaches of the home town
- tree planting around the home town, leader of a school group responsible for recycling
- organisation of free time activities in a children's summer camp
- organisation of a sports festival for socially disadvantaged children
- cleaning the forests, the church gardens and local parks and so on and so forth.

Let's say a few words about the future: We-the participating teachers-think that we should build up a network of Coubertin Schools. Now we are 7 schools which all shall be in permanent contact with each other using all the modern possibilities of multi-media conversation such as E-mail, or Internet. We hope to develop more school partnerships and, perhaps, exchanges, like for example the recent one between William Brookes School and the Erfurt Coubertin Gymnasium. It would be great to involve other schools in this movement of Olympic education. We are very sad that the French and Turkish schools could not come this year, but we hope for Lausanne.

In the end I would like to thank all who helped organising this fantastic Youth Camp. We thank the BOA, especially Mr. John James for the financial support and Dr. Don Anthony who stayed with us during the whole Forum, organising everything necessary.

We thank the International Coubertin Committee, especially M. de Navacelle who had come as a representative of the Coubertin family. Thank you to Prof. Dr. Müller, the

father of the Youth Forum, and Dr. Holger Preuß solving all problems concerning organisation.

We thank the town of Much Wenlock, its Mayor Mr. Humphries and the counsellors for the great hospitality.

All participants thank the William Brookes School, our host school, its head Mrs. Penny Cooper for the perfect organisation, Mr. David Riley for the interesting programme.

I will not forget to thank our British colleagues Tim Garratt and Denise Lee who spend all their free time to guarantee this successful Youth Forum and all other people who supported this educational programme.

As we could read in the local newspaper: “The Olympic flame still burns in Wenlock”. I am looking forward to seeing you all at the 3rd International Pierre de Coubertin School Forum in Lausanne, in 2001.

Prof. Inès Nikolaus



The 2004 Project of the Hellenic Committee Pierre de Coubertin

The goal of the 2004 education Project for the 1999-2004 period is to motivate youth to strive for excellence in all areas of their lives through greater physical and mental fitness and broader awareness of the Olympic Movement and Olympic Sports. By encouraging participation in sports and cultural programs, Hellenic Committee Pierre de Coubertin hopes to prepare young people to be Knowledgeable and enthusiastic hosts for the Athens 2004 Olympic Games.

The “2004” Project is designed to achieve this goal.

What is the 2004 Project?

It is a project for elementary and middle schools combining classroom instruction with schoolwide athletic and cultural events. The project focuses on helping students gain an understanding of the values interest in the Olympic Movement and applying those values to their lives.

What are the various parts of the Project?

CD ROMS for the Olympic Games

- CD-Rom ATHLOS
- CD-Rom The Classic 42s’
- CD-Rom Athlopedia
- DVD 2800 years of Olympism

Curriculum Guides and Books

Schools Competition through INTERNET “Athlonet” & “e-flames” WEB SITES

- Seminars
- Poster Competition

The Curriculum Guides which cover a range of subjects related to the Olympic Games and the olympic Movement stimulate students use of critical thinking, problem-solving and decision making skills.

In addition to the manuals The project provides also CD-ROMS related to the Olympic Games.

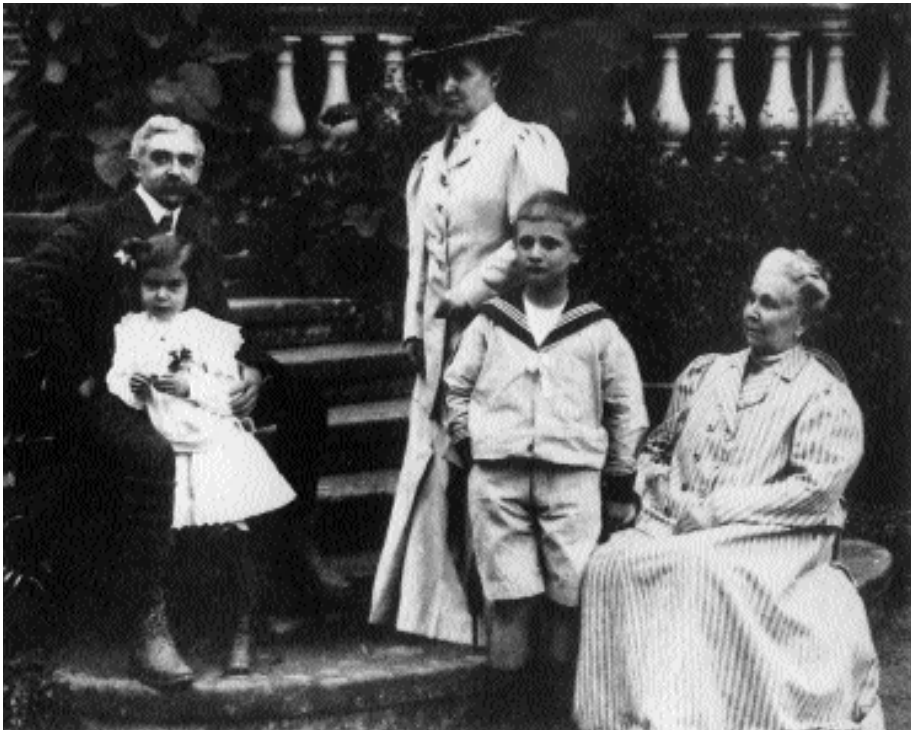
Also Schools may request from the Hellenic Committee, speakers to make informative and motivational presentations to students.

Schools may also request a visit from Olympic Athletes.

The Olympic Competition through Internet it will be an academic and cultural competition through a special Web site "Athlonet" and students from all over the world can take part in this. Each middle school involved in this competition selects two students to join in the fun and excitement of the Game.

An annual Poster Competition is another aspect of the Program. Students prepare posters based on a yearly theme and enter their work in a special edition for the Olympic Games of 2004.

"Learning Olympic ideals early can mean greater success for Students, not only in the classroom and on the athletic field, but in any activity they may pursue in life. Ultimately, one of the most important reasons we participate in the Olympic Movement is to Benefit and inspire our children."



Pierre de Coubertin with his family

INFORMATIONS

CAMEROON

Activities of the National Pierre de Coubertin Committee

A) Executive Board

The NPCC Executive Board met in order to assess the results of the Seminar held for the NPCC members. Following that meeting, the President recommended the setting up of a commission whose aim would be to think problems over and suggests concrete steps regarding the respect of sports ethics. The President also appointed Mr. AMADOU EVELE, an NPCC member, who will be in charge of the next Seminar gathering General Secretaries of Authorized Sports Federations and Associations.

B) NPCC Members Seminar

The Seminar was organized for NPCC members in the conference room of the Ministry of Youth and Sports. 22 NPCC members took part in it. The theme set for the seminar was: “A Deeper Knowledge of our Philosophy to Better Serve our Movement”. An introduction lecture was given by the NPCC President and the members attending it discussed various subjects, among which: “How to efficiently contribute to the spread of our philosophy” and “How to promote sports ethics”.

A lecture was also given by Mr. DANG, NPCC Executive Director, who introduced the adherence Charter.

C) Activities

The NPCC decided to create within the country’s schools centers that would teach our philosophy. These centers will be called “Coubertin Pavilions”. The first Coubertin Pavilion was inaugurated at the Tsinga High School in Yaoundé. The inaugural ceremony and coming into office of the people in charge of the Pavilion was conducted by Mr. EVELE MALIK Atour, NPCC President.

The next school which is going to host such a Pavilion will be the General LECLERC High School.

Dang

NPCC Executive Director

COLOMBIA

The Colombian Pierre de Coubertin Committee has been recently created in the National Sports School in Cali. The driving force behind that creation was the Director of that School, Tulio Hernán, who was sent in response to his request, a copy of the Foundations Statutes of the Spanish Pierre de Coubertin Committee.

DOMINICAN REPUBLIC

The I.O.C. member for the Dominican Republic, Mr. Roque Napoleón Muñoz, was interested in receiving the Foundations Statutes of the Spanish Pierre de Coubertin Committee. They were sent to him on 14th October 1999. These Spanish Statutes will form the basis of the Dominican Pierre de Coubertin Committee which will be created soon.

ECUADOR

During the round of lectures at the V Session of the Ecuadorian Olympic Academy, conducted between the 26th to 30th April 1999, in Guayaquil, the figure and works of Pierre de Coubertin were enhanced in some presentations accompanied by slides.

The city council of Guayaquil has given the name Pierre de Coubertin to a huge park situated in the centre of the town. Surrounded by sports facilities, the building of the Federations is also located there.

The magazine *Olímpica* of the Ecuadorian Olympic Committee publishes articles dedicated to Coubertin very often. The last issue in Ecuador featured an article by Ricardo de Vasconcelos, titled *Coubertin in Ecuador*. In this article, historic reference to the contest *Coubertin Debate* is mentioned. This debate took place for the first time in Quito on 22nd May 1918, at the request of the Ambassador of France in Ecuador, Roberto Boufré, and Ecuadorian aristocrat Enrique Dorn y de Alsua who contacted Coubertin. They achieved that Coubertin gave a medal to award the winner of the debate which was distinguished because of his *talent and eloquence*. The Coubertin Debate went on until 1927, leaving a memorable impression on the university intellectuals, and Coubertin kept giving a medal to the winner of the following editions of that Debate.

On the 5th of April, 1919, Enrique Dorn y de Alsua was elected as a member of the I.O.C. in Ecuador, at the request of Coubertin himself, being the first Ecuadorian to form part of the Olympic organisation.

Coubertin in Ecuador

by Ricardo Vasconcellos Rosada

In 1918, a German-Ecuadorian gentleman, Enrique Dorn y de Alsua, was fulfilling the function of Envoy Extraordinary and Minister Plenipotentiary of Ecuador in France. Thanks to his diplomatic activities and his social position, he became a close friend of the Baron Pierre de Coubertin, President of the International Olympic Committee and restorer of the Olympic Games of the modern era.

It was in Quito that Mr. Roberto Boeufre, a friend of both the Ecuadorian diplomat, Dorn y de Alsua, and Pierre de Coubertin, was fulfilling the function of resident Minister of France in our country. Being interested in the cultural activities of our coun-

try, he suggested to create a contest which would unite France and Ecuador. With that aim in mind, he contacted Dorn and tried to obtain with his help the donation, from Pierre de Coubertin, of a prize for an intellectual event under way.

Coubertin was not only the defender or champion of hellenism and the only man capable of reviving the olympic idea, but he also was a teacher, a historian and a renowned writer who, on top of it all, was interested in the public affairs of our continent, to such an extent that among his writings one can find a book which aroused great admiration in the american world. That book was entitled "Three Centuries of South-American History".

The steps taken by Boeufre and Dorn were fruitful and Pierre de Coubertin finally offered the Victor Hugo Medal, which was to be granted by the Central University to the student who would be the winner of a contest rewarding the best speech on French history, a contest that the university studies center had planned to call the "Coubertin Debate".

The theme was chosen by the organizing committee of the 3rd Students Congress which was about to be held and by the Students Federation. A jury was appointed and was made up of Dr. Victor Manuel Penaherrera, dean of case law at the Central University, Dr. Isidro Ayora, dean of the Medical School and Dr. Antonio Saenz, professor of international law. The Ecuadorian Minister of Foreign Affairs, Dr. Carlos Tobar y Borgona had to withdraw because of health problems.

The theme chosen was the following: "Was the French revolution mainly motivated by the economic situation of the people or by the doctrinaire influence of 18th century philosophy?".

The first part of the question was going to be supported by a team of three students Guillermo Polit Lopez, Eduardo Salazar Gomez and Eduardo Riofrio Villagomez. The second part of it was to be supported by Rafael Salvador, Rafael Almeida and Galberto Arcos.

The debate was to take place on May 22nd, 1918. According to the rules it had to be held in Quito, in the reception room of the town hall, under the chairmanship of the University rector. The debate was supposed to last three hours. Half this time had to be dedicated to the speeches and the rest to discussion. Both the speeches and the discussion had to be held orally. It was forbidden to refer to texts or notes, except for quotations from the opponents' lectures. The chairman of the jury had to choose by drawing lots who would start the lectures and the order in which the members of the chosen team would take the floor. The chairman had then to choose once again by drawing lots the order for the members of the other team.

Once the debate was over, the secretary had to count the votes of all university professors taking part in the event, except for the members of the jury. These votes had to be transferred to the group which would have won during the debate. The jury had

then to leave the room in order to deliberate, upon the Baron Pierre de Coubertin's formal order, and designate the person in one group or the other who would have defended best his hypothesis and was showing the greatest "talent and eloquence". That person would be the one winning the medal offered by the French Baron.

The Coubertin Debate was a great intellectual event. The professors attending it chose as winners the students making up the second team and the jury proclaimed winner of the Coubertin Debate Rafael Almeida Borja, a third grade student of case law.

The results of the contest were communicated by the university and the Foreign Minister, Dr. Carlos M. Tobar y Borgona, to Mr. Roberto Boeufre and the national delegation in Paris, where Mr. Enrique Dorn y Alsua conveyed the news to the Baron de Coubertin.

The Coubertin Debate was a success until 1927 and had a great impact on university intellectuality.

EL SALVADOR

Upon request by the President of the Salvadoran Olympic Committee, Melecio Rivera, the city council of El Salvador has given the name Olympic Pierre de Coubertin Square to a large square in the capital. Also at the request of Melecio Rivera, a bronze bust of Pierre de Coubertin, donated by the International Olympic Committee, will also be placed on a pedestal in the middle of the aforementioned square shortly.

GUATEMALA

The Planned Professorship Pierre de Coubertin, arranged in the Rafael Landivar University in the Guatemalan capital, began its official course on 6th September 1999. In the aforementioned Professorship, the Olympic ideology of Pierre de Coubertin is taught. This magnificent academic reality illustrates the progression of an objective pursued for a long time by the President of the Guatemalan Olympic Committee. This also represents a personal pursuit by the President of the Guatemalan Olympic Academy, the prestigious Dr. Fernando Beltranena, who has led the Pierre de Coubertin dissemination for a decade.

Under his leadership, a monument to Coubertin was inaugurated with a bust of Pierre de Coubertin, placed where the athletes make their Olympic oath. In addition, an Iconography Exposition was set up and displayed during the Annual Courses of the Guatemalan Olympic Academy. This exhibition is often moved to other countries in Central America as Costa Rica, El Salvador, Honduras and Nicaragua.

The Magazine of the Guatemalan Olympic Committee, *Citius, Altius Fortius*, echoes the spreading activities referring the philosophy of Pierre de Coubertin. In the last issue

published, the article titled, *Pierre de Coubertin and the Olympic Movement*, was published by Professor Fernando Rojas Mazariegos, member of the International Pierre de Coubertin Committee.

ITALY

The Italian Pierre de Coubertin Committee has been very active ever since it was created. It carried out four projects which enabled the Committee to spread more efficiently the messages of the Baron Pierre de Coubertin and Olympism. These projects are the following:

1. Foundation of the Olympic Studies Center
2. Creation of the official Web site of the Italian Pierre de Coubertin Committee
3. Carrying out of the first stage of the educational project of the “Olympic Mobile Itinerante” Schools
4. Creation of an olympic information newsletter and a Pierre de Coubertin Committee booklet.

The Olympic Studies Center was founded in Rome on April 24th, 1999, during the 10th Session of the Italian Olympic Academy. Thanks to the help of the Sports Museum, the CISOS headquarters (Olympic Studies Center) are now located near Genoa, close to the “Luigi Ferraris” sports stadium. The Center has now started its promotion activities with the collaboration of various institutions. The Italian Pierre de Coubertin Committee and the Olympic Millenium Direction make up CISOS executive board.

As regards this past year we may note the creation of the Pierre de Coubertin Committee and Sports Museum Web sites. They will enable a greater spread on both Italian and international scenes and will make communication easier between people interested in this field. These two sites are:

<http://www.ipbase.net/cisos> – <http://www.corsi.euroframe.it/museosport>

E-mail: CPCDCoubertin@ipbase.net - C.I.S.O.S.Olympic@ipbase.net
President igorlanzoni@hotmail.com

The “Olympic Mobile Itinerante” consist of a one-day olympic sports education action for various school levels (grade school, high school, college). A team of experts explains, within the framework of several practical and theoretical classes, what are the ideals of the olympic games. As one may understand from the name given to this specific action, it travels from one city to another.

This year a campaign was launched in order to collect funds for the programs development, which enabled the Committee to carry out new projects. The publication of both a booklet and an information newsletter is already planned (Olympic Millenium Magazine).

I also wish to inform you of the fact that on August 5th, during the I.O.A.P.A session (International Olympic Academy Participants Association), I was appointed Secretary General of this Association.

MEXICO

Carlos Hernández Schäffler, General Co-ordinator for the Mexican Sports Confederation, requested on 24th September 1999, a copy of the Spanish Pierre de Coubertin Statutes in order to create the Mexican Pierre de Coubertin Committee in Mexico.

During another noteworthy event, the President of the International Pierre de Coubertin Committee, Conrado Duránte, attended as a lecturer at the V National Mexican Sport Congress, which took place in Acapulco. President Duránte spoke about the person and work of Pierre de Coubertin on 17th September and again on the 24th September in Cancun, before the World Olympic Medallist Association.

PERU

The Peruvian Olympic Academy held its 15th Annual Session between the 11th and 13th November 1998 in Lima. The lectures were focused on the figure and works of Pierre de Coubertin as the *absent honouree guest*. During the three days of that Session, an empty chair was placed under a large picture of this well known humanist, imparting the presence of his ideology in the absence of his physical presence. The *Annual Memory* of the Peruvian Olympic Academy is published with many pictures of Pierre de Coubertin as well as the one in the cover.

SPANISH

Foundation of the Spanish Pierre de Coubertin Committee

On 6th October 1998, the Foundation of the Spanish Pierre de Coubertin Committee took place in Madrid, C/ Arequipa, 13, telephone number 913 824 053; Fax number 913 819 639. Spanish Pierre de Coubertin members included: Mr. Conrado Duránte, President; Mrs. Victoria Ibarra, Baroness de Güell, Vice-President; Pablo Galán, Treasurer and Secretary General. Mr. Galán was Past President of the Spanish Hockey Federation and is, as well as Mrs. Victoria Ibarra, members of the Spanish Olympic Committee.

The constituted Committee is formed by 26 affiliated members. Among those are the President of the Spanish Football Federation and member of the Executive Committee of the FIFA, Angel María Villar; President of the sports journalists Association, María del Carmen Izquierdo; and General Director of Sports in Madrid province, Professor Dr. Julio César Legido. Also included are Olympic athletes, professors and teachers.

The Spanish Pierre de Coubertin Committee developed five sessions during the first semester of this year. In these sessions, there were approved the logo of the Association and a poster designed referring the life and works of Pierre de Coubertin, which will be given to schools and other teaching institutions. A leaflet was also prepared about the life and works of Pierre de Coubertin as well as another bigger publication, referring to the figure of Coubertin and his philosophical principles and include his most famous quotations. All these works are being printed at the present time.

On the 1st of September, as an experimental exercise, some letters were sent by the President of the C.E.P.C. to all the North Madrid area School Directors. These letters describe the existence of the Spanish Pierre de Coubertin Committee, what their Objectives and goals are and what it can provide. They were also offered all these resources, as well as accepting suggestions of collaboration in order to spread the Coubertin principles.

The XXXI Session of the Spanish Olympic Academy took place in the National Physical Education Institute in Madrid, from the 20th to 24th of November 1998. During this session, the Vice-President of the International Pierre de Coubertin Committee, Prof. Dr. Norbert Müller and the Honorary Vice-President, Mr. Geoffroy de Navacelle, were in attendance as special guests and lecturers. Along with the President of C.I.P.C., Mr. Conrado Duránte, that last one spoke about the life and works of Pierre de Coubertin in their respective presentations.

During the Annual Assembly of the Spanish Olympic Committee, which took place on 15th December 1998, a ceremony was held for the location of a bronze bust of Pierre de Coubertin. This was given by the International Olympic Committee and placed in the building hall entrance. During that ceremony, the Pierre de Coubertin philosophy and works were highlighted. An oil painting was also placed in a place of honour on the first floor of the building. This oil painting is the only one that exists and was painted by the Belgian artist, Jacques Lalaing, in 1911.

The XXXII Session of the Spanish Olympic Academy was held from 17th October to 2nd November 1998, in the University of Cantabria (Santander). During that event the President of the Austrian Olympic Academy and member of the International Pierre de Coubertin Committee, Dr. Hermann Andrecs, was in attendance as a speaker who lectured about the theme *Olympic Message by Pierre de Coubertin and its interpretation in the present sports education*. The President of the International Pierre de Coubertin Committee dealt with the theme *Pierre de Coubertin and the Origins Of the Modern Olympism*.

During those two sessions of the Spanish Olympic Academy, an Iconography Exposition was exhibited about the life and works of Pierre de Coubertin. Many leaflets along with texts in Spanish, French and English, referring to the life and works of Pierre de Coubertin were given out. These were published jointly by the International Pierre de Coubertin Committee and the Olympic Museum of Lausanne.

During the XXIX Session of the Spanish Olympic Academy which took place in Cáceres from the 23rd to 27th April 1996, a bust of Pierre de Coubertin was placed on a granite column in the centre of the main avenue of Cáceres city. By recent agreement of the City Council a central and modern avenue was named Pierre de Coubertin Avenue. This avenue leads into a group new sports facilities recently built. Next March 2000, a round of conferences will be held regarding the life and works of Pierre de Coubertin as a part of a series of events that will inaugurate the magnificent and new installations of the Physical Education Faculty of Cáceres. Because of these circumstances, the bust of Pierre de Coubertin will be moved to the newer urban location and will dominate the avenue named in his honour.



A barn by the river, drawing by Pierre de Coubertin

SECRETARY GENERAL REMARKS

IPCC is happy to congratulate its members, both appointed and honoured.

The following members have been appointed:

Conrado Durantez and Norbert Müller, members of the IOC cultural commission.

Norbert Müller, member of the IOC reform commission.

Jean Durry: president of the cultural commission for Paris as a candidate city to host the 2008 Olympic Games.

Norbert Müller, vice-president of the International Committee for Fair-Play.

Jenö Kamuti, president of the International Committee for Fair-Play.

Ada Wild, honorary president of the “Voyage au cœur de l’Olympisme” Association.

The following members have received distinctions:

Yves Pierre Boulongne: honorary doctor of the Hans Gutenberg University, Mainz, Germany.

Jean Durry: Chevalier of the Legion of Honour.

Pierre Rostini: Chevalier of Arts and Letters.

Holgar Preuss: was granted the “Hofmann Dissertations Preis” German National Award.

Daniel Deschâtres: was awarded the French Sports Leader Prize.

Prof. Norbert Müller represented IPCC at the ceremony held to change the name of a school in Tabor (Czech Republic), which from now on will bear the name of Pierre de Coubertin. The choice is easily understandable seeing that it is the only bilingual high school (French-Czech). In various halls of the school, one can admire big paintings representing Pierre de Coubertin and his work. This special ceremony was held in front of many public figures and diplomats.

Also in the presence of many public figures, Prof Donald Anthony presented the Wenlock Olympian Society with the IPCC plate.

In South America, Conrado Durantez gave many lectures on Pierre de Coubertin.

Ada Wild, who was invited by the Gannat town hall, gave a lecture on “Pierre de Coubertin and his work”. This lecture was a great success.

During the last General Assembly, we created a category of corresponding members and the following members were appointed:

Dr. Juko Tahara (Japan), Dr. Jiri Kössl (Czech Republic), Dr. John Lucas (USA)

Two new members have now joined our executive board:

Prof. Jean-Loup Chappelet - Dr. Anibal Justiniano

Ada Wild

EUROPE, ACTING AS GUARANTOR FOR SPORTS ETHICS?

The Summer Sports University (Université Sportive d'Eté) of the National Union of University Clubs and of the French Sports Journalists' Union, will consist in a seminar meant to prepare for the GREAT 2001 University on European Sports both faithful to an educational calling and open to new political, legal, and economic data.

The ethical concern is most probably the dimension which enables the sports community to assert its identity and, even more, to reflect better on the equivalence between the values embodied by sports and those which make up society. Many analyses and accounts, as well as a coherent legal frame testify today to the educational reality of sports. Nevertheless, the financial powers and the agents who are pledged to them (gutter press "journalists", "doctors" who happen to be sorcerer's apprentices, "philosophers" who claim to defend the athlete's free will ...) are building a sports "system" which is using efficiently an optical illusion and unveiling a reference model based on ethics.

In case sports by-products seem shocking to you, in case you are convinced that sports' future will have to be ethical or just will not be, join the U.S.E., in order to bring your own contribution to it and take part in the reflection process carried out by athletes, academics, journalists, economists, medical doctors, trainers, psychologists, volunteers, professionnals, etc.

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Bibliographie des œuvres de Pierre de Coubertin (Bibliography / Bibliografia)

Dr. Norbert Müller, in collaboration with M. Otto Schantz.

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under the direction of Prof. Yves Boulongne, on the occasion of the Centenary Congress. Published by the FOSNC, Paris.

Le Livre du Centenaire (The Centenary Book)
Published by the I.O.C.

The tome I

1. Vikelas (1894-1896)
2. Coubertin (1896-1925)
by Prof. Yves-Pierre Boulongne
3. Baillet - Latour (1925-1942)
by D^r Karl Lennartz

The tome II

1. Sigfried Edstörn (1942-1952)
by D^r Karl Lennartz
2. Avery Brundage (1952-1972)
by D^r Otto Schantz

The tome III

1. Lord Killamin (1972-1980)
2. Juan Antonio Samaranch (1980-...)
by D^r Fernand Landry
D^r Madeleine Yerlès

APPEAL

The reader will note the unequal importance of the above news and above all the absence of news coming from many countries where we are present and where there are certainly interesting events. It is for this reason that we launch an urgent appeal to all members that they furnish for the edition of this «Information Letter» these items worth bringing to the attention of our readers when they pertain to an action or an event related to Pierre de Coubertin and to his work.

Friends of the Olympic Movement, create National Pierre de Coubertin Committees.

We are at your disposal to send you our brochure «Instructions and suggestions for the creation of a National Pierre de Coubertin Committee».

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