



HUMAN RIGHTS THROUGH SPORTS AND ART

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Abstract:

Over time, since the ancient times until today, there have been events in sports history concerning the right to freedom of expression. The important thing was that the sports festival highlighted this situation, as shown in the history of Kallipateira in the 5th century BC. [8], - that of the mother who did not have the right to see and admire her Olympian son, Peisidoros and who even faced the death penalty - and that story of the American 200-meter Olympic sprinters Tommie Smith and John Carlos (Mexico, 1968), who at the awards ceremony with their fists raised and wearing black gloves, barefoot during the recitation of the American national anthem, protested both against US racism towards the black race as well as poverty [9]. These events that were recorded in the history of sports have not left unmoved the artistic community which through the representational expressive activities has framed these events giving them a special tone of value. The purpose of this paper is to study the timeless reflexive relationship between human rights and sporting activity but also the way in which it has been captured until today by artistic activity. The method of literature review and content analysis was used. The research sample consisted of sports stories, works of art, historical events, poems, etc. The Greek intellect body of the interwar period praised the history of the first modern "Kallipateira" by writing an excellent poem that speaks of the right of women to exercise and in life generally, of courage and risk, but also of the respect and responsibility that constitute the pillars of support for dignity and human rights. In conclusion, through the reference made to the relationship between Sports - Art and Human Rights, the present research study concludes in the view of L. Wittgenstein "*in the extreme depth aesthetics and ethics coincide*".

Keywords: sports, Olympics, arts, human rights

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1. Introduction

Human rights often return to the forefront of the general interest with reports from the media about their daily violations around the world despite their positive significance [3, 17 & 51]. Human rights have been established to be called the universal-moral rights that man has as an individual, regardless of his/her achievements, role or social status [18]. These rights belong to all people equally, due to the inherent value they have as necessary conditions of human action and essential demands for the development of human potential. They express the human "need to live" in the sense of biosecurity and spiritual development and are projected as requirements for recognition and registration. This is the minimum "title" that man has by nature as a social being to regulate his relations with his fellow human beings, society and the state. According to this spirit, human rights are moral boundaries against state practice, boundaries dictated by human nature as logical, moral and political in its constructive sense. They, therefore, constitute systems of autonomy inviolable by the state which is legitimized by the obligation to protect them [18].

Article 1 of the Universal Declaration of Human Rights (Eleanor Roosevelt) states that "*All human beings are born free and equal in dignity and rights.*" The concept of dignity is the deepest expression of humanity and Olympic ideas and is associated with the fact that we should not do anything that offends our dignity, that is, self-respect goes hand in hand with respect for others' dignity [47]. It is a word that is easy to use but difficult to apply in our daily lives. The 2nd basic principle of the Olympic Charter states that: "*Olympism promotes a way of life... ..and respect for the universal fundamental moral principles*" [38]. Sports is the mainstay of Olympism.

The ways in which sports, racing and Olympism have been linked to human rights and politics vary from ancient times to the present. Sports is a kind of social activity, in the context of which, man, utilizing his natural talents and specific systems of means, rules and infrastructure, creates irreplaceable values, which strongly characterize the level of his/her culture, both in a national and global scale. Sports, such as physical education and motor recreation, is a social activity with a defined structure, both nationally and internationally [26]. Each sport is characterized by its own form, its own content and its own regulations [26]. Human participation in sports is a basic right enshrined in specific institutions that are valid at the national and international levels [7 & 27]. The highest document, which lists all human rights in relation to sports and physical education, is the World Map of Physical Education and Sports, drawn up in the spirit of the United Nations Charter and approved by the General Assembly of UNESCO at its 20th plenary session in Paris in November 1978. The recent development of sports, the prominent position of sports in society, which was influenced among all by the invention of television or the material prosperity of industrial society, recently turned scholars' interest in the sport into a social phenomenon. The view that the field of sports is a space that facilitates the creation of social relations of great sociological importance was gradually adopted [52].

The expression of emotions and ideas in an elegant way and form is defined as Art. In common usage, the concept of Art is related to activities that presuppose creation, ingenuity, judgment and skill. Of course we refer to the Fine Arts and not to the arts of utility or otherwise industrial [54]. The work of art is a composition of content and form and their harmonious coexistence depends on the spirituality, sensitivity and dexterity of the artist. The artist lives and creates in a society, in a historical era that accepts the signs of the times and society and interacts with them. He/she approves, compares, rejects, embraces, disapproves, and remains apathetic in the signs of times and society. The signs of the times and society can be related to human values, freedom, equality, democracy, nature, people, the horror of war, poverty, environmental pollution, heroic deeds, achievements, etc. The artist utilizing the various forms of expression (visual, tonal, mimic) creates the works of art, which in essence is his way of communicating with reality and with us, but as long as we have the ability to know and understand this communication. The meanings of this communication are associated with morality and immorality, freedom, logic and the irrational, the degree of sensitivity, the right and the wrong, the good, the beautiful and the ugly, human values, respect and responsibility.

According to Wittgenstein [58], aesthetics and ethics in the last depth of analysis coincide. What is ethics? What does it intend? Does it pursue the right, the fair, the true, and the good and avoid the evil and the unjust? What is Art? The Beauty, the Beautiful. In the Beautiful there is the ethos, the truth, the logic, and in the truth and logic, there is the beauty, the harmony, the peace. Accurate and true expression, the proportion of parts, sensitivity, human purification, revelation, the harmony of lines trouble and morally affect man, create morality and redeem. But what are the purposes of art according to Plato? Its first purpose was utility. By this, Plato meant moral utility, which was the only true utility. According to this view, art must be a means of shaping character and forming the ideal state. The definition of fine art: "*correctness*" in the sense of agreement with the laws of the world, and utility, in the sense of the ability to shape moral character. And what can we say about the beautiful? Plato in the State (403c), in fact, wrote that the service of the Muses should "*end in the love of the beautiful*". However, by the word "beautiful" he meant it in the broader sense of the word, which primarily included moral beauty. The beautiful, then, in this sense, did not differ much from the moral utility and correctness.

The moral utility is the common point of human rights, Sports and Art. Being aware of the fact that moral utility is related to morality, apperception, the consciousness of right and proper and fair play, the question reasonably arises: what are the facts, the signs of the times where these three concepts meet, dimensions of human civilization? A question that the present study will seek to answer through the method of bibliographic review and historical revival.

2. Purpose and case of the research

The purpose of the research is to present and comment on those events which reflect the triple relationship of Sports with Art and Human Rights but also to highlight those ideas and lessons that emerge through this relationship revealing the cultural history of mankind.

His main premise of the research is that historically sporting events are not only associated with various forms of artistic expression but also with human rights.

2.1 Importance of research

The study and the deeper objective knowledge, judgement and experience of the events of the past enable us to convey the historical and creative messages in our time for the shielding of the humanitarian "becoming" [22]. The educational value of this effort regards the knowledge of the expression of our culture. A knowledge that can be transformed into human wisdom and creative cultural presence. Readers will discover the past and present of this triple relation of the dimensions of human civilization and will be able to predict future events, as Kampitsis [29] characteristically states for historical research.

"My scholars will benefit if they study and verify the past and the present of history this, of course, will be an eternal property since the future events will be similar to the present ones." (Thucydides, in [22])

2.2 Brief historical background and conceptual definitions

2.2.1 Human rights

The recognition of man as a being of supreme value and the demand for respect for human life and activity has led civilized societies to establish and secure certain inalienable rights. Typically, the word "right" means a claim, a claim based on written or unwritten law [5]. Human rights refer to basic individual rights (the right to liberty, equality before the law, protection against arbitrary arrest, the right to work, property, freedom of speech and expression, assembly, etc., which are considered inviolable and must be exercised. [5] The meaning of human rights, however, is not limited to what a society conventionally accepts and recognizes, however important it may be; it is, therefore, a natural right for every human being, regardless of color, nationality, origin, or economic status, religion or gender. It is also linked to humanity if we take into account that humanity is the practical recognition, appreciation and respect for the value and dignity of human beings, and in this respect, human rights are not just political, but also a moral request.

In Greece, human rights are guaranteed in accordance with the Greek Constitution (articles 4 to 25) [II], but also Civil Law (articles 281 - 286). Human rights are a conquest of the modern and contemporary world and most experts agree that this is a "modern" idea [18]. Human rights are the subject of philosophical (law, politics, ethics), ideological and political sciences and debates as well as centres of disagreement. The concepts and

semantic terms of the relevant sciences and debates refer to the rights-duties relationship, to the literacy of rights and especially to their nature and foundation, to natural law, to the social contract, to human dignity, and to human nature and practice but also to the various moral principles. More recently, rights have begun to be associated with concepts and categories of people: such as children's rights, women's rights, aborigines' rights and athletes' rights.

2.2.2 Sports – Olympism

Sports is a kind of social activity in which, man, utilizing his/her natural talents and specific systems of means, rules and infrastructure, creates irreplaceable values, which strongly characterize the level of his culture, both nationally and globally [26]. Panagiotopoulos [40] defines sport as the systematic physical cultivation and action in a specific way, special methodology and Pedagogy, through the Olympic or non-Olympic sports with the aim of the highest physical performance as performance in sports events, in sports and social becoming. In a philosophical context, sports, according to [20], is the anthropological phenomenon that concerns the demands and the right of man as an individual, a person to be able to freely and independently dominate his wholeness within it.

According to sports science and sports law [36], the basic characteristics of sports action are: a) physical (bodily) movement, b) the pursuit of maximum possible performance or distinction through sports competition, c) existence of rules and specific organizational structures for the performance of the games and d) the sports activity as a purpose itself and not as a means of a productive process. Sports is a social right with a dual pedagogical and socio-cultural character.

"Asking people to love each other is a childish thing to do, asking them to respect each other is not a utopia, but in order to respect each other they must first get to know each other."
Pierre De Coubertin, Philosophical foundations of modern Olympism August 4, 1935 [48]

Olympism is a philosophy of life that excels and combines in a balanced whole the virtues of body, will and spirit. Olympism promotes a way of life, which is based on the joy of striving for the educational value of a good example and respect for the universal fundamental moral principles [24].

The White Paper on Sport is the European Commission's contribution to the social phenomenon of sport in the European Union and focuses on the social role of sport. The social role of sport can strengthen the European Union's external relations. The sports movement, as a means of physical exercise to improve health, is more influential than any other social movement [III].

2.2.3 Art

Arts are human activities aimed at achieving a goal. In the narrow sense, we define creativity, ingenuity, judgment and dexterity. The activities of Art in the requirements of

the present study refer to the activities, Fine Arts or otherwise Fine Arts and not those of utility, industrial or craft. The Fine Arts are primarily aimed at satisfying the aesthetic emotions of man, representing higher human achievements in all areas of Art (movement, imitation, visual, tonal - poetry and music, speech). Art could be defined as the expression of emotions, situations and ideas in an elegant way. Aristotle believed that Art achieves more than one purpose, serves the purification and healing of feelings, moral perfection, the formation of the intellect, entertainment, and thanks to all this, life itself, dignity and happiness of man. [1]. A work of art, work of art is a complex creation that includes shape, form, and the perception of the artist-creator, the influences of history, society and culture that either accepts or disapproves in its own symbolic way by sending messages. These messages are sent in different ways each time, with musical sounds, representations, three-dimensional paintings (statues, buildings, monuments, and spaces), and bodily movements (dance, theatrical expressions). The common points of the artistic messages refer to the means, the form, the meaning (referential, suggestive and the manifestive), the representation, the expression, the symbolism and the allegory, the imagination, the style and the interpretation [12].

3. Sample and research methodology

The research sample consists of published studies, as well as articles from reputable scientific journals and conference proceedings. After the formulation of our case, a systematic attempt will be made to collect and then an objective evaluation of data referring to the past and the present. The purpose of the research as developed above is historical and relates to those events, the knowledge of which can help to explain current situations and predict future events. Historical documents, narratives, descriptions, etc. will be retrieved. This will be evaluated by various criteria. The historical methodological approach that will be attempted on texts and images is related to the descriptive, explanatory and psych historical type, according to which people and facts will be described, there will be given explanations and questions will be answered, such as: what, when, how, why and even to interpret the behavior of individuals (athletes) [29].

4. Sport, society and the right to sports

It is a fact that sport and its crown, Olympism, could not remain unaffected but also untainted by nationalist, racial, political discrimination and war conflicts [30 & 17]. The sport and the crown of it, the competition and its expression in the O.G. reflect and summarize the cultural, economic and political developments of the 20th century and the 21st century [V & 51].

There have been many reports of the famous Olympic truce that had interrupted the wars between neighbors during the O.G. The amazing thing about this truce was that it was accepted by all the communities of Greece at that time. It was a condition of cessation of hostilities and conflicts. Greece was created out of this respect for Olympic peace. It is not strange that the basis for the unification of the Greek people was precisely

these Olympic roots. It is a unique example of constitutional law in the world. Simple struggles created peace, but also the institution of a national unity [48].

If human relations are to be developed according to the French thinker and member of the I.O.C. [48] there must be three conditions such as meeting, - this is the first condition - we must try to understand each other, - this is the second condition - and, after mutual understanding is ensured, then we can now respect each other and, perhaps, love each other which is the ideal ending of human adventure.

Many people choose in their free time to be engaged in various physical and sports activities as athletes, for the sake of their health, others engage in the sport of being a fan of a team or exercising their services as agents in a team in a federation, association of sports clubs and others as a profession, living their families from sports as coaches, judges, referees. The common denominator of all these situations is the physical activity and the living cell which is the sports club. There, all the above situations meet copulate under different properties. There is a code of communication, better an ethical code of communication with written and unwritten laws that are mostly obeyed with reverence. A fact that shows that there is awareness, understanding, personal and social responsibility but also respect for the participants. The rules of sports clubs - imposed by Olympism - oblige us to respect the race, religion, nationality, and individuality of each of us. This principle of tolerance allows the establishment of a climate that exists only in sports.

On the other hand, the declarations of freedom, equality, justice and fraternity seem unfounded in a world dominated by extreme competition, violence, freedom, poverty, social exclusion, intolerance and alienation from nature. This cultivates scepticism that human relations and their development through sports - Olympism as well as the natural rights of people are used to legitimize the ruling order as a counterweight to all the negative and painful things that take place in the sports history scene.

The first new connection between the sport of Greek society and politics took place from the beginning of the 19th century (1800 - 1820 AD) with the creation of three methods of modern gymnastics for the "balance" of young people, German, English and the Swedish ones [22]. The purpose of each training system was for the German military and nationalists, for the Swedish it was corrective and orthopedic and the English system was inspired by the Protestant spirit and was based on freedom of movement and team spirit. With the aim of shaping future citizens and soldiers, physical education was closely linked to the nationalist movements of the 19th century. World War I brought athletes from every country to the battlefield.

In 1918 Coubertin defined the role of the Olympic Movement as "*to maintain and transmit social peace*". It obviously refers to a set of value propositions in a humanitarian ethic. In his texts, we find references to basic values such as: equality, respect for others, rationalism, understanding, autonomy and supremacy, which represent the liberal humanism of the 19th century [45 & 24]. The publication of the Olympic Charter (2003) states that the purpose of the Olympic Movement is to contribute to the building of a

peaceful and better world by educating young people through sports that are practiced without any kind of discrimination.

The history of Olympic Games (O.G.) shows the limits of these declarations. In 1939 the Winter Olympics were given by the "I.O.C". Nazi Germany even though Hitler had violated the Munich Treaty by invading and occupying Czechoslovakia. In 1992 the I.O.C. during the Yugoslav crisis approves participation in the O.G. of Barcelona athletes from the former Yugoslavia on an individual basis and with a neutral flag. In the O.G. of Sydney (2000) North and South Korea paraded together under a common flag. In the O.G. of Brazil (2016) ten refugee athletes from various countries who had war conflict problems take part in the program of games under the refugee status and flag. The disposition of these athletes was not only to exercise their right to participate in the O.G. and to enjoy the manifestations of sympathy and love that accompanied each of their appearances, but to convince, with their performance, that under other circumstances they could achieve much more [16].

The O.G. in the 20th century gave the opportunity to highlight the problem of discrimination in western societies (Liu, 2007). The following are cases - events in the program of O.G. in which not only the problem of discrimination (ethnic, racial, gender) was highlighted but also the violation of the right to participate in exercise and competition, the right to participate in the joy and the dream of life, freedom of expression and equality was strongly shown.

The first declarations of access to sport and physical exercise as a human right began to develop as the right to participate in the 1970s. European nations were particularly affected by the 1975 [IV & 19], the first article of which stated that "*Everyone has the right to take part in the sport*". This was followed by the International Charter of Physical Education and Sports of 1978, which was approved by the 20th General Conference of UNESCO in Paris in November 1978 [26]. The first article states that "*the practice of physical education and sport is a fundamental right for all.*"

The Council of Europe (1992) recognized the issues that arose, such as high sports performance, professional sports, commercialization, violence, the use of illicit doping substances, ideas of sporting competitiveness and personal success must be addressed in a wider European Charter for sporting activities.

Article 1 of this Charter provides:

"Governments with their policy aim to promote sport as an important factor for man, development and they take the necessary measures to implement the provisions of this Charter in accordance with the principles set out in the Code of Sports Ethics in order to enable its implementation and in particular:

- *Ensure that all young people have the opportunity to attend physical education classes and the opportunity to acquire basic sports skills,*
- *Ensure that everyone should be able to participate in sport and physical recreation in a safe and healthy environment and in cooperation with appropriate sports organizations.*

- *Ensure that everyone should have the opportunity to improve their level of performance in sport and achieve personal achievement levels and establish publicly recognized levels of excellence."*

The national federations of the various sports in Europe have begun to draw up their own action plans on the right to sport (Unione Italiana Sport Popolare - U.I.S.P., 1990) [56]. International Olympic Committee (I.O.C., 1997) states as one of its fundamental principles (Article 4 of the Olympic Charter), that:

"The sports exercise is a human right. Every person should be able to play sports without any discrimination and in the context of the Olympic spirit, which requires mutual understanding, a spirit of friendship, solidarity and "fair play".

In addition to the development of the universal right to participate in sports, some of the most important developments in major sporting events such as the O.G. took place in parallel with the struggle for human rights [56].

5. Women, sport and the right to participation, equality and expression

Women were the first social group whose participation in sports, competitiveness and the program of the O.G. has been the product of claim and long-term gradual conquest. French Alice Milliat, head of the International Women's Sports Federation, was the one who pioneered the women's Olympics in contrast to the stereotypes and prejudices about the relationship between women and sports of the time [28]. At the end of the 19th and the beginning of the 20th century, the prevailing conceptions of Pedagogical and Medical science accepted gentle exercise aimed at achieving physical health and the moral upliftment of the female sex, but not for intense and tiring exercises because they are considered unsuitable for reproductive function. The social perception of the time was the recognition of female nature as inferior to the male, weak and the social destination of the woman was motherhood and family life. In the program of O.G. Stockholm (1912) women's swimming and diving were included. [28] states that the female athletes of the 19th and 20th centuries opposed to the notion of the women's limited role at that time, such as Stamatia Rovithi from Syros and Corfu in the origin of Melpomeni, who as an indication protest against the exclusion of women from the program of O.G. of 1896 in Athens. Trying also to dispel the myth of the time that prevailed about huge biological differences and capacity for the sex of women from that of men, they ran the official Olympic route Marathon Athens in 41/2 hours.

Giannitsiotis [23], states that women's involvement in sports concerned a small minority of women in the upper and middle social strata. In 1914 in Paris the IOC decided that the weight of the medals intended for women in the O.G. should be the same as that of men. In 1920 the participation of women in the program of O.G. amounted to 2.1% while in the Sydney program (2000) it amounted to 38.2% percentages that highlight the inequality of female participation in the program of the O.G.

According to [33] the first official female participation in the program O.G. for Women (street races) took place in 1922 in Paris, lasted one day, and was attended by 83 athletes from five countries in front of 20,000 spectators.

Kamberidou [28] mentions the business activity in relation to the organization of O.G. (1921 -1936) of the French athlete and activist Alice Milliat, as well as the organization of other sporting events (women's soccer, etc.) as very important and futuristic events for that time and against the prevailing views on the relationship woman and sports. In 1922 Alice Milliat organizes the O.G. of Women in Paris, becomes the President of the International Women's Sports Federation and negotiates with the I.O.C. the participation of women officially in the Program of O.G. which it is actually achieved with the participation of women in track and field competitions at O.G. of 1928 in Amsterdam.

Domnitsa Lanatou-Kavounidou (1914 -2011) is the first Cypriot Greek athlete to represent Greece in the O.G. in 1936 in Berlin and in 1948 in London, in the sport of 80 meters hurdles and 100 meters. In Berlin, she managed to reach the semifinals (80m hurdles) with a time of 12.6 seconds. She was praised by Sikelianos, Kavvadias, Myrtilotissa, Palamas and praised by Pavlos Paleologos:

"The delicate flower that recognized the joy of light on the island of Aphrodite retains all the charm and flame of early youth. Nothing was removed by the sport on the contrary it perfected the elaborate work of nature.

She gave the harmony of the lines; she gave the vigor and the health." [31 & 42].

For Greece of 1936, the fact of going as an athlete to the O.G was something like the feminist revolution [31] if we consider that women only started voting in 1952. The intellectuals of the time praised and glorified the right of women to participate in sports. We can study this fact if we observe and analyze the conservative social perceptions of that time that are expressed through the newspaper columns. The journalist and chronographer Pavlos Paleologos presenting in his research "*Women of 1935*", he concludes with the following question: "*The obsession with the hard work of sports does not take away its grace; it does not deprive it of tenderness*" [31].

6. Racial, class discrimination and sports

The "*apartheid*" of South Africa [17 & 30] and the movement of black athletes in the USA. existed as examples of racial discrimination and were strongly expressed through the O.G.

American sprinters of 200 meters Tommie Smith and John Carlos won the gold and bronze medals respectively in the O.G. of Mexico (1968). At the awards ceremony with their fists raised and wearing black gloves, barefoot during the recitation of the American national anthem, they protested both against the racism of the USA against the black race as well as poverty. The raised fists symbolized the desire for equal inclusion and justice in white American society. All three Olympians, including second Australian

athlete Peter Newman, were wearing a badge of the Olympic program on human rights, the big movement that inspired the protest. Smith and Carlos were then excluded from the O.G. program and returned home [9]. A three-dimensional monument with the statues of the two athletes on the podium, with their fists raised and barefoot at the time of the awarding of the Olympic medals, adorns the exterior of the offices of the US Sports Federation and recalls the right to life, the right to equality, isonomy, the right to sport, dignity and respect. A fact that brings the sports activity and the O.G. as a forerunner of the problem but also as a turning point that from now on things will change for the better. This gesture of the athletes illuminated the problem worldwide, Art immortalized it, but it is a photo that put it in a prominent position to remind us of the good and bad moments but also of what we must do for the right, the law and the moral. In general, this relationship between sport and art had mirrored human rights.

South Africa participated in the O.G. with a team consisting of exclusively white athletes violating ethics and the Olympic Spirit and Ideology. So South Africa was subsequently excluded from the O.G. program from 1970 to 1992, but this was mainly realized when the reactions and complaints of 35 other African countries against "apartheid" were obvious by their abstention in the O.G. of Montreal (1976), [30].

The Labor Olympics constituted the organized political response of the European labor movement towards the bourgeois conception of sports [23]. In the context of urbanization and industrialization, a large number of workers' sports clubs are appearing in many European cities. The common origin, the neighborhood, and the profession were the basic criteria for the establishment and participation of the workers in sports clubs. Cultivating a climate of solidarity and mutual aid, these associations fed back the physical and psychological closeness between the workers and functioned as fields for the formation of the workers' identity. In 1912 in Germany the labor sports movement through the Workers' Gymnasts Union numbered 183,383 members [23]. The Sports Festival organized in Prague by the Czechoslovak Workers' Sports Union (June 1921) with the participation of athletes from twelve countries was screened as the first Labor Olympics.

7. Sport, nationalism and violation of rights

Both the collection of medals from the first three winners in the O.G. and in world championships as well as the quantitative measurement of performance confirm for some people the power of a nation on a global scale. This was a phenomenon with particular implications, especially during the Cold War with the US superpowers and the former Soviet Union or even with the countries of the so-called "Eastern bloc". We also do not forget nowadays the Greek "dream team" of weightlifting, the sport of the strong ones that according to the media and some people, Greece is a country of the strong, reaping national crowns of pride [14 & 15].

It is a fact that from antiquity until today the Olympic medals have been and are a prestige, a prestige on an individual, national and international level. The city-state that had an Olympian athlete symbolically tore down the walls so that he could enter the city

where it was then obliged to feed him for life. In the O.G of Montreal (1976) the USA was third in the overall medal standings, behind the first Soviet Union (C.C.C.P.) and the second German Democratic Republic (DDR), passing internationally false messages through nationalist propaganda that the "Eastern bloc" states have better sports, are stronger than the rest of the western states, a fact that is reflected in the harvest of medals [14 & 15].

Germany has been excluded and did not take part in the O.G of 1920, 1924 and 1948 because of its nationalist culpability for the two world wars. In 1979 the Soviet Union invades Afghanistan. As a result, 30 countries did not participate in the O.A. of Moscow (1980). In retaliation for this boycott, there was the non-participation of 16 countries - except Yugoslavia and Romania - belonging to the Eastern bloc not to participate in the O.G. of Los Angeles (1984), [14 & 15].

The protection of human rights through the coveted truce and the cessation of hostilities at three different historical times were not achieved by the O.G. In 1910 and 1914 the international O.G. were to be held in Athens and was cancelled due to the start of the Balkan wars. The O.G. of 1916 in Berlin and of 1940 in Helsinki did not take place due to the First and Second World Wars respectively [14 & 15].

Russia was excluded from the O.G. of Brazil (2016) but also from world championships for various sports, due to the use of prohibited drugs by a large part of the athletes of the Russian team. The exclusion of a country from the O.G. but also from world sports events in the form of punishment is a blow to a country but also a simultaneous violation of the right of athletes to participate in sports activities. In the case of Russia, there is a violation of the claim for participation in the competitive sports activity. Intense international protests over human rights abuses against the Chinese people did not deter the I.O.C. to assign the O.G. of 2008 in Beijing giving another dimension to international relations and opportunities [14 & 15].

8. Important figures of sports and their contribution to universal values

Lord Philip Noel-Baker (1889-1982) was a British politician, peace activist (insisted on the complete disarmament and abolition of nuclear weapons), an expert in international political science and a founding member of the League of Nations and later the United Nations [21]. He was an outstanding athlete as well as a peace activist in the world of sports. In 1920 he won the silver medal in the 1,500 meters at the Olympic Games in Antwerp. In 1959 he was awarded the Nobel Peace Prize. Until today, he remains the only Olympian to have been awarded the Nobel Prize. He supported the United Nations in its insistence on the complete disarmament and abolition of nuclear weapons and led the international sports movement as a peace activist. He was the first President of the International Council on Sports and Physical Education, founded in 1960 during the Olympics in Rome. He has remained head of the Council until 1976. He had often been emphasizing the link between sport and peace and was an ardent supporter of the Olympic Games [21].

As a world tennis champion and a child of the black race who conquered the top in the field of tennis Arthur did not have these opportunities that other compatriots of his age had. He was active in politics, advocating for the rights of African Americans. During his lifetime he did many activities for the education of children in need and founded a health institute to contribute to the treatment of AIDS. He had stated: "*True heroism is true wisdom. It is not the urge to overcome everything at any cost, but the goal to help others at any cost.*" [21].

9. Children's rights and athletes' rights

The UNESCO Declaration establishing the Rights of the Child states in Articles 2, 7 and 10 respectively:

"2. The child must be provided with special protection, as well as the opportunity and facilitation both by law and by other means to develop in a healthy and normal way, in the physical, mental, moral, spiritual and social realm and under conditions that ensure freedom and dignity.

7. Education is every child's right, it should be provided free of charge and it should be compulsory, at least at the elementary level. Education must contribute to the general upbringing of the children and enable him/her in conditions of equal potential, to develop their abilities, personal judgment and their sense of social and moral responsibility and to become useful members of society The child should be able to engage in games and recreational activities that are intended for the purposes of the education. Society and power must facilitate the enjoyment of this right.

10. The children must be protected from actions that may lead to racial discrimination or any other form of discrimination. He /she must be nurtured in a spirit of understanding of compromise, friendship between people's peace and global solidarity and with the feeling that they must dedicate their energy and talents to the service of their fellows."

Many points of the Olympic Charter and the child's rights from the UNESCO declaration are common [57]. In conclusion, sports help in the direction of fulfilling the demands of children. Despite the proclamations and declarations about the rights of the child and the right to participate in sports, numerous problematic situations and obstacles hinder the participation of children in play, sports activity and sports. Such factors are personal - social and environmental, such as lack of space - facilities, logistics, lack of time and planning, problems with access to appropriate sports and leisure facilities, lack of will and ability, as well as fear of injury. Sports for people with disabilities are the State's obligation.

Many representatives of people - athletes with disabilities report the difficulties encountered in daily sports and talk about non-existent sports venues, problems they face in access, the meager financial aid of the State despite the special award ceremonies and the announcements of ambitious treatment plans for the problems faced by these athletes. The problems create other problems such as inadequate logistical infrastructure

and the difficulty of access by people with physical and mental disabilities intensify the claim and the right of these people to a large extent to exercise or exercise safely [I].

Parents are real sponsors in sports [VI]. For the past eight years, the continuous reduction of financial support from the State to sports federations due to the financial crisis, has brought parents to be the sponsors of their child's sports effort; something that the State once did. Sports federation officials are increasingly complaining about the efforts and programming changes they make to cope with reduced sports activities and competitions, thus reducing children's right to participate. Another impact of this event is that the Greek champions are forced to find sponsors in order to be able to continue their preparation with dignity. Many of the champions miss the opportunity for a good and competitive level effort by staying out of the tournaments because they have not been able to pay their expenses while they have the corresponding national performance, they need to be given a ticket to participate. The right to participate in sports development for many of our athletes remains an elusive dream due to financial national difficulty.

People of sports point out those sports in Greece are accidental and random in terms of lack of detection and development of athletes - talents whose special inclination is accompanied by their involvement in the appropriate sport [32]. There are many children whose special inclination, talent was lost because they went to the wrong sport because there is no meticulous and well-organized system for detecting the particular sports inclinations of children or individuals so as to give them the right to choose the right occupation with sport but also the right to excellence and progress through the sports.

According to official records, a decade ago (2000 - 2010), a maximum of fifty mass races were held in Greece with the free participation of citizens, while for 2015 and especially the last five years now exceed three hundred, resulting in the expansion of the market, that is, with the creation of new professions, with the quality upgrade of these games and most importantly the way out of the daily stress [43]. Workers or the unemployed still choose to run in order to escape from everyday life and ultimately survive in it. Gymparks are the recent trend in outdoor exercise that began in 2009. There are 30 such parks in the Attica basin, in which hundreds of people pass by and exercise every day.

10. Indicative examples of reflection

10.1 Music and Sports

Since Ancient Greece we have reports of the parallel coexistence of sports and music games in the context of a religious ceremony. Today, we are watching from the television receivers the spectacular opening and closing ceremonies of the O.G. which are distinguished for their music investment. Of course, in the context of O.G. there are cultural events with a strong musical element. In the first modern O.G. of 1896 in Athens it was heard set to music (Spyros Samaras) the Olympic Anthem (Kostis Palamas), The common points between the musician and the athlete are self-concentration, motor control (perceptual-motor process), mental display that prepare thoughts, emotions,

which shortly before the performance (artistic-music or sports) are mixed with the dramatic element of the moments just before the performance of the fight and will bring a result, an expression that will be accepted by the audience.

In the history of the ancient O.G. Mestazio (18th century) wrote and composed "Olympia" where he placed intrigues related to humanitarian ideals, such as friendship, devotion, the relationship between man and power, the relationship between monarch and people, issues of moral obligation and love stories [25]. The sources of Mestazio are the written reports to Pausanias, Herodotus and the Mythologies of Natale Condio (1551). Opera begins with an institutional event such as the ancient O.G. which is associated with the power of the time but also well known. The story as it was attributed by Mestazio to the opera is related to his collaboration with Vivaldi who created a huge musical chapter, up-to-date and timeless, which reminds us of this modernity of the Poetic structure of the libretto whose protagonists are not people but the institution of O.G. The history of the Mestazio Olympiad is as follows:

"In Olympia, on the day of the O.G., Cleisthenes, king of Sikyon, wishes to marry Aristeas' daughter to that prince who will emerge victorious. Son of the king of Crete, Lykidas is present. He has left his homeland in order to forget his beloved Arginine, as his father opposed his marriage to her. In Crete, Lykidas had saved the life of the Olympian Megaklis, a noble Athenian, who had taken refuge on the island in order to forget his beloved Aristeas, as Cleisthenes did not allow marriage due to his dislike of Athens. Seeing Aristeas, Lykidas is dazzled by her beauty, but as he had no hopes, he asked Megaklis to help him, fighting with a false identity, instead of Lykidas, and to win the girl on his behalf. Indeed, in return for the good that Lykidas had done to him in the past, Megaklis fights and wins, but full of disappointment for the deadlock he falls to Alfeios, where the fishermen save him from drowning. The solution comes from Argini, which has desperately reached Ilida. Reveals the deceitful plan of Lykidas, who is arrested and sentenced to death. At the last moment, thanks to a necklace, Cleisthenes realizes that the prince of Crete is none other than his son Philinthos, who himself has expelled an infant from his kingdom, fearing that when he grows up, the child will kill him, as the Delphi had given the oracle. "Everything has a happy ending." [25]

10.2 Literature and Sports

The sports games in honor of Patroclus are the first with a Pan-Hellenic character [6]. The description of the races in honor of the dead Patroclus extends to 636 verses (262 - 897) while Homer dedicates 391 verses to the chariot race [6].

In Sophocles' Electra, a chariot race corresponding to the one in honor of Patroclus is described in brilliant style and detail. In his description, Sophocles refers to the victory, to the honesty of the fight "well fight", to the physical and especially to the mental strength of the fighter and respect. The story of the chariot race of the Pythian Games at Sophocles' Electra, according to which Orestes is supposed to have been killed, is as follows:

"Five people take part in this race: Eomilos, Diomidis, Menelaos, Antilochos and Mirionis. Phoenix is appointed as Race Judge. The match is stigmatized by the episode between Menelaos and Antilochos and the unsportsmanlike behavior of the latter who finally admits his mistake. From the description of this episodic chariot race, the non-participation of Phoenix can be seen, because the opposing parties discuss and find each other, invoking the institution of the oath (the poet uses the word themis)." [6]

The one who is accused "swears" and thus the difference is resolved and the poet passes the message of respect to what the accused of unsportsmanlike behavior respects and gives in to the truth. We thus bring to mind another word that prevails as a term in our time, the word "*besa*" (meaning in Greek when someone acts according to his morals and things he has foresaid). The respect, responsibility and honesty that emerge from this short story are those human values that are the main pillars of human rights and claims.

The Olympic Anthem:

*"Ancient Spirit is immortal, pure father
of the beautiful, the great and the true,
come down, show yourself and shine over here
to the glory of your own earth and heaven.
On the road and in the fight and on the stone,
In the noble Games shine the momentum,
and with the amaranth he crowned a twig
and iron body and worthy body.
Plains, mountains and seas shine with you
like a great white-purple temple,
and your pilgrim runs to the temple here,
Ancient Spirit Immortal, every people." (Kostis Palamas, 1895, Spyros Samaras)*

In a textual-interpretive analysis the reader realizes the invocation of the timeless value of the pure, clean, honest and moral struggle that requires the physical and mental strength of people to compete in this place, and this can happen to all people with zero exception (Ancient Spirit Immortal, every throng).

In contemporary Literature, representative texts of sports content and the right to sports, entertainment and life are the well-known works of Meni Koumandareas (1986) "The jersey with the nine", the poetry collection of George Markopoulos (2010) "Hidden hunter" and "The match begins" by Giannis Pappas (2010). There is in literature a rich anthology in which there are collected poems, short stories, excerpts from novels dealing with football. This is a proof that the ball can meet the word and that literature goes hand in hand with football.

10.3 In the seventh Art, in the cinema

The fabulous presentation of the right to freedom through sports competition is to be shown in the film entitled: "The great escape of the 11", (USA, 1981) [A]. It is the period

of World War II and German propaganda decides to hold a football match in Berlin, where the opponents will be the German national team and a mixed team of allies. For the second team, the prisoners of a concentration camp are recruited, forming a group of many ethnicities. Their main concern is a victory but better than that is freedom through escape. During World War II, the Nazis devised a propaganda ploy in which their own football team was selected to compete with a group of captive allies based on "death fights" waged by the Ukrainian prisoner-of-war group Start against the Germans in 1942 without the corresponding happy ending though for the Ukrainians who ended up in the executive branch.

The right to freedom of expression and the right of both entertainment and watching sports as a modern version of the ancient Greek mother of Kallipateira comes to be rendered by the film of Iranian origin entitled "off side" [F]. Due to the ban on women entering the stadiums in Iran, five girls-fans eager to watch the crucial Iran-Bahrain qualifier at Tehran's Azadi Stadium are forced to disguise themselves as boys. Eventually, however, they are arrested. In Michael Mann's 1979 film "Jericho Mile" [G], the idea of freedom is crystallized in the daily running of a lifer prisoner who, with his silent persistence, manages to break the unwritten laws of prison and be considered worthy of his participation in the O.G. He finally refuses to take part because he does not want to temporarily feel free and then return to prison. Films expressing the right to sport are: "Fiben the stadium tot" (Sweden, 1974) [B], "Without identity" (USA, 1995) [C], "Do it as Beckham" (Britain, 2002) [D], "Goals" (USA, 2005) [E], "Days of Glory" (Britain, 1970) [H] and "Roads of fire -Chariots of fire" (Britain, 1981) [I].

10.4 The athlete's right to a fair play, the violation and the appearance of Art

In front of the "Crypt", the monumental entrance of the stadium of Olympia and along the quay of the treasures, sixteen pedestals are preserved, which were placed in a row next to each other [22]. On these pedestals in antiquity, there were an equal number of bronze statues of Zeus, which, however, were not saved. These are the so-called "Zanes" (plural of the name Zeis), made with money fines imposed on athletes who did not respect the rules of the Olympic Games [III]. In fact, they were placed in a prominent position in order to exemplify the athletes who would take part in the games. According to the narration of Pausanias (5.21.2-18), the oldest of the "Zanes" took place in the 98th Olympiad, i.e. in 388 B.C. from the fine that was imposed on Thessalos Eypolos, because he bribed three boxers, in order to be declared as the winner [22]. Later, in the 112th Olympiad, ie in 332 BC, six more statues were erected by the Athenian athlete of the pentathlon Callippos, who bribed his fellow athletes. Pausanias mentions in detail the other punishments of the athletes [III]. At the 201st Olympiad, in 25 a.C., the Alexandrian pankratist Sarapion was punished by the Ilian judges because one day before the match he was so scared that he left secretly. He was also the only athlete in the history of the Olympic Games to be punished for cowardice. The bronze statues placed on the pedestals were works of great artists of the time. In the first of the eastern bases, located in front of the Crypt, there is still the inscription that informs us that the statue was made by the famous Scythian sculptor Cleon, while his own work must have been the second statue

in a row [22]. On the upper surface of the same pedestal, the traces of fixing the statue are preserved. From these we conclude that Jupiter was depicted in full size, with the right foot pressing fully, while the left foot pressed more lightly, with the toes. All the “Zanes” must have had the same form, despite the fact that they were made in different eras. According to Pausanias, an elegy (inscription) was engraved on their bases, which mentioned the name of the offender as well as advice to the athletes, that is, they should rely on their physical abilities for the Olympic victory and not use deceit. The penalties imposed for violating the rules of the games are generally very few, which proves the observance of the rules and the absolute respect of Greeks to them. It is also noteworthy that the penalties were imposed from the 4th century B.C. and then, when there had been a shift in sportsmanship and a change in moral values. However, writing an athlete's name on such a basis was a disgrace, both for him and for his city. The “Zanes” were discovered during the first excavations of the sanctuary by German archaeologists [III].

11. Conclusions – Discussion

Each society creates its own world, its own worldview through its institutionalizing action. According to [10] for the analysis of the logic and ontology of the imaginary element, the worldview of each human society is formed through the creation of social, collective imaginary meanings, which give society a form that is governed by its own limits, definitions and laws that determine its existence and tends to a constant self-reproduction. These imaginary meanings are constructions of mental representations of the world and without them, man could not exist. They define the actions, actions of people, their evaluation and evaluation in their biological, psychological and collective, community field, but also in an emotional field that is related to life and its people. Through these mental representations - world perceptions we discern the tendencies and intentions of society that tend towards something. The members of the society participate in the construction, reconstruction and preservation of these worldviews, which are ideally extended to the respective meanings of the society. This is better understood if we understand the educational role of both the family and the school and other institutions, such as engaging in artistic and sports activities. Thus, a special, unique type of person is constructed, established. As it is well known, every person is unique and different from others, in terms of thoughts, feelings, desires and actions. But we have a society made up of its people, its anthropological entities, who could not survive if they did not create meaning in the context of society and this imagination as something important. Society loves itself while the individuals, the people who make up society love it, that is, a passage from the Ego of every human being in society to the collective and the identification with “Us”. According to [11], this collective entity performs a fundamental function, the basic defense of society against death. The invincible character of the collective identity of the various societies emerges through the elusive character of the meaning and significance that they establish, such as Sports and Art. The attempt to render the human values of responsibility, of respect presupposes the investment of society in a strong “we”. This is where the point of reflection emerges when the “We” of

society is related to the type of person who constantly thinks about the increase of wealth, material goods, consumption, as a result of which the WE shrinks and the private sphere increases.

The reasons why human rights are being violated in our time show a lack of education, poor upbringing and that respect for fellow human beings does not exist, perhaps, because the modern world lacks both the moral sensitivity and political maturity required for their protection. Reality shows that modern man individually and the states in particular seek in every way to acquire wealth and power [34].

Through the storm of cheerful advertising messages of endless consumption and the populist distortion of things, the current collective consciousness is promoted. The myth is attributed to this, that only the proclamation of human rights is enough to ensure individual dignity and universal happiness [3]. The institutional organs of each state exercise control over the implementation of human rights. But what about state control when the state itself violates human rights? Since the middle of the last century, humanity has learned to live in fear of a nuclear explosion and ecological disaster. This fear has led humanity to live and behave in a vicious cycle of violence and intimidation that has resulted in human rights abuses.

Strong social protection is the basis for peace. Poverty and economic discrimination are the main causes of social conflicts. Therefore, in order to have strong social protection, policies are needed to consolidate peace in conjunction with eradicating poverty and economic discrimination. The promotion of peace and prosperity in a society is directly linked to the safeguarding of human rights [56].

According to [53], the enigmatic element for [11] in relation to the history and time phases of the social fantasy is related to the degree of self-establishment by every society of the social-historical "We", towards We of other societies. At this point [11] talks about the formal and informal legislation that relates to morality, right, law, equality within society that concerns the "We" within society but also a situation that dominates the relations of each society with the rest of the world, thus highlighting the relationship of otherness outside the specific society. Continuing [11] proposes a scheme for understanding societies that when they meet, then the worldviews of each society may be different or similar, the other worldview of the other society may be lower (same, higher) or we may consider it as inferior (same, superior) compared to the worldview of our society. Sports and Art as views of each society come to equate societies and in this figure of [11], to attribute the equality of societies and we will analyze this below. Both Sports and Art are bound to mark the point of meeting, the gathering where people from different societies and worldviews meet in a common place, in a common space and under competitive conditions. The greatest physical and mental effort in the light of freedom, equality, fair and honest effort, noble rivalry, respect and responsibility, people of many different societies are "assimilated" and have common moral points of reference. Then, as we observed from the above chapters of the present study and in the depth of the analysis we attempted, the people of Letters and Arts basically embrace the moral, the rightly rational, the honest, the right, and the law. The reference points of Sports and Art make [11] the equivalent figure for societies and not the upper or lower one where

one society considers itself superior or inferior to another. Also, when these conditions prevail or one society prevails over another, that is, the worldview in matters of economy and wealth as well as its pursuit not for the equal welfare of its people, and this, prevails over another society then surely, we have a violation of human values and rights. In conclusion, in the extreme depth aesthetics and ethics coincide [58].

When the spread of sports becomes an element of prosperity in a society, it also contributes to the promotion of human rights and democratization. Culture, including sports, does not correspond exactly to human rights and peace, but it is an element of them, in the broadest sense. Ensuring prosperity is equal to ensuring human rights and democratization in economic, political and cultural terms. The policy of "*Sports for All*" is an element of the welfare state. But the "Sports for All" policy is unfortunately not implemented in developing countries, because their level of economic development is not enough to support these policies. The number 12 of the role of IOC is to encourage and support the development of "Sports for All", especially in developing countries. However, "Sports for All" is an internal affair of each country and the level of prosperity depends on the level of economic development (Uchiomi, 2012: 132). "Healthy" sports promote human rights and the democratization of society [56].

The contribution of the intellectual people of the letters of Arts and Sports is crucial for the development and protection of human rights. Rationalism and not dogmatism, elegance, sense of justice, dignity, integrity of character, responsibility are human values that have a direct and indirect relationship to the intellectual and sports life. Sports and Olympism with their examples scorch the examples of human rights violations and sensitize the youth by giving them the vision to fight for something better. We notice that all the athletes are tested in the stadium, on the track, on the mat, in the pool, on the open sea and on the tatami. Their homeland does not matter; with which national anthem they will be moved to hear or to which god they prayed also does not matter. They all had the right to work, hard and painstaking work (hard and intensive training that is) and with their ability to unfold (given the opportunity to participate) they won, nothing was given to them. Everything was the result of hard work, great deprivations and spiritual pursuits. This applies to everyone and has no nationality. What connects Sport - Olympism with Human Rights and Human Values is the effect of laws, rules on human conscience, the vacillation between fair, legal and illegal, the doubt about the fair or not decision, elements that they give us both Sports and the Arts, literature, poetry, the visual arts. At this point, making a parallel between the spiritual man and the athlete, we will distinguish many common points, such as the high sense of justice and responsibility, dignity, the virtuous morality, the integrity of the character, but also the fact that with their example - achievement they educate others and youth with these values. Athletes, poets, writers, visual artists and other artists with their work disapprove of moments of inhumanity and with their achievements raise awareness of humanity for a better and fairer world.

A modern parallel can be drawn between the relationship between education for the protection of human rights and the relationship between sport and Olympism for the protection of human rights, which is expressed in experiential practice, or in other words

in the body, such as the difference between a champion and spectator. To the spectators the body is immobile, stable, passive and sometimes expressive. To the champions and the athletes of O.G. the body is hyperactive, disciplined, overly muscular on the inside and outside.

Conflict of Interest Statement

The author declares no conflicts of interests.

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b. Internet resources

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I. Dapolas, N. (2016). Special Sports should be an obligation of the state, pp.:27

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II. Greek Constitution (articles 4 to 25) [In Greek]

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III. Vikatou Olympia, "Zanes". [In Greek]

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IV. European Charter Sports for All.

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c. Cinema movies

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- B. *Fiben the stadium bomber* (Sweden, 1974). Directed by: Bo Widerberg, Duration: 89'.
- C. *Without identity* (U.S.A., 1995). Directed by: Philip Davis, Duration: 107'
- D. *Do as Beckham* (Britain, 2002). Directed by Curinder Chadha, Duration: 112'
- E. *Goals* (USA, 2005). Directed by: Danny Cannon, Duration: 120
- F. *Offside*, (Iran, 2007). Directed by: Jafar Panahi, Duration: 93'
- G. *Jericho Mile*, (USA, 1979). Directed by: Michael Mann.
- H. *Days of Glory*, (Britain, 1970). Directed by: Michael Winner.
- I. *Roads of fire - Chariots of fire*, (Britain, 1981). Directed by: Hugh Hutson, Duration: 123'.

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