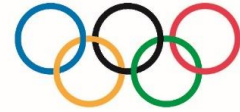




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**INTERNATIONAL
OLYMPIC
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The Influence of Olympism and Olympic Values Education Program on Athletes wellbeing in Malawi

**A dissertation submitted by partial fulfilment of the
requirement for the degree of: Master of Arts Olympic
Studies**

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DECLARATION OF ORIGINALITY

I hereby declare that this submission is my own work and that, to the best of my knowledge, it contains no material previously published by another person or material which has been accepted for the award of any other degree of the University, except where due acknowledgment has been made in the text.

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ABSTRACT

Malawi experiences increasing levels of socio-economic challenges which include crime, divorce, child marriages, drug and substance abuse, prostitution, domestic violence, destitution, mental health and humanitarian crises. Limited human resource capacity and funding inadequacy are some of main challenges undermining government's efforts towards combating these challenges. MOC takes advantage of the universality of sports to provide civil education through the Olympic Values Education Programme (OVEP). The research study was therefore instituted to examine the impact of Olympism and the Olympic Values Education Programme (OVEP) on athletes' well-being in Malawi.

The main objective of the study is to assess the impacts and effectiveness of OVEP towards combating the societal social challenges in Malawi. The study also helped to assess the responsiveness of OVEP to the social challenges derailing the country's socio-economic development efforts. The research targeted athletes, coaches and administrators from national sports federations (NSFs) in Malawi that are affiliated to MOC and are also recognised as Olympic Sports Organisations (OSO).

Study results indicate that Athletes, coaches and administrators of Olympic Sports Organisations in Malawi have a basic understanding of Olympism, and further embraces a belief that Olympism is ideal for sports development. The results further revealed that OVEP in Malawi has a significant impact on athletes' behaviour and approach to sports i.e. athletes are now able to observe friendly and respectful behaviours when practicing sports, and this includes performing gestures such as handshakes or hugs soon after competition matches, which aligns with the teachings under OVEP.

As revealed by the results of the study, OVEP trainings brought positive changes in youth (athletes) behaviour back in the community, particularly in the form of friendship, respect, fair play, discipline, tolerance for others, perseverance and excellence. Athletes now participates more in community outreach activities on drug and alcohol abuse, adolescence sex, peace building, security, gender and promotion of an education. The good behaviours of athletes and their involvement in community outreach activities may be

attributed to the knowledge and humanity values attained from OVEP trainings.

As much as the conduct of athletes in the community is generally good, results of the study further indicated that athletes in Malawi are moderately involved with cases of substance abuse in the community, adolescent sex and related activities, misconduct and violence. This implies that the level responsiveness of OVEP to the social challenges affecting the well-being of communities in Malawi is lower than expected.

To enhance the effectiveness of OVEP on the well-being of athletes as well as the wider community in Malawi, it is therefore recommended that:

- There is need for the Malawi Olympic Committee to intensify OVEP trainings targeting athletes, coaches, administrators and match officials for OSOs.
- More investment in OVEP is required in order to intensify implementation of activities targeting the wider community.
- There is need for integration of OVEP into the national curriculum for physical education, which has a higher potential for internalisation of the values of Olympism with the daily activities of the youth nationwide.

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LIST OF ACRONYMS AND ABBREVIATIONS

AIDS	Acquired Immuno-Deficiency Syndrome (AIDS).
IFs	International Federations
IOC	International Olympic Committee
HIV	Human Immuno-Deficiency Virus
MOC	Malawi Olympic Committee
NOC	National Olympic Committee
NSFs	National Sports Federations
NSO	National Statistics Office
OSO	Olympic Sports Organisations
OVEP	Olympic Values Education Programme
UN	United Nations
UNDESA	United Nations Department of Economic and Social Affairs

CHAPTER 1: INTRODUCTION

1.1 Background Information

The International Olympic Committee (IOC) defines Olympism as a philosophy of life which places sport at the service of humanity. This philosophy is based on the interaction of the qualities of the body, will and mind. Olympism is expressed through actions which link sport to culture and education. This philosophy is an essential element of the Olympic Movement and the celebration of the Games. It is also what makes them unique (IOC, 2012).

The aim of Olympism is to show how sport can make us all better citizens through the combination of mind, body and spirit. Its goal is to help foster better relationships between communities and nations, helping us to live in harmony with each other. Olympism tells us that sport is a universal human right and we all should be free to practice it. Olympism is a great way to show how everyone in the world can better themselves. Pierre de Coubertin said: “Olympism is not a system, it is a state of mind. *“It can permeate a wide variety of modes of expression and no single race or era can claim to have the monopoly of it”* (www.olympians.org).

This philosophy, Olympism, is an essential element of the Olympic Movement and the celebration of the Games. The IOC further believes that the philosophy of Olympism is what makes the Olympic Games unique. The pursuit of this ideal and the other “fundamental principles of Olympism” gives rise to a series of values, which are applicable both on the field of play and in everyday life (IOC, 2013).

Education and culture are at the heart of the Olympic Movement. The Olympic Charter¹ clearly stipulates that the goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values (IOC, 2008).

The IOC created the Olympic Values Education Programme (OVEP), which is an educational programme, born out of a sponsor donation, based on values and

¹ The Olympic Charter is the codification of the fundamental principles of Olympism, and the rules and bye-laws adopted by the International Olympic Committee

targeted at youth. More generally it forms part of the Olympic Movement's education through sport programme that aims at mentoring young people, using sport to instil human values in young people, to get them interested in physical activity at an early age (IOC, 2008).

Under the supreme authority and leadership of the International Olympic Committee, the Olympic Movement encompasses organisations, athletes and other persons who agree to be guided by the Olympic Charter (OC). The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values (IOC, 2023). The three main constituents of the Olympic Movement are the International Olympic Committee (“IOC”), the International Sports Federations (“IFs”) and the National Olympic Committees (“NOCs”). Any person or organisation belonging in any capacity whatsoever to the Olympic Movement is bound by the provisions of the Olympic Charter and shall abide by the decisions of the IOC (IOC, 2023).

The Malawi Olympic Committee (MOC) is a non-governmental, non-profit national sports organization of a mass character, with the objective of developing sports and promoting the Olympic Movement in the country. It represents Malawi in handling international affairs related to the Olympic Movement. It is the sole representative of the whole country’s Olympic Movement in its relations with the International Olympic Committee (IOC) and other international sports organizations, as well as all National Olympic Committees (NOCs). The organization was founded in 1968, and recognized by the IOC in 1968 (MOC, 2020).

MOC, being the NOC for Malawi, is the Mother body responsible for Olympics and Commonwealth Games operations, publicity and development in Malawi, specifically providing and organizing funding, clothing, travel, accommodation and accreditation of athletes and officials to each Olympics and Commonwealth Games (MOC, 2020). MOC’s mission is to promote sport excellence and Olympism within the Olympic and Commonwealth spirit through innovation and an enabling sporting environment.

As provided for under the Olympic Charter (2023 version), the Malawi Olympic Committee (MOC), as the National Olympic Committee has the responsibility of promoting the fundamental principles and values of Olympism in Malawi. In particular, in the fields of sport and education, by promoting Olympic Educational programmes in 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 programmes, including cultural, related to the Olympic Movement.

Over the years MOC's has implemented several Olympic education programmes, primarily targeting the youth. These include: Sports Medicine and Protection of Clean Athletes; Sports for Social Development; Olympic Education, Culture and Legacy; Gender Equality and Diversity (MOC 2020).

Malawi is a landlocked country in southeast Africa, bordered by Tanzania to the north, Lake Malawi to the east, Mozambique to the east and south, and Zambia to the west. The climate is largely subtropical, with a rainy season from November to May, and a dry season from May to November. The country relies heavily on agriculture, which accounts for 90 per cent of export revenues. Maize is the main subsistence food crop and tobacco is a major export. (Irish Aid, 2012). According World Population Review (2024), the country has an estimated population of 21,398,650 people, with an average growth rate of 2.9% per annum (NSO, 2019). The country is mostly rural, with 85% of its people living outside of the two major cities, Lilongwe and Blantyre (NSO, 2019). Malawi stretches about 520 miles (840 km) from north to south and varies in width from 5 to 100 miles (10 to 160 km).

1.2 Problem Statement

There are increasing problems of crime, divorce, child neglect and abandonment, child marriages, drug and substance abuse, child labour, prostitution, domestic violence, destitution, mental health, increased number of orphans and humanitarian crises. The problems are aggravated by poverty, socio-cultural beliefs and practices, human trafficking, Human Immuno-Deficiency Virus

(HIV) and Acquired Immuno-Deficiency Syndrome (AIDS) (Malawi Government, 2018).

Much as the government is making efforts to provide social welfare services, the programmes are inequitable, ad-hoc and underfunded requiring a coherent policy environment. Limited human resource capacity and funding inadequacy are some of main challenges undermining government's efforts towards combating these challenges (Malawi Government, 2018). In an effort to complement government's efforts towards addressing the social challenges that are derailing the country's development efforts, MOC takes advantage of the universality of sports to provide civil education through the Olympic Values Education Programme. This is part of MOC's efforts of using sport as a medium for social change.

MOC has been running education programs on Olympism and Olympic values targeting athletes and administrators. However, to date, there has been no study to assess athletes' level of understanding on Olympism and the impacts thereof on the day to day lives of athletes and the Malawian Society at large.

The research therefore aims to investigate the effectiveness of the Olympic Values Education Programme (OVEP) through exploring athletes understanding and attitudes in line with the theory of Olympism and Olympic Values. Particularly, the study intends to identify the knowledge gaps on Olympism principles and values and the subsequent impact, if any, on the lives of athletes and the community at large.

1.3 Research Objectives

1.3.1 Main Objective

The main objective of the study is to assess the impacts and effectiveness of the Olympic Values Education Programme towards combating the societal social challenges in Malawi.

1.3.2 Specific Objectives

To achieve the main objective this research will specifically investigate the following:

- i. To investigate the level of understanding for athletes in Malawi on the concept of Olympism.
- ii. To investigate the impact of the Olympic Values Education Program on athletes' behaviour and approach to sports.
- iii. To investigate the impact of the Olympic Values Education Program on the conduct of the youth in the community.
- iv. To investigate the responsiveness of the Olympic Values Education program to the social challenges affecting socio-economic development in Malawi

1.4 Research Questions

The study is designed to respond to the following research questions:

- i. How do athletes' understand Olympism?
- ii. To what extent are the intended impacts of the Olympic values Education Programmes propagated in the wider communities in Malawi?
- iii. What impact does the Olympic Values Education program have on athletes' behaviour and approach to sports?
- iv. Is the Olympic Values Education Programme responsive to the social challenges affecting socio-economic development in Malawi?

1.5 Significance of the study

The results of this study will help the Malawi Olympic Committee to understand the effectiveness of the Olympic Values Education in Malawi. The study shall also help to assess the responsiveness of OVEP to the social challenges derailing the country's socio-economic development efforts. The study will further identify gaps in the content, targeting and delivery of OVEP provided by MOC. This shall help to reshape MOC's efforts aiming at significantly complementing government efforts towards ensuring that all Malawians enjoy human dignity and social wellbeing in line with the Constitution of the Republic of Malawi.

CHAPTER 2: LITERATURE REVIEW

The chapter gives an overview of youth and sports governance in Malawi, the socio-economic environment, the Olympic Education Programmes, the Olympic Movement and the theory of Olympism. The focus is on the youth participating in Olympic sports in Malawi, and how the Olympic Education Programmes are designed in line with encouraging excellence in sports and a just society where fairness, equality and liberty defines the social values of the communities.

2.1 Olympism and the Olympic Movement

The International Olympic Committee defines Olympism is a philosophy of life which places sport at the service of humanity. Dr. Jim Parry (2003) defines Olympism as a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education. This philosophy is based on the interaction of the qualities of the body, will and mind. Olympism is expressed through actions which link sport to culture and education. This philosophy is an essential element of the Olympic Movement and the celebration of the Games. It is also what makes them unique (IOC, 2013).

According to IOC (2008), Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles. The goal of the Olympic Movement² is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play (IOC, 2008).

The theory of Olympism was founded by Pierre de Coubertin (1863-1937), who is also the founder of the modern Olympic Games. He was clearly determined to create a universal movement for which the interaction of body and mind

² The Olympic Movement is the concerted, organized, 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.

through the practice of sport (as a sign of willpower) was an ideal (Muller, 2000). His plan was inspired by Greek antiquity. The Olympic Movement founded by Coubertin therefore needed not just an institutional framework (International Olympic Committee, National Olympic Committees & Olympic Games), but also spiritual direction - an Olympic philosophy which Coubertin called "Olympism" ("Olympisme" in French, meaning the Olympic Idea, Olympic Ideals or principles). Logically, Coubertin therefore often stressed that Olympism was "not a system, but a state of mind" which, "as in a pencil of rays, endeavours to unite all principles that work towards the perfection of mankind" (1917) (Muller, 2000).

Coubertin believed that sport helped people develop self-knowledge, and he once answered the question of what Olympism involved with the following response: "It is the religion of energy, the cultivation of intense will developed through the practice of manly sports, based on proper hygiene and public-spiritedness, surrounded with art and thought (IOA, 2025).

Pierre de Coubertin's vision of sport emphasized the promotion of ethical, spiritual, and educational values (IOA, 2025). What Coubertin aspired to pass on to generations of students and young athletes was not the glory that Olympic champions might attain, or even the importance of victory. Coubertin did not intend educators to teach students about Olympism simply through lecturing and assigning readings to complete; instead, Coubertin envisioned Olympism as a living idea that one cultivates through practice and role modelling (IOA, 2025). His goal was to inspire people toward a lifelong orientation to personal development and moral excellence. In doing so, Olympism has evolved to become a "life world orientation" emphasizing moral excellence, similar to the pursuit of the well-lived and flourishing life. Consequently, in pursuing excellence, it is not simply athletic excellence that is desirable, but moral excellence and personal growth are of utmost importance (IOA, 2025).

The goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity (IOC, 2023). The IOC, through the Olympic Games and its programmes, supports peacebuilding, gender equality,

sustainability and development through sport to advance the United Nations (UN) Sustainable Development Goals (SDGs). Additionally, the IOC cooperates with a wide range of organisations, including numerous UN agencies, as well as international governmental and non-governmental institutions, on projects which use sport as a tool for development. National Olympic Committees (NOCs) like the Malawi Olympic Committee also support these activities locally through their sports expertise and networks. Several International Federations (IFs) have also developed initiatives in this field (IOC, 2023).

2.1.1 What Olympism means for Athletes and the Youth in Malawi

Olympism aims at protecting human dignity. The Olympic Movement aims at making a contribution to the creation of a peaceful and better world by using sport to educate young people. Any form of discrimination is renounced in each Olympic sport and each sport will be performed under the Olympic spirit. That is to say that reciprocal understanding and the spirit of friendship, of solidarity, and of fair-play are placed in the centre of attention (Helmut D., 2014).

As defined by Van Dan C. (2010) human dignity means that an individual or group feels self-respect and self-worth. Van Dam C. (2010) further explains that human dignity is concerned with physical and psychological integrity and empowerment. Human dignity is harmed by unfair treatment premised upon personal traits or circumstances which do not relate to individual needs, capacities, or merits. It is enhanced by laws which are sensitive to the needs, capacities, and merits of different individuals, taking into account the context underlying their differences. Human dignity is harmed when individuals and groups are marginalized, ignored, or devalued (Van Dam C., 2010).

By implication, for the youth in Malawi, Olympism therefore means encouraging the youth to live a life of dignity through promoting friendship, solidarity and fairness when practicing sports as well as in their everyday life. This values would in turn create peaceful communities where friendship, solidarity, respect and excellence defines the everyday activities of the youth. Ultimately, this would results into a society where the youth are hard-working

and well behaved i.e. they are able to refrain from violence, drug and alcohol abuse and adolescent sex.

2.2 The Values of Olympism

The fundamental principles of Olympism, as explained in the Olympic Charter, gives rise to a series of values, which are applicable both on the field of play and in everyday life. In practice, the IOC has identified three Olympic values to follow both in sport and in everyday life. The three values are excellence, friendship and respect (IOC, 2000).

Excellence: this value refers to giving one's best, on the field of play or in life, without measuring oneself with others, but above all aiming at reaching one's personal objectives with determination in the effort. It is not only about winning, but mainly about participating, making progress against personal goals, striving to be and to do our best in our daily lives and benefiting from the combination of a strong body, will and mind (IOC, 2013). According to Coubertin, the Olympic athlete has to display outstanding performance and must be motivated by his individual desire to endeavour for the best possible result (Bertlinga C. & Wassong S., 2016). This striving for athletic excellence would lead to the development of self-discipline, honesty, and goal-orientated behaviour. According to him, these character traits, developed in competitive sport, could easily be transferred to life beyond that of sport (Bertlinga C. & Wassong S., 2016).

Friendship: men and women are at the centre of the Olympic Movement's focus encouraging the links and mutual understanding between people. This value broadly refers to building a peaceful and better world through solidarity, team spirit, joy and optimism in sport. The Olympic Games inspire humanity to overcome political, economic, gender, racial or religious differences and forge friendships in spite of those differences. The athletes express this value by forming life-long bonds with their team-mates, as well as their opponents (IOC, 2013).

Respect: in the Olympic ideal, this value represents the ethical principle that should inspire all who participate in the Olympic programmes. It includes

respect for oneself and one's body, respect for one another, for rules and for the environment. It thus refers to the fair play that each athlete has to display in sport, as well as avoiding doping (IOC, 2013).

These values are powerfully conveyed at the time of the Olympic Games. However, between editions of the Games, the Olympic Movement continues to be spread through the ongoing work of the members of the Olympic family (IOC, 2013).

2.3 Olympic symbols and their connection to Olympism

The values and meaning of Olympism are expressed by the Olympic symbol (the five rings) and other identifying Olympic elements (the flame, the torch relay, the motto, the maxim, the anthem and the oaths). These make it possible to transmit a message simply and directly. They give the Olympic Movement and the Games their own identity (IOC, 2013).

2.3.1. The Olympic Flame

In the context of the modern Games, the Olympic flame is a manifestation of the positive values that Man has always associated with the symbolism of fire. The purity of the flame is guaranteed by the special way of lighting it - the sun's rays (IOC, 2013). This clearly explains that the positive values of Olympism, i.e. friendship, respect and excellence are all depicted in the representation of the Olympic Flame.

As explained by the Olympic Museum (2013), fire has always played a very important role in the life of Man. The knowledge, mastery and use of fire figure amongst the most important achievements of humanity. Its place in the beliefs of most ethnic groups is proof of this. The Ancient Greeks, for example, explained the presence of fire on earth through the myth of Prometheus³. The divine origin of fire made it a sacred element (IOC, 2013).

³ In Greek mythology, Prometheus is one of the Titans, the supreme trickster, and a god of fire.

The Greeks maintained perpetual fires in front of their main temples. The purity of this fire was guaranteed by the ignition technique: the flame was obtained by the rays of the sun. Captured at the centre of a recipient called a skaphia, the ancestor of the parabolic mirror used today for lighting the Olympic flame, the rays caused an intense heat which allowed a flame to be obtained (IOC, 2013).

At the modern Games, the Olympic flame is an expression of the positive values that human beings have always associated with the symbolism of fire. The flame is lit at Olympia in Greece, recalling the Ancient Greek roots of the Olympic Games and also emphasizing the link between the ancient and modern Games. From Olympia, the flame is carried to the city hosting the Games by thousands of torchbearers. Wherever it goes, the flame announces the Olympic Games and transmits a message of peace and friendship to all those it meets along the way. It also promotes the culture and natural riches of the regions through which it passes (IOC, 2013).

2.3.2. The Olympic Symbol: the five rings

The IOC presents the five rings as a very powerful symbol that stand for the visual representation of Olympism. It was Pierre de Coubertin himself who designed the symbol. The five rings represent the five continents. They are interlinked to show the universality of Olympism and how athletes from all over the world come together for the Olympic Games. On the Olympic flag, the rings appear against a white background. Combined in this way, the six colours of the flag (blue, yellow, black, green, red and white) represent all the nations. It is therefore not the case that each of the colours is associated with a particular continent. Today, the symbol is one of the most widely recognised in the world. Its use is subject to very strict rules enacted by the IOC. It is important to note that there is just one Olympic symbol (IOC, 2013).

2.3.3. The Olympic Anthem and Oaths

The IOC provides that the Olympic anthem and the oaths are part of the official protocol of the Olympic Games opening ceremonies. The Olympic Oath is a solemn promise made by one athlete, judge or official, and one coach at the Opening Ceremony of each Olympic Games. Those who take them are nationals

of the host country, and they hold a corner of the Olympic flag as they say the words of the anthem. The Olympic anthem was composed by Spiros Samaras (music) and Kostis Palamas (words). Although played for the first time in 1896, at the first modern Games in Athens, it became the IOC's official anthem only in 1958 (IOC, 2013). Like the athletes at the ancient Games, today's Olympic athletes take an oath.

The words of this oath were written by Pierre de Coubertin, and it was spoken for the first time at the 1920 Games in Antwerp. The referees' oath first featured at the Opening Ceremony of the Games in 1972, while the coaches' oath was introduced at the 2012 Games in London. It is important to note that the oaths have been modified over the years to reflect the changing nature of sports competition. For example, the reference to doping was added to the athletes' oath at the 2000 Games in Sydney (IOC, 2013).

The IOC through olympics.com (2020) further reports that not only has the Olympic Oath been updated, at the Olympic Games Tokyo 2020, the number of oath-takers will be extended from three to six – two athletes, two coaches and two judges. This is in line with the IOC's and the Tokyo 2020 Organising Committee's drive towards gender equality as it enables full gender balance amongst those taking the oath on behalf of all Games participants. Further, the gender balance of the oath-takers is just one of a large number of decisions and commitments from the IOC and the Organising Committee to promote women in sport at all levels and in all structures, as stated in the Olympic Charter (IOC, 2020).

The wording of the Olympic oath is: depending on which group is speaking: *"In the name of the athletes", "In the name of all judges" or "In the name of all the coaches and officials"*.

"We promise to take part in these Olympic Games, respecting and abiding by the rules and in the spirit of fair play, inclusion and equality. Together we stand in solidarity and commit ourselves to sport without doping, without cheating, without any form of discrimination. We do this for the honour of our teams, in respect for the Fundamental Principles of Olympism, and to make the world a better place through sport."(IOC, 2020)

2.3.4. The motto and maxim

A motto is a phrase or a few words expressing a way of life or a code of conduct. The Olympic motto is composed of three Latin words: Citius-Altius-Fortius, which mean Faster – Higher – Stronger. These three words encourage the athletes to give their best when they compete. To better understand the motto, we can compare it with the Olympic maxim: The most important thing in the Olympic Games is not winning but taking part; the essential thing in life is not conquering but fighting well (IOC, 2013). Taken together, the Olympic motto and maxim represent an ideal which Coubertin believed in and promoted as an important lesson for life learned from taking part in a sports activity and the Olympic Games. Giving one's best and striving for personal excellence form a laudable goal. This is a lesson which still holds true today, not just for athletes but for every one of us (IOC, 2013).

The three Latin words became the Olympic motto in 1894, when the IOC was created. Pierre de Coubertin proposed the motto, which he had borrowed from his friend Henri Didon, a Dominican priest who taught his pupils sport near Paris. The idea for the maxim came later, following a sermon given by the Bishop of Pennsylvania, Ethelbert Talbot, during the 1908 Games in London (IOC, 2013).

2.4 The Olympic Values Education Programmes

The IOC President Mr. Jaques Rogge explains that education and culture are at the heart of the Olympic Movement. The IOC through the Olympic Charter clearly stipulates that the goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values (IOC, 2008). While for most the Olympic Games are simply the world's largest sport tournament, the IOC has always preferred to highlight its founder's idealist vision of the Games in the service of humankind to promote a peaceful world and the preservation of human dignity (Manzenreiter, 2020). Pierre de Coubertin's ideas about Olympism as a "philosophy of life" were enshrined in the Olympic Charter in the 1930s, stating that "blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of

good example, social responsibility and respect for universal fundamental ethical principles.” Making sure that this does not go unnoticed is the responsibility of the Olympic Education Commission. Prior to its instalment in 1967, the IOC simply encouraged national Olympic committee members to educate youth about the Olympic spirit (Manzenreiter, 2020).

The Olympic Values Education Programme (OVEP) is an educational programme, born out of a sponsor donation, based on values and targeted at youth. More generally it forms part of the Olympic Movement's education through sport programme that aims at mentoring young people, using sport to instil human values in young people, to get them interested in physical activity at an early age (IOC, 2008).

OVEP comprises three main elements, a toolkit, database and label as defined by a group of education and curriculum experts united to create the programme. OVEP is still in its infancy and the three elements are still to come together on an electronic platform on Olympic.org but already parts are being rolled out with the printing of the “Teaching Values: An Olympic Education Toolkit” and the completion of the information collection for the database (IOC, 2008).

Places of education, such as schools, promote the social and moral development of young people so that they can care for themselves and others, and make positive contributions to society. Approaches to preparing children and youth for life by teaching values are known as values-based education. Physical education and physical activity experiences can support values-based education when they encourage moral and social responsibility, pro-social behaviours and respect for others (IOC 2017). The combination of OVEP educational themes with positive youth development ‘principles’, integrated into physical activity programming, provides an ideal learning approach for the social, cognitive, physical and academic development of youth. Using the symbols of the Olympic Games, the themes of Olympism, and drawing extensively from the lore of the ancient and modern Olympic Games, this programme aims to disseminate a values-based curriculum that will shape the development of child and youth character. Using the context of Olympic sports, participants are

taught skills and strategies that will help them to assume the responsibilities of global citizenship and civic literacy (IOC, 2017).

The values of excellence, respect and friendship are identified by the Olympic Movement as the essential values of Olympism. They are the desired outcomes of participation by elite athletes in Olympic sport competitions. These values are highlighted in all of the Olympic Games and in the Youth Olympic Games (IOC, 2017). OVEP focuses on educational processes for experiencing values wherein five educational themes are highlighted in the learning methodology: experiencing joy of effort, living fair play, practising respect, pursuit of excellence and learning balance between body, will and mind. These teaching themes stem from the Olympic Charter and the Fundamental Principles of Olympism and integrate the objectives of positive youth development in the learning curriculum (IOC, 2017).

Joy of effort: Young people develop and practise physical, behavioural and intellectual skills by challenging themselves and each other in physical activities, movement, games and sport (IOC, 2017).

Fair play: Fair play is a sports concept, but it is applied worldwide today in many different ways. Learning to play fair in sport can lead to the development and reinforcement of fair play behaviour in one's community and in one's everyday life (IOC, 2017). Fair play, in sport or in any other context, has to be taught, and because it is an idea that children seem to grasp readily, teaching fair play is a useful concept in a variety of educational contexts. Children have a strong sense of what is fair. Therefore, fair play can be taught in primary classes as well as in higher age groups (IOC, 2017).

Practising respect: When young people who live in a multicultural world learn to accept and respect diversity and practise peaceful personal behaviour, they promote peace and international understanding (IOC, 2017).

Pursuit of excellence: A focus on excellence can help young people to make positive, healthy choices, and strive to become the best that they can be in whatever they do (IOC, 2017). The IOC believes that the quality of a person's

life is in direct proportion to their commitment to excellence, regardless of their chosen field of endeavour (IOC, 2017).

Balance between body, will and mind: Learning takes place in the whole body, not just in the mind, and physical literacy and learning through movement contributes to the development of both moral and intellectual learning. This concept was the cornerstone of Pierre de Coubertin's interest in reviving the Olympic Games (IOC, 2017).

2.5 The International Olympic Committee and Olympism

The International Olympic Committee (IOC) is the supreme authority of the Olympic Movement. It holds the rights to the Olympic Games, the Olympic symbol (the five rings) and the other identifying elements of the Olympic Movement (IOC, 2013). The IOC President represents the IOC and presides over all its activities. The IOC administration is placed under the responsibility of a director general, who manages it under the President's authority. The headquarters for the IOC is located in Lausanne, in Switzerland.

National Olympic Committees (NOCs) are the representatives of Olympism around the world. Currently there are 204 NOCs around the world. 53 NOCs are in Africa, which includes the Malawi Olympic Committee, 41 NOCs are in America, 44 NOCs are in Asia, 49 NOCs are in Europe whilst the remaining 17 NOCs are located in the Oceania (IOC, 2013). The NOCs carry out many different functions in their respective countries, from the development of sport at all levels, to the creation of educational programmes, to the ongoing training of sports administrators (IOC, 2013).

As leader of the Olympic Movement, the IOC is responsible for enhancing the values of the Olympic Movement and for providing material support in the efforts to organise and disseminate the Olympic Games, and supporting the IFs, NOCs and athletes in their preparations for the Olympic Games (IOC, 2023). The mission of the IOC is to promote Olympism throughout the world and to lead the Olympic Movement (IOC, 2023).

The mission of the IOC is to not only ensure the celebration of the Olympic Games, but to also promote Olympism around the world, promote sport in

society as well as support sports organisations. To achieve these objectives, a number of programmes are put in place, covering the protection of athletes' health, equality between men and women, ensuring that athletes from all over the world can train in good conditions and participate in the Games, promoting peace, education and culture, etc. (IOC, 2013).

2.6 The Youth and Social-economic development in Malawi

2.6.1 Definition of the youth

There are slight variations in the definition of the youth as provided by different literature sources. Definition of youth changes with circumstances, especially with the changes in demographic, financial, economic and socio-cultural settings. According to the National Youth Policy (2013), the words “youth” and “young people” are used interchangeably.

The National Youth Policy (2013) defines the youth as all persons from age 10 to 35 years regardless of their sex, race, education, culture, religion, economic, marital and physical status. It recognizes that youth is a definitive social entity that has its own specific problems, concerns, needs, and aspirations. The African Youth Charter defines youth as persons between 15 and 35 years of age (African Union, 2006).

The United Nations (UN), for statistical purposes, defines those persons between the ages of 15 and 24 as youth without prejudice to other definitions by Member States (United Nations, 2011). The UN further defines adolescents as young persons between the ages of 10 to 19.

2.6.2 The Youth Profile in Malawi

The Republic of Malawi explains in the Youth Data Sheet (2014) that with sustained high fertility in the last 20 years, the age structure of Malawi's population is extremely youthful. Two-thirds of the population is under age 25, placing a significant burden on the working-age population to provide the basic health and education needs required by children and youth. Proper investments in the well-being of children and adolescents will help ensure that current and future generations will grow and develop into their full potential. Completion

of secondary education is low among young adults ages 20 to 24, particularly for girls. Those in the wealthiest income level have the highest completion rates. Students who stay in school longer tend to delay marriage, have smaller families and more economic opportunities, and are better informed about health-related behaviours.

Although youth constitute a significant proportion of the population, they lack basic opportunities that would enable them develop to their full potential. This has been compounded by the presence of a range of adverse conditions that impinge on the youth; the most perverse, being poverty. It is estimated that 50.7% of the population lives below poverty line and 25% being ultra-poor. Considering that youth constitute more than 40% of the population it can be safely concluded that the majority of the poor are also youth (The Republic of Malawi, 2013).

2.6.3 Sports and Socio-economic Development in Malawi

Sports is recognized as one of the development tools in Malawi. Priority 8 of the national Youth Policy (2023) indicates that sports, creative industries and cultural activities play an important role in the promotion of social cohesion and national identity and strengthen relationships at community, district, national and international levels. These provide avenues through which young people can express their talents and abilities, as well as exploit their capacities in economically productive ways.

Regardless of their importance, sports, creative industries and cultural activities remain underdeveloped in Malawi due to limited investment. In cases where young people are involved, the support required to develop and promote their talents, skills and abilities has been lacking or inadequate. Due to these challenges, many young people have been unable to develop sustainable careers and enterprises within these sectors, limiting their contribution to the country's GDP. The Government recognises the potential of sports, creative industries and cultural activities towards the socio-economic development of the country and undertakes to promote engagement of the youth in developing these sectors (Republic of Malawi, 2023).

Through the policy, the Government of Malawi is committed to facilitate young people's participation and utilization of vibrant and inclusive sports, creative industries, and cultural interventions that assist in identifying, nurturing and commercializing a wide range of talents among young people, while developing a generation that is health conscious, culturally literate and creative (Republic of Malawi, 2023).

2.7 Athletes Well-Being

According to Stuart C. (2023) wellbeing begins with physical health, to personal emotions, including freedom from financial worry, and out to social groups, work groups, and wider society. Tov W. (2018) explains that the term well-being encompasses all the ways in which people experience and evaluate their lives positively. The author goes on to clarify that what exactly it means to experience life positively can be understood in myriad ways. According to the author, some equate well-being with happiness, but this can sometimes conjure up images of an immensely joyful, cheerful person that many do not identify with. As a result, some prefer to view well-being as a prolonged state of contentment.

Tov W. (2018) further explains that for others still, well-being is simply about wellness, as in having good physical and mental health. None of these views is incorrect; but each perspective is incomplete in itself. A great challenge for the science of well-being has been to define and measure this broad, encompassing construct. An important development in this field over the past few decades is the recognition and growing acceptance that well-being consists of many aspects - that it cannot be fully represented by any one measure (Tov W., 2018). A person who is depressed cannot be said to be well; however, to equate well-being with an absence of depression misses much of what people strive for when they seek to enhance and preserve their well-being. In other words, well-being includes the lack of suffering, but it is more than this (Tov w., 2018).

Tov W. (2018) reiterates that there are two major approaches to conceptualizing well-being. The first approach emphasizes a person's evaluation of their own life, both emotionally and cognitively. It has been referred to as hedonic well-being (HWB) and consists of (i) frequent pleasant feelings, (ii) infrequent

unpleasant feelings, and (iii) an overall judgment that life is satisfying. Tov W. further indicate that this tripartite model is also referred to as subjective well-being because it prioritizes a person's own assessment of how well their life is going on and whether they are getting the things they want in life, without specific concern for what these "things" actually are. Tov W. (2018) explains that the second approach includes several concepts that together have been referred to as eudemonic well-being (EWB). This approach takes as its starting point that there are certain needs or qualities that are essential for one's psychological growth and development; the fulfilment of these needs enables a person to reach their full potential.

The concept of psychological well-being is an example of the EWB tradition (Tov W., 2018). Tov W. goes on to explain that drawing on the theories of Erikson, Jung, Maslow, and Rogers (among others), Ryff posited six key features of people who are functioning well in life. Such people should have the maturity to be guided by internal standards (autonomy), be capable of trusting and loving others (positive relations), be able to manage external stressors and leverage on opportunities (environmental mastery), have a positive attitude toward themselves (self-acceptance), have important aims and goals (purpose in life), and accept new challenges in life as furthering their development (personal growth). Other EWB approaches emphasize living up to one's personal potential in line with Aristotle's view of eudemonia as living in accord with one's true nature (or daimon). From this perspective, EWB is rooted in the pursuit of goals and activities that are consistent with one's values and identity (Tov W., 2018).

Stephen F. et al (2022) explains that athletes are human beings whose physical, mental, and social health is reflected in their well-being and ill-being. Therefore, athletes' holistic health is an important part of their identity as athletes and people. Stephen F. et al (2022) further explains that human participation in sports can either help or hinder their well-being development. Therefore, the framework for athletes' well-being encompasses; (i) well-being and quality of life; (ii) the impact of good health on athletes' well-being; (iii) athlete's state of mind during a performance; and (iv) mental health and sports performance.

Table 1 gives a summary of well-being domains and their common indicators, as provided in the study by Clowes H. (2019).

Table 1: Domain and Corresponding Indicators for Well-being

Domain of Well-being	Illustrative Well-being Indicator
Eudemonic Well-being (EWB)	Self-realisation The degree to which one is fully functioning
Emotional Well-being	Contentment Self-concept/identity Lack of stress
Physical Well-being	Physical health Activities of daily living Leisure
Material Well-being	Financial status/standard of living Employment Housing
Developmental Well-being	Education Personal competence Performance/achievement in life
Rights/civic Well-being	Human Legal
Safety/security	Personal safety Future security

For the purpose of this research, **well-being** is referred to as a multifaceted concept relating to an individual's global subjective interpretations about dynamic factors such as physical state, cognitive life satisfaction, affective happiness, psychological and social functioning, and personal development.

CHAPTER 3: METHODOLOGY

3.1 Overview

This section presents the process how the research was conducted, which covered the following areas: Research approach and design, sample size, data collection, data analysis and interpretation, research limitations and research ethics. The section provides the procedural framework to which the research was carried out and a way to systematically solve the research problem.

3.2 Research Design and Approach

The research targeted athletes, coaches and administrators from national sports federations (NSFs) in Malawi that are affiliated to MOC and are also recognised as Olympic Sports Organisations (OSO). These NSFs are part of the Olympic Movement and thus have been exposed to various trainings and awareness Olympism, its values, symbols and the Olympic Games through MOC.

The majority of the athletes, coaches and administrators for NSFs in Malawi are located within the four cities of Malawi i.e. Zomba, Blantyre, Lilongwe and Mzuzu. Likewise, the sampled population for this study will come from these four cities. The research will follow the critical realism theory of research where quantitative and qualitative data is collected and analysed to obtain general outcomes of the study.

3.3 Sampling Procedure

Random sampling was used in this research to obtain a representative sample from the target population of the study. In which case study interviews were conducted to selected athletes, coaches and administrators from the NSFs randomly selected from the list of Olympic Sports Organisations affiliated to MOC.

3.4 Sample Size

A total of 4 people, 2 athletes, 1 coach and 1 administrator) from each of the 10 NSFs randomly selected from the list of Olympic Sports Association affiliated to MOC, were targeted in this study. This was supposed to give a total sample of 40 study participants, however only 33 participated due to other unforeseen challenges.

3.5 Data Collection

Data was collected using a structured questionnaire that had both open and closed questions. This was beneficial as it means both qualitative and quantitative data were obtained.

3.6 Analysis and Presentation

The data analysis was done using Microsoft excel. The data was analysed systematically and the information from the analysis is presented in pie charts and bar graphs wherever possible. Interpretation of the analysed data was general, mainly based on percentages.

3.7 Research limitations

The researcher encountered some challenges when undertaking the research, which emanated from external forces, beyond the control of the researcher. The limitations encountered include:

- Challenges / un-willingness to respond to questionnaires by the target sample. Only 33 athletes, coaches and administrators participated in the study against the desired 40 participants as per the design of the study. This might be attributed to the fact that the research questionnaire was administered using Google Forms, which might have been a challenge to a certain group of the study population.
- Delayed responses which compromised timing and completion of the research. This also may be attributed to the fact that a good proportion of the study population are not used to completing questionnaires using Google Forms.
- There was a huge disparity between male and female participants. This might have potentially compromised the results of the study in that the information collected might be more oriented to the values and experiences of men.
- More administrators participated in the survey than athletes, which is against the design of the study where the target was to administer the research questionnaire to more athletes than administrators.
- In line with the design of the study, data was only collected from members of Olympic Sports Organisations leaving out other key stakeholders in

ordinary community members. This approach has the potential to introduce biasness in the results of the study.

However, these limitations were not significant enough to affect the quality of the results.

3.8 Research Ethics

This research considered research ethics seriously so as not to endanger the research population and to not cause any harmful effect to the general public. The morality of both the researcher and the research respondents was maintained. The research ensured that the respondents' views are protected from any socio-cultural, psychological, and physical harm. Any of the respondents who may wish to know the findings of the research will have access to the final report of the research.

CHAPTER 4: RESEARCH FINDINGS

4.1 Overview

This chapter presents findings of the study highlighting the Influence of Olympism and Olympic Values Education Program on Athletes wellbeing in Malawi. The analysis of results was based on responses from a questionnaire that was administered to selected National Sports Federations (NSFs) affiliated to the Malawi Olympic Committee. In particular, the questionnaire was administered to Athletes, Coaches and Administrators. The results have been analysed using percentages and frequency. Presentation of results under this section is largely in form of pie charts and bar graphs.

4.2 Demographic Characteristics of Respondents

4.2.1 Age of Respondents

As presented in Figure 1 below, the respondents had a variety of age ranges, with the majority (30.3%) being of the age range 40 – 49 years old. This was followed by the 20 – 29 years and the above 50 years age ranges, both of which were represented by 24.2% of the respondents. The least number of respondents were of the age range 30 – 39 years, which were represented by 21.2% of the respondents.

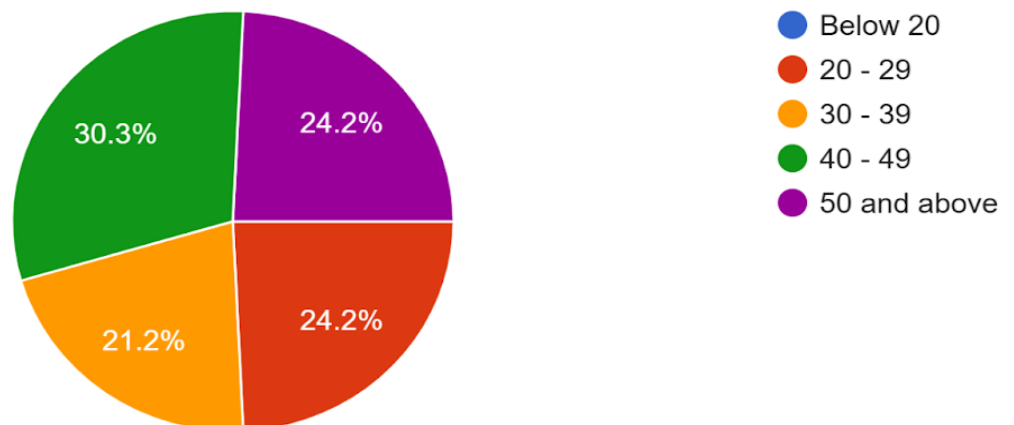


Figure 1: Age of respondents

4.2.2 Gender of Respondents

Both men and women were represented within the group of study respondents targeted. Men and women may have different experiences, perceptions, and opinions on the research topic, which can provide valuable insights and a more comprehensive understanding, which makes the sample more representative. Figure 2 below illustrates the distribution of the respondents by gender.

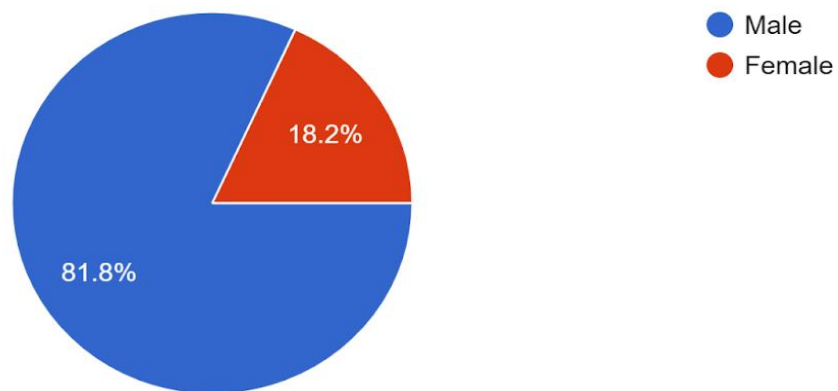


Figure 2: Gender of Respondents

As illustrated in the figure, the majority of respondents were male, who accounted for 81.8%, whereas 18.2% of the respondents were women.

4.2.3 The Respondents' Role in sports

The targeted respondents were athletes, coaches and administrators from various national sports federations in Malawi. *Figure 3* illustrates the distribution of respondents based on their roles in sports.

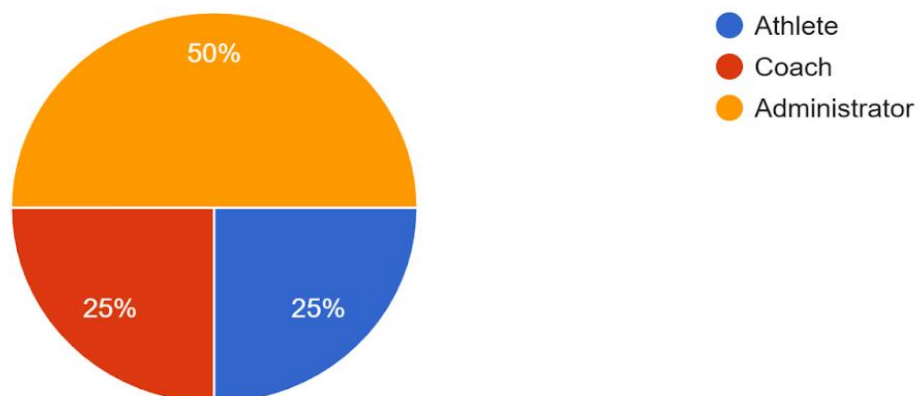


Figure 3: The Respondents' Role in Sports

50% of the respondents were administrators, 25% were coaches and the remaining 25% were athletes. This outcome differs from the initial design of the study, where for every targeted NSF, 2 respondents were supposed to be athletes, 1 respondent a coach and 1 respondent an administrator, i.e. that target was to administer the questionnaire to 50% athletes, 25% administrators and 25% coaches. Including athletes, coaches and administrators in a research study helps to capture the perspectives of all key stakeholders for an NSF.

4.2.4 The Respondents' Level of Education

The level of education for the study respondents was also assessed. Education level provides insight into the respondents' knowledge, skills, and cognitive abilities, helping researchers understand their background and potential biases.

The results of the study indicate that 78.8% of the respondents had attended tertiary education, whilst 18.2% had attended secondary school education. *Figure 4* illustrates categories of the respondents in terms of highest level of education attained.

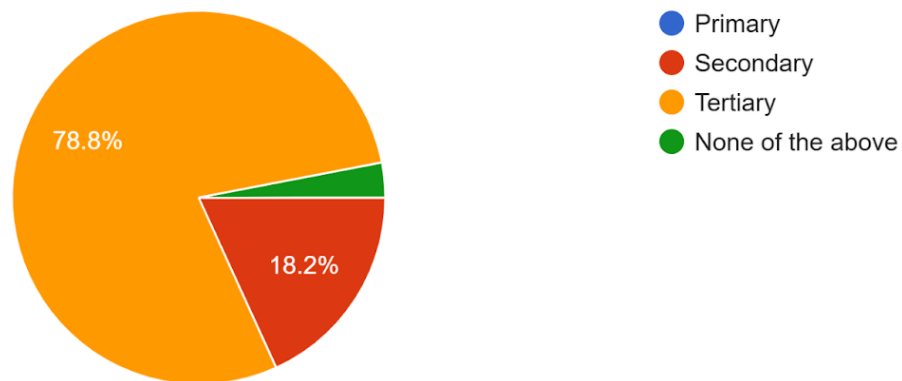


Figure 4: Respondents' Level of Education

4.3 Understanding of the concept of Olympism

4.3.1 Basic Understanding of the concept of Olympism

Understanding of Olympism is key in propagation of the philosophy of Olympism amongst stakeholders in sports. The results of the study indicate that 66% of the respondents have a basic understanding of the concept of

Olympism, whereas 34% do not properly understand the concept of Olympism.

The majority of the respondents were able to mention the key elements of the concept of Olympism i.e. that Olympism is a philosophy of life that blends sport with culture and education. Some other interesting definitions given by the respondents, which indicated basic understanding of the concept of Olympism include:

- Combining sport with everyday life for the benefit of us all.
- Olympism in my own concept is to place sport at human service, balancing the body, will and mind.
- Its enhancement of human life through sport.
- It's a concept that promotes the use of sports a tool for social development.

Figure 5 illustrates the distribution of the respondents with respect to their understanding of the concept of Olympism.

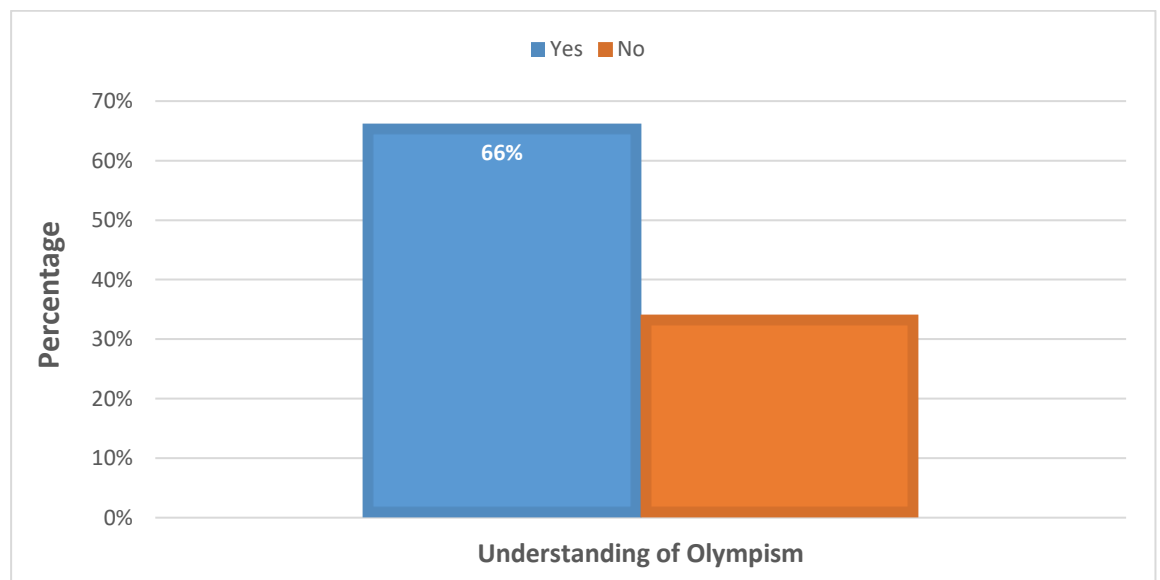


Figure 5: Understanding of the concept of Olympism

In addition, when asked to mention any values of Olympism they know, about 73% of the respondents were able to correctly mention at least one of the three values of Olympism i.e. friendship, respect and excellence. However, besides correctly mentioning some of the values, the respondents were also mentioning

other non-values like tolerance, unity, solidarity and non-discrimination. The remaining 27% of the respondents failed to mention any of the values of Olympism.

4.3.2 Is the concept of Olympism ideal for Sports Development

About 97% of the respondents strongly believe that Olympism is ideal for sports development. Only about 3% of the respondents are of the view that Olympism is not ideal for the development of sports in Malawi. Figure 6 below gives a graphical representation of the responses given when the target audience were asked on their perceptions on whether the concept of Olympism is ideal for sport development.

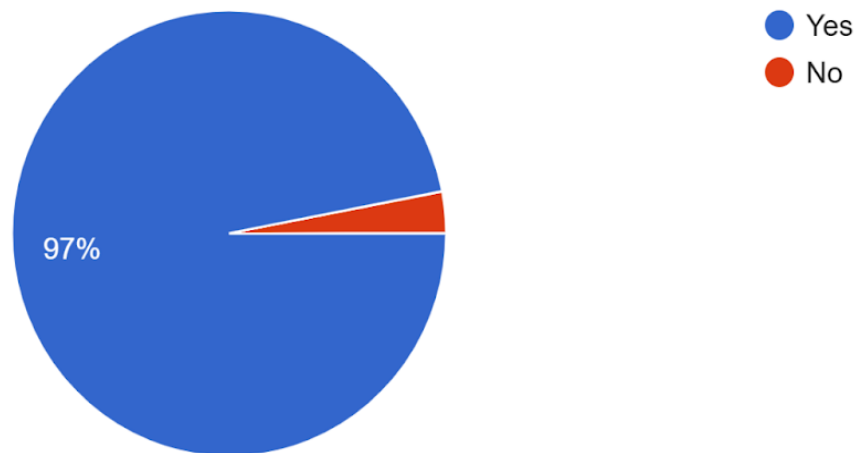


Figure 6: Is the concept of Olympism ideal for Sports Development?

According to the respondents, they are convinced that the concept of Olympism is ideal for sports development due to the following reasons:

- Olympism promotes excellence which encourages athletes and coaches to do their best when in the sporting arenas.
- It also promotes friendship and respect which makes the sporting world a better place. This focus encourages the participation of diverse groups, thus promoting access to sports for individuals of all backgrounds, genders, and abilities.

- Olympism is a holistic approach that encourages not just athletic performance but also personal growth, character development, and the cultivation of life skills.
- Olympism fosters friendships and connections among nations, using sports as a platform for dialogue and unity. This can help reduce tensions and promote cooperation in a world often divided by conflict.
- By focusing on values and education in addition to competition, Olympism encourages sustainable growth in sports development, which can lead to lasting benefits for individuals and communities.
- Olympism is a great way to show how everyone in the world can better themselves.
- It demonstrates how sports can be used to contribute towards development by embracing coexistence of people through the Olympic values.
- It helps to develop young people to become holistically responsible and beneficial people to their societies beyond the athlete career.

4.3.3 Attendance to Olympic Values Education Programmes

About 75.5% of the respondents indicated to have attended Olympic Values education Programme (OVEP) before, whilst 24.2% are yet to be exposed to OVEP programme. OVEP trainings in Malawi are provided by the Malawi Olympic Committee.

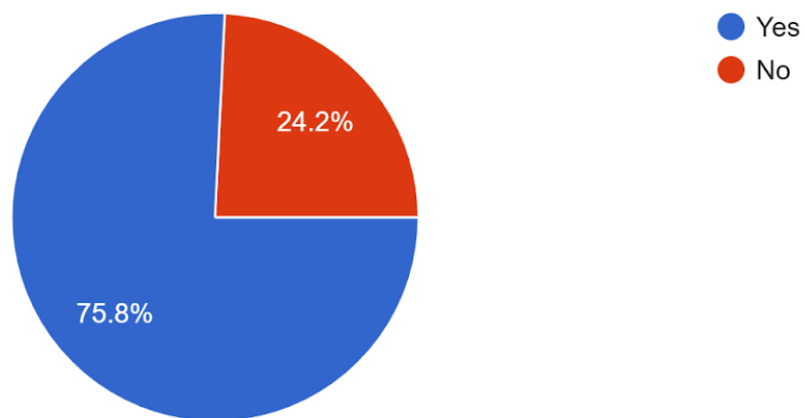


Figure 7: Attendance to Olympic Values Education Programme

4.4 The impact of the Olympic Values Education Program on athletes' behaviour and approach to sports

4.4.1 Perceptions on the impact of OVEP on Athletes Behaviour and Approach to Sports

The respondents were asked to give their perceptions on the impact of OVEP on athletes' behaviour and approach to sports, on a scale of 1-3, where 1, 2 and 3 represents the impact as being not significant, somewhat significant and significant in that order. The results revealed that 80.6% of the respondents are convinced that OVEP in Malawi has a significant impact on athletes' behaviour and approach to sports. 12.9% believes that the OVEP has a somewhat significant impact, whilst 6.5% thinks that the impact of OVEP on athletes' behaviour and approach to sports is not significant.

Figure 8 below gives an illustration on the impact of OVEP on athletes' behaviour and approach to sports.

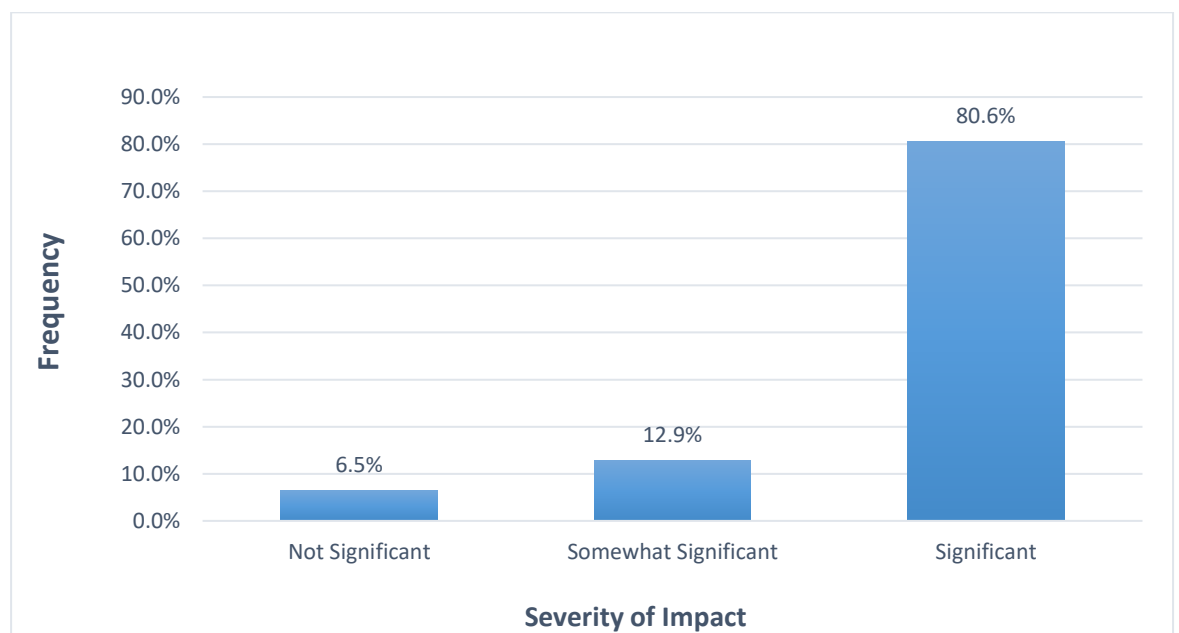


Figure 8: Perceptions on the impact of OVEP on athletes' behaviour and approach to sports

4.4.2 The general conduct of Malawian athletes when practicing sports

On a scale of 1-5, the respondents defined the general conduct of Malawian athletes when practicing sports, where 1 stands for poor behaviour, 2 – somewhat poor, 3 – Somewhat good, 4 – good and 5 - very good behaviour. As revealed by the results of the study, the majority of athletes displays good behaviour when practicing sports, as represented by 51.6% of the respondents. 38.7% are of the view that the behaviour is somewhat good, whilst only 6.5% thinks athletes' behaviour is somewhat poor. None of the respondents indicated that the behaviour of athletes is poor, whereas 3.2% indicated that the behaviour of athletes when practicing sports in Malawi is very good.

Figure 9 below illustrates the different perspectives regarding the behaviour of athletes when practicing sports in Malawi.

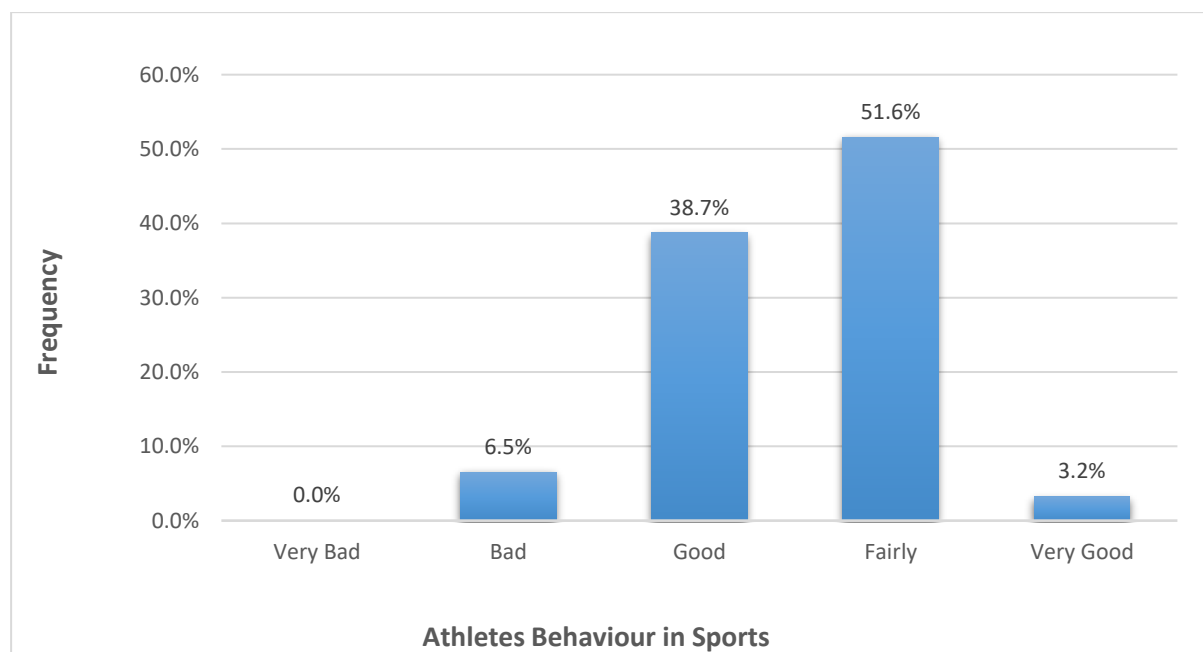


Figure 9: Athletes behaviour when practicing Sports in Malawi

4.4.3 Can the OVEP influence change in athletes' behaviour?

The results of the study indicate that all respondents (100%) i.e. athletes, coaches and administrators are convinced that OVEP can positively influence athletes behaviour. This was based on various reasons as outlined below:

- OVEP focuses on the mind-set of an individual in a society and promotes socialization.
- It can transform athletes to be better in mind and skill.
- Normally education comes with an element of discipline, specific knowledge and skills. So if athletes are taught special skills to remain independent surely it will promote self-esteem and self-dependency.
- In fact it does change athletes' behaviour because it emphasizes on integrity, clean sport and fair play abiding by the rules while competing to be the best.
- Through emphasis on the three core values that are excellence, respect and friendship.

4.5 The Impact of Olympic Values Education in the wider Community

4.5.1 Changes in youth behaviour post OVEP training

The results of the study reveal that 84.8% of the respondents were able to observe changes in the behaviour of the youth following OVEP training. 15.2% of the respondents indicated that they were not sure if there were any changes in youth behaviour. However, none of the respondents indicated that OVEP training does not bring any change in youth behaviour.

The biggest form of change observed was in terms of friendship, as indicated by 85.7% of the respondents. This was followed by positive changes in levels of 'respect', 'fair play' and 'discipline', all of which were indicated by 78.6% of the respondents. According to the results, significant changes in athletes' behaviour that were also observed included 'tolerance for others' and 'excellence' as indicated by 67.9% and 57.1% of the respondents respectively. Other notable positive changes observed were in terms of perseverance (53.6%) and social skills (42.9%).

Figure 13 below highlights the respondents' views on aspects of change on athletes' behaviour following implementation OVEP trainings.

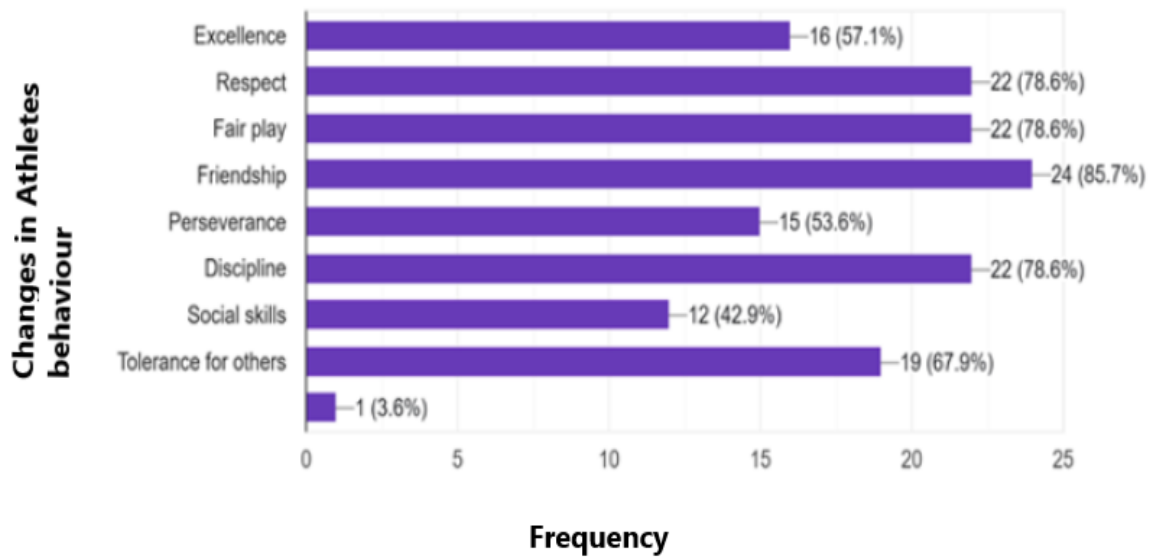


Figure 10: Changes in athletes' behaviour following implementation of OVEP training

4.5.2 General Behaviour of Athletes when back in the Community

Generally, athletes portrays good behaviour back in the community, as indicated by 78.1% of the respondents. 12.5% indicates that the behaviour is very good where as 9.4% believes the behaviour is somewhat good.

Figure 14 gives an illustration of perceptions on athletes' behaviour when back in the community.

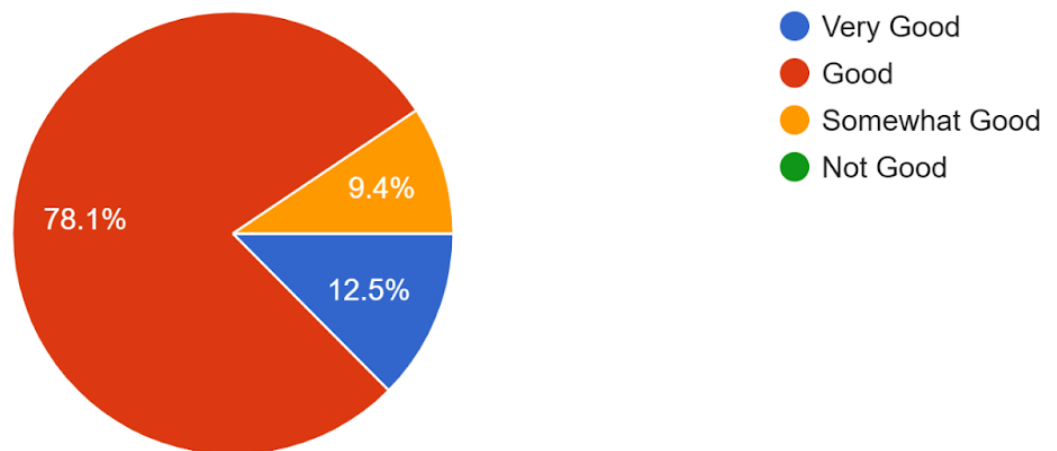


Figure 11: perceptions on athletes' behaviour when back in the community.

4.5.3 Athletes involvement in outreach activities in the community

Study results indicates that athletes are involved in some kind of outreach activities back in the community such as drug and alcohol abuse, adolescence sex, peace building, security, gender, encouraging youths in education, etc. This was revealed by 53.1% of the respondents, who indicated that athletes are involved in outreach activities. 18.8% indicated that athletes are not involved in community outreach activities, whilst 28.1% indicated that they were not sure of athletes' involvement.

Figure 15 illustrates perceptions on athletes' involvement in community outreach activities.

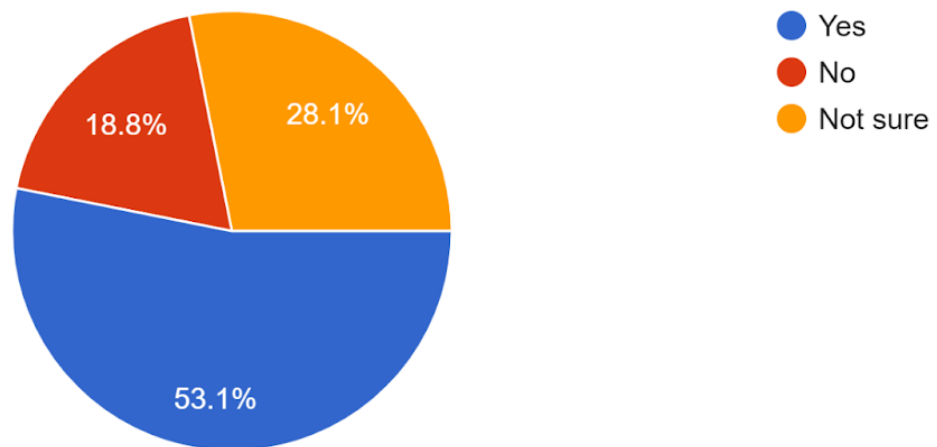


Figure 12: Athletes involvement in Community Outreach Activities

4.5.4 Extent of athletes' involvement with drug and substance abuse in the community

The majority of the respondents (61.3%) indicated that athletes in Malawi are moderately involved with cases of substance abuse in the community. Only 9.7% indicated that athletes are not involved. 19.4% were not sure of athletes' involvement with substance abuse whilst 9.7% indicated that athletes are highly involved.

Figure 16 illustrates perspectives on athletes' involvement with substance abuse in the community.

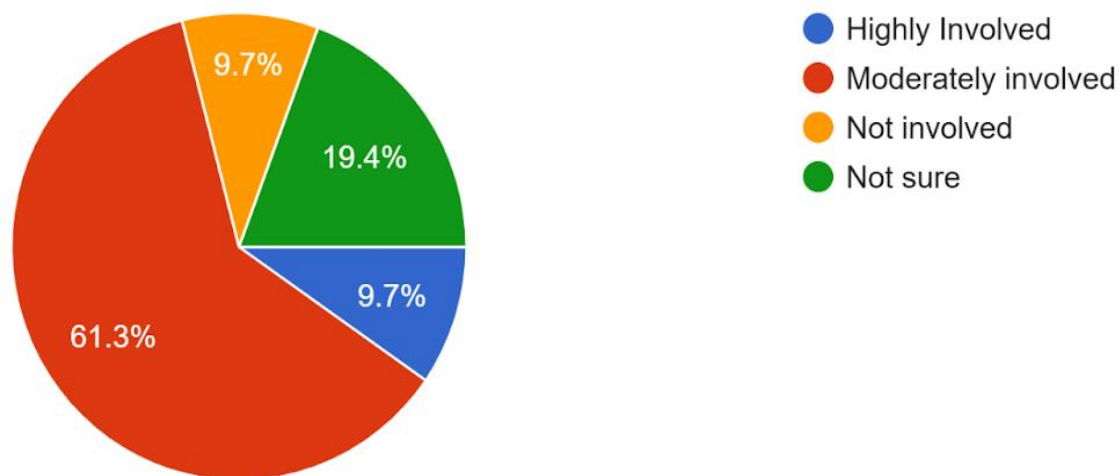


Figure 13: Athletes involvement with substance abuse in the community

4.5.5 Athletes' involvement with adolescent sex and related activities in the community

About 75.8% of the respondents indicated that athletes are moderately involved with adolescent sex and related activities in the community. 21.2% are not sure of athletes' involvement whilst 3% of the respondents indicated that athletes are not involved. However, none of the respondents indicated that athletes are highly involved.

Figure 17 highlights the level of athletes' involvement in adolescent sex and related activities.

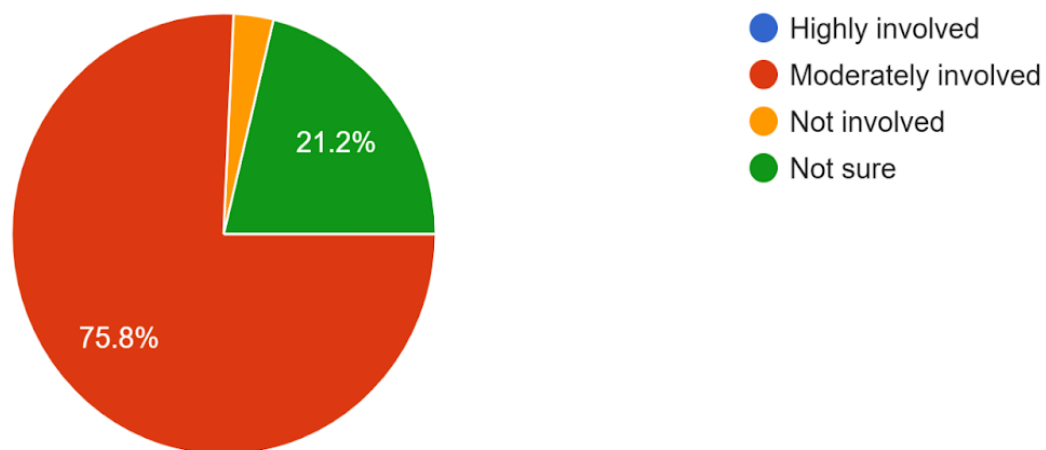


Figure 14: Athletes' involvement with adolescent sex and related activities in the community

4.5.6 Athletes involvement with misconduct, violence and related activities in the community

The results of the study indicate that athletes are moderately involved with misconduct, violence and related activities in the community. This was indicated by 62.5% of the respondents. 21.9% indicated that athletes are not involved with misconduct and violence whilst 12.5% were not sure. 3.1% of the respondents indicated that athletes are highly involved.

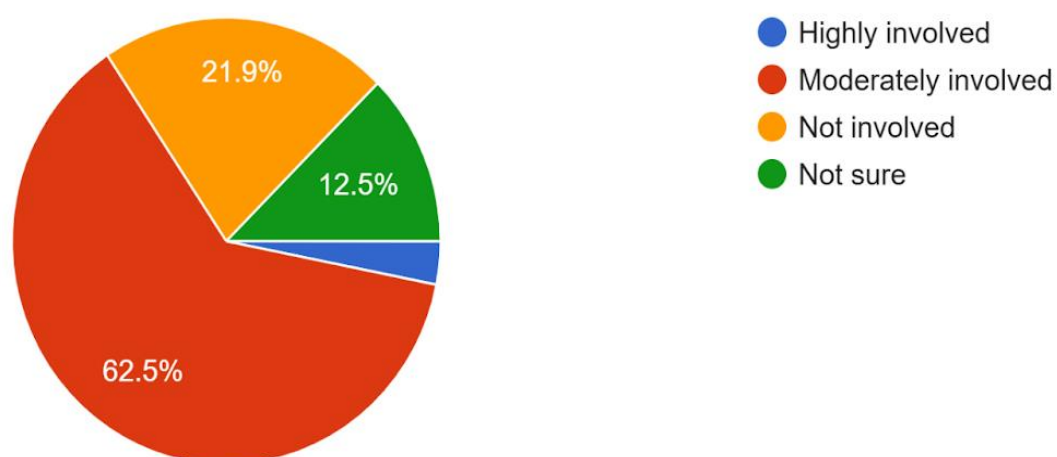


Figure 15: Athletes involvement with misconduct, violence and related activities in the community

4.4.4 Olympic Values in practice

4.4.4.1. The practice of fairness, friendship and respect when competing

As revealed by the results of the study, athletes in Malawi does practice fairness, friendship and respect when practicing sports. This was indicated by 100% of the respondents.

Figure 10 illustrates the respondents' perspectives on the practice of fairness, friendship and respect for athletes in Malawi.

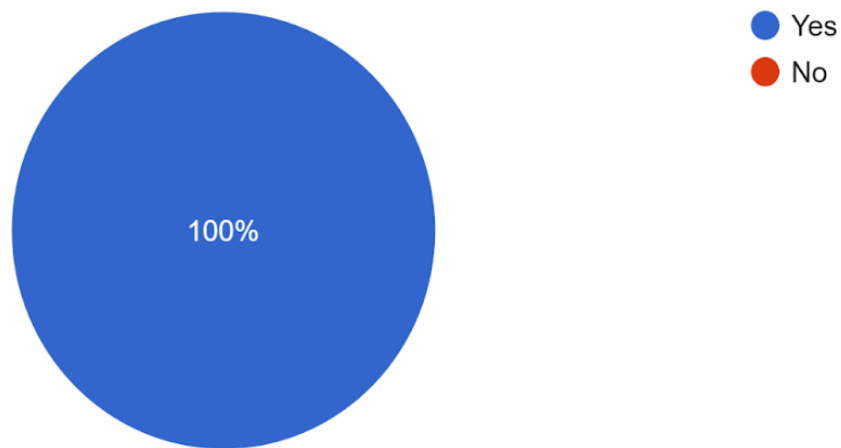


Figure 16: Do athletes in Malawi practice fairness, friendship and respect?

4.4.4.2. Performing gestures such as handshakes or hugs soon after competition matches

All the respondents (100%) indicated that athletes in Malawi does perform gestures such as handshakes or hugs soon after competition matches, in line with the spirit of Olympism.

Figure 11 illustrates the respondents' perspectives on whether athletes in Malawi does perform gestures such as handshakes or hugs soon after competition matches.

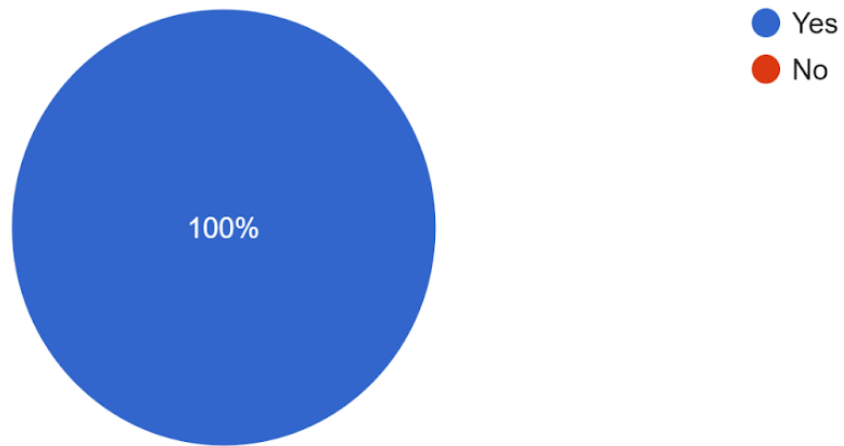


Figure 17: Do athletes perform gestures such as handshakes or hugs soon after competition matches?

4.4.4.3. Friendliness of athletes amongst each other

According to the results, 97% of the respondents indicated that athletes are able to demonstrate friendship amongst each other. Only about 3% indicated that athletes are not to be friendly towards each other.

Figure 12 illustrates the respondents' perspectives on friendliness of athletes.

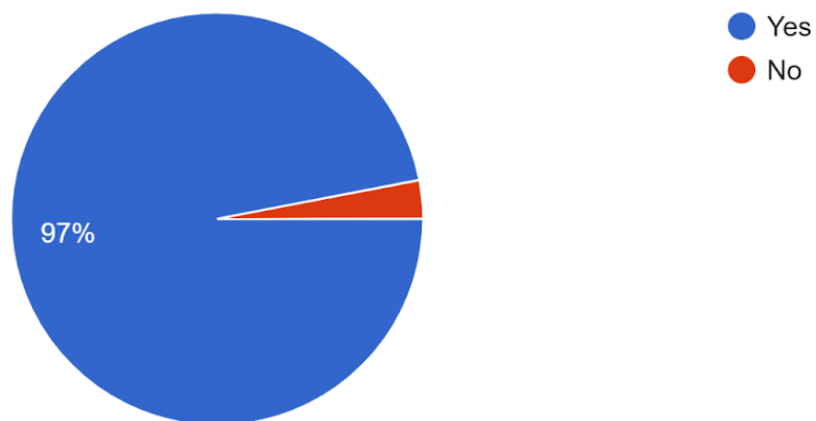


Figure 18: Are Athletes friendly towards one another?

4.5.7 Educational Attainment of Youth in the Community

According to the results, the majority of the youth are able to pursue education up to secondary school level, as indicated by 66.7% of the respondents. 30.3%

indicated that the youth are able to attain tertiary education whilst 3% indicated that the youth do not go beyond primary school level.

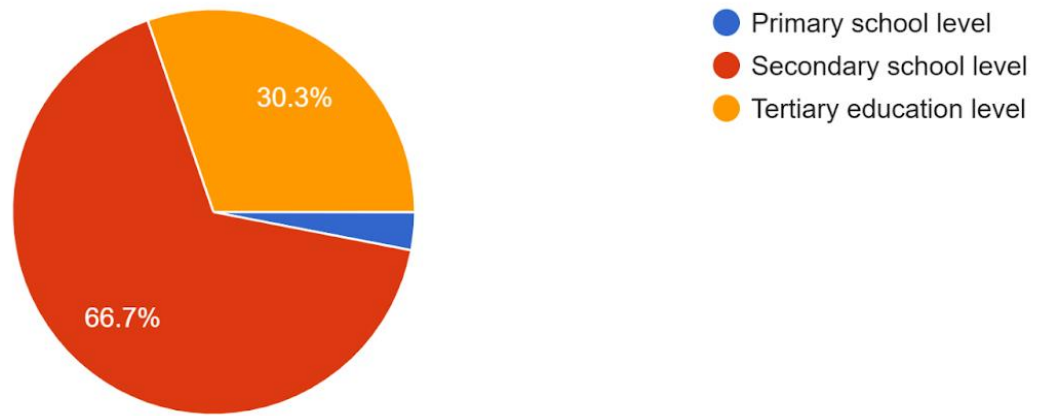


Figure 19: Average level of education for the youth in the community

4.6 Responsiveness of OVEP to Societal Social Challenges

4.6.1 Key socio-economic challenges experienced in Malawian communities

In line with the respondents' experiences, early marriages and drug and alcohol abuse are the most serious social challenges experienced in Malawian communities, as indicated by 78.8% and 72.7% of the respondents. According to the results, other significant social challenges include: corruption (63.6%), inequality (60.6%), sexual harassment (51.5%), negative impacts of climate change (51.5%), and religion related conflicts (10.3%).

Figure 20 highlights the social-economic challenges experienced in Malawian communities.

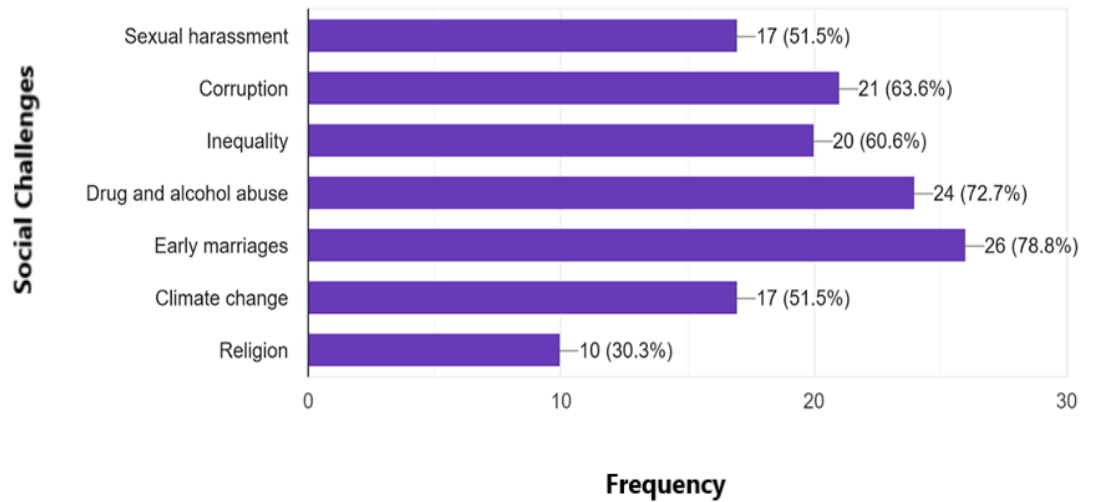


Figure 20: Key socio-economic challenges experienced in Malawian communities.

4.6.2 Perceptions on the potential of OVEP on addressing social challenges

The results of the study indicate that sports personalities, including athletes, coaches and administrators have a strong conviction that OVEP has the potential to significantly contribute towards addressing social challenges affecting livelihoods in the community. This was indicated by all (100%) respondents of the study.

However, there were varying responses regarding the extent to which OVEP helps with addressing the social challenges. As illustrated in *Figure 21* below, 69.7% of the respondents are convinced that OVEP greatly helps with addressing social challenges in the community. 24.2% thinks OVEP moderately helps, whilst the remaining 6.1% believes OVEP slightly helps with addressing the social challenges experienced in Malawian communities. None of the respondents think that OVEP does not help at all.

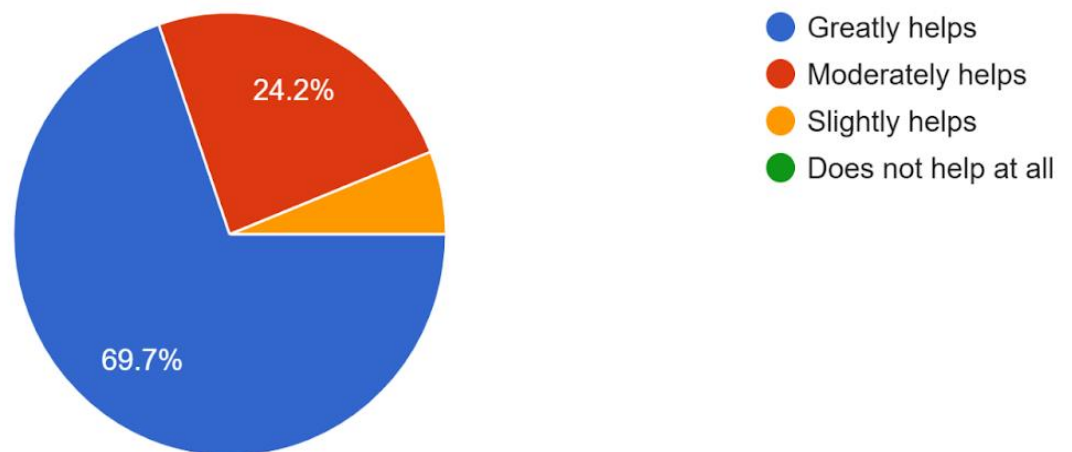


Figure 21: The extent to which OVEP helps with addressing social challenges

4.6.3 Insights on what should be included in OVEP in order to enhance its effectiveness towards addressing these social challenges

Outlined below are the recommendations from respondents on what should be included in the OVEP towards enhancing its effectiveness on addressing social challenges.

- i. The OVEP programme should be expanded to reach out to more athletes and officials in all national sporting federations as well as schools. The expansion may include:
 - o Media outreach initiatives, like adverts on websites and social media platforms.
 - o More trainings / workshops to reach out to more groups of athletes, coaches and administrators from different national federations.
 - o Collaboration with other stakeholders including government, private entities and community structures.
- ii. Integrate OVEP with all other programmes offered by the Olympic Solidarity.
- iii. Educate participants on recognizing, preventing, and addressing bullying behaviours.
- iv. OVEP should teach participants to prioritize mental health, recognize signs of distress, and seek support.
- v. OVEP should teach effective conflict resolution and mediation skills to promote peaceful resolution of disputes.

- vi.* Beyond promoting and instilling Olympic values, OVEP should empower participants to become active citizens, engage in community service, and advocate for social change.
- vii.* Essay writing competitions involving athletes, coaches and administration. This would force stakeholders to research more on OVEP.

4.6.4 General comments on OVEP and the scope of the research

Regarding the scope of the research, the respondents pointed out to a number of factors that should potentially be considered in future research work. These include:

- i.* There is need for more research on the behaviour of the youth in the community. This would help with targeting of OVEP initiatives.
- ii.* Bring more OVEP initiatives closer to the community where they can easily be accessed.
- iii.* The duration for implementation of OVEP projects should be longer, to allow for achievement of more meaningful the results.
- iv.* Advocate for integration of OVEP into national education curriculums. This would help with widening of the audience for OVEP programs.
- v.* Create OVEP interactive platforms involving key stakeholders, to promote internalization of Olympic values.
- vi.* There is need for more corporate sponsorship towards OVEP in order to ensure that Olympic values are embedded in all areas of life.

CHAPTER 5: DISCUSSION AND INTEPRETATION

5.1 Overview

This chapter discusses the findings of this study through identifying patterns and relationships whilst exploring their relevance to the research objectives and their alignment with existing literature. The results have been analysed and interpreted in line with their significance in the context of the influence of Olympism and Olympic Values Education on athletes' well-being.

5.2 Discussion on Demographic Characteristics of Respondents

Demographic information provides data regarding research participants and is necessary for the determination of whether the individuals in a particular study are a representative sample of the target population for generalization purposes (Sage, 2025). In this research demographic characteristics assessed include: age, gender, level of education and role in sports.

The study questionnaire was administered to respondents distributed almost evenly from the age ranges of 20-29 years (24.2%), 30-39 years (21.2%), 40-49 years (30.3%) and 50 years old and above (24.2%). This therefore implies that the results of the research study was adequately represents insights and experiences from all age groups, except those under 20 years of age. Smart Survey (2024) it is important to capture results from a wide range of age groups considering the differences in life experience between different age groups, as well as people's changing tastes and behaviour as they get older.

According to the results, there were more male participants (81.8%) than female participants (18.2%) to the study. The results of the study are therefore gender-informed since both men and women participated. However, considering the huge difference in the proportion of male to female respondents, it therefore translates into that the results of the study are more representative to the views of the male gender than the female gender.

The results of the study indicate that 78.8% of the respondents had attended tertiary education, whilst 18.2% had attended secondary school education. This

implies that the study respondents had a higher level of knowledge, skills and cognitive abilities, which translates into richness in the quality of the data collected. This corresponds with the vision of Pierre de Coubertin, the founder of Olympism. Wassong S. (2024) explains that Pierre de Coubertin, had a clear vision that the Olympic athlete has to take over the responsibility to act as role model to disseminate the educational value of sport. This included that the Olympic athlete must be an amateur athlete who had finished their vocational training or university education.

5.3 Understanding of the concept of Olympism

Study results indicate that about 66% of the respondents have a basic understanding of the concept of Olympism i.e. they were able to mention the key elements of the concept of Olympism i.e. that Olympism is a philosophy of life that blends sport with culture and education. This is in line with how the IOC defines Olympism. IOC (2013) defines Olympism is a philosophy of life which places sport at the service of humanity, and that this philosophy is based on the interaction of the qualities of the body, will and mind. In addition, 73% of the respondents were also able to mention the values of Olympism, thereby affirming knowledge of the concept of Olympism by the majority of members from National Sports Federations (NSFs) in Malawi.

The majority of the respondents (97%) strongly believe that Olympism is ideal for sports development. They were able to mention that Olympism promotes character development through encouraging athletes to do their best whilst embracing strong friendship and respect. This further indicates understanding the concept of Olympism.

The results further indicated that a good number of NSF members (75.5%) have attended OVEP trainings, yet over 97% of the respondents believes in the concept and values of Olympism. By implication, this indicates that basic knowledge of the concept of Olympism amongst athletes and sports personalities in Malawi is propagated beyond those directly trained.

5.4 The impact of the Olympic Values Education Program on athletes' behaviour and approach to sports

The results revealed that 80.6% of the respondents are convinced that OVEP in Malawi has a significant impact on athletes' behaviour and approach to sports. Additionally, athletes are seen to observe a good behaviour when practicing sports, as represented by 51.6% of the respondents. Observing good behaviours when practicing sports aligns very well with the values of Olympism, particularly the values of respect and friendship. This therefore implies that OVEP has a positive impact on athletes' behaviour and approach to sports.

Further, all respondents i.e. athletes, coaches and administrators are convinced that OVEP has a huge potential to positively influence athletes' behaviour. The respondents were able to point out that OVEP can help transform the mind-set of athletes towards embracing integrity, clean sport, fair play and friendship. This highlights the conviction that athletes, coaches and administrators have towards the potential of OVEP on positively transforming the behaviour of athletes.

5.5 Olympic Values in Practice

As indicated by 100% of the respondents, athletes in Malawi does practice fairness, friendship and respect when practicing sports. The results further indicate that athletes in Malawi does perform gestures such as handshakes or hugs soon after competition matches. This is in line with the spirit of Olympism, particularly on promoting friendship, respect and the joy of effort, as promoted by the founder of Olympism – Pierre de Coubertin. He valued sport not only as a leisure pursuit but as a vehicle to develop moral and social virtues, including fair-play, team spirit, democratic behaviour, self-discipline and regulated achievement orientation (Wassong, 2013).

In addition, 97% of the respondents indicated that athletes are able to demonstrate friendship amongst each other. The practice of fairness, friendship and respect, as promoted under OVEP, cumulatively promote athletes' social well-being whenever they are at sporting arenas.

5.6 Impact of Olympic Values Education in the wider Community

The International Olympic Academy (2024) explains that because of their status in and significant influence on society, athletes are obliged to behave ethically on and off the playing field and to become moral exemplars. In line with study results 84.8% of the respondents were able to observe changes in the behaviour of the youth following OVEP training. However, none of the respondents refuted the fact that OVEP training bring positive changes in youth behaviour. Behaviour changes observed were in the form of friendship, respect, fair play, discipline, tolerance for others, perseverance and excellence. This revelation confirms that OVEP has a positive impact on the behaviour of athletes to the wider community.

Furthermore, the results of the study revealed that athletes portray good behaviour back in the community, as indicated by 78.1% of the respondents. 53.1% of the respondents indicated that athletes are involved in outreach activities in the community, which includes: drug and alcohol abuse, adolescence sex, peace building, security, gender, encouraging youths in education. These two attributes, i.e. good behaviour and involvement of the youth in outreach activities could be attributed to the knowledge and values attained from OVEP trainings, as OVEP teaches athletes to have good morals. The IOA (2024) further highlights that athletes have to be exemplary in the community in line with the notion that due to the special place athletes are bestowed in society – which frequently involves revering them as heroes, by, among others, scores of impressionable children– they have not only the capacity to but also the responsibility to exert a positive influence on the life of a large amount of people.

The majority of the respondents (61.3%) indicated that athletes in Malawi are moderately involved with cases of substance abuse in the community, 75.8% indicated that athletes are moderately involved with adolescent sex and related activities where as 62.5% of the respondents indicated that athletes are moderately involved with misconduct, violence and related activities in the community. It can therefore be concluded that the conduct of athletes in the

community is generally good, mainly by considering their moderate involvement, and this could likely be a result of their involvement in OVEP trainings and related activities.

Furthermore, due to their inordinate social visibility and sway, athletes can do more harm by behaving immorally than ordinary persons can (IOA, 2024). For example, athletes who physically abuse opponents, enhance their performance through prohibited means, or make racist or sexist remarks may, albeit inadvertently, convey the message that these actions are fine and, thus, induce others, within and outside sport, to engage in them (IOA, 2024).

The results further indicate that the majority of the youth are able to pursue education up to secondary school level, as indicated by 66.7% of the respondents. 30.3% indicated that the youth are able to attain tertiary education. This can be likened to the concept of Olympism encourages the youth to pursue life goals with excellence. However, there is need for further research in this area to ascertain the contribution of OVEP towards encouraging the youth to excel with an education.

5.7 Responsiveness of OVEP to Societal Social Challenges

According to the results of the study, the most common social challenges experienced in Malawian communities are early marriages, drug and alcohol abuse, corruption, inequality, sexual harassment, negative impacts of climate change and religion related conflicts. This aligns with the Malawi National Social Welfare Policy (2018) which identifies: crime, divorce, child neglect and abandonment, child marriages, drug and substance abuse, child labour, prostitution, domestic violence, destitution, mental health, increased number of orphans and humanitarian crises, as the increasing socio-economic challenges in Malawian communities.

The respondents further pointed out that, through promoting excellence, friendship and respect, OVEP contributes towards addressing social challenges affecting livelihoods in the community. OVEP teaches the youth to be hard working through pursuing the value of excellence, in which case the youth are encouraged to pursue education, farming, small scale business and other

livelihood enhancement activities with excellence. This helps to uplift livelihoods and ultimately alleviate poverty, which is one of the key social economic challenges in Malawi.

On the other hand, by the virtue of instilling the values of friendship, respect and fairness in the youth, OVEP helps in creating peaceful societies where the youth are encouraged to live a life of dignity. This resonates with the results of the study which indicates that athletes in Malawi are moderately involved with substance abuse, misconduct and violence, and adolescent sex, which are some of the common socio-economic challenges affecting communities in Malawi. By implication, it can therefore be deduced that OVEP is responsive to social challenges experienced in Malawian communities.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1 Overview

This study explored the influence of Olympism and Olympic Values Education Program on athletes' well-being. In total 33 members randomly selected from a group of athletes, coaches and administrators from 10 National Sports Federations participated in the study. Detailed in this chapter are conclusions and recommendations drawn from the results of the study which were analysed and interpreted using percentages, pie charts and bar graphs.

The research is significant in that it contributes towards informing the programming framework for Olympism and the OVEP both locally (in Malawi) and globally at large. Limitations of the study include that: only 33 respondents participated in the survey instead of the desired 40; delayed responses which compromised the timing of the study; there was a huge disparity between male and female participants; and that more administrators participated in the survey than athletes, which is against the design of the study where the target was to administer the research questionnaire to more athletes than administrators. However, these limitations were not significant enough to affect the quality of the results.

6.2 Conclusions

6.2.1 Understanding of the concept of Olympism

Athletes, coaches and administrators of Olympic Sports Organisations in Malawi have a basic understanding of Olympism. They were able to mention the key elements of the concept and values of Olympism i.e. that Olympism is a philosophy of life that blends sport with culture and education. In addition, the respondents also managed to mention the values of Olympism, which includes excellence, friendship and respect.

Athletes, coaches and administrators embraces a belief that Olympism is ideal for sports development. They further mention that Olympism promotes character development through encouraging athletes to do their best whilst embracing strong friendship and respect. This further points out to their basic understanding of the concept of Olympism

6.2.2 The Impact of the Olympic Values Education Program on athletes' behaviour and approach to sports

Athletes, coaches and sports administrators are convinced that OVEP in Malawi has a significant impact on athletes' behaviour and approach to sports. Study results further revealed that athletes observe friendly and respectful behaviours when practicing sports, and this includes performing gestures such as handshakes or hugs soon after competition matches, which aligns with values of Olympism. It can therefore be concluded that OVEP, which teaches the spirit of Olympism, particularly on promoting friendship, respect and the joy of effort, has a positive impact on athletes' behaviour and approach to sports in Malawi.

6.2.3 The impact of the Olympic Values Education Program on the conduct of the youth in the community

According to the results of the study, OVEP trainings brought positive changes in youth (athletes) behaviour back in the community. Behaviour changes observed were in the form of friendship, respect, fair play, discipline, tolerance for others, perseverance and excellence. Another form of behaviour change observed was increased participation in community outreach activities on drug and alcohol abuse, adolescence sex, peace building, security, gender and promotion of an education. The good behaviours of athletes and their involvement in community outreach activities may be attributed to the knowledge and humanity values attained from OVEP trainings.

6.2.4 The responsiveness of the Olympic Values Education program to the social challenges affecting socio-economic development in Malawi

Study findings indicate that OVEP contributes towards addressing social challenges affecting livelihoods in the community through promoting and instilling the values of excellence, friendship and respect in the youth. Athletes in Malawi live in communities marred with social challenges such as early marriages, drug and alcohol abuse, corruption, inequality, sexual harassment, negative impacts of climate change and religion related conflicts.

As much as the conduct of athletes in the community is generally good, results of the study further indicated that athletes in Malawi are moderately involved with cases of substance abuse in the community, adolescent sex and related activities, misconduct and violence. It can therefore be concluded that the level responsiveness of OVEP to the social challenges affecting the well-being of communities in Malawi is lower than expected.

6.3 Recommendations

In line with the results of the study, recommendations have been deduced towards enhancing the effectiveness of OVEP on the well-being of athletes as well as the wider community in Malawi. The recommendations places MOC as the responsible implementing agency with the target stakeholders being policy makers, athletes, sports administrators, coaches and the general public at large. Presented below are the recommendations:

6.3.1 Need for more OVEP trainings and awareness raising targeting National Sports Federations

There is need for the Malawi Olympic Committee to intensify OVEP trainings targeting athletes, coaches, administrators and match officials for Olympic Sports Organisations (OSO) in Malawi. This would help with spreading of the knowledge of Olympism within the sporting environments in Malawi thereby enhancing the well-being of athletes when practicing sports in Malawi through promotion of excellence, friendship, respect and the enjoyment of the joy of effort.

Specific actions that can be taken to achieve this include:

- i.* MOC need to organise more OVEP trainings for athletes, coaches and administrators. More trainings would mean more people understanding and embracing the values of Olympism.
- ii.* MOC should incorporate Olympism talks and sessions in all their engagements with athletes, coaches and sports administrators. Olympism talks and sessions may be included in speeches, workshops, coaches' development programs as well as all other sporting activities.

6.3.2 Need for more OVEP activities targeting the wider community

More investment in OVEP is required in order to intensify implementation of activities targeting the wider community. This would help with promotion and integration of the values of excellence, friendship and respect in the daily activities defining the livelihoods and well-being of communities. Subsequently, this would make communities a better place for the enjoyment of sports and humanity.

Specific actions for achieving this recommendation include:

- i.* Incorporating Olympism-focused content into MOC newsletters and website. This would help facilitate widespread awareness, ultimately leading to greater adoption and integration of Olympism's values to the wider community.
- ii.* Conducting awareness raising activities in schools as well as in the community. Amongst other, the awareness raising activities could be integrated with sports activities in order to attract a wider audience.
- iii.* Conducting radio and Television programmes on Olympism. This would help to spread the concept and values of Olympism to a wider community.

6.3.3 Need for integration of OVEP with the national school's physical education curriculum

Integration of OVEP into the national curriculum for physical education has a higher potential for internalisation of the values of Olympism with the daily activities of the youth nationwide. This would promote excellence, peace and enjoyment not only in sports but rather in all daily life activities at large.

Specific actions that can be taken to achieve this include:

- i.* MOC should hold lobbying meetings with the Ministry of Education, towards integration of OVEP in the physical education curriculum for primary and secondary schools.
This could be more effective if the meetings are conducted jointly with other like-minded civil society organisations.

- ii.* Conducting country-wide OVEP trainings targeting sports teachers from selected primary and secondary schools.
This would fast-track adoption of the concept of Olympism and the associated values, more especially considering that a greater population of the Malawian community attend primary and secondary school.
- iii.* Conducting lobby meeting with members of parliament towards influencing them to pass a law making physical education mandatory for primary and secondary schools in Malawi.

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APPENDIX

Appendix 1: Research Questionnaire

The Influence of Olympism and Olympic Values Education Program on Athletes wellbeing in Malawi

My name is Naomie Golden Mnenula, I'm a student pursuing Masters of Arts in Olympic Studies. In order to complete my program, I need to collect data for my thesis titled "The Influence of Olympism and Olympic Values Education Program on Athletes wellbeing in Malawi". I am therefore, reaching out to you to help me with information in relation to the topic.

You may wish to appreciate that your participation in this survey is purely voluntary and that your responses will be anonymous and will solely be used for the purpose of this academic research study. I would greatly appreciate your participation in making this research study a success. Further, as a member of the Olympic Movement, you play a vital role in promoting Olympism, and your participation in this survey is important.

I look forward to receiving your feedback. Thank you in advance for your participation.

Section A: Demographic Information

1. Name of Respondent:
2. Age:
3. Gender:
4. Role: (a) Athlete (b) Coach, (c) Sports Administrator
5. Education level:
 - (a) Primary School
 - (b) Secondary School (MSCE)
 - (c) College / Tertiary Education
6. Sporting Code:

Section B: Understanding of the Concept of Olympism

1. Please explain the concept of Olympism in your own words? (Jump to section C if you don't understand the concept of Olympism)

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2. Mention any Olympic Values that you know

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3. Do you think the concept of Olympism is ideal for sports development?

(a) Yes (b) No

5. If yes, explain why?

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6. Have you ever attended any other Olympic Values Education Programme before?

(a) Yes (b) No

Section C: The impact of the Olympic Values Education Program on athletes' behaviour and approach to sports

1. On the scale of 1 to 3, how would you rate the impact of the Olympic Values Education Program on athletes' behaviour and approach to sports?

(1) Not significant (2) Somewhat Significant (3) Significant

2. On the scale of 1 to 5, how would you rate the general conduct of Malawian athletes when practicing sports?

(1) Poor (2) Somewhat poor (3) Somewhat good (4) Good
(5) Very good

3. Do you think Olympic Values Education Programme can change athletes' behaviour?
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4. Do athletes practice fairness, friendship and respect when competing?
(a) Yes (b) No

5. Do athletes perform gestures such as handshakes or hugs soon after competitions?
(a) Yes (b) No

6. In general, do athletes demonstrate friendship amongst each other?
(a) Yes (b) No

Section D: Impact of Olympic Values Education in the Community

1. Have you observed any changes in youth behaviour since the program was implemented?

- (a) Yes (b) No (c) Not sure

2. If yes, in what form exactly were the changes? Tick as many as may be applicable

- a) Excellence
- b) Respect
- c) Fair Play
- d) Friendship
- e) Perseverance
- f) Discipline
- g) Social Skills
- h) Tolerance for Others
- i) Other, please explain:

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3. How would you rate the general behaviour of athletes in Malawi?

- (a) Very Good
- (b) Good
- (c) Somewhat Good
- (d) Not Good

4. Are the athletes involved in any kind of outreach activities in the community such as drug and alcohol abuse, adolescence sex, peace building, security, gender, encouraging youths in education, etc.

- (a) Yes
- (b) No
- (c) Not sure

5. To what extent are athletes involved with substance abuse in the community?

- (a) Highly involved
- (b) Moderately involved
- (c) Not involved
- (d) Not sure

6. To what extent are athletes involved with adolescent sex and related activities in the community?

- (a) Highly involved
- (b) Moderately involved
- (c) Not involved
- (d) Not sure

7. To what extent are athletes involved with misconduct, violence and related activities in the community?

- (a) Highly involved
- (b) Moderately involved
- (c) Not involved
- (d) Not sure

On average, how far does the youth in your community go with pursuing education?

- (a) Primary school level
- (b) Secondary school level
- (c) Tertiary education level

Section E: Responsiveness of OVEP to Social Challenges

1. Mention the key socio-economic challenges experienced in your community. (Tick as many as may be appropriate)

- (a) Sexual harassment
- (b) Corruption
- (c) Inequality
- (d) Drug and alcohol abuse
- (e) Early marriages
- (f) Climate change
- (g) Religion

2. Do you think the Olympic Values Education Program (OVEP) has the potential of addressing the highlighted social challenges?

- (a) Yes
- (b) No
- (c) Not sure

3. If yes, to what extent do you think OVEP helps in addressing social challenges?

- (a) Greatly helps
- (b) Moderately helps
- (c) Slightly helps
- (d) Does not help at all

4. What do you think should be included in OVEP in order to enhance its effectiveness towards addressing the social challenges?

- (a)
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(b)
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(c)
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(d)
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(e)
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5. Is there anything else you would like to add that was not covered in this survey?

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(b)
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(c)
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(d)
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(e)
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