1. Introduction

I have been teaching at school for quite a long time. When I was clearly positioned as a physical education teacher during my secondary school and university service, I naturally considered myself to be a "steward of physical education." Several years ago when I was teaching in my department, I found that in Taiwan there were many middle schools providing incentives for student athletes who won medals in the school sports day, such as book coupons or convenient store coupons, etc.\(^1\)

I did a survey among the students in my classes and found that most students took an indifferent attitude, while some agreed with it. However, almost none disagreed with this practice. I was surprised by this survey result.

In Taiwan, medals are given by the official sponsor/organizer to winners of school sports day events. How, why and when this practice arose will not be covered in this article. The focus would be on the effect and influence of cash rewards vs social rewards. Based on my simple survey of those students in my classes, I found that some of the students in the past had received similar rewards in their primary and secondary schools. Teachers who use money as a reward in primary and secondary schools should be "stewards of physical education" like me. Why were these teachers not concerned that the decision to provide a material prize may have strayed away from the goals of education? This was the main reason that prompted me to write this article.

The thing that surprised me is that the official organizer of the school sports day provides student-athletes with these rewards. This approach seems to be different from the school sports day I have seen in the past. I am not a recent entrant into the field of education. I have taught in middle school and university for over 30 years. I found that the rewards in the school sports day in some schools had quietly shifted from symbolic prize to economic prize. This phenomenon made me worry that the meaning of the reward for sports and games and the value system of education were undergoing qualitative changes. Scholars in the field of education believe that promoting ideals in education is important, especially in modern times. In a modern society marked by consumption culture and material desire, "moral principle"
is the ultimate transcendence of human life. It is also the root cause of individual liberation from desire, the establishment of “moral individualism,” and the promotion of social integration and the construction of collective norms and value systems. This spiritual or religious attitude exists in sports and games. If we can explore the spiritual essence of school sports day deeply, the results of moral education in school will be enhanced at the same time.3

In other words, school sports day is not only a school activity but also a way to respond to the goal of morality in education. Therefore, in the incentive mode of school sports day, if we can focus on the enlightenment and development of the moral elements in education, rather than strengthening material desires and consumer culture, it may be more educational.

I believe that it is necessary to deeply reflect on the phenomenon of the reward shift. The reason of this topic is worth reviewing was because it may involve factors that drive the transformation of sports culture in campus. If one does not think deeply about this shift, then the shift will eventually move in a direction that is inconsistent with the original purpose. In this article, I will try to determine whether this shift is appropriate. To clarify the concept, I may have to go back to history to find out how the official organizers rewarded the winners in the original games and the values that were involved. In addition, this article explores the incentive modes of various large-scale athletic events at home and abroad that have been implemented for many years as a reference for the implementation of school sports day. I will also explore the core values of physical education curriculum in all schools, examined the essence of rewards, and proposed workable solutions for school sports day incentive structures.

The two research methods I used for this study are document analysis and philosophical reflection. The former would be study of the historical data of the Olympic Games from ancient to modern days, and study of the operation of the current large-scale athletic events to find reference coordinates for the school sports day’s incentives approaches. The later would be to seek the essential meaning of the physical education curriculum in schools through philosophical reflection.

The full text is divided into five sections. The first section, “Introduction”, is to explain the background factors that will be covered in this topic, root-causing the cultural changes, and to explain the research methods of this article. The second section, “The Origin and Reward of the Olympic Games”, is to trace the hidden meanings of the reward mechanism through the history. The third section, “The Mode of Modern Athletic Events Rewards”, is to examine domestic and international large-scale athletic events and rewards. The fourth section, “Develop a New Project from the Purpose of Reward”, is to analyze and explore the value of rewards in school sports day and to propose a new reward approach. The last section, “Conclusion”, is a summary of the full text.

2. The Origin and the Reward of the Olympic Games

When it comes to the origin of the Olympics, it is hard not to consider the ancient
Olympic Games (776 BC - 394 AD) that began more than a thousand years ago, and the modern Olympic Games, which were revived in 1896. For both the ancient and modern Olympic Games, their reward approaches are worthy of reference.

Taiwan's current athletic games, regardless of size, are based on the National Games model but vary in implementation according to different scales and feasibility. The National Athletic Games in Taiwan is a set of operational models that were planned with reference to the Asian Games and the Olympic Games model and combined with Taiwan's local characteristics. In other words, the final reference source for athletic events run by schools of all levels and the local governments in Taiwan comes from the Olympic model. This model can eventually be traced back to the ancient Olympics. Therefore, when this section traced the origin of the athletic games, it started from the ancient Olympics.

One can trace the ancient Olympics from ancient myths and religious festivals. Research materials on the origins of the ancient Olympic Games are well known but they are still mainly based on Greek mythology and Homer's epics. Two important references are the Iliad and the Odyssey, the classic Greek epics by Homer (Ὀμηρος). The section of “Patroclus Funeral and athletics” in the Iliad had detailed all types of athletics including chariot racing, boxing, wrestling, discus throwing and javelin throwing. Therefore, some information pointed out: the prototype of the ancient Olympic Games was actually part of the funeral. Legend had it that after the death of King Oenomaus of Pisa city-state, the first Olympic Games were held.

Traces of the ancient Olympics can also be found in some of the more well-known arguments: (1) Heracles, the demigod hero, won in battle with the other gods and held an athletic event in the Olympia Valley to pay homage to his father Zeus. (2) Heracles and his brothers had a dispute in the Olympia Valley. They competed against each other and thus evolved the ancient Olympics. (3) A son of Zeus, Hephaestus, won the bet with King Elis then organized a athletic event to celebrate his winning. (4) Zeus, who had not yet been enthroned, traveled to Olympia to compete with the other gods and was regarded as the beginning of the Olympic Games. (5) To commemorate the activities of Zeus who won the battle against the other gods in Olympia. Many ancient folklores of stories of competitions gave us a glimpse of the pre-Olympic Game. Here are briefs of some of them: (1) According to legend in the ancient Greek Olympia, people celebrated at the harvest of olives and grapes. One of the celebrations was the sports competition, including running, discus throwing, wrestling, etc., and evolved into the once in four years Olympic Games. (2) There was a story about a king of City State selecting his son-in-law for the princess with a chariot racing. In the story a young man who championed all the competitors not only won the princess but also seized the royal power and held a celebration in Olympia. It was said to be the beginning of the ancient Olympic Games. (3) According to legend, the king of Elis State, seat of Olympia, prayed to God to unite Greece and avoid war. When the King received instructions from the gods, he resumed the athletic event that the gods cherish and invited the kings of the other
states to join the event. During the
tournament, all states in Greece should lay
down their weapons to express respect for the
gods. This was said to have evolved into the
ancient Olympics. (4) At that time, most of the
Athenians had a large number of sports
festivals and these may be the origin of the
ancient Olympic Games.

From Homer’s epic, Greek mythology, and
folklore summing up the origins and rewards of
the ancient Olympic Games, one can
roughly find out: After a long process of
development, the ancient Olympics finally
officially debuted. Its appearance was highly
related to mythology. It was also a product of
the interaction of geography, politics, economy
and religion. Promoting peace, opposing war,
celebrating the harvest, worshiping God and
praying for blessings may be important goals
of the Games. The earliest record of Olympic
Games was in 776 BC as found in Greek
history. It was considered the beginning of the
ancient Olympic Games. People participated
in sacred religious celebrations in a serious
and peaceful manner and dedicated their
achievements to God. The award for the
winners of the ancient Games could be seen in
the following records:

The award ceremony for the ancient
Olympic Games was solemn and grand. Set
a host’s seat before the figure of the god
Zeus. The reporter leads the winner to the
podium. The hostler who wanted to award
the winners stood up and took the olive
crown from a special tripod and put it on
the head of the winners. At the same time,
the name of the athlete, the results of the
competition, the name of the state or city
the winners belongs, and the names of the
athlete’s parents were also announced and
praised. Then the crowd sang and
applauded, music was played, poetries
were recited, and flowers were thrown at
the winners. The atmosphere was warm
and solemn... After the grand award
ceremony was held in the Temple of
Olympia, the winners returned to their
hometowns... to celebrate their victory.

According to records, the award ceremony
concentrated on the last day of the Games.
Winners were awarded the olive crown and
palm branch to symbolize a supreme
spiritual glory. The winners tied woolen bands
to their forehead, arms and legs as a sign of
victory. They were called “the bravest
people in the country” and “the favorite people
of Zeus” by audiences. Their names were
spread all over Greece. If they could win three
times, their state would build statues of
them. In addition, the sponsor only invited
them to eat a meal at the end of the awarding
ceremony. However, this article found that it
was the winner’s home state, rather than the
official organizer of the game, that rewarded
the winners. In other words, the rewards to
the winners from the official organizer seemed
to be more spiritual, symbolic; and there was
almost no substantial monetary reward.
On the other hand, the states which the winners
belong would provide substantive rewards,
including: tax deduction, privilege, and a
substantial bonus.

In short, studying the origin of the athletic
events from the ancient Olympics helps us
understand the emergence of the ancient
Olympic Games as a result of the interaction
of cultural phenomena, such as politics, economy, religion, etc. in the Greek region. The principles which drove it included support for sublime ideas such as peace, sacrifice, sacredness and celebration. The rewards of the winners, the focus was mainly on meaningful non-material rewards from the Olympic official organizer. Only the states that were represented by the athletes would provide higher rewards for the winners. This situation was similar to what we have in the modern Olympic Games.

3. The Mode of Modern Athletic Events Rewards

This section discusses athletic reward modes in the following ways:

- Contemporary Olympic Games and the official rewards from the organizer
- Contemporary Olympic Games and the rewards from the nation a winner represents
- Large-scale domestic Taiwanese athletic events and the official rewards from the organizer
- Large-scale domestic Taiwanese athletic events and the rewards from the group a winner represents

For the modern Olympic Games, the ceremony was based on the provisions of Rule 56 of the Olympic Charter about the victory, medal and diploma ceremonies and the awarding of medals. According to the Technical manual on ceremonies published in November 2005, and the Technical manual on protocol in 2001:

---if possible immediately after the event at the place where the competition was held and in the following manner: the competitors who are first, second and third, wearing their official or sports dress, take their places on a podium facing the official stand, with the winner slightly higher, than the second-placed who is on his right, and the third-placed who is on his left.36

In addition to winning gold, silver and bronze medals, the athletes would also receive flowers, olive crowns and awards, followed by the NOC flag represented by the athletes and the national anthem of the gold medalist country. Athletes who got 4th to 8th places shall receive a diploma, but no medal. As for the real value corresponding to the medal, it depended on the material size and purity. According to the requirements of the IOC:

Medals shall be at least 60mm in diameter and 3mm thick. The medals for first and second places shall be of silver of at least 925-1000 grade; the medal for first place shall be gilded with at least 6g of pure gold.17

Take the gold medal of the 2016 Rio Olympic Game as an example: for an estimated cost of no labor, the raw gold material values between 650-750 US dollars, about NT$20,000-23,000. This value was no comparison to the amount of rewards a winner receives from the represented country. This kind of reward mode by the official organizer could be called the high-spiritual-low-material reward mode. From the award ceremony to the description of the value of
the medals we found that the reward for the winners of the modern Olympic Games was obviously the reward mode that values the spirit and dismisses the material. It seemed to echo the value advocated by the ancient Olympic Games.

On the other hand, most countries (the IOC members) to which the winner belongs would provide a reward in differing amounts of money. For example, some scholars have pointed out in 2009:

For the rewards of Olympic medals in different countries, Russia took the first place, and the gold medal was 100,000 euros (about RMB1.05 million). Followed by France, the champion was 50,000 euros. South Korea was about 30,000 euros. The reward by Japan was about 19,000 euros. Germany only rewarded 15,000 euros. The United States did not have a national reward before 2004. After the 28th Olympic Games, it began to reward athletes with the state. ...But countries such as the UK and Sweden do not reward athletes for the state.\(^{18}\)

Checking back to the reward bonus of Taiwan for the Olympic Games, the gold medal would receive 30 million Taiwan dollars\(^ {19}\). This high award placed Taiwan as the second or third place in the 2016 Olympic medals reward ranking list\(^ {20}\). It is worth mentioning that the richer European and North American countries almost did not appear in the front portion of the ranking list. Greece, Russia and Latvia were ranked 5th to 8th with a bonus of 9.5 million Taiwan dollars respectively. The US bonus was only 25,000 US dollars (about 800,000 Taiwan dollars). The United Kingdom and Norway had not even set up any medals reward bonus\(^ {21}\).

From the information above, it could be found that the rewards provided by the official of Olympic Games are not very rich. On the contrary, the amounts of rewards in most of countries are tens, to even thousands, of times the reward provided by the official Olympics. The current structure is quite similar to the rewards of the ancient Olympics: the official Olympics focused on spiritual rewards and the participating countries provided substantive rewards to encourage the athletes. However, there were also a few countries that did not set a winning bonus for the winners but instead invested the bonus in basic sports facilities and athletics training that require long-term execution.

The National Games in Taiwan, held once every two years, should be the domestic athletic event which is most representative and most similar to the Olympic Games. According to the information of the National Games held in 2019, the relevant rewards are clearly defined in the *Competition Regulations*. The individual awards included only medals (gold, silver, bronze) and diplomas. The team awards (based on the medals statistics list) contained only trophies from the official organizer (including: president award, vice president award,..., etc.), a total of eight trophies. Again, the official organizer did not provide substantial rewards. The county or city governments of each participating team would provide different amounts of bonuses (including a bonus for record-breaking) to encourage athletes to win medals. This structure for rewards seemed to be roughly in
line with the Olympic model, but the amounts of bonus for winning the medals were quite different.

Overall from the high-profile Olympic Games to the most representative National Games in Taiwan, we found that the official rewards mainly not material rewards, but symbolic rewards.

The characteristics of reward by the official Olympics have long been followed in school sports day at all levels of the Taiwanese education system. However, this seemed to have changed recently. Now many schools have been found to set up winning prizes in school sports day to attract students to participate. This phenomenon involves the philosophy of the educational system to choose between material rewards and social rewards. It also involves the priorities between the intrinsic value and the extrinsic value held by advocating teachers when they promote sports and games in their physical education courses. Has this new emphasis on cash rewards served its purpose? Is there a better way to promote athletics?

4. Develop a New Project from the Purpose of Reward

The purpose of a reward for athletic events is to recognize the outstanding achievements of athletes in competitions, and to provide medals or trophies of different ranks as a symbol of sports achievements. It also serves to promote the atmosphere of sport in campus. This section would start from the national rewards for athletes in Taiwan. It tries to clarify the purpose of setting up rewards for sport competitions by examining who sets the bonus for the winners, and analyzing the trade-offs between rewards and educational concepts. At the same time, the concept of “athletic heroes” is put forward for the development of the school sports day.

First of all, according to the “Legislative Reasons” of the second clause of Article 1 in the law of Guo Guang Sports Medal and Awards Scholarship in Taiwan, the purpose is “to reward the Taiwanese athletes who participate in the international athletic events with excellent results.” From past research we can see that the purpose of reward for outstanding athletes by Taiwan’s government was to encourage athletes at all levels to “exert their sports potential, improve their sports skills and create personal sports performance.” It can be found from the above descriptions that the purpose of rewards for athletes in Taiwan could be roughly divided into two dimensions: to incentivize before competition and to praise after competition. Regardless of incentive or praise, the idea of “medal first” could be seen behind it. From the perspective of improving the sport culture in school, it is believed that appropriate rewards may shape heroes on the field of athletic events and can even breed a campus culture where students love to exercise.

From the “medal first” standpoint, the participating members that pursue the medals are not related to the official organizers of school sports day. The official organizer is responsible for providing a good and fair platform for competition. Who the winner is does not matter to the organizer, but matters a lot to the participating individuals and teams. It seems natural to have each
participating entity motivate its own members to fully develop their potential and produce the utmost performance to win the medals. Incentives provided by the participating entity before the competition, followed by the medals and certificates awarded by the official organizer as a “proof” of performance of certain athletes—this seems to be the pattern that matches the natural flow. Therefore, this paper believes that the operation of school sports days at all levels should have participating members (classes, grades or departments) provide incentives or recognition for outstanding athletes of their own team rather than by the official organizer. The official organizer would provide only the platform for competition and the certification for outstanding performers.

With the above position made, it is easy for readers to believe that the various classes, grades or departments that participated in school sports day should reward medal winners with a monetary bonus. I must clarify this misunderstanding. Since the school is an educational institution the values conveyed should match the values of pursuing the “common good.” From the educational viewpoint, the school’s various rewards are to encourage students to pursue intrinsic values. The domestic educators in Taiwan have clearly pointed out that in philosophical and daily life discussions philosophers and ordinary people think that activities with intrinsic value are regarded more highly than activities with only extrinsic value. Thus, educational activities, especially those performed in school, should all abide by this rule. In other words, whether from a philosophical view or a pedagogical view, it is important to encourage students to pursue intrinsic value. This position should govern the reward structure of large-scale athletic events at home and abroad.

On the other hand, the reward structure for external value seems to have formed gradually at all levels of school sports day. This new mechanism of reward is very different from the early mode which emphasized intrinsic value. In the early days, the official organizer offered medals and diplomas and gave glory to the winners through the awards ceremony. The new reward mode focused on the monetary prize provided by the official organizer. From the perspective of educational philosophy, money or material rewards are classified as external rewards. This type of reward should not be deliberately emphasized in the system of education. If these external rewards could be used correctly, they may increase motivation to participate for sports and games. However, if these external values were used improperly, they would distort intentions to participate and corrupt the value of participating in sports and games. Chinese scholars even believe that high bonuses will encourage athletes’ “gold medal worship” tendencies, leading to comparison between athletes. Therefore, it could be said that although the reward of providing external value has the effect of stimulating morale, it requires special attention to avoid distortion of athletes’ values. In other words, even though the trending sports reward system that rewards with bonuses may enhance the participation rate of the school sports day in the short term, in the long run, the drawbacks of this corruption of values should be noticed by physical education.
This article believes that the campus atmosphere in sport affects the results of physical education. If the official organizer promotes winners to the status of “athlete as hero,” it can change the campus atmosphere, and thus students with excellent athletic ability would receive equal honor as students with excellent academic ability. A high-spiritual-low-material reward structure to encourage students can be a way to achieve this goal. The author of “Concern for excellence,” Weiss (1969:17) mentioned in his paper: “young men are attracted by athletics because it offers them the most promising means for becoming excellent. Especially before mastering the excellent abilities of business, politics and even morality, they were possible to achieve outstanding achievements in athletics. This was the main reason why young men like sports.” As for medals, awards and other symbols, as well as the honors inspired by them, the quality of unity and cooperation, and the pleasure of the sport itself, could be attributed to the intrinsic value of “common good” that was recognized by the educational system. In addition, this article attempts to make a proposal to respond by the appeal of the education scholar Lin through the school athletic events as a medium to embody the sacredness in education.

I hope that I can replace utilitarian rewards with a culture of “athlete as hero,” to purify the minds of teachers and students, and then do my best for the development of sports culture on campus. To create a campus atmosphere for athletic heroes, this paper proposes the following five feasible high-spiritual-low-material rewards:

1. Each participating group may nominate a few outstanding winners to reward. The reward can be within a class or be promoted to school level which would then get assistance from the school administration. Generally, classes or departments are the participating groups in the school sports day. Athletes who win medals on behalf of their classes or departments should be encouraged. According to section three, it seems more reasonable for the participating groups to nominate reward winners than the official organizer.

2. Set up a record board of athletic heroes for outstanding champions of the current school sports day. Each athletic event would have outstanding athletes. Starting from the school’s goal of encouraging participation and improving the performance, athletes who had achieved special achievements (such as breaking records) could set up electronic or poster boards around the track and field venues. On the board, the athletes shall be recognized with at least information of his/her full name, the team name, description of the achievements, and recent photos of the athlete. This would be a location to pay tribute to outstanding athletes.

3. Other than electronic or poster boards for athletic heroes, it is reasonable to designate a corridor for the display of the photographs of all previous school athletic heroes ordered by their graduation year. The display can be placed a week before the school sports day, in the corridor near the rostrum, with relevant introduction.
The purpose is to praise these athletic heroes, to promote the contribution of sports and to inspire excellent athletic performance. The athletic heroes’ corridor will not be limited to athletes within track and field, but should be able to display the outstanding athletes from various athletic events in school.

4. In school publications, there can be a column or a special issue to report the athletic heroes. Schools at all levels may not have exclusive publications for the school, but if there is one, the official organizer can designate a section for business promotion and sports reporting. Each individual field of physical education in school publications can be used to cover interviews with the current athletic heroes. This kind of interview can highlight the athletes’ struggle in sports training and competition. It can also publish stories of how the successors in the sports field use the experience of their predecessors as a mirror and avoided taking unnecessary paths. If there is no school publication, the official organizer can try to post pictures and briefs of the athletic heroes on a campus bulletin board. It will be even better if the interviews are organized and reported by students belonging to the school writing community. If the school does not have a relevant community, the interviews can also be conducted by teachers in charge of the physical education administration or by teachers of native language in school.

5. Invite graduated alumnus athletic heroes back to school to share their athletic experience. The athletic heroes in campus will eventually graduate from school but the best of them may still continue shining in sports or other fields. For example, the famous athletes in Taiwan such as Wei-Yin Chen, Jian-Min Wang, Yan-Ni Zeng, Zi-Ying Dai; or the famous athletes in Japan such as Ichiro Suzuki（鈴木 一朗, すずきいちろう）, Shohei Ohtani（大谷 翔平, おおたにしゅうへい）, Kei Nishikori（錦織 圭, にしくり けい）, Naomi Osaka（大坂 なおみ, おおさか なおみ）, are the internationally outstanding athletes. These outstanding international athletes are still striving in the world of sports. The other retired athletes such as the early Jin-Long elementary baseball team pitcher Zhi-Yuan Chen and the Yu-Long basketball team player Xian-Ming Chang were also the outstanding figures who were shifted their track from sport field to academic and business circle. Whether or not these athletes are still fighting in the sports field, these athletic heroes deserve to be the protagonists of experience sharing and a paragon to the students in school.

In summary, the rewards of the school sports day are a tool to recognize outstanding athletes and to inspire and motivate other participants. From the perspective of education, the school sports day is a way to examine the teaching results of physical education and to also provide a platform for the performance of students with excellent athletic ability. Therefore, as an athletic policy maker and organizer of school sports day, there is no need to use financial bonuses as an incentive to motivate students. On the contrary, it is perhaps more suitable to create
an atmosphere of honor and respect, so that the winners (including individuals and teams) become role models. With this in mind, this paper has come up with five proposals for feasible and practical operation. These five proposals are close to the goal of an education system that promotes intrinsic value; they also echo the importance of the balanced development of the five ways of life (moral, intellectual, physical, social, and aesthetic) for the proposes of education in Taiwan.

5. Conclusion

Although the world of sports is full of fun and challenges, it should abide by secular values like any other social activities. Examining the evolution of sporting events from the origin of sport games to modern large-scale events at home and abroad, all proved that spiritual and symbolic awards are the mainstream. But looking back at Taiwan’s school sports day awards, the trend seems to stray from the original value-centric spirit. The bonus reward system found in Taiwan’s school sport day tries to lure student participation while devaluing the promotion of honor and respect. This can be a small drawback; but in the long run it can have a pervasive and deep influence on the education system and even on the whole society.

To reverse this trend, and to change the campus atmosphere to favor sports, this article advocates the “athlete hero” concept in school. It detailed five practical ways to make outstanding athletes feel like “heroes” and to be admired as “heroes.” Through this “athlete hero” initiative, outstanding athletes can shine in their early stage and inspire their peers in a different way.

Note

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See the “Ancient Olympic Games” in Wikipidia. https://en.wikipedia.org/wiki/Ancient_Olympic_Games

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Although very few scholars believe that the Greek Games were popular before 1000 BC (such as Chen, 1952:21), the current mainstream view still supports 776 BC is the first ancient Olympic Games. (Hackensmith, 1973:49; Mechikoff & Estes, 1998:51-57.) And Mechikoff & Estes. (1998). A history and philosophy of sport and physical education: From ancient civilizations to the modern world, pp.51-57.

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According to Wang et al. (1981:15), the ceremony for the olive crown started from the 7th Olympics (752 B.C.), and a palm branch also awarded.

After investigation, most studies rarely mention the information on the body tied with woolen bands. But there were the records in the publication of Judith Swaddling [Trans. by Wu, R.-R. (2004) The ancient Olympic Games. Taipei City: Owl Publishing, p.91] and in Nigel B. Crowther (2007), p.53.

This paragraph is quoted from: Wang et al. (1981). The History of the Olympic Games. pp.15-16.

According to Wang et al. (1981:15), the ceremony for the olive crown started from the 7th Olympics (752 B.C.), and a palm branch also awarded.

Ancient Olympic sponsors have almost no real reward for the winners. This result has already appeared in the literature on the studies of ancient Olympics. Rare research indicated that evidence of value-prizes in ancient Greek athletic events began with Homer’s epic. It was even discovered that many athletic events at that time issued cash prizes, especially after 500 BC, these events were called “money games”. (see Young, D. C. (2004). A brief history of the Olympic Games. Malden, MA: Blackwell Pub., pp.97-98.) However, according to the meaning of the text, in addition to the prize given by the Olympic officials, the reward of the state seems to be even more.

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18) Zhang, C.-H. & Jair, I.-S. (2009). “Rethinking the Status Quo of China’s Competitive Sports Investment”, *Journal of Wuhan Institute of Physical Education*, (武漢體育學院學報) (Hubei, China) 43:33-39.

19) The 30 million Taiwan dollars actually included 20 million Taiwan dollars bonus by the government and 10 million Taiwan dollars bonus by the president of Chinese Taipei Olympics.

20) According to a Taiwan’s survey conducted by the *World Magazine*, countries in the Rio Olympic medal reward list ranked the highest place was the Republic of Georgia’s NT$37.78 million. The second and third places were Taiwan’s NT$20-30 million and Singapore’s NT$23.35 million. (From http://www.cw.com.tw/article/article.action?id=507767)

21) From http://www.storm.mg/article/151044

22) *Guo Guang Sports Medal and Awards Scholarship*, http://www.rootlaw.com.tw/LawArticle.aspx?LawID=A040360000001900-1040917

23) Lee, R.-D. (2003). "Study on the Sports Reward System of Governments at Different Levels in Taiwan", *Journal of Physical Education*. 28:33-44.

24) After three levels of discussion on utilitarianism, freedom and virtue in the book of *Justice: what’s the right thing to do?* Michael Sandel (2009:261) made a call for the "common good." He believes: "Justice is not only about the right way to distribute things. It is also about the right way to value things." If the justice society needs citizens to think about the "common good" together, what kind of discourse is the current question can bring us to this kind of speculation and then put forward "common good" as an important element in our education system? Based on Sandel's suggestion, this article reflected on the value of the goal of physical education curriculum and the school sports and games. These values include: honor, unity, cooperation, mutual assistance, etc. should also be the characters of school education.

25) Dan, Z.-W. “Intrinsic Value”. http://terms.naer.edu.tw/detail/1302697/

26) Hsiu, Y.-M. (2005). *Introduction to Physical Education*. Taipei City: Pindu, p.76.

27) This concept is derived from the viewpoint of Hyland (1990: 26-29) in the book *Philosophy of sport*. Readers who are interested can refer to it themselves. Hyland (1990: xix-xx) believes that from the height of culture, the value of sports heroes in society is definitely superior to the war heroes who are good at killing. This article cites Hyland’s ideas and
attempts to make recommendations for shaping the campus sports culture.

28) Weiss, P. (1969). *Sport: a philosophic inquiry*, pp.3-17. Carbondale, IL: Southern Illinois University Press.

29) In the article “School sports day and the manifestation of the sacred in education”, Lin (2007:50-51) clearly stated that: ...the school sports day combines the traits of sports and the symbolism of celebrations. It was an opportunity to embodiment the “sacredness of education” through rituals, ceremony and elaborated environment. It could also evoke the awareness of teachers and students about the lofty meaning of education. ... In the current trend of real utilitarianism, the sacredness of education was revealed through the school sports day. This not only strengthens the value priorities of the school’s humanities but also the significance of epochal of school education.

30) Although Ichiro Suzuki has retired from the MLA in March 2019, in order to show the respect for his athletic achievements, this article still lists him as an elite athlete in active service.