

## IDEALS OF OLYMPIA AND OLYMPIC GAMES INSTITUTIONAL DIMENSION – PERSPECTIVE

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### Introduction

Greece's responsibility towards the great institution of which it is the creator, the Olympic Games, is indeed very great\*, regardless of the sad start of the Olympic Games in Paris. It must be emphasized that the main responsibility for the complete alteration of the spirit of Olympia and its identification with the Agenda of the NTP, the wretchedness of which we have been acutely experiencing for some time, rests exclusively with the International Olympic Committee (IOC), since the organizers are required to march in accordance with the relevant IOC protocols both at the start and at the end of these Games<sup>1</sup>. The contribution of the Greeks to the modern world of the Olympic Games lies precisely in the field of intellectual and cultural contribution, impact and influence of Greek thought and tradition in this modern institution<sup>2</sup>, so that the Games are and are called the Olympic Games<sup>3</sup>.

What exactly can this contribution of the metropolis of the Olympic Games of Olympia and the Greeks to the modern Olympics and especially after those of Athens 2004 consist of?

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\* This study is a concluding chapter of the Book that is being printed (Athens 2024) entitled: *OLYMPIC GAMES Moral Horizon - Law & International Relations*” Texts from this study were submitted in the form of a memorandum to the President of the Committee on Educational Affairs of the Hellenic Parliament during the meeting of 16.5.2001, in which the author as assistant Professor took part. The subject of the relevant meeting was: “Ancient Olympia and the 2004 Olympic Games” and it was also announced in this form at the Panhellenic Conference of PEP-FA (Panhellenic Association of Graduates of Physical Education and Sports 25-27 May 2001, as well as at the Youth Conference of Hellenism in Exile on 6-10/12-2001 in Thessaloniki under the responsibility of organizing the Ministry. of Foreign Affairs and TEI Piraeus on 3-30-2002.

1. See Olympic Charter, Article 55 and the relevant protocols of the IOC, with instructions “The opening ceremony of the Games of the Olympiad 25 June 2024”, identical also for their expiration. It is understood that the IOC has control over what will be presented according to the provisions and the relevant convention to be in accordance with them, and with the relevant protocol!

2. See. <http://www.ekead.gr/el/dioikisi/viografikoproedrou/sygrammatadimosieuseis>

3. See D. Panagiotopoulos ed. (1993), *The Institution of the Olympic Games: A Multidisciplinary Approach*, EKEAD - Telethron: Athens, Cf. (1991) *Law of the Olympic Games*, Institutional Framework of the Olympic Games in the Ancient and Modern Era, Ant. N. Sakkoulas: Athens

It is the big question and in order to answer it we will have to make a basic presentation of the situation and aspects of the Greek and the modern international institution of the Olympic Games<sup>4</sup>.

The Olympic Games in Ilida (Olympia) as in the modern world were and are an institution. As we all know, the establishment or the living presence of an institution<sup>5</sup> requires the existence of three main elements among many: the functional element, through which individual or collective needs and desires are satisfied, and the symbolic element, which constitutes the why of the institution and gives meaning to the satisfaction of needs and desires and defines the horizon and perspective of this institution, as well as the regulatory, statutory elements that ensure the manner and operation of the institution.

Ultimately, the existence and the potential presence of the institution takes place in a regime under the observance of rules, which give character to this institution and furthermore ensure its smooth and orderly operation, as well as its continuity. Consequently, both the institution of the Olympia Games and the modern international Olympic Games as institutions must be governed by the elements we mentioned, on the basis of which they manifest their being in the world they have been established.

## 1. Games of antiquity at the Sanctuary of Ilida

From the perspective of the above analysis, we are obliged to make it clear that when we talk about the Games of antiquity at the Sanctuary of Ilida (today Ancient Olympia), we are talking about Games - an institution with its own special characteristics, on a functional, symbolic and legal - institutional level. The naked Games at Olympia<sup>6</sup> were an institution in the context of a celebration, originally according to the custom of the Sanctuary of the Iamids in Ilida (under the care of the honored God Zeus)<sup>7</sup>, where it then became an institution of interstate law under the supervision and control of the Parliament of Ilia according to the rules of the Armistice. One notices that the satisfaction of the needs and the desire to participate in these games is done under the regime of the Sanctuary, which imposes a specific form of execution of the games and projects a special

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4. See D. Panagiotopoulos (1991) *Law of the Olympic Games*, Institutional Framework in the Ancient and Modern Era, Ant. N. Sakkoulas: Athens: Athens.

5. Ibid, (2001), *Sports Law*, System- Foundation, Ant. Sakkoulas: Athens, pp. 24-33.

6. For the historical, sociological and archaeological and philosophical approach to the Olympic Games, see N. Muller (1987) *Internationale Olympische Akademie*, IOA 1961-1986, (summaries of papers published within the IOA concerning the Olympic Games), WS- Drukerei Schaubruch, Mainz, pp.11-344, cf. D. Panagiotopoulos ed. (1993), *The Institution of the Olympic Games: A Multidisciplinary Approach*, Telethron: Athens, pp. 39-202.

7. D. Panagiotopoulos (1991), *Olympic Games Law*, op. p, p. 53 ff.

symbolism, on the basis of a special legal regime that is formed in the context of cooperation of the autonomous Greek Cities<sup>8</sup>. The set of these elements gives a special meaning at the Olympia Games, a special symbolism that pleases the participating cities and their citizens.



### ***The institutional symbolism of the Olympiad Games***

*This symbolism goes back to the elements of culture such as:*

a) Common religious worship of one and commonly accepted god of Zeus, as the god of justice and truth (Dic, Deus, Diki, Dikai, Themis, Tethmos-Thesmos, Nemesis, Law), where the Olympian fighter is called to demonstrate before the World (Stadium – Stasis – Resurrection – Revival) his own truth the fair and just Fight within the Stadium<sup>9</sup>. For this reason, within the framework of this institution, the Competition assumes maximum moral weight for the competitor, under his distinction as the first, where a wreath of wild olives is enough for him. In other words, the wild olive as a symbol of Mother Earth (Geometry - Demetrius - Demeter) and fruit in Peace, certifies in the most perfect way the outcome of the struggle, the victory of the first and only, which is the goal and hard core of the institution and not the physical performance. The symbolism of the Olympic Games is not related to physical performance and does not sanctify the performance of the body, which it is clearly interested in projecting, as Strong and Beautiful. The body constitutes the institutional being of the human existence, around which a special culture develops, that of the body, as this is evident from the works of art displayed in the area of the Olympic celebrations.

8. Ibid (2001), *Sports Relations*, Ant. Sakkoulas: Athens, pp. 35-78.

9. Ibid (1990), *Theory of Sports Law*, Ant. Sakkoulas: Athens, pp. 25-41 on law, cf. D. Panagiotopoulos (1991) "The Olympic Games and the Classical Hellenic law", In: *Proceedings of the 13th International HISPA Congress Olympia/ Greece*, May 22-28, 1989 (R. Renson et al ed.), Hellenic Sports Research Institute: Athens, pp. 35-44.

b) A second element of the institution of the Olympic Games is the common education of the participants in the celebration and the games as this is extracted from the participation clause, the Greek origin and the expansion of the games during the Hellenistic times, during which the Greek language becomes a universal language, with all its consequences in the social and economic and other forms of life.

According to the great orator and philosopher Gorgias (Olympicus), the physiognomy in the physical struggle is given by the elements of virtue, courage and wisdom:

*"Two virtues are seen, courage and wisdom. With courage one endures danger, but with wisdom the riddle [enigma] is known"*<sup>10</sup>.

These elements give a special meaning to the Olympic Games, which highlights *the Public: Self and Other*<sup>11</sup>. And this perception imposes the distinction of the first on the basis of the greatest value of the second, thanks to which the victory acquires meaning. In this way the victory, the First is honored for the demonstration and the proof of the just struggle of physical discrimination against the second and the others, with whom, however, the Community exists, because of which and for which it is made before the world in Stadium the Game.

c) The third element, the juridical - legal, shows that the above takes place in the context of the City as a concentration of power of the Citizens<sup>12</sup> and the relations of the Hellenic Cities, as inter-Hellenic (international) relations. The organizing authority, the City of Ilium, sets the competition law as an obligation to observe it by the participants. The rules of the truce require the observance of an interstate Olympic legal order accepted and respected by the cities of Greece and their citizens in order for the Olympias (religious ritual, art and nude Games) to participate in the celebration. A special regime of neutrality and inviolability is thus imposed in this area and the Olympia Games become an event of a public, inter-Hellenic (international) character with corresponding effects on the socio-economic life of cities and citizens<sup>13</sup>.

## 1.2. Roman Period of the Olympic Games

During the Roman period, the institution of the Olympic holidays - Games and ceremonies, loses its original Greek meaning, as the elements that make it up are

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10. See Gorgia, *Olympikos*. The above is also mentioned in the work of Clement of Alexandria, *Stromateis* I.51., cf. Plato, *Euthydemus*, 278 b, as well as *pancratiastai*, 271c, *pancratiastic art*, 272 a. Compare Dimitrios P. Panagiotopoulos (2007 ed.), "On Physical Games institutional discourse", in: *Philosophy-Sports and Law*, Nom. Library: Athens, p.99.

11. *Ibid* (2001), *Athl. Court* *Ibid.*, p. 81 ff.

12. See Dimitris Panagiotopoulos (2011), *Restoration now, Democracy of the community*, Ed. *Law of Technologies*: Athens, pp.39-53

13. Dimitrios P. Panagiotopoulos (2007), *International Sports and Olympic Institutions*. *Sports International Law*, Reg. Library: Athens, pages Komotini, pp. 51-95

insulted. Mainly the symbolic discourse of community and common education is lost, which determined to a large extent the nature of the struggles, although the cult religious element remained and in era, this but from another perspective, which is completely betrayed by the behavior of Nero and the deification of the Roman emperors<sup>14</sup>. Subsequently, in the course of time and with the development of the Christian Religion as now dominant in the Roman as well as in the Greek world, the Olympian games completely lose their symbolic element, since yet another reason for the institution, the cultic-religious, completely disappeared, in view of the new and prevailing religion. Thus, it was not possible to hold a celebration and games for the sake of Zeus in Olympia and at the same time to have prayer and divine service in the Christian Churches, many of which were placed in Greek sanctuaries!. Nor could there be only naked matches without a cult festival, since these were identified with the cult of the temple of Zeus in Ilida-Pissatida and took place in their surroundings. It is therefore noticeable that the institution of these celebrations and the Olympiad games, without the coordinated logic of their institutional reason for existence, are in major decay and trivialization. For this reason, their abolition by M. Theodosius was not only necessary, but also imperative<sup>15</sup>.

Consequently, the reasons that gave birth to and shaped the celebrations and games at Olympia ceased to exist already with the end of the Greek City and its institutional system<sup>16</sup>.

## 2. Modern Olympic Games

The modern Olympic Games belong to a different breed. They arose in the late nineteenth century as a result of the Enlightenment movement. These games are the fruit of inspired romantics of this movement, who had the idea of educating the world's youth with ideals of Greek, but mainly Roman, education. This is how the modern Olympic Games are recommended on the basis of principles such as friendship, mutual understanding and solidarity, which theoretically at least as wishes will find a global resonance. These principles through the physical training of young people, competition through games and getting to know young people, according to the theoreticians of the idea, could lead to a better and peaceful world<sup>17</sup>. The moral support for the realization of these principles is the ideal of the Roman era Citius-

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14. In the same, pp. 96-97.

15. See J. Nafziger (1988), *International Sports law*, Transnational Publishers, INC. Dobbs Ferry, N York, pp. 38-40. Which thoroughly refers to the decline of the ancient Olympic Games.

16. See D. Panagiotopoulos (2001), *The Rhetoric of Demosthenes*, in: *Proceedings of the Conference, Demosthenes the Paianicus, May - Peania*. Compare W. Jaeger (1984), *Demosthenes*, (Rev. D. Karpouza – Karasavva), National Foundation. Bank: Athens, p. 38 ff

17. See D. Panagiotopoulos (1994), *Law of International Sports Relations and Institutions*, Ant. Sakkoulas: Athens, pp. 30-44.

Altius-Fortius: Faster, Higher Stronger. A heteronomous proposition, with a vague and general reference symbol, which leads to the complete individualization and liquidation of the objective state of the other through frantic physical performance and achievement, within an undefined and undefined whole, the world's youth.

### 3. Athens 2004 and classical Olympic Games

After the above, one understands that the Olympic Games held in Athens in 2004, as a contemporary institution established in life, with the characteristics mentioned above, did not manifest their repatriation as was supported by many. These games, apart from the success of the national pride which quickly dissipated, thanks to what we have experienced since then, had nothing to do with the Olympic Games. The modern games only carry the title which they even use without the permission of the real heir and owner of Olympia. In this sense, ancient Olympia and with it Greece, which undertook to organize the modern Olympic Games, the only thing it was able to offer, as we emphasized in 2004, was a theoretical purification of these games and to give Lausanne a noble alibi to continue the course of her, you will remember that famous one by Mr. Rong "thank you Athens thank you Greece". Can Greece therefore influence this gigantic sports spectacle as completely foreign to the Greek tradition and the ideas of Olympia?

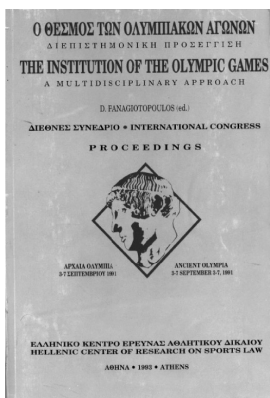
The answer is probably no.

On the occasion of these games, Greece had a duty under the great burden of Olympia, as the cradle of the Olympic Games, to highlight the great spiritual heritage of physical games. And to highlight the poor side of the modern Olympics, which is the pursuit without limits of physical performance, the cause of negative phenomena (Doping etc.) and the spectacle, food with the compensation of the global teledominance, the billions of Dollars<sup>18 18</sup>. The ancient Olympia has a duty to show that these Games today, should once again be a race of man and not of the superman, who with modern bio-technology is expected to be created in the laboratories. At this point, it should be repeated exactly what was emphasized in the conclusions of the 1st International Conference on the Olympic Games in Ancient Olympia on September 3-7 in 1991: "*Democratization of the Olympic Charter is required, on the basis of an interstate supranational legal framework, with the holding of the Games in a common place permanently and proportional financial contribution of all states, so that this Olympic center can become a center for the promotion of world peace. Otherwise, if the situation remains as it is today, the*

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18. See D. Panagiotopoulos (1999), "Teledominium in sports and the right to television viewing", in: Sports and Mass Media, Greek: Athens pp. 24-25. On this subject, see also G. Farandos (1999), "The era of communication and the media centers", in: Sports and Mass Media, Greek: Athens pp. 13-19, I. Panoussis (1999), "Media and sports a well-paid spectacle?", in: Sports and Mass Media, Hellenic: Athens pp. 20-23.

*Olympic Games are doomed to exist in name only as the biggest commercial international spectacle and only with the accompanying negative effects*<sup>19</sup>.



Let's consider that 34 years have already passed with corruption controlling the events, Techno-doping replacing doping<sup>20</sup>, and bio-doping. In addition to this, the current decline of the Olympic Games with the impossibility of implementing the truce, the warring situations that divide the world with the

exclusion of athletes from them, but also the culture that now governs the Olympic Games with an image of complete defeat, as it unfolded in Paris at the start of these, it forces the Re-establishment of international sports and the Olympic Games so that they are an international institution of the human society with the ideals of Olympia<sup>21</sup>.

## Conclusions - Suggestions

The modern Olympic games must receive the analogous symbolic element from the Games of the ancient "Olympia", which will give the necessary meaning and value, so that the games with the name of the Olympics can regain their lost meaning, their own symbolism their own why, their raison

d'être for the international society of man and within the framework of legiti-

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28. See. Dimitrios P. Panagiotopoulos (1993 ed.), *The Institution of the Olympic Games: A Multidisciplinary Approach*, Proceedings of International Congress in Olympia, Sept. 3-7 1991, Hellenic Center of Research of Sports Law: Athens, p. 518.

20. See Panagiotopoulos Dimitrios P., Kallimani Zografenia, Konstantinidis Konstantinos (2022), *THE IMPLEMENTATION OF THE WADA CODE IN GREECE THROUGH LAW 4791/2021*”, *Sports Science research* (10.12064/ssr.2022083104) and. In: *International Sports Law Review Pandektis*, Vol. 14, 3/4. Pp 281-287.

21. See Dimitrios Panagiotopoulos (2015) “Olympia and Olympic Games-Institutional Dimension-Perspective”, in: *Proceedings of the 1st Panhellenic Conference - Patras, 29-30 May 2015*. pp.177-183, cf. Dimitrios P. Panagiotopoulos (2007), *International Sports and Olympic Institutions*. Sports International Law, Reg. Library: Athens, pages 432

macy of the principles of international law. This meaning cannot but be given again by ancient Olympia, as a place analogous to the holy places for the Christian world and Mecca for the Muslim world.

Ancient Olympia must highlight (we also emphasized this in 2004) that:

- i. Within the framework of a cultural celebration atmosphere, the Games as Olympic, should be frugal and unnecessary, inspired by the elements of the Greek tradition and not the Roman one. Finding the measure of these Games is the issue for Greece. That is, the depiction of the truth of Greek thought through this global celebration in a common place, with proportional symbolic financial participation of the organizing states through an international agreement, for man and his future.
- ii. In this direction, an open line should be created - a channel, Venue - ancient Olympia on the way to the Games and during them, with events in Olympia, speech, art and games. These are the characteristics that characterize this area and create awareness of the nature of the Olympic Games of antiquity.
- iii. Ancient Olympia can contribute, through the internationally organized society in a state, to limiting the gigantism of the Olympic Games, so that their organization as a classical Olympiad is also a joy for the economically weaker states of the planet. In addition to these, *a Youth Festival (Celebration) must emerge as an international event of modern Olympic Games, with the flesh and spirit of Olympia* permanently held in its wider area.
- iv. The Ancient Olympia, in collaboration with Delphi, can highlight a place, through the Greek government, which, as a donation to the UN under an international agreement, will take on a universal character and special elements of the culture of every country on the planet will be exhibited in it, as a global village of culture. Let this village be the treasure of the world, where each country will undertake its own expenses to erect, according to the model of the treasures of the Greek Cities in Delphi, its own building according to the characteristics of its own culture and its own architecture. In this way, the implementation of the truce under intense diplomatic pressure will find ground for implementation, since no state will be able to keep such a treasure in this area, if it does not obey or violates the truce<sup>22</sup>. This treasure of the world will be a point of cultural reference of all states forever, with the Olympic light constantly burning

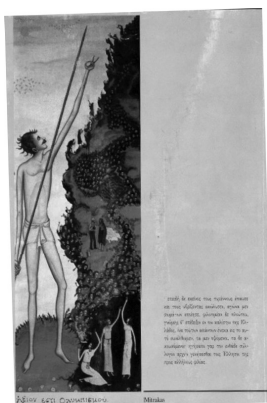
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22. See D. Panagiotopoulos (1991), *Law of Olympic Games*, Op.cit., pp. 253-254. In the year 1991, at the International Conference on: The Institution of the Olympic Games – Interdisciplinary approach, a proposal was made by the author, among others: a) to make the role of the states visible and essential under the type of a UN of the Olympic Games and international sports, b) to permanently hold the games in a common place with a corresponding financial contribution so that their commercial character disappears, , c) to create an Olympic transnational center as a World Peace Center and d) to establish an Olympic truce with transnational commitment within



in it, as a living truth in life of the peoples of the earth which cannot but be perpetual and not only once a few days every four years.

- v. Ancient Olympia must prepare and propose a program, inspired by the culture that developed in this place, throughout the duration of the Olympic Games as classics, so as to make it present and connect the glorious past with, reason, sound and image (landscape-object-motion) and thus bring out the essence of the celebration and games of Olympia and the difference and deviation of the modern games. This comparison will have a maximum effect on the consciousness of the spectators all over the world, for the *high*, the *beautiful* and the *beauty* of Greek thought that created the Olympic Games!.



The success of the classic games will be the promotion of another model of games, the Nations, which will highlight the future of man and the horizon of his civilization, centered *on the human and the earthly*, to this the unsurpassed in the Century can contribute the most of the Centuries Greek thought of measure and harmony, of the sublime and the beautiful, in which:

**"Man of all things in measure of money"**

and no

of the extravagant ideal of Rome, of frantic competition and spectacle,

**Citius – Altius – Fortius.**

With Sermon the quote:

"Olympiasin Games calls the weak but crowns the strong"

(Gorgias, Olympic speech)<sup>23</sup>

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the framework of an international Olympic organization, under the condition of a fine and exclusion from participation in the games for each offender or citizen respectively.

23. See J Bernays (1853), Zum Gorgia's, "Olympic Speech", Rheinisches Museum, 8, s. 453 ff.