

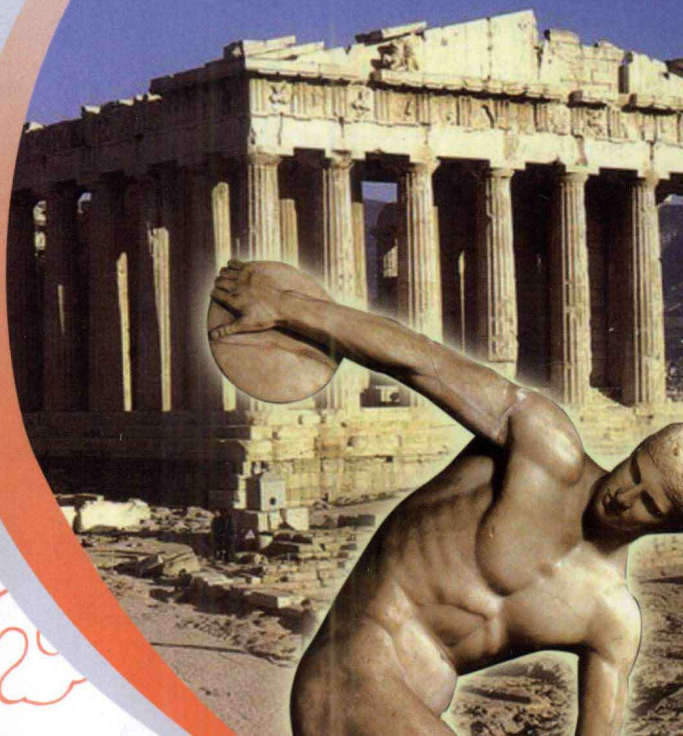
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Olympic Bilingual Classroom

奥林匹克双语课堂

光 黎 编著
黎 策 策划

北京体育大学出版社



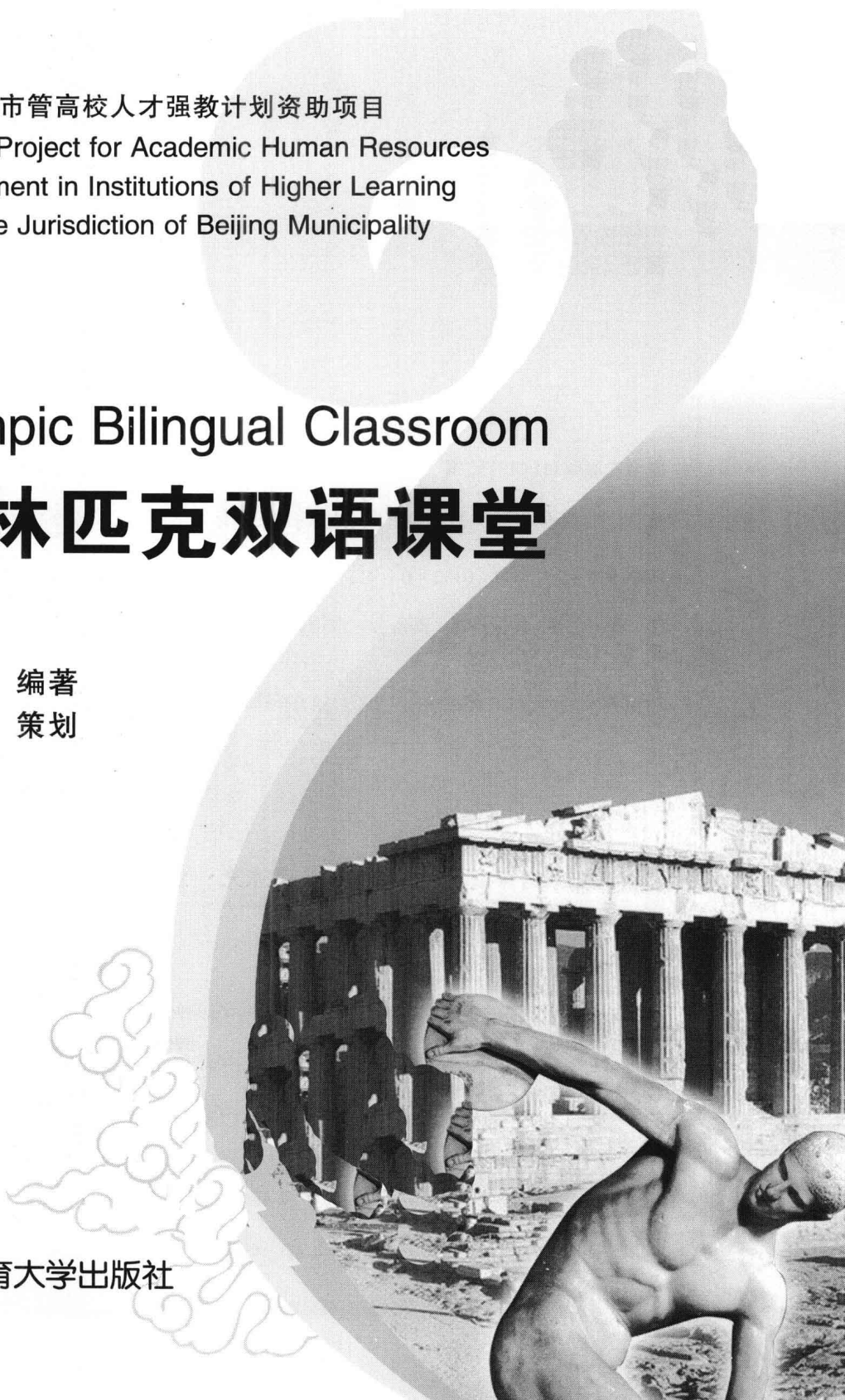
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Ode to Sport

Baron de Coubertins

O Sport, delight of the Gods, distillation of life! In grey dingle of modern existence, restless with barren toil, you suddenly appeared like the shining messenger of vanished ages, those ages when humanity could smile. And to the mountain tops came dawn's first glimmer, and sunbeams dappled the forest's gloomy floor.

O Sport, you are Beauty! You—the architect of this house, the human body, which may become object of sublime according as to whether it is defiled by base passions or cherished with wholesome endeavour. There can be no beauty without poise and proportion, and you are the incomparable master of both, for you create harmony, you fill movement with rhythm, you make strength gracious, and you lend power to supple things.

O Sport, you are Justice! The perfect fairness which men seek in vain in their social institutions rises around you of its own accord. No man can surpass by one centimetre the height he can jump of the time for which he can run. His combined strength of body and mind alone set the bounds to his success.

O Sport, you are Daring! The whole meaning of muscular effort lies in one word—to dare. What good are muscles, what good is it to feel nimble and strong and to train one's nimbleness and strength if not to dare? But the daring you inspire is far from the rashness which impels the gambler to stake his all on a throw. It is a prudent and considered daring.

O Sport, you are Honour! The titles you bestow are worthless save if won in absolute fairness and perfect unselfishness. Whoever succeeds in deceiving his fellows by some

ignoble trick, suffers the shame of it in the depths of himself and dreads the dishonourable epithet which will be coupled with his name if the fraud from which he prospers should come to light.

O Sport, you are Joy! At your call the flesh makes holiday and the eyes smile, the blood flows free and strong in the arteries. Thought's horizon grows lighter and more clear. Even to the grief—stricken you can bring a healing distraction from their sorrows, while you enable the happy to taste the joy of living to the full.

O Sport, you are Fecundity! You tend by straight and noble paths towards a more perfect race, blasting the seeds of sickness and righting the flaws which threaten its needful soundness. And you quicken within the athlete the wish to see growing about him brisk and sturdy sons to follow him in the arena and in their turn bear off joyous laurels.

O Sports, you are Progress! To serve you well, man must better himself in body and in soul. You enjoin him to observe a loftier hygiene; you require him refrain from all excess. You teach him wise rules which will give his effort the maximum intensity without impairing the balance of his health.

O Sport, you are peace! You forge happy bonds between the peoples by drawing them together in reverence for strength which is controlled, organized and self—disciplined. Through you the young of all the world learn to respect one another, and thus the diversity of national traits becomes a source of generous and peaceful emulation.

体 育 颂

—— 顾拜旦

啊，体育，
天神的欢娱，生命的动力。
你猝然降临在灰蒙蒙的林间空地，
受难者，激动不已。
你像是容光焕发的使者，
向暮年人微笑致意。
你像高山之巅出现的晨曦，
照亮了昏暗的大地。

啊，体育，你就是美丽！
你塑造的人体变得高尚还是卑鄙，
要看它是被可耻的欲望引向堕落；
还是由健康的力量悉心培育。
没有匀称协调，便谈不上什么美丽。
你的作用无与伦比，
可使二者和谐统一；
可使人体运动富有节律；
使动作变得优美，
柔中含有刚毅。

啊，体育，你就是正义！
你体现了社会生活中追求不到的公平合理。
任何人不可超过速度一分一秒，
逾越高度一分一厘。
取得成功的关键，

只能是体力与精神融为一体。

啊，体育，你就是勇气！
肌肉用力的全部含义是敢于搏击。
若不为此，敏捷、强健有何用？
肌肉发达有何益？
我们所说的勇气，
不是冒险家押上全部赌注似的蛮干，
而是经过慎重的深思熟虑。
啊，体育，你就是荣誉！
荣誉的赢得要公正无私，
反之则毫无意义。
有人要弄见不得人的诡计，
以此达到欺骗同伴的目的，
他内心深处却受着耻辱的绞缢。
有朝一日被人识破，就会落得名声扫地。

啊，体育，你就是乐趣！
想起你，内心充满欢喜，
血液循环加剧，思路更加开阔，
条理愈加清晰。
你可使忧伤的人散心解闷，
你可使欢乐的人生活更加甜蜜。
啊，体育，你就是培育人类的沃地。
你通过最直接的途径，
增强人民体质，矫正畸形躯体，
防病患于未然，
使运动员得到启迪；
希望后代长得茁壮有力，
继往开来，夺取桂冠的胜利。

啊，体育，你就是进步！

为人类的日新月异，
身体和精神的改变要同时抓起，
你规定良好的生活习惯，
要求人们对过度行为引起警惕。
告诫人们遵守规则，
发挥人类最大能力，
而又无损健康的肌体。

啊，体育，你就是和平！
你在各民族间建立愉快的联系。
你在有节制、有组织、有技艺的体力较量中产生，
让全世界的青年学会相互尊重和学习，
使不同民族特质成为高尚而和平竞赛的动力。

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Theme 1 The Olympic Idea

This aims of this theme are :

To introduce the Olympic idea.

To develop the idea as a universal social philosophy. With reference to the ideas of Pierre de Coubertin.

To develop the philosophy.

After studying this theme, you should be able to explain:

The nature of Olympism.

The ideas of de Coubertin.

The way in which ancient and modern ideas can contribute to an idealized conception of the human being.

Introduction : The Olympic Idea

For most people, I suppose, the word Olympic will conjure up images of the Olympic Games, in every four years between elite athletes representing their country or city – states in inter – communal competition.

Most people, too, will have heard of an Olympiad? Although it is sometimes thought to refer to a particular Games. It refers in fact to a four – year period, whose opening is celebrated by Games, during which Games may or may not be held.

Fewer, however, will have heard of Olympism? The philosophy developed by the founder of the Modern Olympic Movement, Baron Pierre de Coubertin (1863 ~ 1937), a French aristocrat who had been much influenced by the British public school tradition of sport in education. This philosophy has as its focus of interest not just the elite athlete, but everyone; not just a short truce period, but the whole of life; not just sport as an activity, but also as

a formative and developmental influence contributing to desirable characteristics of individual personality and social life.

Olympism – a universal social philosophy

For Olympism is a social philosophy which emphasizes the role of sport in world development, international understanding, peaceful co-existence, and social and moral education. De Coubertin understood, towards the end of the nineteenth century, that sport was about to become a major growth point in popular culture – and that, as physical activity grounded in rule – adherence, it was apparently universalisable, providing a contact point across cultures.

A universal philosophy by definition applies to everyone, regardless of nation, race, gender, social class, religion or ideology, and so the Olympic Movement has worked for a coherent universal representation of itself – a concept of Olympism which identifies a range of values to which each nation can sincerely commit itself whilst at the same time finding for the general idea a form of expression which is unique to itself. Generated by its own culture, location, history, tradition and projected future.

De Coubertin, being a product of late nineteenth-century liberalism, emphasized the values of equality, fairness, justice, respect for persons, rationality and understanding, autonomy, and excellence. These are values which span nearly 3000 years of Olympic history, although some of them may be differently interpreted at different time. De Coubertin said: “but now Olympia... has been rebuilt or rather renovated under forms which are different because modern, yet steeped in a kindred atmosphere?”

The contemporary task for the Olympic Movement is to further this project: to try to see more clearly what its Games (and sport in wider society) might come to mean. This task will be both at the level of ideas and action. If the practice of sport is to be pursued and developed according to Olympic values, the theory must strive for a conception of Olympism which will support that practice.

The idea of Pierre de Coubertin

The considered ideas of the founder of the Modern Olympic Movement. Pierre de Coubertin set out in mature article the *Philosophical Foundations of Modern Olympism* which clarifies the idea of Olympism, it refers to:

1. A religion of sport (religion here refers centrally to the moral of sport);
2. An aristocracy, an elite (but egalitarian and meritocratic);
3. Chivalry (comradeship and rivalry – suspension of exclusively national sentiments);
4. Truce (the temporary cessation of quarrels, disputes and misunderstandings);
5. Rhythm (this a reference to the ancient Olympiad as representing a natural cycle of time and recurrence, just like the harvest and the phases of the moon);
6. The young Adult Male individual (De Coubertin said: I personally do not approve of the participation of women in public competitions. . . in the Olympic Games, as in the contests of former times, their primary role should be to crown the victors. ”);
7. Beauty – artistic and literary creation (De Coubertin advocated and organized Olympic arts competition alongside Games.);
8. Peace, promoted by mutual respect based on mutual understanding (related to the ancient idea of truce, but with the modern worry about the dangers and waste associated with warfare.);
9. Let us also add: participation and competition. De Coubertin said in London at the close of the 1908 Games:

“Last Sunday, in the course of the ceremony organized at St Paul in honor of the athletes, the bishop of Pennsylvania recalled this in felicitous words: ‘the important thing in these Olympiads is less to win than to take part in them, . . . ’ The important thing in life is not victory but struggle; the essential is not to have won but to have fought well. ”

The philosophical Anthropology of Olympism

We need to try to find a way to organize our thoughts in relation to all these ideas in order. If possible, to pull them together into a framework that renders them systematic and coherent. My guiding thought lies in the status of Olympism as a social, political and educational ideology. And such ideology necessarily appeals to a philosophical anthropology – an idealized conception of the human Being towards which the ideology strives in its attempted social reproduction of the individual.

A philosophical anthropologist tries to create a theory about human nature by thinking about the human being at the most general level. Hoberman writes about the differing political conceptions of sport, but finds it necessary to refer to several levels of explanation

and theorizing: “Have distinct political anthropologies or idealized models of the exemplary citizen which constitute complex answers to the fundamental question of philosophical anthropology: what is a human being.”

In order to try to fill out just what the ideas that have been handed down from classical times, to be reinterpreted and re-specified we need to examine two central ideas.

The Ideas of Kalos Kogathos and Arete

Lenk says:

“Any representatives of the Olympic Movement combine these values together to form a picture of the human being harmonious balanced intellectually and physical in the sense of the Greek.”

This is also a theme in Nissiotis:

The Olympic ideal is what qualifies sport exercise in general as a means for education the whole man as a conscious citizen of the world. . . The Olympic idea is that exemplary principle which expresses the deeper essence of sport as an authentic education process through a continuous struggle to create healthy and virtuous man in the highest possible way in the image of the Olympic winner and athlete.

Eyler pursues the meaning of the Olympic virtue of excellence in performance and in character, through Homer, early philosophers, Pinder and Pausanias. He concludes:

“In summary, *arête* has several meanings – distinction, duty, excellence, fame, glorious deeds goodness, heroism. . . valor and virtue. Some of the many implications of these meanings contextually are. . . man is born, grows, old, and dies; performance is not without risks; winning is all; man achieves by his own skills. . . human performance is the quintessence of life; and finally man is the measure of all things and the responsible agent. He quotes kitto: ‘what moves a Greek warrior to heroism is not a sense of duty as we understand it duty towards others, it is rather a duty towards oneself.’ He strives after that which we translate virtue or excellence. (the Greek *Arete*)”.

Paleologos indicates the mythical origins of the Ancient Games in the deeds of one of the great heroes of antiquity. Hercules:

“With the twelve labors depicted by the bas-relief on the two metopes the Temple of Zeus. The world is presented with content of the moral teachings which Olympia intended with the Games.”

The idea is that the sculptures of the demi – God Hercules in Olympic performed a morally educative function standing as role models especially for the athletes who were there to train for the Games of physical moral and intellectual virtue.

“Hercules is shown bearded with beautiful feature. . . a well trained body, fine, proportioned muscles. . . as a representative of the kalos kagathos type, where the body is well – formed and harmonious, the expression of a beautiful soul, and the face radiates intelligence, kindness and integrity. ”

So, a philosophical anthropology is an idealized conception of the human. If we ask ourselves what the Olympic idea is, it translates into a few simple phrases which capture the essence of what an ideal human being ought to be and to aspire to. From the above we might suggest that the philosophical anthropology of Olympism promotes the ideals of:

Individual all around harmonious human development;

Towards excellence and achievement;

Through effort in competitive sporting activity;

Under conditions of mutual respect, fairness, justice and equality;

With a view to creating lasting personal human relationship of friendship;

International relationships of peace, toleration and understanding;

And cultural alliances with the arts.

That is the general idea – a conception of the human being who is capable of being and doing those things.

Theme 2 Olympic History

This aims of this theme are :

- To introduce briefly some themes in the history of the Olympic Games.
- To stress the importance of athletics in ancient Greek culture.
- To relate ancient practices to the values of the modern revival.

After studying this theme, you should be able to explain :

- The origin and significance of the Olympic Games in ancient Greek society.
- The nature of the Olympic revivals.
- The role of de Coubertin in re-establishing the Games.

Introduction

“The story of ancient athletics is the story of Greek athletics. The Greeks, as far as we know, were the only truly athletic nation of antiquity. To them, we owe the word athlete and the ideal that it expresses.”

Gardiner distinguishes between the love of play, which he considers to be universal, and the love of the athletic competition.

“The child plays till he is tired and then leaves off. The competitor in a race goes on after he is tired, goes on to the point of absolute exhaustion, he even trains himself painfully in order to be capable of greater and more prolonged effort and of exhausting himself more completely. Why does he do this? Why does he take pleasure in what he is naturally painful?”

He identifies four main ideas in ancient Greek athletics: effort (derived from the same root as the word for athlete), contest of competition, excellence and honor.

“The real prize is the honor of victory. The motive that turns his effort into joy is the desire to put the test his physical powers, the desire to excel. It is not every people any more than every individual that feels this joy in the contest, in the effort.”

The questions are: how did this originate and what can it mean for us today?

There was a prehistoric Iron Age settlement at Olympia in the twelfth century BC after the Doric invasion from the north, and remains suggest a particular role for the strategically placed hamlet Olympia was at an early date a sacred place, since thousands of votive offerings have been found there dating from at least the tenth century. Local disputes interrupted celebrations, which some say included games and contests, until 884 BC, when local rulers King Iphitus of Elis, lawgiver Lycurgus of Sparta and Archon Cleosthenes of Pisa, made a truce and revived the festival. The terms of this sacred truce were engraved on a bronze disk which still existed in the time of Pausanias, who describes it to us from the second century AD, but we have no record of any games that might have taken place.

The ancient Olympic Games began at Olympia in 776 BC and were held every four years until banned by the Emperor Theodosius I in 394 AD. The last Games, the 293rd, were in 393 AD, and so they had been held continuously for 1168 years. This astonishing record in and of itself demands the attention of students of history. Apart from the rituals of some of the major world religions, what other human institution has lasted as long? (gives a detailed account of the cultural, customary and legal background to the celebration of the Games).

In 776 BC, only the stade race (192 meters) was run (or, at least, was recorded officially), and events were added as the years went on. It is still possible to place one foot in the marble starting blocks at one end of the excavated stadium at Olympia, and to run the full stade. Dress provides a detailed account of the probable course of events over a five-day Games in the fifth century BC, including events such as chariot racing, the pentathlon (discus, long jump, javelin, running, wrestling), the stade, the diaulos (two stades), the dolichos (24 stades or 4600 meters, wrestling, boxing, the pankration (a combination of wrestling and boxing) and the hoplite race (in armour). In addition, there would be religious activities, including ritual sacrifice of animals. Dress mentions 100 bulls to be roasted, and other sources marvel at the size of the mound of ashes thereby created over the

years. Attendances in this rural location were said to have reached 40 000.

The origins of the Games are shrouded in myth and historical construal. But let us simply record Gardiner's conclusions:

"The Olympic festival was a festival of lustration marking the beginning and afterwards the middle point of a great year of eight years. It was a festival of Zeus, the predominant god of the district. . . His festival was a cessation from arms. . . Games were held at which only free - born warriors of the tribes might compete. The season of the festival was early autumn, a season of rest from agricultural work. . . "

And let us absorb the descriptions of Paleologos:

Olympia's glory was extraordinary. Large crowds used to come every four years to worship at the sanctuaries, admire the great works of art, listen to historians, poets and rhapsodists and watch the statuesque men, well - built boys and wingfooted horses competing in fascinating contests. For many centuries, Olympia had become a panhellenic center. . . In Olympia the great Themistocles was acclaimed, Herodotus read a part of his history. Plato spoke and Demosthenes, Ippias, Prodicus, Anaximenes, Pindar, Simonides, Thucydides, Polus, Gorgias, Anaxagoras, Diogenes the cynic, Lucian came as spectators. "

These Panhellenic festivals were much more than athletic meetings, since Olympia became the meeting - place of the whole Greek world. At an early date various states, many of them from overseas colonies, sought to secure themselves a permanent standing at the sanctuary by dedicating little temples or treasuries. Thus the site became immensely richer than could have been produced or sustained from local resource alone.

Pindar:

Pindar is one of our richest sources for understanding the qualities of Olympic (and other) Games. His epincian odes, which commemorate the success of a winner in the Games or other athletic meetings, are his only works to have survived almost intact, although the fragments show that he wrote much besides. His career as a writer of victory odes spans at least 52 years.

"What Pindar catches is the joy beyond ordinary emotions as it transcends and transforms them. It can be found in athletic success, convivial, relaxation, song and music, friendship and love, in many natural sights and sounds, in prayer and hymns. He is a religious poet. . . the poet's task is to catch and keep the fleeting divine moment and to reveal to men what really matters in their busy bustling lives. "