

THE ESSENCE OF AMATEURISM

KAZUO UCHIUMI*

This research aims to change the traditional paradigm of amateurism to a new one through the examination of the viewpoint of 'the ownership of sport'.

I. *The Current Situation of Amateurism Research and the History of the Ownership of Sport*

1. The Current Situation of Amateurism Research

Concepts and Definitions

Dictionaries and encyclopaedias of sport explain 'amateur' as 'a person who takes part in a sport or other activity for enjoyment or interest, not as a "job"', 'a person who is not skilled', or 'a fan or enthusiast who was used to being an aristocrat and gentleman'. Another definition is 'a player who pays to play sport at his own expense'. The former two are comparatively old terms used for medieval aristocrats, and the latter is from the bourgeoisie (the capitalist), the new rulers of capitalist society from the middle of the nineteenth century.

History of Amateurism

This research reviews about fifty papers and books on amateurism since the last world war. They are mainly Japanese but also include foreign materials.

In feudal societies, aristocrat-patron sport was played. In the early days of cricket, cricket players were classified into 'gentlemen' who did not win prizes and 'amateurs' who won prizes. At the time, it was not yet considered dishonourable to earn money from playing. However, since around the mid-nineteenth century, the bourgeoisie (including upper-class aristocrats) in the southern part of England started to monopolise sport and to exclude the working class from sport. The main targets of exclusion were professional athletes and highly skilled players who were regarded as the working class. The reasons at the time for this exclusion were ideologies such as 'the amateur is pure and the pro is impure', 'amateur sport is true but pro sport is not genuine', and 'the pro is immoral because they do anything for money', and these ideologies were strongly and widely asserted.

In the 1950s, state amateurs ('stamateurs') emerged in socialist societies, and 'shamateurs', such as the company amateur, college amateur, and military amateur, were also born in capitalist societies.

* Hitotsubashi University, Tokyo. E-mail: uchiumi_kazuo@ybb.ne.jp

Trend of Amateurism Research

During the time, amateurism was still dominant, and almost all applicable research was devoted to defending or explaining amateurism. Since 1972 when the IOC adopted practical lines that led to the collapse of amateurism, amateurism research has completely disappeared.

Exceptionally, Masao Yamamoto accurately discussed amateurism in 1949 and 1950. However, he was red-purged away and Marxist theory of sport in Japan stagnated for a long time.

Very recently, however, in Britain and Japan, nostalgia for amateurism appeared via Lincoln Allison (2001) and Machiko Kimura (2005). According to Allison, while the commercial sport has meant the decay of amateurism, further oppression of the independence of sport clubs has been created by assistance from states or local governments for people's sport, for example, 'sport for all'. In order to protect the independence of sport from the state and the market, protection of amateurism is required anew. Allison points out the lack of research in amateurism, so he conducted his research from the aspect of ethical philosophy or political theory. However, he did not examine amateurism itself but wanted to develop the autonomy of sport clubs. He defends the autonomy of bourgeois clubs and thinks that the public role in the 'sport for all' policy in a welfare state is a national intervention.

According to Kimura, the IOC held double standards concerning amateurism. On the one hand, the IOC adopted amateurism officially, but on the other hand, tolerated professionalism whereby the IOC portrayed amateurism with clean images and educational topics to support the Olympic Games in order to obtain public assistance for the Olympic Games. A common feature of Allison and Kimura is they are defenders of amateurism and have a simple nostalgia for amateurism. However, they do not examine the essence of amateurism itself: the rule that 'amateurism excludes the working class', which they accepted, has disappeared. Although they point out commercialism as a cause of the collapse of amateurism, they do not comment deeply on these relationships.

Richard Holt, a historian investigating amateurism, has not evaluated amateurism itself, although his historical evidence is precise and deep.

2. History of the Ownership of Sport

In the research of sport history, it has been clear when, where, what, and how sports were played. However, who played sport and why they played is little known. In this research, the author would like to research the latter point from the viewpoint of 'the ownership of sport' corresponding to each historical development.

Sport Ownership in the Primitive Age

When human beings evolved from apes, hunting and battle actions were essential for the continuation of races, and those activities were soon set as the main object of their education (training) and became a duty and a right of all people who had working abilities. This training gradually became sport taking in the play and game element. In this way, the primitive age was one of 'the formation and expansion of sport culture'. Sport was owned by all members of society, so that the primitive beginnings of 'sports rights and the public nature of sport' existed.

Sport Ownership in Ancient Slavery Societies

Ancient slavery societies were supported by slaves who composed nearly half or sometimes more than half the population. In such societies, aristocrats (like certificated Greek citizens), not including women and children, gathered in the gymnasium in the afternoons to discuss politics, to enjoy arts, and to play sport. Ancient Greek aristocrats formed 'an all-round developed humanity'. Only those citizens who had 'Greek citizenship and no criminal acts' could join those grand festivals such as the Olympic Games and they represented their city states. While ancient slavery societies were at 'the time of the formation of the athletic meeting', those meetings were just for the rulers. They had 'the privilege (special right) to participate in sport' and athletic meetings were national events, that is, public meetings within the ruling class. 'Amateurism' in ancient Greece was not fully established.

Sport Ownership in Feudal Societies

In European feudal societies, athletic meetings disappeared entirely under the moral predominance of Christianity, namely, mentality dominated physicality. Since around the seventeenth century, small athletic meetings were gradually revived at local religious festivals by encouraging the participation of serfs. These events composed the foundation of modern sport; on the other hand, the rulers of feudal societies used them to ameliorate the frustration of the serfs and to integrate their various societies. Many local athletic meetings in the last stage of the medieval age offered prizes and goods. Although there were many restrictions, especially for the ruled classes, they owned their own sports, and this period was a hotbed for the birth of modern sports. During this time, sports rights and the public nature of feudal aristocrats (privileged people) emerged.

Britain and Europe in the Nineteenth Century

With the development of commerce and industry, in capitalist societies led by the bourgeoisie coming into power, nineteenth-century Europe accomplished exceptional development. Technological revolution led to an expansion of tertiary industry, urbanisation, the expansion of consumer markets, socialist movements, holding of expos, etc. throughout the whole of Europe. With the formation of nation states, the modern compulsory education system was established for nations where training and nationalism were stressed. Nationalism was soon combined with amateurism because that they were both products of the same bourgeoisie. The necessity for the physical culture of modern capitalism produced sport and gymnastics. They formed international and internal governing bodies.

Spread of Sport to the People and Expansion of Welfare and Fundamental Human Rights

Participation in sport of people is a fundamental human right. On the other hand, the development of fundamental human rights formed the basis for the spread of sports. The nineteenth century saw the development of civil rights. Amateurism supported by bourgeois individualism guaranteed the independence of bourgeois sport clubs, and people needed to enjoy sport at their own expense. 'The privilege (special right) and the public nature of bourgeois sport' was maintained at this point. The twentieth century was the age of welfare and social rights. In European countries, the workers' sport movement and the women's sport movement rose between the two world wars.

Since the 1960s, 'new rights' emerged. If post-war welfare states substantiated social rights, then the 1960s and 1970s were times of much greater development of new rights. The new rights contained educational rights, environmental rights, welfare rights, cultural rights, and sports rights, which led the 'sport for all' programmes. However, from the 1980s, neo-liberalism denied welfare and sports rights beat a big retreat.

II. *Formation of Amateurism*

3. History of Amateurism

Transition of Amateurism

The 'amateur' was equated to sport lovers or beginners who were gentlemen and aristocrats. However, after amateurism was born around the middle of the nineteenth century until its collapse in the 1980s, it mainly functioned as an ardent exponent of an ideology. The first amateur rule was codified in the Amateur Athletic Association in 1866 as the 'eligibility rule'.

It indicated hierarchically that 'artisans and labourers are not amateurs'. This ideology was succeeded by the amateur rule of the Henley Regatta Committee in 1878 in a more clarified form. In the second Olympic Games in 1900 (Paris), the administration of the Olympic Games was separated from the jurisdiction of the IOC and prizes awarded at the Expo. Therefore, the IOC enacted its first amateur rule at the fourth IOC general meeting in Paris in 1901.

Transition in Japan

The introduction of sport to Japan started in the last term of the Edo period, about a hundred and fifty years ago and mainly through Westernisation after the Meiji Restoration (1868). Sports were imported combining with Japanese nationalism during the imperialisation of Japan. Imperialisation occurred from the Sino-Japanese War (1894-5) to the Russo-Japanese War (1904-5). Amateurism had not yet been introduced, but was introduced to Japan when Japan was invited to the Stockholm Olympics in 1912, and henceforth, Japan needed to select representatives according to the international amateur rules. And amateurism combined with Japanese nationalism including elitism, imperialism, *bushido* (Japanese chivalry), etc. Amateurism in Japan chased world trends. If its biggest feature can be described, it inclined to the ethical element.

4. Time Classification of Amateurism

First Period: Formation and Spread of Amateurism

During the 1860s and 1890s, amateur rules were established and they were spread to various domestic and international governing bodies. Modern sport as a bourgeois democratic revolution eliminated the working class from sport by means of amateurism. This was a demand common to the new bourgeoisie in advanced nations; therefore, 'sports wrapped in

amateurism' were quickly received by the world.

Second Period: Contradiction of the Economical Element

During the 1890s to 1950s, amateurism was characterised by inconsistency of economical elements and the appearance of ethical rules. The factor initiating this period was the internationalisation of various games including the modern Olympic Games (1896).

Third Period: Collapse of Amateurism

During the 1950s to 1980s, all amateur rules were abolished, professionals were permitted to join, and amateurism collapsed. Some initiatives of this time are considered. The first is the participation of athletes of socialist countries led by the Soviet Union, the second is professionalisation, higher performance, and the rise of TV broadcasting rights, the third is the collapse of bourgeois individualism by sport for all and the inflow of capital into sport, and the final initiative was mass participation of the newly independent, ex-colonised countries in the Olympic Games.

After the 1990s: Necessity of New Ideas of Sport

After the absolute collapse of amateurism since the 1980s, and the capitalism that followed socialism in Eastern Europe in the 1990s, new countries revealed their own nationalism.

5. Structure of Amateurism

Exclusion from High-level Sport

This exclusion from high-level sport consists of the following three elements.

1) Hierarchical Rule

Amateurism intended to exclude the working class from sport especially; the rules of the Amateur Athletic Association in 1866 and of the Henley Regatta in 1878 excluded 'mechanics, artisans, and the working class'.

2) Economical Rule

The working class was excluded from sport by the descriptions of 'person who plays sport for a livelihood' and 'plays sport for prizes'. Then the focus changed to 'paying actual expenses (travel, accommodation, and living expenses)' being permitted but 'making broken time payment' and 'being involved in a commercial advertisement' were prohibited. Until recently, appearance fees were also prohibited.

3) Ethical Rule

'Gentlemen and persons with dignity', 'persons who play sport for itself', and 'persons with a sense of fair play' were stressed as traits of amateurs, and lately, 'persons who do not use drugs' has been added to this list. In the nineteenth century, this ethical rule was not included in amateur rules. It emerged in the process of the collapse of the economical rule.

Exclusion from Public Participation

The second essential element of amateurism was to exclude the working class as an entity from sport. In the history of sport ownership, amateur sport was played and owned by rich

individuals.

Integration of the Bourgeoisie: ‘Invented Tradition’

The last viewpoint specifying the essence of amateurism was that it not only excluded the working class, it also functioned as a means for the integration of the bourgeoisie. On the other hand, E. Hobsbawm, the British historian, stressed that it was the integration of the bourgeoisie rather than the exclusion of the working class by ‘sport wrapped in amateurism’ and indicated amateurism to be an ‘invented tradition’ by the bourgeoisie at that time.

Essence of Amateurism

From the previous statements, the author would like to define amateurism as follows. ‘Amateurism is a means of excluding the working class from sport and simultaneously integrating the bourgeoisie itself, and in the process, it rejects marketing of sport in capitalist societies, and bourgeois individualism supports the process’.

Therefore, ‘sport wrapped in amateurism’ was welcomed by the bourgeoisie in many countries, so sport was spread throughout the world.

Background to the Spread of Sport

The bourgeoisie of each country had similar problems to some extent to the British bourgeoisie in creating their nation states. For example, modern physical culture was needed for making new nations, so modern compulsory education systems and physical education were realised in all countries. Therefore, they required ‘sport wrapped in amateurism’ as a part of ‘invented tradition’.

Although ‘sport wrapped in amateurism’ was imported to many countries from Britain, British-style nationalism did not necessarily accompany it. Each country imported and combined sport with its own country’s nationalism such as the ‘Japanese spirit combined with Western learning’.

6. Integration of Amateurism and Nationalism

What is Nationalism?

The nation state is defined as a ‘state that consists of a fixed domain divided into borders and where people (the nation) have a national unity (national identity)’. Nation states were created at the end of the nineteenth century and their nationalisms gained power. Loyalty to nations was attained through the establishment of national education systems and through political organisation or many social organisations. Therefore, new ideologies and new symbols for the integration of nations were needed. This was just ‘invented tradition’. Nationalism was strengthened not only by war, but also by international sports competitions.

Chivalry and Athleticism

‘Muscle Christianity’, which formed the base of athleticism was spread through social ideas including the praise of the physical, manliness, heroism, and sport. Thomas Hughes’ *Tom Brown’s School Days* (1857), etc. advocated this ideology. Moreover, moral values, for example, fair play in sport, guaranteed the equality of sport. These values were based on the

chivalry formed since the time of the medieval games, and was inherited by 'Muscle Christianity'. Although such ethical and moral values were adopted by amateurism in the process of collapse of amateurism, these values originally included universal equality, which composed of the premise of the existence of sport. Therefore, these values were adopted in sports education. The bourgeoisie denied feudal society, had a capitalist revolution, and acquiring power, made bourgeois individualism. However, they did not have any social traditions, so they inherited chivalry as an element of the new nationalism to 'invent' a tradition. In feudal societies, aristocrats were forbidden to pursue commercial work and it was a virtue not to be involved in it; chivalry also expressed similar values and virtues. This point matched amateurism in excluding the working class from sport.

Nationalism and Amateurism

Athleticism gave the empire idea of Britain a peculiar element. That is, British people were a race of excellence and exceptional energy and had high leadership. They refined it in play and promoted it with British thought and lifestyle. They utilised sport as a means of Christian enlightenment, economical trade, and colonial administration. Elitism, namely, amateurism, combined together.

Since the 1860s, Englishness as a central nationalist feature of Britain consisted of imperialism, free trade, Christian mission, and Anglo-Saxon values. Britishness was an amalgamation of Englishness, Welshness, Scottishness, and Irishness. Occasionally, the last three had confrontations with Englishness and Britishness.

Sport Nationalism and Political Nationalism

Political nationalism is an amalgamation of many single nationalisms. Sport nationalism is peculiar to the sports circle and is an element of the former. They are sometimes directly linked, but not always. So, mechanically making a direct connection is a mistake.

The Case of Japan

As a late-coming modernizing state, Japan first gathered and controlled the nation and then the nationalism of the Emperor-system state. In the Edo feudal system, Japan was divided to many *han* systems and was not a united state. So, the new government after the Meiji Restoration devoted itself to making a nation from clans who did not have an idea of a Japanese state. Its nationalism was based on nationalist ideology supported by ethnic chauvinism. And this nationalism combined with amateurism immediately after the introduction of the latter into Japan around the 1910s. Japanese amateurism was formed with imported amateurism and Japanese chauvinism and some elements of *bushido* (Japanese chivalry).

III. Denial of Amateurism

7. Alternative between the Big World Wars

International Workers' Sports Movement and Amateurism

Although the purposes of the workers' sports movement differed somewhat in each

country, they commonly provided the working class with healthy recreation in a comrade-like atmosphere. Unlike bourgeois sport, workers' sport invited both sexes, all races, and without any discrimination. They included non-competitive games. Moreover, the intention of the workers' Olympic Games as an international event was based on internationalism although the bourgeois Olympic Games instigated nationalism. Furthermore, they insisted that 'true amateurism and international understanding cannot be attained by the leadership of the bourgeoisie', etc. The workers' sports movement intended to conquer three big aspects of discrimination, class, gender, and race, in sport that the bourgeoisie had in capitalist societies. In fact, the workers' sports movement was split into two organisations. One was LSI/SASI (Luzern Sport International/Socialist Workers' Sport International). Its political context was Socialist Workers International that maintained social democratic tendencies. LSI/SASI held the first workers' Olympic Games in Prague in 1921 sponsored by the Czechoslovakia Workers' Gymnastic Association and in 1925. Sport at this time was a part of the workers' movement. By around 1930, the workers' sports movement organised nearly four million people over the world, the biggest workers' cultural movement and superior to the bourgeois Olympic Games. The second workers' Olympic Games was held in Vienna in 1931. Twenty-six states and a hundred thousand people participated. It was an athletic meeting without any eligibility issues and for all participants.

On the other hand, the RSI held the winter Spartakiad with 636 participants in Oslo in February 1928, and held the first summer Spartakiad in Moscow on 12th-22nd August. This countered the workers' Olympic Games in Frankfurt in 1925 and the bourgeois Olympic Games in Amsterdam in 1928. Although the difference in workers' sports movements of the LSI and the RSI for 1921-1938 was clarified in the Anti-Fascism United Front from 1933 onwards, they united for a third workers' Olympic Games (Barcelona People's Olympic Games) in Spain in 1936 coping with the IOC Olympic Games in Berlin in the same year. Fascist Germany wrested and strengthened political power in 1933. However, although the former was scheduled to open on July 19th-26th, the fascist Franco army intervened militarily, the Games was called off, and Spain was also rushing into a popular revolt. The third workers' Olympic Games was postponed to 25th July to 1st August, 1937 in Antwerp with a coalition of the two organisations. The workers' sports movement played to precipitate the collapse of amateurism in two ways, one against the nationalism that (bourgeois) amateurism brought and the other against the exclusion of the working class from sport by disseminating sport to them. But generally speaking, the workers' sports movements in those days did not necessarily understand bourgeois sport, especially amateurism and commercialism. The influence and outcome of the workers' sports movements converged into the sport for all policy after World War II in the welfare states, in which sport became a civil right.

Rise of the Women's Sport Movement and Amateurism

Although the Victorian age (1837-1901) and the Edwardian age (1901-1910) were revolutionary ages in British sport, women's participation in sport was still low, women's complaints were not addressed, etc., as sport was still male centered. Even so, this age features as a period of the expansion of women's social participation, women's suffrage, and the women workers' movement. The role of sport that raised women's social status was remarkable. The meaning and role of sport was not only physiological but also clearly social. Middle-class (bourgeois) women's participation was mainly led by several movements and wiped away the

restrictions of a previous age. In the process, women spectators of sport developed rapidly and working-class women's participation in sport also increased gradually. The term between the two big wars was not an oppressed time but a term of rising consumption and recreation in certain ways.

A French woman, Alice Milliatt, requested women's participation of the IOC in the Olympic Games in 1917. She organised the French Women's Sport Organization joining the Antwerp Olympics in 1920. Only tennis and swimming were permitted, and Coubertin opposed this lesser restriction. In 1926, the second International Women's Athletic Meeting was held with eleven sport events in Gotenburg, Sweden in 1926. Finally, women's participation was formally accepted in the ninth Amsterdam Olympics in 1928. The events were the hundred metres, the eight hundred metres, the long jump, the discus throw, and the four-hundred-metre hurdle. The third International Women's Athletic Meeting was held in Prague in 1930 with the participation of seventeen states. And nineteen nations participated in the fourth Meeting held in London in 1934. In this way, the women's sport movement also gradually gained the ability to hold meetings as well as to bargain with the IOC. However, the fifth Meeting (Vienna), which was scheduled for 1938, had to be stopped because of Nazi Germany's occupation. The upsurge of the women's sport movement dealt a blow to discrimination against women and bourgeois individualism that amateurism involved, and became another factor in the collapse of amateurism. Anyway, these movements between the big world wars became a basis of the postwar sport for all policy, and women's participation was treated with real importance.

8. Sport for All and Amateurism

What is Sport for All?

The sport for all policy was realised in the Council of Europe in 1966. Its aim was to spread sport for the people. The main responsibility of maintaining the policy was by public organisations. The Council of Europe gathered the status of the progress of sport for all in each country and in 1976, adopted the European Sport for All Charter. Article 1 specified that 'All individuals have the right to participate in sport' and emphasised 'cooperation with the responsibility of a public institution and volunteer organisation' and advocated self-governing bodies, etc. for security. The charter was a monumental success because it regulated sports rights for the first time in history as an international organisation and this thinking was considered to be a common idea in the subsequent Council of Europe.

UNESCO consented to this idea and policy and adopted the International Charter of Physical Education and Sport in 1978, in which Article 1 describes sport as a right of the people and the idea and policy became international outside of Europe.

The European Union, which started under the EU treaty (the Treaty of Rome) came to also put emphasis on sports policy as a part of the integration of Europe. Adonino reported that "the people's Europe" in 1995 specified sports policy. "EC and sports" in 1992 described sport as bringing people fusion beyond differences in language or nationality. And it expected that in a changing Europe, sport would become the fabric to integrate Europe, occupying an immovable position in the new Europe, and was a necessity in order to form 'Europeans'.

Britain is the birth country of amateurism and was late to adopt the sport for all policy compared with other western European countries due to the evil, 'amateurism'. The sport for

all policy of the Council of Europe was a necessary trend in the welfare state and Britain was no exception.

Sport for All: Denial of Amateurism

In Britain and in Japan as well, the sport for all policy includes not only popularisation of sport but also a policy to advance high performance. The latter came to be thought of as the responsibility of the public as a whole. This is because the roles of top players, including pros, as pioneers of sports culture as well as promoters of nationalism have been accepted.

Sports Rights: Denial of Amateurism

The official recognition and recommendation of sports rights and the public nature of sport in the sport for all policy fundamentally opposes and conquers bourgeois individualism on which amateurism was based. Namely, the concept of sports rights and the public nature of sport conquers individual limits in sports promotion and promotes public responsibility. Therefore, after the collapse, the view that 'sport is an individual sphere' lacked persuasive power. Of course, it is an individual civil right to play sport or not, and the choice will be depend on individual intention without force from outside. However, civil rights cannot be completely promoted without the security of public organisations being maintained, which is a social right. That is, sports rights are included in social rights.

9. The Role of the Pro (Pioneer of Sport Culture) and Denial of Amateurism

History of Pro Sport and Denial of Amateurism

1) Soccer

Soccer spread at public schools since the second half of the nineteenth century. The Football Association (FA) was launched with rule unification in 1863, and the first FA Cup was held in 1871. For the first twenty years, the championships were played by amateur clubs like the Wanderers, Oxford University, and the Old Etonians of southern England. The final in 1883 was a match between the Old Etonians (amateur) and Blackburn Olympic(semi-pro), and the latter won. Since then, workers' clubs predominated. In the industrial region of northern England, some entrepreneurs (mainly publicans, shop-owners, and small factory employers) organised sports clubs in their factories and their communities. These clubs were supported by workers as representatives of their companies or communities. With the conquest of workers' clubs over bourgeois clubs and public schools in soccer, the latter gradually withdrew from soccer and moved to rugby football.

And the FA followed fundamentally different development from other organisations with simultaneous focus on pro teams and amateurs. Then, France, Germany, etc. opposed the British-centered principle and formed the International Federation of Football Association (FIFA) in 1904. Soccer supported the Olympic Games until the 1920s. As professional-based FIFA developed, it opposed the amateurism of the IOC, then it decided to create the World Cup that included professionals and held the first World Cup in Uruguay in 1930.

2) Rugby Union

On the other hand, rugby became an elite event in public schools. Although pro leagues in northern England in 1895 (later the Rugby League in 1922) were inaugurated, the Rugby

Union (amateur) spread through the world and adhered to amateurism till 1995.

Welfare State, High Economic Growth, and Pro Sport

In the second step of the welfare state, especially during high economic growth, welfare was expanded to include art, culture, adult education, and sport, and the cultural demands of the people also greatly expanded. The promotion of labour saving at work and mechanisation in the high-economic-growth period increased mental stress and lifestyle-related diseases. Since the unexpected jump in the medical expenses to cope with them, states were forced to set about spreading sport as a national policy. Although this policy was 'sport for all', Britain was late due to amateurism in Western Europe. Theoretically, the sport for all policy in which all people participated in sport was positively adopted by states and municipalities and bourgeois individualism as an individual expense collapsed. Even so, sports events supported by public organisations still restrict the working class because some aristocratic events like horsemanship, yachting, etc. are very expensive. The top level of sport in the world developed further and further. The defeat of amateurism in capitalist societies by socialist state amateurs became remarkable, and it was also a 'crisis' of capitalism. So, in capitalist societies, support by the state for top players to become state amateurs began to increase. Moreover, in newly independent countries and developing countries, athletes supported by the state (state amateurs) began to enter international competitions for international recognition of their country. Furthermore, in developed capitalist countries, athletic meetings were crowned by company names with huge financial help. Top levels of international sport rejected amateurism by creating college amateurs in the United States, company amateurs in Japan, and state amateurs in almost all capitalist countries.

Globalization in the 1990s and Pro Sport

Sport was also globalised in the 1990s. The author defines the globalization of sport as a combination of three factors: TV televising, marketing, and professionalization. So there are relatively few globalised sport events. Currently, some sport events have tried to be professional if possible. However, many top athletes from sports that cannot attain professional status and do not receive enough support from states and companies are struggling. On the other hand, in professionalised sports, some players are stars and can get big money. They are now not despised as in amateurism but celebrated.

Birth of the Shamateur: the Role of the Semi-pro

Amateurism was sport monopolised by the bourgeoisie in capitalist societies and it did not exist in socialist societies. Athletes in socialist societies were supported publicly, so they were criticised by capitalist societies as being state amateurs. And college amateurs, company amateurs, and state amateurs in capitalist societies were criticised as being shamateurs. They are sham amateurs. In capitalist societies, amateurism had a middle form between amateur and pro and this finally collapsed.

10. Marketisation and the Denial of Amateurism

Various Aspects of Marketisation of Sport

Income streams for athletes are salary, commercial rights, performance fees, contract fees, transfer fees, etc. A professional club or team gathers to form a league, and their management needs an amount of capital. So, historically, these amateur clubs came to collect admission fees; however, this money was not delivered to athletes by amateurism. In the professional case, the principle of capital was accomplished through all dimensions, and athletes have been treated as labourers (goods). 'Televising and reports', 'advertisements and the media', and 'information and research' were positively pursued in the pro sphere. On the other hand, the main capital in the 'popularisation area of sport' is 'sporting goods'. 'Facilities', 'spectators in stadiums', 'viewing on TV', and 'information and research' began with the spread of sport for all.

Denial of Amateurism by Early Marketisation

The sporting goods industry in Japan developed after the Tokyo Olympics in 1964 following the spread of sport. The sports information industry began in the late nineteenth century and in the 1910s, 'sporting circles' of major newspapers were established. Radio was born in 1927 and there was a live sport telecast in 1953. Sports facilities and the sporting space industry have an old history and succeeded the neighbourhood *dojo* (for *kenjutsu*) in the Edo period. However, their industrialisation occurred after the spread of sport to people, namely, after the high economic growth in the 1960s. In this way, the establishment of the sports industry including the sporting goods industry, sports services, the information industry, sport facilities, and the space industry began with the high economic growth that raised the living standard of nations thus increasing the sport-watching and -participating population. Around this time, sport progressed greatly with both advancement and popularisation, and amateurism collapsed completely. For these reasons, the marketisation of sports circles was roughly divided into two terms in the mid-1950s. In the first half, professionalisation meant individuals earning money from athletic meetings. So, the professionalisation and marketisation of sport circles were small. On the other hand, in the second half, industrialisation and marketisation of sporting goods, information, facilities, and sport schools developed supported by mass participation in the sport for all policy. Mass participation needed top-level performance. Top players had a high value for company advertisements, and they began to earn big commercial fees. Amateurism collapsed with this marketisation, although, as mentioned above, the statement that the 'entrance of capital collapsed amateurism' is not right or wrong. The relationship between the collapse of amateurism and marketisation was a phenomenon from the 1960s.

TV Money for the Olympic Games

If TV money at the Tokyo Olympics in 1964 has a value of '1', the Los Angeles Olympics (1984) has a value of '160', the Barcelona Olympics (1992), a value of 337, and the Sydney Olympics (2000), a value of 1300. The IOC gradually came to have a big budget. Until the Tokyo Olympics, although the IOC headquarters had only several part-time workers, but up to 2000, the organisation had a regular secretariat of a hundred and twenty-five. The

participation of pros in the Olympic Games was promoted since the governance of the IOC chairman, Lord Kiranin, 1972-1980. And Antonio Samaranch, IOC chairman 1980-2001, promoted the participation of pros in each game vigorously with his belief that 'the Olympic Games must be a convention of the highest level in the world' and he did his best to raise world attention including mass communications with the greatest upsurge in broadcasting license expense.

IV. *Pursuit of a New Idea of Sport without Discrimination*

Conversion of Paradigm

The theme of this paper is to conquer the nostalgia and the old paradigm of amateurism, and to establish a new paradigm based on the social sciences. When taking an overview of this issue, the role of amateurism historically was a big minus for the development of sport, as opposed to traditional thought. Therefore, the collapse of amateurism was welcomed for the dissemination of sport to all people. However, some aspects of discrimination engendered in amateurism are not yet completely resolved in capitalist societies. Therefore, a 'new idea of sport without discrimination' is still needed.

Peace through Sport

International athletic meetings promote friendship between the contestants, both individually and at the state level. And in international events, political, economical, and social expectations by states and companies are stronger. The recent trend that it is possible to invite any number of willing candidates as hosts of the Olympic Games and the World Cup indicates that these expectations are superseded. These international conventions have become an excellent place to dispatch global information and where the status of nations is raised considerably. So, bidding for activities of world events since the 1980s has also been activated. It is also an inescapable phenomenon in every sphere under globalisation. And big events need to be supported by not only states and municipalities but also many companies. So, relations between the public and the private will be discussed. It is not good to deny public support and to see private money as bad. The contribution to international peace by athletic meetings needs to be strengthened further. The author would ask mass communications to emphasize this point. Moreover, assistance by Olympic Solidarity is also an international policy to spread sport internationally.

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