

מוזיאון מכבי ע"ש פייר גילדסגיים



PIERRE GILDESGAME MACCABI SPORTS MUSEUM



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Two Opening Ceremonies

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TWO OPENING CEREMONIES:

Summer Olympic Games 1984
Maccabiah Games 1985

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Public ceremonies
and Media Events
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OUTLINE OF EVENTS-OLYMPICS (FROM TELEVISION BROADCAST)

<u>Sound</u>	<u>Visual</u>
1. Opening bells and trumpet fanfare	Olympic rings, balloons, overview of stadium, Olympic flags
2. Announcer-welcomes everyone historical connection-same arena from 1932 Olympics which made history	announcer
3. Welcome song (choir)	plane with welcome flag and smoke which spells "welcome" astronaut flies in (power Pack) welcome blimp women pass out flowers to audience release of balloons (2 meters each)
4. Washington Post March (band)	entrance of U.S., California, L.A. flags with military color guard/shot of crowd with U.S. flags/Pres. of U.S. enters Close up on president
5. Presidential march	
6. U.S. National Anthem	U.S. flag goes up pole
7. Marching band (all-American) play salute to musical heritage of U.S. along with choir, orchestra dancers	visual history in song and dance pioneers, Jazz, steamboat, Gospel choir, etc./ geometric patterns and formations
8. Announcer	flag display, largest audience participation in the world aerial view of flags
9. Olympic theme of 1984 Olympic orchestra	Team procession headed by Olympic flag /Mayor of L.A. entrance of athletes-Greek team is first, followed by others in alphabetical order overview of teams-ordered segmentation
10. Team statistics	
11. Fanfare	
12. Speech-President of Olympic organizing committee(says, athletes are best hope for future of mankind... Olympic flame run zig-zag across U.S. (see paper))	
13. Speech-President International Olympic committee President of U.S. opens games	
14. "Please rise for entrance of Olympic flag"	entrance of Olympic flag
15. Choir sings Olympic song	flag put on flag pole release of 400 doves
16. Announcer	Torch Ceremony
17. Olympic oath	Olympic Oath is sworn

OLYMPIC EVENTS CONTINUED

<u>Sound</u>	<u>Visual</u>
18. Closing prelude Beethovens' "Joy" "Spirit of International brotherhood which unites all of mankind"	entrance of people in ethnic dress
19. Song "Reach Out"	all join hands/ shots from different countries of people holding hands and singing
20. Announcer-"God -speed to all the athletes"	fireworks display-each becomes a parachute with an Olympic flag. closing shot of crowd, overview

OUTLINE OF EVENTS-MACCABIAH GAMES (FROM TELEVISION BROADCAST)

<u>Sound</u>	<u>Visual</u>
1. Sounds of crowd	overview of stadium
2. Announcer-welcomes viewers and athletes, speaks of first games and Mayor Dizengoff	Entrance of stadium/ Maccabi symbol
3. Israeli military band plays trumpet fanfare	President of Israel enters
4. Band continues to play	colored flag display
5. Announcer "Good luck and God speed to all the athletes"	view of stadium
6. Announcer discusses change in rules, countries carry Maccabi club flags rather than national flags	
7. Announcer	entrance of 315 sportsmen from young Maccabi games Maccabiah games team procession in alphabetical order of Hebrew alphabet view of teams in center field not ordered Entrance of Maccabi flag
8. Announcer	
9. "Audience is requested to rise" Trumpet fanfare	Maccabi flag is raised
10. Singing of "Hatikva"	view of athletes (not ordered) and audience
11. President of Israel opens games	
12. Speech-president of Maccabiah organizing committee	
13. Welcome speech-Mayor of Ramat Gan	release of colored balloons
14. Speech-Head of International Maccabiah committee	
15. Announcer	Torch ceremony (in darkened stadium)
16. Rememberance speech for Jewish nation	
17. Maccabiah oath	Maccabiah oath is sworn

"The Olympic games are first and foremost an immense playground, marketplace, theatre, battlefield, church, arena, festival, and Broadway of cultural images, symbols, and meanings."¹ Although smaller in scope, the Maccabbiah games share many of these characteristics and symbols with the Olympic movement but, the Maccabbiah games are based on an ideology which does not rest solely on Olympic ground. Their similarities begin with the idea that sport opens channels of communication, furthering understanding between peoples believed to be different in some way. The purpose of this paper will be to find the similarities and differences between the opening ceremony of the 1984 Summer Olympic games and the opening of the 1985 12th Maccabbiah games stemming from their symbolisms and ideologies.

The first main similarity found in these two ceremonies is that both are media events defined by Katz (1980) as events which contain the following necessary conditions 1) not typically organized by the media 2) pre-planned 3) live transmission 4) framed in time and space 5) featuring a heroic personality or group 6) having high dramatic or ritual significance and 7) having the force of social norm which makes viewing mandatory. These media event features will serve as an outline for this comparative study.

The organization of a media event begins with an understanding of who is behind the planning of the event. In order to grasp the symbolism in the opening ceremonies of the Olympic and Maccabbiah games, it is necessary to trace these ceremonies back to their ideological origins.

The Olympic movement began as a vision of Pierre de Coubertin in the late 1800's. In his words; "The revival of the Olympic games on bases and in conditions suited to the needs of modern life will bring the representatives of the nations of the world face to face every four

¹ MacAloon, "Olympic Games and The Theory of Spectacle...", pp.5

years and it may be thought that their peaceful and chivalrous contests will constitute the best of internationalisms."² These athletic contests were thought by de Coubertin to be able to contribute to world peace by encouraging international understanding through sport. His emphasis was not on the competition, "the important thing in the Olympic games is not winning, but taking part, just as in life, the aim is not to conquer but to struggle well."³ De Coubertin felt that the participation in sport has an influence on the moral and social qualities of boys for it strengthens the will. This strengthened will is initiated by the game but inhibited in ordinary life. In "real life", individual initiative rarely goes beyond what is merely required. He also stressed the idea that athletes will represent all the peoples of the world in peaceful encounters through the international language of sport. "The revived Olympic games must give the youth of all the world a chance of a happy and brotherly encounter which will gradually efface the peoples ignorance of things which concern them all; an ignorance which feeds hatreds, accumulates misunderstandings and hurtles events along a barbarous path toward a merciless conflict."⁴ The Olympic ideal became; the conquering of problems between nations through sport, as a new form of diplomacy. Sport is based on an egalitarian social system. The rules are known and accepted and are equally binding on all; wealth and nationality makes no difference.

The first modern Olympic games in 1896 (Athens), attempted to symbolize de Coubertins' ideal, but the organizers were not naive in their approach. "To ask peoples of the world to love one another is merely a form of childishness. To ask them to respect one another is not in the least Utopian, but in order to respect one another, it is first necessary to know one another...universal history is the only genuine

2 MacAloon, This Great Symbol, pp.167

3 *ibid.*, pp.5

4 *ibid.*, pp.189

foundation of a genuine peace...to celebrate the Olympic games is to appeal to history."⁵ The first modern Olympic opening ceremonies contained both national symbols (for getting to know one another) of the participating countries, as well as the newly developed Olympic symbols of the world community (or a beginning in the universal history of the world based on the Olympic movement). They also had the entry processions of teams, flag raising and anthems, and the declaration of opening by the head of the state of the host nation. The first ceremony, as well as later Olympic ceremonies, borrowed symbols from the opening ceremonies of the ancient Olympic games. These included; team processions, flights of birds, flags, solemn music, mythic and divine images (the torch lighter can be seen as a divine image of sorts) invocations, and dedications. De Coubertin developed the "Olympic language", based on the past as well as on his personal ideals for what the modern Olympics should be. Through the years, these symbols and traditions have grown into a precise set of terms, which will be discussed at a later point in this paper.

The Maccabiah "ideal" began in the late 1890 's, when sport and the importance of physical development were reawakened in the Jewish communities of Europe. Until this time, sport was prohibited by many Rabbis, especially in the small isolated Ghettos. Physical expression was only allowed for self defense. In more liberal environments, Jews participated in sports in as early as the 1300's. The first all-Jewish gymnastic club was established in Constantinople in 1895, leading the way for other Jewish athletic clubs. The main reasons for the development of all Jewish clubs were: 1) To awaken Jewish national feelings 2) Modern and progressive ideas stressed sound and healthy physical education 3) Jews were not allowed in many of the local non-Jewish or national clubs 4) Jewish clubs stressed the importance of an organized club, which was not found in many other clubs.

5 Blanchard, pp.266

During the sixth World Zionist Congress in Basel (1903) representatives of Jewish gymnastic clubs were present to push their motto "to foster gymnastics as a medium to build up physical fitness as part of the Jewish national idea."⁶ The Jewish gymnastics movement developed and formed an international movement known as the "Jeudische Turnerschaft". Their first large event was a gymnastics day in 1903, at which twelve clubs participated. Due to less developed communication media, it was difficult to bring the clubs together. As a solution to this problem, the sports events were held during the time of the World Zionist Congress.

Between 1903-1921, Jewish sports clubs, under the name of "Maccabi", were established in Bulgaria, Yugoslavia, Moscow, Eretz Israel, etc., to be followed by the founding of the Maccabi World Union in 1921. Maccabi replaced the Jeudische Turnerschaft in its mission to encourage "physical education and a belief in the Jewish heritage, and the Jewish nation, and to work actively for the rebuilding of a Jewish country and for the preservation of the Jewish people."⁷ In 1911, the German Jews felt the need for a world gathering of young Jewish athletes or a Jewish Olympics, but the dream was not realized until 1932. The first Maccabiah Games were held in Tel-Aviv in 1932...1800 years after the Bar Kochba revolt, which was a significant demonstration of Jewish physical strength and prowess in ancient times (tying the games to the past like the modern Olympics). Finally the Maccabi teams in Israel could play in international competition. Before this time they were banned from international events because Israel was not a nation state.

The character of the first Maccabiah games was disputed. Even the founding fathers of the movement were not sure whether the festivities should stress sport, as a Jewish Olympics, or bridge the diaspora communities as a national and social festival. The emphasis on sport

⁶ Maccabi pamphlet, pp. 7

⁷ ibid., pp. 14

bothered many idealists in the Jewish community for they felt the games would not bring as many people together if sport was the criteria for being there. The final decision was in favor of an athletic contest, in spite of the fact that many of the participants were far from being sportsmen.

The opening ceremony of the first Maccabiah Games symbolically stressed the ideals of the movement; the Jewish nation and Jewish heritage "a demonstration of the strong ties and identification of world Jewry with the land and the people of Eretz Yisrael."⁸ In this ceremony the Jewish athletes demonstrated their similarities as Jews rather than their differences based on national origins, by participating in a mass, 2000 person gymnastics routine, accompanied by the singing of Hebrew songs. The athletes wore identical outfits after being sent instructions regarding the precise dress code of this unique event. Other sections of the opening ceremony included the raising of the Maccabi flag on the highest flag pole (pre-state Israel), the Maccabi oath, the official opening of the games, authorized by the president of the Maccabi World Union (there was no president of the state of Israel) the release of 120 doves, and a motorcycle and horseback riding demonstration.

The first Olympic games and Maccabiah games were not media events for they were barely covered by the available media at the time (newspapers). Unlike today, they were not organized together with media people in order to have the potential of reaching and effecting the most spectators. The press did not know how to report on these two new concepts for world gatherings and was as new at covering this type of an event as the games themselves. The first games were an experiment, the outcome was unpredictable. Most of the newspaper articles written during the first Maccabiah games were on happenings which surrounded the games (Kosher food for the athletes, the arrival of guests at the stadium, etc.) rather than the

opening ceremony and the sports events. A precise record of winners was not even tabulated.

One of the largest forms of publicity for the Maccabiah Games were the souvenir postcards depicting 1) the games as an important sports event 2) the link between Jewish youth and Eretz Israel and a renewal of pilgrimages and 3) a picture of the site of the games. The emphasis in the first games was not on the sport, but rather, on the integration of world Jewry. Many participants in the games remained in Israel, especially following the second Maccabiah in 1935. This historical outline prepares us for a discussion of the Olympic and Maccabiah games and their organization and media coverage today.

The Pre-Planning of The Opening Ceremonies Today:

The medias' involvement in the actual organization of these two events differs. Both the Olympics and Maccabiah games were organized by their respective organizing committees, but the media, mainly television, played an integral part in the planning of the Olympic games opening ceremony. The Olympics has become the greatest television media event. The 1976 Montreal games were watched or listened to by 1.5 billion people, one out of every three persons on earth. This represents the largest audience of any event ever held in the world throughout history. Watching the Olympics on television, in many ways, gives a more complete picture of the event than one can receive from actually being there. Many parts in the opening ceremony were more suited for the television audience due to their emphasis on single artists, such as in the tribute to American music. The T.V. cameras captured the faces and performances, which the live audience may have had a difficult time seeing. The marching bands' geometrical formations could not be viewed equally well from anywhere in the stadium, and certainly not as well as from the birds' eye view received by the T.V. audience. In many ways, this opening ceremony was planned more for the home audience than for the live spectators.

Every shot was organized by the T.V. director to capture the most significant points of action in the ceremony. Even the audience reaction shots were chosen carefully to excentuate the general mood of excitement for the home viewer. One decision facing the director of a live event is whether or not to include spontaneous occurrences from around the event itself. The T.V. coverage of the Olympic opening ceremony was so carefully planned with the television audience in mind that none of the shots appeared to be spontaneous. They were all part of the television script which included the precise planning of the actual ceremony.

The Maccabiah games opening ceremony, on the other hand, was not planned with television coverage in mind. In speaking with a member of the organizing committee for the ceremony, he informed me that the Israeli television decided to film the event only two days before it took place. He continued by saying that the ceremony may have been organized differently from the start if it was designed to be seen by a television audience. It was intended for a live audience only, television coverage being an afterthought. This committee member expressed the opinion that the television crew arbitrarily chose which parts of each event to film. This misrepresented the organizers idea of what the event should be. They claimed that the Maccabiah opening ceremony was a failure as a media event due to the T.V. directors choice of shots, or inability to capture the "right" shots. The ceremony was experienced better live than on T.V. because the television cameramen did not always film from the birds eye vantage point. Many events were difficult to film, because they were not organized for television filming. An example being the torch ceremony in the blackened stadium. The home viewer watched a dark screen for a matter of minutes before actually seeing the torch in the crowd. The cameraman was blocked time and again by anxious spectators, giving the home viewer a live documentary rather than a pre-planned and pre-staged "play".

The live audience in this example felt the suspense and excitement by being in darkness, but the home viewer watched a darkened television in confusion.

The Maccabiah Games opening ceremony was not as precisely planned as the Olympic ceremony either from the television point of view or otherwise. The ceremony had a lot of surprises which made it even more difficult to film. The entrance of the athletes was not as orderly as the Olympics. The Brazilian team danced an unexpected "Samba", and the Dutch team wished to present a bouquet of tulips to the president of the state of Israel. The T.V. coverage of these spontaneous additions to the pre-planned ceremony gave the home viewer perhaps more of a feeling of being included in on the action. The organizers of the ceremony claimed that this television coverage took away from what they wanted the home viewer to see. They said ^{some} the filmed spontaneous aspects of the event were embarrassments and not in line with the Maccabi ideology. (such as the television filming of the "unruly" teams during the singing of Hatikva). The spontaneous filming of the Maccabiah games contributed symbols to the home viewer, beyond those inherent in the pre-planned ceremony itself. These symbols may have been "created" by the cameramen or T.V. director, but this makes them no less important.

The Olympics and Maccabiah games, as media events, must be reduced and transformed into a new medium, television, which is in two dimensions. To work, this medium requires choosing a small number of fragments ~~from~~ the actual ceremony. These fragments are tied together by the television announcer who has a hypothesis or "model" which guides him/her in telling the story. "One cannot tell a story without a "hypothesis" or a "model" to guide the story in the telling. The narrators need not necessarily have an explicit model in mind, but there is good reason to believe that they-and their listeners and viewers, must have recourse to such models.

The "models" are based on the following common knowledge supported by the ideologies of each movement. The Olympic games opening ceremony television coverage must emphasise) the integration of the worlds athletes through both symbols of patriotism and understanding, expressed in national symbols, such as flags and anthems and 2) the Olympic community, or world community, expressed in Olympic symbols such as the Olympic flag with its rings and the Olympic anthem. The Maccabiah games opening ceremony Television coverage must show symbols of the world Jewish community and the State of Israel in the form of Jewish national symbols such as the flag of the state, and the star of David. Both models contain elements of high drama that guide a story line which will attract a large audience and make viewing mandatory. The announcers descriptions and analysis create suspense and excitement, thereby enabling the home audience to feel that they themselves are participating in these important historical events.

The models of both ceremonies stress the "whole" (Olympic "human" community, or Jewish community) above the parts (nations). "Symbols of the Olympic (Jewish) community are positioned hierarchically over and above the symbols of the nation-states, but without contravening them."¹⁰ The models are also similar in that the parts or teams must be divided by nation states (or national Maccabi clubs) defined as; people in a territory which traditionally have a common language, culture, and ethos, as well as sufficient unity to posses a government of their own. In the Maccabiah games, this division poses perplexing questions for the highest "ideal" in the Maccabi movement is to remain in Israel, thereby giving up former nation state status. Patriotism does not carry the importance it does in the Olympic games. De Coubertin chose the nation state for determining team status as international sport can only occur when

¹⁰ MacAloon, Rite, Drama, Festivea, Spectacle(book), pp.253

sportsmen love their countries above all else, tribal units do not imply the "ideal" of patriotism. No athlete can only represent himself. "Sport, especially competitive sport, tends to identify the individual with some group and the individual welcomes this identity. Even the lone runner cannot escape his association with club or town, county or country."¹¹ This statement has different meaning for the two movements particularly since the last Maccabiah(1985) when the traditional team entrance was changed. Each athlete represented his/her national Maccabi club rather than a nation state. Many teams entered in traditional costumes, such as Brazil and Australia, or wearing national colors, but they carried Maccabi club flags rather than state flags. A Maccabi official said this new law was implemented in order to emphasize the Jewish similarities between teams rather than the national differences. All participants are Jews first and only secondly do they belong to a national group. The '85' games were the first to have a team of new immigrants-representing their team (new immigrants) rather than their countries of origin.

Maccabi and Jewish/Israeli symbols were seen throughout the ceremony. The Maccabi emblem was on flags as well as above the stadium entrance. Other Maccabi symbols included the Maccabi torch, which symbolizes the connection between the strength of the Maccabi sportsmen, and the ancient soldiers of Yehuda Maccabi. Israeli symbols were prevalent throughout the ceremony in the form of the Israeli flag (flown higher than the Maccabi flag) the singing of "Hatikva", and the star of David, which is also part of the Maccabi symbol. The ideology of the Maccabi movement stresses the common Jewish heritage, which explains the minimal use of team national symbols. Sport is used to bring people together-in order to have a game there needs to be participants. Sport is not the common language, Judaism is. Sport is simply the framework.

¹¹ Blanchard, pp.270

In the Olympic ceremony, national symbols included country flags, which were carried by each team and by many in the live audience. Participating country flags were also seen in a flag display which was assembled by the largest example of audience cooperation in world history. Each audience member held a part to a large flag puzzle. National symbols also comprised of anthems (the U.S. anthem), emblems of countries in the traditional costumes of the motherlands, worn by teams such as Australia and Gambia, and national colors, worn by countries such as Israel and the U.S. An historical national connection to the ancient games is represented by Greece leading the team procession.

Symbols of the transnational Olympic "human community" seen during the ceremony included Olympic flags, Olympic rings and Olympic smoke rings, etc. The television director put Olympic symbols in most of the shots, stressing their importance to the home audience, and the idea that this ceremony is not an every day event belonging to just any community. This is the "world" community. Other opening ceremony events which stressed "Olympianism" ^{the} were, Olympic flag raising and anthem, and the Olympic torch ceremony-symbolizing the connection between the present Olympic games and the temple Hetra in Greece. The ceremony closed with lighter more festive Olympic symbols, such as those found in the fireworks display of Olympic flag parachutes.

In the Olympic games, sport is the communicative framework as many athletes have no other common language. The rules of sport do not allow for "real" conflicts to occur, "the Olympics is a gathering together of rivals to watch a ritual conflict rather than a story of bitter hostility."¹² In the "real" world, the countries of the Olympic community may go to war and kill each others' inhabitants due to a lack of communication.

To conclude this section, the Olympics symbolize a world community composed of athletes from different national origins. Friendly meetings

between countries are made possible through the common language of sport. The Maccabiah games symbolize the world Jewish community as a forum for bringing a dispersed people of common origin together. Sport is the second common language, Judaism being the first. It is interesting to note that the first ancient Olympic games came after a population explosion in Greece which dispersed the Greeks throughout the world. These Greeks "always retained a consciousness of their "Greekness" which distinguished them all from the rest of mankind, the non-Greeks whom they called barbarians."¹³ All the Olympic athletes were Greeks first, similar to the Maccabi athletes being Jews first. The games attracted Greeks from all over the Greek world. "Some of these visitors may have come with the same motives as genuine medieval pilgrims, some as an unconscious assertion of their Hellenism. Before many centuries had passed, the majority came simply for the enjoyment of a great experience."¹⁴ How true this is of the Maccabi games today...

Live Transmission:

Because both ceremonies are transmitted live, much emphasis is placed on the planning and order of events so as not to have too many slow moments. These events are not edited, therefore they must run smoothly. The symbolism and ideology can only reach the audience if the event remains interesting. Perhaps the Olympics opening ceremony was more pre-planned because it was organized with a television audience of millions in mind (and advertising worth another few million \$) rather than the more modest Maccabiah television audience. One reason the live broadcasts attract more viewers is that anything can go wrong, and the T.V. viewer is able to see this along with the live audience. A live event is more like being there than a taped one. Although live, these two media events can not be included in their entirety on T.V., they must be reduced into:

¹³ Harris, pp. 15
¹⁴ ibid. pp. 16

The Time and Space Framework: of approximately seventeen days (for the entire games including the opening ceremony, sports contests, and closing ceremony) once every four years. The events must be focused in order to sustain the attention of audiences. The Olympics and Maccabiah games are both framed into a tight television time schedule, but the events themselves are larger than what is seen on television. One factor contributing to the success of both events on T.V. concerns the fact that both organizations concern themselves with more than sports and ideological integration. Each movement has proven itself in the "real" world by symbolizing "real" world issues in the opening ceremony (and throughout the games) as well as working towards their respective goals beyond the games themselves. The world wide (or "real" world) interests of both movements have made the tightly controlled time and space framework of the games more attractive. The games are not merely sporting events, they contain many other messages which are symbolically revealed. The concentrated seventeen days of broadcasting is barely a glimpse into the action and particularly attractive, for the home viewer cannot decide what to see. ^(like being in) He/she receives the "real stuff" in small fragments mixed in with the game. The best example of a similar phenomenon is the attraction of a stripper who reveals herself in small portions.

The Connection Between The Games and The Real World: Breaking Out of Time and Space: The Olympic games are the only arena other than the United Nations where the majority of the worlds' nations meet on a regular basis

in common activity. In the last games, there were 140 nations as opposed to 151 nations in the U.N. MacAloon says we have a need for living dramatic images of the "others" with whom we are sharing the earth with. He then concludes by saying the Olympic games are not only for the patriotic feelings and the sport, they are more than symbolic. "The Olympics are concerned with real global and social crises such as racism, terrorism, and world war in an active as well as reactive way."¹⁵ Examples of this are seen in the opening ceremony as the Olympic torch is carried into the stadium and lit by two black Americans, "proving that race makes no difference."¹⁶ The Olympics of '84' also made a special effort to involve as many people in the opening ceremony as possible, in order to bring the Olympic spirit to numerous spectators-not only in the symbolic world of T.V. The Olympic torch was run zig-zag across the U.S. so more could be involved in the Olympic ideal; "love of a people toward an idea that through sport we'll reach world peace and understanding."¹⁷ The ceremony itself involved another 50,000 volunteers who danced and sang, and played music. Others entered the arena in a variety of ethnic costumes to represent the world community..."Citizens of an earth grown small, let us celebrate man and close the distance between all men. Reach out and touch somebody's hand-make this place a better place."¹⁸

The Maccabiah games also contain a number of "real" world connections relevant to the Jewish nation. As of 1973, the Maccabi World Union is now an official member of the World Zionist Organization. The purpose of this organization is to promote Jewish immigration to Israel. As a member, it seems only logical that the Maccabi World Union/ or games must promote this cause. During the ceremony of the '85' games, it was mentioned that the Bolivian delegation of the 1936 games remained in Israel. This statement legitimizes the Maccabi games as fulfilling a "real" world

¹⁵ MacAloon, manuscript, pp.35

^{16, 17} from Olympic ceremony

¹⁸ words from closing song

cause. "Aliyah" was also promoted through the team composed of new immigrants.

The status-quo in the "real" world is represented symbolically through the grouping of teams on the field. In both ceremonies, this was captured by television cameras. After the athletes entered the arena in the Olympics, the procession and arrangement on the field expressed cooperative unity through ordered segmentation. In the Maccabiah games, the athletes unexpectedly mingled in the center of the field and traded Maccabi club flags. The picture represented integration rather than choreographed order (this T.V. shot was not planned for the action was spontaneous). In the Olympics, the teams have not yet communicated through sport in the opening ceremony, therefore they represent the "real" world status of not being integrated. The Jewish athletes mix from the start for they have a common background.

Since the Olympics of 1956, the role of national symbols has been reduced in the closing ceremony. The athletes march in a band, not segmented by nationality, dress, event, or degree of Olympic success. The games perform a transformation on the athletes' "real" world status quo. The closing ceremony represents the integration achieved through sport, symbolizing the world community. Sport has opened the channels of communication for the Olympic sportsmen, transcending the barriers of language, ethnicity, class and ideology. The understanding expressed through this unification of different teams and ethnic cultures has gone beyond the framework of the games. "The concern for international understanding through sport generated a worldwide congress on sport and international understanding held in Finland in 1982."¹⁹

The two opening ceremonies , in addition, contained authoritative symbols from the host countries. Military color guard accompanied the

the U.S, State of California, and Los Angeles flags in the Olympics, and the Israeli military band played in the Maccabiah games. Both ceremonies were likewise opened officially by the president of the host nation- connecting the games to the symbols of the political world. (more "real" world connections will be discussed under the heading "The Games As Secular Ritual).

The Hero's Arrive:

In both the Olympics and Maccabiah games the athletes are treated as heroes for the effort and discipline they exhibit for no other reason than the love of the game and of country (or in the Maccabiah games love of Israel or the Jewish nation). When the president of the Olympic organizing committee spoke he said, referring to the athletes, this is the finest group of men and women before us and the best hope for the future of mankind. They came to honor their countries and the Olympic movement. In the Maccabiah games, the junior Maccabiah athletes were called the future of the Jewish people. Each ceremony had a hierarchy of heroes 1) the athletes are all heroes for being there and honoring their countries (or Maccabi clubs) 2) the Olympic/Maccabi flag holders are heroes of a higher rank for they were individual heroes through their various sports, in past games 3) the torch lighter is an even greater hero, based on past participation in former games, and for being given the honor to ignite the torch (thereby connecting the present games with the past.

Mark Spitz was referred to in the Maccabiah ceremony as the "greatest Jewish sports hero". As the games continue on, each athlete has an equal chance of becoming an individual sports hero by winning his/her particular event. Competition through sport is a precise measurement of the better sportsman. "The universal form of human motor activity, the special language of competition, and the constant need to break new records in

sport is something that can be measured with utmost accuracy, even in cross cultural settings."²⁰ In spite of the fact that the game produces winners, who remain herds for posterity's sake, in the opening ceremony (and closing ceremony) all the athletes are heroes for participating. The heroes are mass heroes rather than individual heroes. Only through the athletic contests can they become individual heroes.

The heroic symbol of torch and the traditional noble stance of the torch lighter, when raising the torch, ties both the Olympics and Maccabiah games to Greek Hellenistic beauty represented by a physically fit-perfect human body. Greek Gods and heroes were sculpted in human form, always distinct in posture and magnificent in figure. "The Greeks were strongly anthropomorphic in their conception of their deities and assumed that what gave pleasure to themselves, music, drama, sport, would equally be gratifying to the Gods."²¹ The torch lighter depicts this "Godly" strength beyond "normal" human capacity. In both of the ceremonies, the athletes were wished "God-speed", tying them to a mystical or spiritual force, almost religious in nature. De Coubertin insisted on the religious character of the games; "modern athletics is a religion, a cult, an impassioned soaring."²² Many spectators of the Olympics said the ceremony was like being in Church. Even today athletes are worshipped and thought of as superior, proving that the aura of physical perfection has not changed much since Hellenistic times.

The Highly Dramatic And Ritual Significance of the Games: The Games as historical landmarks: The Olympic and Maccabiah games are both secular holidays with numerous rituals. In Greek times, history was recorded by the largest popular holidays of the times, such as the Olympics. Even today many peoples do not count the years by the standard calendar, but

20 Blanchard, pp. 268

21 Harris, pp.16

22 MacAloon, manuscript, pp.12

rather, by great national events, like the modern Olympics. Likewise the Maccabiah games have become important secular festivals and markers of significance in the modern history of the state of Israel, along with the chronicles of the new Yishuv, such as the first and second "Aliyot". As highly dramatic festivals and historical markers, both the Olympics and Maccabiah games remind audiences of their important achievements from former games, and their places in history. A large part of the ritual significance found in both ceremonies, stems from the fact that both organizations are established institutions with history as a witness.

In the Olympics, the master of ceremonies opens the celebration by reminding the audience that the Olympics have returned to Los Angeles, where they made history in the same arena in 1932. In the Maccabiah games, the announcer begins by referring to the first games held in 1932, at which time there were 390 athletes as opposed to the 3000 athletes today. This statement shows how the movement has grown, becoming more significant and moving closer to its goals. The announcer continues by describing Mayor Dizengoff on his white horse at those first games, thereby putting the games into an historical framework by connecting them to a prominent figure of the times.

Historical connections are part of both ceremonies, giving each movement a firm foundation and rich heritage. When the teams enter the arena, historical statistics are given regarding the countries' entrance into the Olympic/Maccabiah community, outstanding athletes of past games, etc. The "facts and figures" mentioned by the television announcers do not always carry important historical significance. They are used to dramatise slow paced events not especially interesting for the home audience. The T.V. announcer must keep the attention of his audience. As a media event, the ceremony interrupts the regularly scheduled

T.V. broadcast, therefore it must be engaging.

The Olympic and Maccabi flags are carried in by distinguished athletes from past games, or their offspring. This shows historic and genetic human roots of the present event. Both organizations represent one big family with a common heritage. The torch ceremonies represent ancient historical ties as well as modern. The grand daughter of Olympic champion, Jesse Owens, carried the Olympic flame, and Maccabiah champion, Mark Spitz, the Maccabi torch, accompanied by children of the athletes murdered in the Munich Olympics. The torch lighters symbolize the stumbling blocks in history which prevented both organizations from moving closer to their ideals. Jesse Owens represents the racism and hatred in the world as he did not receive his medals for reasons of race. The children of the Munich victims represent the injustice done to the Jewish nation throughout history. The Maccabi flame also becomes a memory torch as the announcer says "let us remember all those who gave their lives for the belief in Israel as victims of the Holocaust, fighters for Israel, the victims of Munich, victims in Israel or in the world. Let Israel remember her gallant sons and daughters...may their names be Engraved on the heart of this nation."

Both ceremonies serve as historical educational forums as well, teaching the viewer about the host nation and its history. This draws understanding and friendship from the guest teams and audiences. Because the Maccabiah games are held in a country which is not "foreign" to the participants and audience, the educational element is not as pronounced. Jews have a common history, it need not be taught in the games. In the Olympic ceremony, the history of the U.S. was presented in music. The announcer said; "we wish no political statement, we wish only to show hospitality and friendship." De Coubertin said internationalism is not incompatible with patriotism, at least with patriotism rightly understood.

Those who love their country above all else try to draw to it the friendship of foreigners. "Japanese culture was magnificently portrayed in coverage of the 1964 Olympics. The price tag was \$1.5 billion, but the benefits to Japan, specifically its reinstatement into the family of nations, tourism, and increased trade, have far overshadowed the cost."²³

The Games As Secular Ritual:

The Olympic and Maccabiah opening ceremonies revolve around sacred, non-religious events, even though some may feel that the ceremonies are a form of religious practice. "If sacred is understood in the sense of unquestionable and traditionalizing, then something may be sacred yet not religious."²⁴ Moore and Meyerhoff in their article "Secular Ritual", say sacred events need not be religious, they can be sacred by invoking social and moral imperatives. There are many sacred rituals in both ceremonies. The Olympic/Maccabi oath summons the athletes and coaches to observe, almost in a religious way, a moral and social pledge-to play fairly and honor their countries for the sake of each movement. Oaths have a sacred tradition outside the context of these two ceremonies but many Olympic and Maccabiah symbols have become sacred through use and reuse (tradition). These events or symbols are not sacred out of the context of the games. Sacredness is not an inherent quality, it is given over time.

Symbols, upon becoming sacred, may become ritualistic as well if they have both purposive and communicative properties. The purposes are declared in the ideologies of the Olympic and Maccabi movements. The communicative properties are expressed by the symbols themselves and their ability to make the ideology visible. Ritualistic symbols are distinguishable from ordinary activity due to their distinctive codes. These symbols

²³ Blanchard, pp. 273
²⁴ Meyerhoff, pp. 20

have been perfected through use over time, to relay the proper message, overcoming the language barrier. Moore and Meyerhoff say rituals, even new ones, may do more than mirror existing social arrangements and existing modes of thought. They create new arrangements and become ritualized through new traditions. Both of these ceremonies traditionalize new material (as well as incorporating the old traditions of sport formulated in the ancient world of the Greeks and their Olympic tradition). New traditions are reached in the following ways:

- 1) Repetition of occasion (every four years) content and form (Olympic symbols, national symbols, team entrance, oath, torch ceremony etc.)
- 2) Acting rather than only saying or thinking (the teams enter the stadium with national flags/ Maccabi club flags, showing their patriotism or connection to their Jewish Maccabi sports club)
- 3) Special behavior or stylization (the symbols in both ceremonies are not found in ordinary life)
- 4) Order (the ceremonies are organized from beginning to end in a particular order of events)
- 5) Evocative presentation and style (the ceremonies are staged and choreographed to attract audience attention)
- 6) Collective dimension (there is a social message of unity and understanding for the audience as well as athletes)

These new traditions are experienced by vast numbers of people due to the television coverage of the ceremonies and the social norm which makes viewing mandatory. The Olympic traditions reach a larger audience, but this does not make them stronger than the traditions found in the Maccabiah games. The new, as well as old traditions, often communicate knowledge about other bodies of information, such as the political world.

The traditional presentation of participating teams in both ceremonies, gives the audience information as to which countries are on "good terms", in a political sense, as well as indicating the strength of each country in sport. Rappaport in his article "Ritual, Sanctity and Cybernetics", talks about the Sembaga tribe and says "the size of a visiting dancing contingent is consequently taken to indicate the number and strength of warriors whose assistance may be expected in the next round of warfare."²⁵ The Olympic and Maccabiah games team displays are similar for they represent the participants in sport or the game (which symbolizes warfare or real fighting). Who is represented tells a lot about the world politically.

In the Maccabiah games, athletes come only from those countries which allow Jews to go freely to and from Israel. The Soviet bloc countries, which once had strong Maccabi clubs and competed in the games in pre-state Israel, are no longer involved in the games or Maccabi movement. The new immigrant team had many athletes from countries which do not have political relations with Israel.

The team display in the Olympics likewise portrays the world political picture. Some countries who have cut off political relations with others do not send teams. Countries have been known to boycott the games due to political policies, such as the U.S. boycott of the 1980 Moscow games and the U.S.S.R. boycott of the 1984 U.S. games. The team presentation can also be a forum for introducing to the world countries who are rarely involved in world politics, and seldom in the news or mass media. In the Montreal Olympics "the four elegantly bedecked Manchurian athletes, marching in the opening ceremony, left a mark on the minds of observers. Manchurian inclusion in the Olympics was an unsurpassed opportunity for recognition not available in any other way."²⁶

25 Rappaport, pp.62

26 Blanchard, pp.272

The traditional Olympic symbols and events have also been used by nations to present internal national problems or issues. The awards ceremony was the forum for protest of black American athletes in the 1968 Olympics as they would not sing the U.S. anthem due to race problems in the U.S.. The Olympic village of the 1972 games (an Olympic tradition since 1932) was the scene of the ugliest act of terror ever witnessed in the history of the Olympic movement. Eleven members of the Israeli team were murdered by Arab terrorists who used the Olympic symbol to draw attention from the world audience in order to further their political cause.

The U.S. took advantage of the Olympic ceremony in the '84' games by exhibiting to the world, the meaning of America. The opening ceremony was a costly and ornate display organized to show off Americas' wealth and prosperity, and technological superiority, experienced as a national recession. The entire event was grandiose and fantastic, with thousands of participants. Even the Olympic flame was an embellished enlargement of the Olympic rings. Mechanical accuracy and technological innovativeness were outstanding features of this ceremony as seen in the opening balloon display and the astronaut equipped with a power pack (perhaps representing Americas' success in space). The ceremony contained many examples of an America as Disneyland, where anything is possible.

Participating teams did not take advantage of the Maccabiah opening ceremony to present national causes concerning the Jewish population. Jews from countries with limited rights concerning Jewish practice or immigration would most likely not be at the games to begin with. On the other hand, internal Jewish issues affect the entire Jewish nation--such as Soviet Jewry. It is logical that these issues could be presented at the Maccabiah games.

The pagant of dance and music in the entertainment portion of both ceremonies, added to the festivities to make the welcoming parties even grander. The mood is shifted to joy, which is the dominant mood of each festival. The ceremonies began with the traditional trumpet fanfare. In addition, the Olympics ceremony sounded Church bells, similar to those rung before a Christian holiday. These fanfares tell the audience to be prepared for a new set of values and rituals. The festive atmosphere was likewise enhanced by the release of balloons and birds.

The Force of Social Norms Which Makes Viewing Mandatory: Is the media event like being there? MacAloon discusses how the Olympics have been made into a spectacle, especially since becoming a media event. Audiences throughout the world, feel they must see the show or they will "miss out". Festivals require active participation; seeing the program on television is more like a spectacle than a festival. De Coubertin called the games a festival of humanity and did not want them to become theatrical displays and pointless spectacles, where high purposes are surrendered for a good show. In spite of the claim that the Olympics/Maccabiah games are more like spectacles, they are by no means pointless. Television has given more people the opportunity to celebrate the ideals of both movements. Even the television audience feels more integrated in the world/or more of a feeling of Jewish nation (at least in a cognitive way) by being a part of the event as an audience member. The ceremonies have other effects on the spectators such as 1) changing stereotyped beliefs about other nations such as , are Mexicans macho and are the Germans mechanical etc. 2) changing feelings to high emotional states, "the thrill of victory and the agony of defeat" 3) causing actions-spectators wear the Olympic and Maccabiah symbols to feel more integrated in the events themselves, and to show others that they are personally involved. (The advertising line for Maccabi items said "Come and partake in the beautiful moments").

In summary, these two ceremonies are similar in many ways. One similarity is that each fulfills the necessary conditions for being a media event. The ideologies behind each movement prescribes which symbols will be used. These ceremonies, as opposed to the sports competitions themselves, are composed entirely of symbols-the athletes are transformed into members of the Olympic/Maccabiah community by taking oath. Many of the symbols are sacred but they are secular even though they contain rituals as any religion would. "Real" world connections are expressed through traditional events and symbols as well as through the spontaneous shots of the television cameramen. Both ceremonies lay the ground rules for the competition to come with the following:

- 1) A presentation of teams-who will play in the games
- 2) A feeling of integration-the atmosphere is friendly and open. Sport chooses the better athlete, not prejudice or world politics.
- 3) A feeling of patriotism-national symbols strengthen the audiences' feelings for their team representatives and Olympic/Maccabiah symbols for the world community/Jewish community.
- 4) Rites of separation-the rituals and symbols found in each ceremony ready the audience for a holiday. The games are different from anything found in the "day to day".
- 5) "Real" world symbols-such as the host countries' president and military and others mentioned throughout this paper, tie the games to bodies of knowledge found outside the games or the world of "play". This makes the games more legitimate as a framework for solving real problems.

Both ceremonies enforce the status quo by presenting only those athletes who are able to come to the games as the result of the world political situation. At the same time, the ceremonies are ideological models of an integrated world, overcoming the status quo; the Olympic ceremony of the whole world, the Maccabiah ceremony of the Jewish world.

To conclude this comparison, these opening ceremonies, as media events, differ from everyday conflict or everyday merriment for both the live and television audience. "It is as if they are trying to tell us something about the nobility of man and the unity of society."²⁷

²⁷ Katz, pp.85

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