

# 奧林匹克活動在臺灣

——促進與阻礙因素的質性溯源研究

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## 摘要

臺灣奧林匹克活動的推展長期以來一直飽受到政治環境轉變的干擾及產生衝突情形。因此，我們不難理解為何臺灣奧林匹克學院的創始人湯銘新教授（中華臺北奧林匹克委員會前秘書長）提到：「臺灣的奧林匹克活動發展與其他國家比較起來仍停留在初級階段」。本文旨在澄清臺灣奧林匹克活動目前的發展情況，並且去發掘影響臺灣奧林匹克活動推動的正向（促進）及負向（阻礙）因素。所採取的方法為文獻分析及訪談法，並藉用近代著名波蘭學者 Krawczyk 從文化人類學的理論來分析衍生出以下影響臺灣奧林匹克活動發展的主要四個構成因素：首要因素為，臺灣代表隊選手參加奧運會的情況；第二，臺灣在 2009 年所舉辦的兩項大型國際運動賽會（2009 高雄世運及臺北聽奧）；第三，奧林匹克活動在臺灣體育運動組織系統中的定位；第四，儒家主義理想與奧林匹克主義之間的聯結關係。經本研究探討上面幾項要素後所產生的歸納結果為兩項正向促進因素（儒家教育理想與奧林匹克主義相容之處，及臺灣正在轉變中的運動環境）與三項負向阻礙因素（中華奧會組織運作權力的式微、臺灣體育運動界領導人物與政治權力的聯結關係，以及兩岸政治的微妙緊張關係與轉變）。

**關鍵詞：**臺灣、奧林匹克活動、運動、儒家主義

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## Olympic Movement in Taiwan: A qualitative derivation of promoting and inhibiting factors

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### Abstract

Taiwan's Olympic Movement has been surrounded by turbulent political transformations and conflicts. Hence it is not surprising that the founder of the Taiwanese Olympic Academy Prof. Tang, Min-Shin (the former Chinese Taipei Olympic Committee General Secretary) states "The Olympic Movement in Taiwan remains, compared with other countries, still on the level of *Kindergarten*". The following paper aims to clarify the contemporary situation of the Olympic Movement in Taiwan in order to discover influencing (promoting and inhibiting) factors. This shall be investigated by a thorough literature review and accomplished by means of discussing the impact of the following four cultural elements derived from Krawczyk's anthropological-cultural theory. First, the participation of the Taiwanese teams in the Olympic Games. Second, Taiwan's staging of the World Games and Deaflympics in 2009. Third, the anchoring of the Olympic Movement in the Taiwanese sport system. Finally, the ideals of Confucianism and its connections with Olympism. The result of the aforementioned investigation include: two promoting factors (overlapping educational ideals of Confucianism and Olympism, Taiwan's changing sport environment) and three inhibiting factors (CTOCs decreasing power, sport leaders political affiliation, and political tensions and transformations).

**Key Words:** Taiwan, Olympic Movement, sport, Confucianism

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## 1. Introduction

When we were consulting the outstanding Olympic expert and former Chinese Taipei Olympic Committee (CTOC) General Secretary Tang, Min-Shin,<sup>1</sup> asking him about the Olympic Movement in Taiwan, he clearly stated that “Taiwan is, in terms of analyzing the Olympic Movement, not mentionable”. He referred at this juncture to “more advanced Asian nations” such as South Korea, China or Japan and mentioned they are more worthy of examination. Furthermore, he gave the advice to conduct research on those Olympic Movements and not on Taiwan’s one “because in Taiwan nobody is interested.” Speaking from his long-term professional experience as an official intending to further Olympism in Taiwan, Prof. Tang’s statements have stirred our curiosity about the reasons why Taiwanese people might have a low interest in the Olympic Movement. Does this particular attitude result from deficient initiatives to promote the Olympic Movement in Taiwan? Moreover, there are more arguments opposed to Tang’s notion, and these arguments produce an urgent need to examine the Olympic Movement in Taiwan:

- Taiwan is under the name Chinese Taipei recognized by the IOC as a member of the Olympic family.
- Taiwan has its own National Olympic Committee (NOC) that needs to promote according to the Olympic Charter<sup>2</sup> to drive the Olympic

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<sup>1</sup> Min-Shin Tang, Interview A, 5 Dec. 2009, in Taipei.

<sup>2</sup> “The NOCs’ role is to promote the fundamental principles and values of Olympism in their countries, in particular, in the fields of sport and education, by promoting Olympic

Movement at the national level.

- Taiwan, as an Olympic nation, is allowed to participate in the Olympic Games.
- Taiwan won two unexpected gold medals in the 2004 Athens Olympics etc.

The last reason in particular seems sufficient to assume that the Olympic Movement should have already gained importance in Taiwan. Why is there such little notice recently? Considering this background, this paper aims to search for possible explanations why the Olympic Movement in Taiwan is not as prevalent as in other countries.

Taiwan's IOC member Dr. C. K. Wu<sup>3</sup> mentions that one key to popularize the Olympic Movement throughout the nation is to form a team which may participate in the Olympic Games. He notes that an important milestone in Taiwan's development of the Olympic Movement has been the ability to organize "a team that takes part in the Olympic Games." However, the formation of a Taiwanese team that competes in the Olympic Games has often caused a political stir due to its difficult relationship with mainland China. The ROC's Olympic Committee membership has been a controversial issue since the split between the straits in 1951. And an agreement between the ROC and IOC was not reached until March 1981 when the so-called "Olympic formula" was originated. The recent International political atmosphere

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educational programmes at all levels of schools, sports and physical education institutions and universities, as well as by encouraging the creation of institutions dedicated to Olympic education, such as National Olympic Academies, Olympic Museums and other programs, including cultural, related to the Olympic Movement." "Olympic Charter," *International Olympic Committee*, 2007. <[http://multimedia.olympic.org/pdf/en\\_report\\_122.pdf](http://multimedia.olympic.org/pdf/en_report_122.pdf)>, 8 Jan. 2010.

<sup>3</sup> C. K. Wu, Interview B, 19 Jan. 2010, in Taipei.

constituted by ROC's and Mainland China's diplomatic policies are the main determinants for membership in the ROC's Olympic committee.<sup>4</sup> Therefore, in the first section we will analyze the basis of considerable Olympic incidents (politically loaded participation in the Olympic Games) in order to understand the relevance of political influence on Taiwan's Olympic Movement. Secondly, this paper will discuss the importance of two Olympic-related sporting events that were staged in Taiwan in 2009. Following this, the anchoring of the Olympic Movement's in Taiwan's sport system shall be exemplified. The aforementioned contents will be critically analyzed in order to draw final conclusion concerning factors that might inhibit the Olympic Movement's dissemination in Taiwan. In this context we shall include a discussion of the values of integrating Confucian and Olympic ideals. This discussion additionally aims to gather information regarding the formulation and inhibition of promoting variables. Finally, the paper concludes with a summary of the mentioned factors.

### ***Theoretical considerations***

According to Krawczyk<sup>5</sup> investigators need to take into account the entirety of human behaviour, as well as patterns and results of the behaviour, in order to examine cultural issues. Since the behaviour of people is frequently influenced by beliefs, ideological, and philosophical guidelines, one major concern of the given paper is to analyze the cultural elements, such as Confucianism, and further influencing developments in Taiwan.

<sup>4</sup> C. P. Liu, "A Historical Survey of the Changes of ROC's Olympic: 1949-1981," (Taipei: MA thesis. National Taiwan Normal University. 1994).

<sup>5</sup> Z. Krawczyk, "Sport and Culture," *Sport, Culture and Society*, ed. J. Kosiewicz (Warsaw: AWF, 2005), 82-91.

It is worth mentioning that scholars often consider the specificity of sport values as a phenomenon of a subculture. This subculture can be determined by social (group) factors. The category *kind of life* is hereby of a high importance. In order to dwell on the kind of life there are the defining values, attitudes, patterns, rules, preferences and behaviours that researchers must examine. In compliance with Krawczyk's anthropological-cultural approach, the role of sport as an element of the kind of life is referred to communities such as racial or ethnic group, social class, profession, local group, family etc.<sup>6</sup> In conclusion, the illustrated theory clarifies that sport must be analyzed from a cultural point of view. This includes investigating the beliefs and practices of living people (cultural anthropology). Hence, the paper subsequently examines cultural peculiarities concerning sport and the *kind of life*. In doing so the discussion of Confucian values, attitudes, patterns, rules, preferences, and behaviours, as well as the recent political and cultural changes that might have influenced sport participation, will all play a major role in terms of framing the promoting and inhibiting factors.

From the ways to interpret sport, it is hard to overestimate Prof. Krawczyk's (a very well known and respected scholar in Poland) contribution to the development of theories and methodologies in research on sport. He proposes 6 possible explicative interpretations in order to classify ways to explain the highly complex phenomenon of sport and expose its essence. One of them, according to Dziubinski<sup>7</sup> is from an anthropological-cultural<sup>8</sup>

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<sup>6</sup> Z. Krawczyk, "Sport and Culture," 86.

<sup>7</sup> Z. Dziubinski, "Physical Culture and Sport in Professor Zbigniew Krawczyk's Academic Reflection," *Sport, Culture and Society*, ed. J. Kosiewicz (Warsaw: AWF, 2005), 186-195.

<sup>8</sup> The other 5 interpretations are: existentially-phenomenological, psychoanalytical, semiotic, structurally-functional and dialectical. See Zbigniew Dziubinski, "Physical Culture and Sport in Professor Zbigniew Krawczyk's Academic Reflection," 191.

perspective, which “holds the vastest achievements in the area of theories of empirical research on sport. It stems from a global understanding of culture as the entirety of human behaviours, their models and results of those behaviours. Representatives of this interpretation understand sport as a global social-cultural structure and classify it in terms of values and models of culture which have a decisive influence on personality types.”

Dziubinski<sup>9</sup> argues further that “by constructing types of theoretically-methodological orientations, Prof. Krawczyk showed possible and most frequently applied approaches in the research on sport and showed the many aspects and complexity of this cultural phenomenon... [his] enormous contribution to the development of sciences about physical culture and sport, in the creation of their humanistic identity, is not solely limited to an analysis of fundamental questions from the point of view of wider phenomena in a historical, social and cultural order. What he has done is their arrangement, classification and showing the network of factors which determine physical culture and sport in the dimension of societies and individuals”. It is therefore based on this rationality with respect to analyzing the development of Olympic Movement in Taiwan as part of global social-cultural structural movement, as well as that the cultural anthropological approach has been rarely taken into account whilst analyzing sport in Taiwan, Krawczyk’s theory has been chosen to fill this research gap.

### ***Defining the Olympic Movement***

The Olympic Movement can be considered as the transmitter of

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<sup>9</sup> Z. Dziubinski, “Physical Culture and Sport in Professor Zbigniew Krawczyk’s Academic Reflection,” 191-193.

Olympism. In order to spread Olympic values, such as peace, equality or education, throughout the world the IOC uses the term Olympic Movement.

*“The Olympic Movement is concerted, organised, universal and permanent action, carried out under the supreme authority of the IOC, of all individuals and entities who are inspired by the values of Olympism. It covers five continents. It reaches its peak with bringing together of the world’s athletes at the great sport festival, the Olympic Games. Its symbol is five interlaced rings.”*<sup>10</sup>

The IOC’s fundamental principle points out three central thoughts of the Olympic Movement: The Olympic Movement is universal and global, it is embraced by Coubertin’s values, and it provides a basis for the Olympic Games. Girginov and Parry<sup>11</sup> mention that the task for the Olympic Movement is trying “to see more clearly what its Games (and sport in wider society) might come and mean. This task will involve both ideas and action.” Accordingly, the Olympic Movement put theoretical thoughts into action with foresight.

Hence, an additional purpose of the given paper is to discuss the current state of the Olympic Movement in Taiwan. Consecutively, this shall be done by means of: demonstrating Taiwan’s politically loaded participations in the Olympic Games, debating the hosting of Olympic events in Taiwan, and clarifying the Olympic Movement’s foundation in Taiwan’s sport system. Based on the prior review the authors try to point out the connection points

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<sup>10</sup> “Olympic Charter,” *International Olympic Committee online*, 2007. <[http://multimedia.olympic.org/pdf/en\\_report\\_122.pdf](http://multimedia.olympic.org/pdf/en_report_122.pdf)>, 8 Jan. 2010.

<sup>11</sup> V. Girginov, & J. Parry, *The Olympic Games explained: A student guide to the evolution of the modern Olympic Games*, (London: Routledge, 2005), 4.

between Olympism and Confucianism. This analysis shall lead to discovering arguments and measures to promote the Olympic Movement from a cultural, educational and constitutional side. In accordance with a speech on the promotion of Olympic Education in developing countries the IOC Director of International Cooperation and Development Mr. Sithole<sup>12</sup> claimed “dissemination of Culture and Olympic Education is not the preserve of one or two departments in the IOC (...). It’s everyone’s business”. He concludes the speech with the words: “What can you do for Olympic education? What can you contribute to this enormous task of disseminating Olympic education in developing countries? How else do you think we may go about it?” Subsequently, the study tries to comply with Sithole’s postulations.<sup>13</sup>

## 2. Politically loaded participations in the Olympic Games

### *The Melbourne Incident*

Nations boycotting the Olympic Games have a long history; the 1956 Melbourne Olympics are worth noting with respect to boycotts with Taiwanese involvement. Although the IOC had reached the politically sensitive decision to allow Taiwan as well as China to participate in the Melbourne Games, the Chinese teams decided to withdraw by reason of a

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<sup>12</sup> G. Sithole, “The endeavors of the IOC for the promotion of Olympic Education programmes in developing countries,” *8th Session of the International Olympic Academy*. (Athens: International Olympic Academy, 2006)

<sup>13</sup> L. Hsu, “Olympism and Sport Culture Education: East Asian approaches” *International Journal of Human Movement Science*, 3.2 (2009): 7.

momentous breakdown. “When the Taiwanese team arrived, the Australian officials had mistakenly flown the flag of the People’s Republic. The athletes from the island pulled it down and hoisted their own flag.”<sup>14</sup> Beijing officials requested their athletes to withdraw from the Melbourne Olympics as a result of this incident, after the flag occurrence, mainland China isolated itself from the Olympic Movement for years. This incident exemplifies that the Olympic Movement in Taiwan is heavily impacted by its political relationship with China.

### ***Montreal, the lost chance and nomenclature***

From the perspective of being a member in the Olympic family, Taiwan lost an important opportunity to define itself as an independent sport nation with its withdrawal from the 1976 Montreal Olympic Games. On the one hand this draws back the national development of the Olympic Movement in Taiwan, and as a result the government has missed the chance of being recognized as Taiwan. Due to difficult political relationships and recognition matters, the former IOC chairman Lord Killanin negotiated with the Canadian government from May to July 1976 several times. Initially, the IOC submitted a compromise plan to Canada: Taiwan would march as “Taiwan-ROC” behind a flag bearing the Olympic rings. The Taiwanese delegation was opposed and demanded to march and compete under its own flag and name, the Republic of China.<sup>15</sup> By the eve of the opening ceremony for the 1976 Games, the IOC compromised by allowing the ROC to use its own national flag and anthem.

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<sup>14</sup> A. Lorenz, “Mit dem Leiter am Schwebebalken,” *Spiegel Online*, 2009. <<http://www.spiegel.de/spiegel/spiegelspecial/d-57119196.html>>, 15 Dec. 2009.

<sup>15</sup> R. Espy, *The Politics of the Olympic Games* (Berkeley: University of California Press, 1981), 153.

The Taiwanese delegation would further be permitted to participate under the name of ‘Taiwan’ instead of the ‘Republic of China’ or under the Olympic or no-name plaque.<sup>16</sup> The IOC’s suggestion was rejected by then-premier Chiang, Ching-Kuo who declared that each element of the “trinity” – national name, flag and anthem – was indispensable.<sup>17</sup> The vote not to accept the IOC’s proposals also illustrates the policy of the ROC leadership during this period. Insisting that there should be some kind of Chineseness to the name under which the country competed is just one example that demonstrates that Taiwan was governed by the nationalistic KMT party during the time of this decision.

In accordance with Chiang, Ching-Kuo’s rejection, Taiwan withdrew its team from the Montreal Olympics. However, this discordance concerning the use of a national name during international sporting events opened the opportunity to create “Chinese Taipei.” The authoritarian ROC government formulated “Chinese Taipei” in March 1981, but the development of the new national name actually took place earlier. A central reference states the year 1971 is when the Republic of China lost its United Nation (UN) seat. From that point forward, “there have been many chances (...) for the ROC to have gained recognition as ‘Taiwan’.” Another argument holds that the jurisdiction of the ROC Olympic Committee (ROCOC) includes Penghu, Kinmen and Matsu in addition to Taiwan, and thus the name “Taiwan” fails to reflect the entirety of actual territorial extent.

Against this background the ROC, the IOC and the People’s Republic of China (PRC) decided to use the name “Chinese Taipei” on March 23, 1981. Even if the Chinese Taipei Olympic Committee signed with the IOC without

<sup>16</sup> H. Frommer, *Olympic Controversies* (New York: Franklin Watts, 1987), 99.

<sup>17</sup> M. S. Tang, *The History of Taiwan’s participation in the Olympic Games (1949-1996)* (Taipei: Chinese Taipei Olympic Committee, 2000), 362.

participation, it was the formal step for Taiwan to be on equal footing with all other national Olympic committees including the PRC Olympic Committee. The evidence that Beijing accepted Taiwan's new nomenclature and its co-existence in the Olympic family effectively delivers the fact that the PRC always regarded the Chinese Taipei Olympic Committee as a local body of the PRC Olympic Committee.<sup>18</sup> Liu<sup>19</sup> argued that Taiwan's withdrawal from the Montreal Olympic Games was a big mistake. He believes that the "Olympic formula," though emphasizing the equal status of all the members, actually was a political discrimination. IOC's belittling ROC in favour of Mainland China's "One nation-two system" policy shows that it gives in to political reality, violating the Olympic spirit of equality. From a different perspective of looking at this incident, it indicates the international political reality that played a major factor and forced the Taiwanese government to wake up and rethink the government's "inflexible" stand. This has adversely affected Taiwan's participation in the Olympic movement.<sup>20</sup>

### ***Successful 2004 Athens Olympics and its aftermath***

It seemed that Taiwan has been on a constant process to become a sustainable successful Olympic nation<sup>21</sup> due to its improvements from the

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<sup>18</sup> M. S. Tang, *The History of Taiwan's participation in the Olympic Games (1949-1996)*, 468-478.

<sup>19</sup> C. P. Liu, "A Historical Survey of the Changes of ROC's Olympic: 1949-1981."

<sup>20</sup> C. P. Liu, "Changes in name of the Chinese Taipei Olympic Committee in the International Olympic Committee," *A Collection of Writings in Commemoration of the Centennial of the International Olympic Committee*, (Chinese Taipei Olympic Committee, 1994), 94.

<sup>21</sup> "History in the making," *Sport Affairs Council (SAC) Online*, 2010. <<http://www.sac.gov.tw/English/WebData/WebData.aspx?WDID=2014&wmid=322>>, 14 Jan. 2010.

1996 Atlanta Olympic Games (one silver medal, medal ranking No.61) to the 2000 Sydney Games (one silver medal and four bronze medals, medal ranking No. 58). This thinking was further validated by the results at the 2004 Athens Olympic Games. According to Taiwan's Sport Affairs Council, the final result of "two gold medals, two silver medals and one bronze medal at 2004 Athens Olympic Games (...) was considered to be the most significant advancement in the history of Modern Olympic Games for the Republic of China (Taiwan)." The Chinese Taipei Olympic team ascended to rank No. 31 in the medal standing that year. However, the governmental strategy became quickly apparent due to the success in Athens. Immediately following the Games, Taiwan's former president Chen, Shui-Bian was cited in the Taipei Times: "he earnestly hopes that the nation will be able to boost its gold medal count to seven at the next Olympic Games, to be held in Beijing in 2008".<sup>22</sup> Furthermore, Chen stated that "the government will continue to promote domestic physical education and to improve sports facilities in order to nurture a new generation of star athletes". Even if one could conclude from Chen's second quotation that the government also had the intention to create a new sport basis wherefrom the prospective sport stars could be recruited, his statements clearly emphasize the political direction: to promote elite sport. In order to achieve the president's guidelines to win seven gold medals, the government launched a three-year-project called "Striving for Olympic Gold Medals". This indicates that the Olympic Movement in Taiwan was rather orientated to win gold medals than to establish sport for all in the past. Nevertheless, it is a wonder that the SAC's budget from 1998 to 2006

<sup>22</sup> "Chen vows to help 2008 Olympics team," *Taipei Times (CAN) Online*, 2010. <<http://www.taipeitimes.com/News/taiwan/archives/2004/09/09/2003202192>>, 14 Feb. 2010.

generally maintained a steady level<sup>23</sup>. From 2006 the governmental investment on sport significantly increased. This budget was not primarily spent on the elite sport but rather on constructing sport facilities (e.g. Olympic Stadium) in order to fulfil Taiwan's ambition to host international sport events. The successful bid on the 2009 Deaflympics (held in Taipei) and 2009 World Games (held in Kaohsiung) can be seen as a further stimulus to spend huge sums on building sport stadiums.<sup>24</sup>

### 3. Hosting Olympic related Events in Taiwan – World Games and Deaflympics

#### *The 2009 Kaohsiung World Games*

*“We hope that these World Games will awaken our common human spirit and return sport to its original values”<sup>25</sup>*

The SAC chairwoman's cite points to the official motto of the 2009 Kaohsiung World Games, the event shall preserve the sport's original value

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<sup>23</sup> Even if an official from the Competitive Athletics Department (SAC) states that “in order to win seven gold medals in 2008 Beijing Games, the Executive Yuan has given my department an extra NT\$ 300m to fulfil the ‘Striving for Olympic Gold Medal’ project since 2005”. T. C. Tan, et al., “Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport,” *International Journal of Sport Policy*, 1.1 (2009): 99-111.

<sup>24</sup> “The budget for building Kaohsiung Olympic Stadium was approximately NT\$6.9 billion.” T. C. Tan, et al., “Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport,” 103.

<sup>25</sup> Cited from SAC chairwoman Hsia-ling, Tai. “Top Sports High Spirit,” *Kaohsiung Organizing Committee (KOC) Online*, 2009. <[http://www.worldgames2009.tw/wg2009/eng/download\\_official2.php?filetype=doc](http://www.worldgames2009.tw/wg2009/eng/download_official2.php?filetype=doc)>, 24 Feb. 2009.

recognizing all sport within the global community. As the KOC<sup>26</sup> mention “focused on friendship and participation, The 2009 Kaohsiung World Games will be an opportunity to reclaim the true value of sports”. Nonetheless, beside these ideological thoughts of hosting an international sport event, the World Games have been an important stage for Taiwan and its organizing institutions<sup>27</sup> to show the world a modern and dynamic nation. In order to provide a modern and eco-friendly environment, the governing organizations progressively pushed the renovation of the urban city development. Hence, in 2008 Kaohsiung upgraded its metro system and built the environmental friendly Main Stadium with a roof completely covered by solar cells. According to the KOC it “is the island’s largest BIPV (building integrated photovoltaic) project.”<sup>28</sup> Furthermore, biking trails (more than 150km around the city) and bicycle renting sites (each of these sites has at least 80 bikes; totally there are 4,500 bikes available) have been installed close to the metro stations in order to push Kaohsiung’s green project. The city government spent NT\$ 60 million (around US\$ 1.7 million) on these new installations according to Kaohsiung’s mayor Chen.<sup>29</sup> The World Games has reshaped the sporting environment and infrastructure of the city, and this undoubtedly has had the positive impact of promoting sport in Taiwan.

<sup>26</sup> Hsia-ling, Tai, “Top Sports High Spirit,” *Kaohsiung Organizing Committee (KOC) Online*, 2009. <[http://www.worldgames2009.tw/wg2009/eng/download\\_official2.php?filetype=doc](http://www.worldgames2009.tw/wg2009/eng/download_official2.php?filetype=doc)>, 24 Feb. 2009.

<sup>27</sup> CTOC, SAC, local city government (Kaohsiung), and national government.

<sup>28</sup> “Top Sports High Spirit,” *Kaohsiung Organizing Committee (KOC) Online*, 2009. <[http://www.worldgames2009.tw/wg2009/eng/download\\_official2.php?filetype=doc](http://www.worldgames2009.tw/wg2009/eng/download_official2.php?filetype=doc)>, 24 Feb. 2009.

<sup>29</sup> “Top Sports High Spirit,” *Kaohsiung Organizing Committee (KOC) Online*, 2009. <[http://www.worldgames2009.tw/wg2009/eng/download\\_official2.php?filetype=doc](http://www.worldgames2009.tw/wg2009/eng/download_official2.php?filetype=doc)>, 24 Feb. 2009.

As Dr C. K. Wu emphasized,<sup>30</sup> a major concern is also to educate people about the Olympic Movement. This task may be fulfilled by hosting a pre-Olympic event such as the World Games, but this question has not been clearly answered due to a lack of scientific studies at this point. In consideration of educational programs in the World Games host countries, the hosting city/government should also focus on the question of how the World Games sports education can be brought to a wide range of youngsters – be it through activities on a national level or through initiatives by the Organizing Committees of past and future host cities. In contrast to the widespread regional sports club system in Europe, the sport basis in Taiwan is composed of PE (Physical Education) in schools. “In East Asia such as in Taiwan, the regional level of sport is developed not through community-based sport clubs, but through a school system.”<sup>31</sup> Although not every student gets the chance to become a school team player (discrepancy to the idea “Sport for All”), for those sportsmen who are chosen to take part in the school team it is a great honor in Taiwan. Given that these athletes are school representatives, their attitude will have an effect on others. So perhaps the first thing for the host city/nation to do is to set up more school teams based on those programs listed in the World Games.<sup>32</sup>

However, Wu further mentioned that World Games and Deaflympics help people to open their mind, and this allows others in the country to learn more

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<sup>30</sup> C. K. Wu, Interview B, 19 Jan. 2010, in Taipei.

<sup>31</sup> L. Hsu, “Olympism and East Asia: A philosophic reflection,” Presented for the Conference on The Olympics in East Asia: Nationalism, Regionalism, and Globalism on the Center Stage of World Sport (Yale University, 2008), 7.

<sup>32</sup> L. Hsu, “Visible or Invisible Games? - A critique on the future of The World Games,” *Journal of Physical Culture and Sport. Studies and Research*, 48(2010), 21-29.

how to organize such events, practice sports and compete in sports.<sup>33</sup> From this point of view, hosting international sporting events are an important experience and chance for a nation to promote and to disseminate sport and the Olympic Movement.

### ***The 2009 Taipei Deaflympics***

*“We need to let the world know about the Taipei Deaflympics and let the people of Taiwan know about the Deaflympics spirit.”<sup>34</sup>*

The 21<sup>st</sup> Summer Deaflympics was the second Olympic event hosted by a Taiwanese city in 2009. According to the TDOC chief officer Sheng’s statement, the event should help the nation to put Taiwan on the global map and to raise Taiwan’s profile. Sheng further said “we believe this opportunity will put Taiwan’s environmental and cultural beauty on the global stage.<sup>35</sup> The prestige associated with such an event also gives Taipei a much needed leg-up to becoming a big league city.”<sup>36</sup> The promotion of the Olympic Movement and its education has been insufficiently considered in terms of pursuing prestigious goals by hosting sporting events. The missing accentuation of Olympic ideals will also be highlighted by a citation of Taiwan’s President Ma, Ying-Jeou. He said “events such as these

<sup>33</sup> C. K. Wu, Interview B, 19 Jan. 2010, in Taipei.

<sup>34</sup> “CEO Sheng: Taiwan needs the Deaflympics Spirit,” *Taipei Deaflympics Organizing Committee (TDOC) Online*, 2009. <<http://english.2009deaflympics.org/files/15-1027-2332,c306-1.php>>, 24 Feb. 2009.

<sup>35</sup> “CEO Sheng: Taiwan needs the Deaflympics Spirit,” *Taipei Deaflympics Organizing Committee (TDOC) Online*, 2009. <<http://english.2009deaflympics.org/files/15-1027-2332,c306-1.php>>, 24 Feb. 2009.

<sup>36</sup> J. Brisbane, “Deaflympics puts nation on map,” *Taiwan Today Online*, 2009. <<http://www.taiwantoday.tw/ct.asp?xItem=62507&CtNode=428>>, 24 Feb. 2009.

[Deaflympics] showcase the nation's sporting prowess and highlight the people of Taiwan's willingness to work hard and achieve in all facets of life". Herein Ma clearly articulated the prestigious objective to show the world "a prowess" and a diligent nation. The emphasis of Olympic values doesn't come up.<sup>37</sup>

It would be wrong to assume that the Deaflympics were just politicised without any will to boost the Olympic awareness among Taiwanese citizens and disseminate sport projects on the island. An example of the extension of sport venues: The Taipei Stadium was constructed as the main venue for the Deaflympics for a total amount of NT\$ 3 billion (US\$ 91 million). Beside the infrastructural progress, Hau (President of the TDOC) pointed out an Olympic core and educational value of the Games by saying, "the event will help increase awareness of the needs and concerns of the deaf in all sections of society."<sup>38</sup>

With regard to the SAC's budget distribution, the staging of two mega sport events in one year have brought up another common phenomenon in Taiwan: political affiliation among sport leaders. In order to host the Deaflympics, the organizing committee in Taipei only received NT\$ 200 million (around US\$ 6.2 million). On the other hand Kaohsiung received around NT\$ 6.9 billion (around US\$ 215 million) for staging the World Games. It is notable that the DPP (Democratic Progressive Party) is the ruling party of Kaohsiung's municipal government, and Taipei is led by a KMT (Kuomintang) affiliated mayor. Since Taiwan was governed from 2000-2008 by the DPP

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<sup>37</sup> J. Brisebone, "Deaflympics puts nation on map," *Taiwan Today Online*, 2009. <<http://www.taiwantoday.tw/ct.asp?xItem=62507&CtNode=428>>, 24 Feb. 2009.

<sup>38</sup> J. Brisebone, "Deaflympics puts nation on map," *Taiwan Today Online*, 2009. <<http://www.taiwantoday.tw/ct.asp?xItem=62507&CtNode=428>>, 24 Feb. 2009.

(national government). it is not astonishing that “the director of SAC was unwilling to subsidize Taipei city because its mayor belonged to the DPP’s rival party, the Kuomintang (KMT).”<sup>39</sup>

The Deaflympics is part of the Olympic family and the highest level international sports event hosted in Taiwan. International Committee of Sports for the Deaf (ICSD) President Dr. Donald Ammons also said that the Taipei Deaflympics were the most successful ever and that future host cities would be hard-pressed to surpass the Games. The key factors and characteristics in the success of the 2009 Taipei Deaflympics are: the number of participating nations and athletes was the most ever, and Chinese Taipei athletes broke a record for number of medals won; security measures were impeccable, as there were no incidents affecting athlete safety; logistic support planning was comprehensive in accommodation and boarding; goodwill groups offered the most enthusiastic support on hand to cheer the athletes; nearly 10,000 volunteers stood up to help behind the scenes; sponsors participated actively with abundant financial support; the opening and closing ceremonies were both creative and spectacular; and last but not least, Taipei presented cultural and artistic activities that successfully marketed the Deaflympics. According to Lin,<sup>40</sup> from the experiences of hosting the 2009 Deaflympics, there are however still a few suggestions that can be made in order to provide a reference point for Taiwan in making future bids to host large-scale international sports events. These suggestions include: building international-standard stadiums and arenas in order to win bids for high-level

<sup>39</sup> J. Brisebone, “Deaflympics puts nation on map,” *Taiwan Today Online*, 2009. <<http://www.taiwantoday.tw/ct.asp?xItem=62507&CtNode=428>>, 24 Feb. 2009.

<sup>40</sup> K. R. Lin, “Passing on Experiences from the 2009 Taipei Deaflympics,” *National Sports Quarterly*, 38.4 (2009): 51-62.

international events; increasing training for sports event volunteers along with furthering enthusiasm for sports in the cities; offering additional training to cultivate athletic talent in order to sustain the operation of sports industry; carrying out goodwill cultural exchange activities to enhance Taiwan's international image; integrating cultural and artistic aspects to pass along the altruistic nature of the Deaflympics; taking a more proactive effort and take part in international sports events to establish liaison relations; and finally, accumulating as many experiences in games organization as possible in order to win bids to host international sports events.

### ***Remark – Other Olympic Activities***

The Olympic Charter<sup>41</sup> precisely defines the role and mission of the NOC in order to promote the Olympic Movement. As mentioned before, the NOC should be ideally dedicated to a large number of Olympic activities at all levels of schools, sports and physical education institutions and universities. In case of Taiwan's CTOC (Chinese Taipei Olympic Committee) the staging of prior discussed Deaflympics and the pre-Olympic World Games is just one, respectively are two, of them. Beside the afformentioned events cited in this paper, there have been additional Olympic activities in Taiwan such as the Olympic Day Run and the yearly organised NOA (National Olympic Academy Sessions). Nevertheless, we have chosen to focus on two of the biggest and most influential events that have been hosted in Taiwan.

### **Concluding summary**

Although governmental instances have pursued intentions to use the

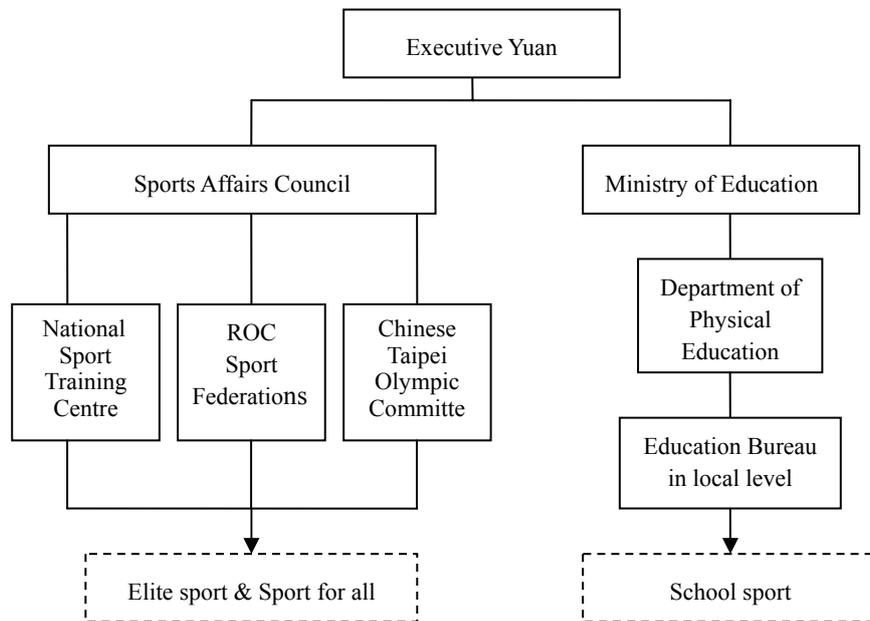
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<sup>41</sup> "Olympic Charter," *International Olympic Committee online*, 2007. <[http://multimedia.olympic.org/pdf/en\\_report\\_122.pdf](http://multimedia.olympic.org/pdf/en_report_122.pdf)>, 8 Jan. 2010.

World Games and Deaflympics as a platform to cultivate diplomatic relations and show the world a modern Taiwan, the staging of major sport events often also provides the nation assistance in creating a consciousness towards a feeling of togetherness and enhancing physical activity (e.g. increasing sport participation). The World Games and Deaflympics should therefore be seen as positive occasions for Taiwan to redefine the importance of sport and to reach a new awareness level toward sport and Olympism among Taiwanese citizens. The implemented infrastructural projects especially show great promise that the Games have left a positive legacy concerning the island's sport development.

#### **4. The Olympic Movement's anchoring in Taiwan's sport system**

The Chinese Taipei Olympic Committee (CTOC) can be seen as the most important organ to promote Olympism in Taiwan. But the constituting elements of Taiwan's sport system has demonstrated (see Figure 1) that the CTOC is part of a politically structured meshwork with the Executive Yuan at the top of the pyramid. However, officially the CTOC claims to belong to autonomous non-profit organizations. Figure 1 shows, that the direct supervision and funding by the SAC leads to the assumption that this autonomous character is not given. Therefore the existence of Taiwan's Olympic Movement depends on SAC's financial support. When analyzing Taiwan's administrative sport structure, one can notice that Taiwan's Olympic Committee seems to be confined within the governmental supervised sport system. This captivated perception was reinforced through empowering the SAC in 2001.



**Figure 1 Sport system and its administrative institutions in Taiwan**  
 (Source: T. C. Tan, et al., “Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport,” 99-111.)

Tan et al. emphasized that the “SAC centralized its power by heavily cutting the annual budget of CTOC and ROCSF [Republic of China Sport Federations] (...) directly subsidizing national sport organizations (NSOs), especially those for Olympic sports” etc.<sup>42</sup>

According to one CTOC official, the Committee’s annual budget was cut from NT\$200m to NT\$70m, and the personnel was reduced from over 40 to around 30. Retrospectively this policy may lead to the thesis that the SAC declares CTOC’s task to promote the Olympic Movement as useless. Another

<sup>42</sup> T. C. Tan, et al., “Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport,” 99-111.

CTOC interviewee stated that the Olympic Committee just survived because of the IOC's requirement to "fulfil the role of CTOC as a National Olympic Committee (NOC) if the Taiwanese government wanted to continue to participate in international competition".<sup>43</sup> The SAC coming into power weakened the influence of the Taiwan's National Olympic Committee and herewith the Olympic Movement. Another area where the SAC exerts influence is on the Olympic sport organizations. These so-called non-profit organizations are "directly subsidized by the SAC to help train elite athletes to win medals at the Olympics".<sup>44</sup> In other words the CTOC has no direct influence on the monetary decision of granting its sport organisations. With regard to promoting Olympic sport in Taiwan, it seems that the CTOC is free from far-reaching responsibilities.

The above have tried to lighten the Olympic Movement by mentioning related incidents and describing Taiwan's sport political environment (system). However, since the basis of each system derives from philosophy, a central concern of the study is also to investigate fundamental beliefs and values in relation to Olympism. This shall be consecutively done by comparing some particular Confucian and Olympic characteristics.

## 5. Olympism and Confucianism

It seems that Confucian teachings and Olympism have little in common. Yu mentions that "the athleticism of ancient Greece or gladiatorial

<sup>43</sup> T. C. Tan, et al., "Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport," 101.

<sup>44</sup> T. C. Tan, et al., "Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport," 103.

games of the Roman Empire would not be appreciated by Chinese society.”<sup>45</sup> This can be attributed to the influence of Confucianism in Taiwan. From a competitive point of view, Yu’s statement might be correct. However, a closer look at Coubertin’s and Confucius’ philosophies and its values might assume that several similarities are given. In order to demonstrate that principles of Olympism are from an educational perspective, Coubertin’s ideals concerning Modern Olympism shall be consulted. “In 1935, his seminar article *The Philosophic Foundation of Modern Olympism*, was clearly composed of the eight essential characteristics of Olympism”.<sup>46</sup>

1. A religion of sport (the religio athletae)
2. An aristocracy, an elite (but egalitarian and meritocratic)
3. Chivalry
4. Truce (the temporary cessation of quarrels, disputes and misunderstandings)
5. Rhythm (the Olympiad)
6. The young adult male individual
7. Beauty (art)
8. Peace: promoted by mutual respect based on mutual understanding

Years later, other authors have adopted Coubertin’s characteristics and the following nine universal values of Olympism have been formulated:<sup>47</sup>

<sup>45</sup> J. Yu, *Playing in Isolation – A History of Baseball in Taiwan* (London: University of Nebraska Press, 2007), 12.

<sup>46</sup> L. Hsu, “Chinese Olympics, Harmony and World Peace,” A paper prepared for the “Multiculturalism in the Olympic Movement,” Beijing Forum, (Beijing Sport University, 2006): 4.

<sup>47</sup> L. Hsu, “*Olympism and East Asia: A philosophic reflection*,” 7; J. Parry, “Globalization, Multiculturalism and Olympism,” 86-97; S. Wigmore, “Olympism-Values for life,” *National Olympic Academy*, (UK, Sheffield, 1999), 1-6.

Tolerance  
 Solidarity  
 Respect for others  
 Fair Play  
 Equality  
 Taking part  
 Friendship  
 Non-discrimination  
 Character development

Several of these Olympic values can be found in Taiwan's Confucian education. An examination of *The Analects* (論語) approves the existence of various similarities between Modern Olympism and Confucianism. In his teachings Confucius frequently stresses on Olympic values such as friendship, respect and tolerance. He said "there is no contention between gentlemen. The nearest to it is, perhaps, archery. In archery they bow and make way for another as they go up and on coming down they drink together. Even the way they contend is gentlemanly".<sup>48</sup> This statement clarifies the importance of respecting each other but also shows that archery, as a sporting discipline, was one of his so-called arts. Since Confucius teachings sets friendship higher than winning, the above can be compared to Coubertin's thought of chivalry and harmony. With explicit regard to friendship, Confucius further mentioned that "a young man should be a good son at home and an obedient young man abroad, sparing of speech but trustworthy in what he says, and should love the

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<sup>48</sup> Confucius, *The Analects* (論語) (Chinese-English Edition), (Taipei: Linking books, 2009), 27.

multitude at large but cultivate the friendship of his fellow men.”<sup>49</sup>

Further accentuated Olympic values in the *Analects* are character development and meritocratic capacity. The following statements emphasize that Confucian sayings support the Olympic ideals of “exercising perseveringly” and “doing your best”:

*“Unbending strength, resoluteness, simplicity and slowness of speech are close to benevolence.”*<sup>50</sup>

*“Do not be impatient. Do not see only petty gains. If you are impatient, you will not reach your goal. If you see only petty gains, the great tasks will not be accomplished.”*<sup>51</sup>

*“The Master instructs under four heads: culture, moral conducts, doing one’s best and being trustworthy in what one says.”*<sup>52</sup>

As well as Coubertin’s thought of superiority and versatility, e.g. “permanent striving for the individual self-perfection,” Confucius also points out supreme qualities.<sup>53</sup> He said “supreme indeed is the Mean as a moral virtue. It has long been rare among the common people.”<sup>54</sup> In this context Coubertin formulated the well known principles “citius, altius, fortius”. Primary the “higher, faster, stronger” dictum refers to the spirit to beat records.<sup>55</sup> However, Naul emphasizes that “Coubertin is not referring to the

<sup>49</sup> Confucius, *The Analects*, 5.

<sup>50</sup> Confucius, *The Analects*, 194.

<sup>51</sup> Confucius, *The Analects*, 189.

<sup>52</sup> Confucius, *The Analects*, 91.

<sup>53</sup> R. Naul, *Olympic Education* (Aachen: Meyer & Meyer Verlag, 2008), 27.

<sup>54</sup> Confucius, *The Analects*, 78.

<sup>55</sup> P. de Coubertin, “2000 Olympic National education Programmes,” *Report on the I.O.A.’s special session and seminars 1999*, ed. International Olympic Academy (Athens: International Olympic Academy, 2000):581.

continual escalation of record in Olympic disciplines but to the individual athlete's duty to continually develop his or her own abilities (...) to strive for individual fulfilment in his or her personal holistic and harmonious education."<sup>56</sup> Thus, Coubertin's principle of "elite" can also be seen as an educational moral value. Herein the Olympic principles conform to Confucian teachings. Confucius said "can you love anyone without making him work hard? Can you do your best for anyone without educating him?"<sup>57</sup>

Another similarity can be found regarding the principle of non-discrimination. Confucius' stated "do not impose on others what you yourself do not desire". This sentence indicates that every human being should treat each other equally and fair without any regard to discrimination.<sup>58</sup> A superordinate term of tolerance is in Confucianism benevolence. In the *Analects* it is mentioned that there are five things which are necessary to become a benevolent person "respectfulness, tolerance, trustworthiness in word, quickness and generosity (...) if he is quick, he will achieve results (...)"<sup>59</sup> It is obvious that the philosophy of Olympism goes in matters of tolerance, respect and non-discrimination along with the values of Confucianism. Similarly to Coubertin, Confucius also emphasized the importance of virtue, rites and arts. It is worth noting that Confucius counted also some ancient forms of sport (such as archery or horse riding) to his arts. Additionally, the significance of art in Confucius' education becomes apparent when taking into account the following statement: "I set my heart on the Way, base myself on virtue, lean upon benevolence for support and take my

<sup>56</sup> R. Naul, *Olympic Education*, 27.

<sup>57</sup> Confucius, *The Analects*, 201.

<sup>58</sup> Confucius, *The Analects*, 229.

<sup>59</sup> Confucius, *The Analects*, 254.

recreation in the arts.”<sup>60</sup> Likewise to Confucius, cite the Olympic principle of beauty also includes the involvement of arts. Therefore art and poetry are essential elements of the Olympic Games celebrations. Coubertin called that “beauty, the involvement of the arts and the mind in the Games.”<sup>61</sup> Against this background, the Olympic Games celebrations also have integrated music, art and literature.<sup>62</sup> According to Naul the principle of beauty “reflects Coubertin’s vision of eurhythmy as another harmonious development in education.”<sup>63</sup>

Further sayings of Confucius can be related to the Olympic characteristics of rhythm and truce. Since rhythm stands for the constant four-yearly cycle of the Olympic Games which opens out in the moment of truce (celebrating the Games peacefully with halt of conflicts and wars) Coubertin’s notions can be seen from the athlete’s point of view as a period of preparation. This kind of physical preparation is also according to Confucius indispensable in order to take part in the moment of truce.<sup>64</sup> He said “after a good man has trained the common people for seven years, they should be ready to take up arms” and “To send the common people to war untrained is to throw them away.”<sup>65</sup>

As mentioned in the definition of Olympism, Coubertin philosophy focuses inter alia on the notion that “not just the elite athlete, but everyone” may participate. That means, logically deduced, that nobody should be

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<sup>60</sup> Confucius, *The Analects*, 84.

<sup>61</sup> P. de Coubertin, “2000 Olympic National education Programmes,” 583.

<sup>62</sup> E.g. Stockholm Olympic Games in 1912 to the London Games in 1948 music, art and literature were included in the festival programme (see R. Naul, *Olympic Education*, 28.)

<sup>63</sup> R. Naul, *Olympic Education*, 28.

<sup>64</sup> Although Confucius refers contrarily to Coubertin more to military activities.

<sup>65</sup> P. de Coubertin, “2000 Olympic National education Programmes,” 195.

excluded: neither the weak nor the strong. Confucius teachings agree with the Olympic ideas in this point. He stated “in archery, the point lies not in piercing the hide for the reason that strength varies from man to man.”<sup>66</sup>

### ***Concluding summary***

Olympic education and Confucian teachings have several ideas in common. Nevertheless, one needs to bear in mind the huge time difference between Confucius and Coubertin. Therefore it is peculiar that Confucius connected his thoughts concerning physical exercises much closer to military requirements than Coubertin. However, both philosophers underline in the above listed universal values. The differences between Confucius and Coubertin persists less in general educational or ethical guidelines but rather more with regard to the accredited importance of sport. Yu writes that “Confucian-inspired attitude rendered physical exercise trivial compared to academic study”. Yu refers therein to the Confucian saying “those who labor with their minds govern others, and those who labor with their strength are governed by others.”<sup>67</sup> This statement clarifies the different notion of their philosophies nucleus and might explain why sport in Taiwan is less important compared with educational activities. In conclusion, it would be wrong to assume that the educational ideals of Olympism and Confucianism have nothing in common.

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<sup>66</sup> Confucius, *The Analects*, 31.

<sup>67</sup> J. Yu, *Playing in Isolation – A History of Baseball in Taiwan*, 11.

## 6. Promoting and inhibiting factors

### *Promoting factor*

#### **Confucianism and Olympism – overlapping educational ideals**

In the current literature it is emphasized that the Olympic Games are a product of Western societies and shaped by Western sport disciplines. Eichberg notes that “Olympic sport is Western sport,”<sup>68</sup> and Hsu points out that “the Modern Olympic Games include very little Eastern or Asian sports events and can therefore be seen as WESTERN oriented games.”<sup>69</sup> Nevertheless, the Olympic Movement as an educational medium possesses several similarities with East Asian’s education. The analysis above shows that Confucianism and the idea of Olympism shaped by Coubertin have interrelated values such as to respect each other, striving to achieve your personal best or to act gentlemanly (chivalry) etc. Since in Taiwan the consciousness of these Confucian attributes are still widely dispersed, the idea of Modern Olympism and the Confucian culture shouldn’t be interpreted as two opposed poles. Coubertin’s Foundation of Modern Olympism and Confucianism should be rather seen as two partly overlapping philosophies which can complement one another. Even Taiwan’s IOC member C.K. Wu

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<sup>68</sup> H. Eichberg, “The Global, the Popular and the Inter-Popular: Olympic Sport between Market State and Civil Society,” *Post-Olympism? – Questioning Sport in the Twenty-first Century*, ed. J. Bale, & M. K. Christensen (New York: Berg, 2004), 65-80.

<sup>69</sup> L. Hsu, “Olympism and East Asia: A philosophic reflection,” 3.

admits that “that the philosophy of Confucius is very close to Olympism.”<sup>70</sup> Hence, the similar notion of education in Confucianism and Olympism needs to be emphasized by the CTOC and the Olympic family in general. In case of doing so, it may be helpful to educate Taiwanese people regarding Olympism, and it would further the cross-cultural understanding (let Westerners know more about Confucianism). Having this in mind, the overlapping ideals of both philosophical streams can be interpreted as a promoting factor that could help to spread Olympic education across Taiwan. Nonetheless, it shall be highlighted that a frequently criticised “One-Way” dissemination (from West to non-West) is not the intention when talking about the Olympism – Confucianism link. Hai emphasises that the “longstanding habit of one-way dissemination weakens the effectiveness of Olympic education.”<sup>71</sup> In terms of Hai’s statement it rather shall be the goal to achieve a multidirectional “Two-Way” approach which would help to enhance mutual understanding.

#### **Changing environment – Taiwan’s Olympic event experiences**

Hosting the 2009 Kaohsiung World Games and the 2009 Taipei Deaflympics has primary had a positive impact on creating a sport-friendly environment in Taiwan, and has prompted the building of two brand new sport venues. As the example in Kaohsiung has demonstrated, the municipal government used the opportunity of staging the Games for realizing urban development projects (e.g. “go green”, subway extension, port renovation etc.). Nevertheless, projects regarding sport-friendly environment need to be progressively pushed and implemented all over the island. Correspondence with

<sup>70</sup> C. K. Wu, Interview B. 19 Jan. 2010 in Taipei.

<sup>71</sup> R. Hai, “Olympic Education and Cross-Cultural Communication,” *Olympic Studies Reader*, ed Hai et al. (Beijing: Beijing Sport University Press, 2008), 57-66.

Taiwan's presidential office Director-General Yu, Hsin-Ming<sup>72</sup> notes the SAC invested NTD\$ 4 billion in order to complete a 2000-kilometer round-the-island path within the next four years, and the Council also prepared a budget to open 10 new public sport centers. However, these and further measures are absolutely necessary in order to disseminate sport and Olympic thinking in Taiwan. Another important fact is the collected organizational experience to host and administer sport events. Not only has this been helpful to obtain the required managing skills (e.g. including bidding for upcoming sporting events) but rather to educate personnel who are able to administrate and actively manage the sport facilities after the Games. The past has shown that this duty has been widely neglected in Taiwan. Tan et al. writes that "the magistrate of Yunlin County made a decision to spend NTD\$ 600 million (around USD\$ 18.7 million) granted by the SAC in building a modern baseball stadium" for the National Games. Despite the huge costs, "after the National Games, this stadium, like most other stadiums in other counties, became a 'white elephant' or 'mosquito building'."<sup>73</sup> In addition Wu illustrates this mismanagement.<sup>74</sup> He points out that the hosting counties for Taiwan's National Games "built up sport facilities, but the problem is that a lot of sustainable programs are missing to make these facilities continuously in use". Therefore, Wu suggests that the government should implement programs involving PE graduates in order to run sport for all activities. He explicitly mentions:

*"Why doesn't the government organize [the students] by sending them*

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<sup>72</sup> Response to the author's letter concerning the sport development in Taiwan to President Ma, Ying-Jeou concerning (16.12.2009)

<sup>73</sup> T. C. Tan, et al., "Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport," 108.

<sup>74</sup> C. K. Wu, Interview B. 19 Jan. 2010 in Taipei.

*to the local schools in order to implement sport for all? They have the facilities. Those people graduated from the colleges can be instructors for a sport for all programs. (...) That would generate a lot of further activities and movements”.*

Indeed, a number of PE school teachers in Taiwan devote themselves to promote the Olympic Movement. Beside those efforts one may think of progressive and creative approaches whilst questioning how to further the Movement in Taiwan. As a matter of fact the World Games and Deaflympics have brought about that specialized staff, and they have been educated. Now this needs to be capitalized on creating a sustainable and positive post-event legacy. If not, the constructed event venues will also become “white elephants” and will inhibit a widespread sport for all movement. Since sport for all is also closely linked with the Olympic family’s objectives, such a sustainable alignment could also have a positive effect on disseminating the Olympic Movement in Taiwan. Therefore the creation of human capital, as well as the construction of a sport-friendly environment, have been great outcomes of hosting the World Games and Deaflympics.

### ***Inhibiting factor***

#### **Political tensions and transformations**

The description of sport and Olympic Movement in Taiwan has shown the impact of historical occurrences on the current state of sport. To this day Taiwan is surrounded by political tensions with the regime of People’s Republic of China (PRC). Taiwan possesses a difficult relationship with the mainland, as the PRC’s foreign policy is a conflictive medium. In this regard, the “One China” and its claim of one sovereign Chinese state is worth

mentioning. Yu demonstrates the influencing role of China on Taiwan's sport and its international recognition (e.g. Taiwan's existence as an Olympic nation, National Committee's nomenclature etc.).<sup>75</sup> According to Yu the PRC is at present "exercising a carrot-and-stick policy, oscillating between the 'Olympic formula' and the 'one China principle'."<sup>76</sup> In other words, China "allows" Taiwan to maintain some diplomatic relations (e.g. through participating in the Olympic Games, being a member of the World Trade Organization) but on the other hand the mainland regime also restricts Taiwan's request of greater autonomy through insisting on the "One China principle". This political example illustrates that the development of Taiwan's Olympic Movement strongly depend on the policy of China. Since the dependence may limit the growth of sport in Taiwan, the tensions and discordances toward the People Republic's policy can be listed among inhibiting factors with regard to the dissemination of the Olympic Movement.

#### **Affiliation of sport policy leaders**

The Mandarin word "*guanxi*" (關係) can be translated as "relation, relationship, to concern, to affect or to have to do with". Beside this linguistic usage "*guanxi*" plays an important role in the Chinese culture in terms of conducting business and establishing business relations. Logically, the high value placed on "*guanxi*" illustrates its impact on people's way of decision making for or against someone's favour. In other words the strong feeling of affiliation assumingly leads people to their decisions. The assumption above was exemplified by the procedure of a leading Taiwanese sport leader to reach

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<sup>75</sup> J. Yu, "China's Foreign Policy in Sport: The Primacy of National Security and Territorial Integrity Concerning the Taiwan Question," *The China Quarterly*, (2008).

<sup>76</sup> J. Yu, "China's Foreign Policy in Sport: The Primacy of National Security and Territorial Integrity Concerning the Taiwan Question," 294.

a decision for the benefit of their own party members; this is quite common. The following example shows the complexity of the “*guanxi*”-shaped environment in Taiwanese sport organizations:

*“With regard to close relationship between national sport organizations and lawmakers, a senior official in the SAC Department of Competitive Athletics underlined that ‘Most presidents of NSOs [National Sport Organizations] were either previously occupied as lawmakers (members of parliament) or have close relationship with lawmakers’. (...) In addition to lawmakers, former civil servants and former political leaders are also involved in the leadership of NSOs, such as baseball, and are alleged to have used their political networking to influence SAC’s decision-making”.*<sup>77</sup>

This illuminates the “*guanxi*” approach may occasionally manifest into inefficient and self-serving decisions. The problem of this manner might be that the need of serving the objective (in this case: serving Taiwan’s Olympic sport) will not always be put into the forefront. Considering this condition the affiliation of Taiwan’s sport politicians hinders a democratic and matter-focused process in order to reach the correct decision for Olympic-related activities and sport in general. Therefore “*guanxi*”-related decision, due to party or any other kind of affiliation, will therefore be interpreted as an inhibiting factor. Considering this, the developmental process of boosting sport and the Olympic Movement in Taiwan could be hampered.

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<sup>77</sup> T. C. Tan, et al., “Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport,” 109.

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**Decreasing power of the Chinese Taipei Olympic Committee (CTOC)**

In terms of disseminating the Olympic Movement in Taiwan, the Chinese Taipei Olympic Committee (CTOC) has been in a difficult situation to grow. The main reasons of CTOC's stagnation and respectively decreasing power can be dated back to the establishment of the Sports Affairs Council (SAC) in the late 1990s. As described before, the central status of the SAC, authorized by the Executive Yuan legislature (being fully responsible for elite sport and sport for all successively) alleviated the CTOCs influence on sport development in Taiwan. The Council's implementation not only reshaped the basic constitution of Taiwan's sport system, but its subsequent sport policy also weakened the position of all subordinate organisations (such as the CTOC or ROCSFs). According to Tan et al.<sup>78</sup> "the SAC strengthened its influence by developing a direct financial relationship (the provision of subsidies) with national sport organizations and consequently reduced the influence of ROCSF and CTOC". The SAC has caused the Council to become on the one hand "fully involved in the decision-making regarding national teams, but also in initiating several projects designed to win Olympic medals" (Ibid, 108). These quotations confirm that the SAC's policy has been stacked against the CTOC and that the Council's members conspicuously have interfered former spheres of competence form Taiwan's National Olympic Committee. Hence, the CTOC's possibilities to promote Olympic activities and to shape Taiwan's sport policy are greatly restricted due to its dependence on the SAC. The preceding arguments (less money, less competencies, less political influence) explicitly weaken the dissemination of the Olympic Movement in Taiwan.

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<sup>78</sup> T. C. Tan, et al., "Sport policy in Taiwan, 1949-2008: a brief history of government involvement in sport," 101.

Based on this conclusion the decreasing power of the CTOC will be listed among the inhibiting factors.

## **7. Conclusion**

The given paper has tried to critically illuminate the current state of Taiwan's Olympic Movement. The listed factors can be considered as the outcome of the foregoing discussion. Krawczyk's approach played a central role in order to identify the promoting and inhibiting elements illustrated. His call for discussing sport-related issues and values from a cultural anthropological perspective considering the entirety of the human behaviour (e.g. philosophical guidelines such as Confucianism) has been discussed in this paper. The factors emphasized have shown which issues the responsible Olympic and governmental organizations have to work on. It is noticeable that some influencing variables result from cultural peculiarities (e.g. affiliation) while others are due to the structural and political situation (e.g. CTOC powerlessness). This paper has not just highlighted negative phenomena but also the opportunities of how to disseminate the Olympic Movement in Taiwan. One practical approach could be to thereby underline the overlapping ideals of Olympism and Confucianism. Furthermore, the presented paper suggests making use of the collective event experience in order to implement and establish sport for all in Taiwan.

### ***Research limitations and further research***

Since the study is based on a qualitative research method, there are

several limitations that are worth mentioning. First, the method includes personal observations that are subjective and influenced by the interviewees' and the authors' backgrounds. Therefore the chosen way of investigating this issue does not allow generalizing the findings. Secondly, this study was achieved by carrying out interviews with two leading sport personalities. Interview requests for obtaining the opinion from other sport leaders in Taiwan have been unanswered. Third, the research primarily focuses on English literature. Hence, the investigation cannot claim the assertion to globally include all issue-related information. Therefore, further research needs to be conducted in order to test and verify these results. This especially concerns the study's key elements, such as Confucianism and Olympism, Taiwan's sport history and the Olympic Movement, political involvement and sport, and CTOC and its place within Taiwan's sport system.

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