

THE LACK OF ATTENTION BY THE GERMAN GOVERNMENT TO THE CIVIL PROTEST TO STOP THE OLYMPIC GAMES AFTER THE MUNICH OLYMPIC MASSACRE OF 1972

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Abstract

The main purpose of the research is to analyze the historical event of the attempts to protest the non-suspension of the Olympic Games in Munich in 1972 after the Israeli athletes were killed. The structure of the article is as follows: 1. Introduction: When do our greatest fears come true? 2. Notifications about the attack; 3. The assassination and the dead athletes; 4. The reactions after the attack; 5. The reactions in the following years. The right to protest is an expression of publicity and communication in the community when the relationship between free civil law, civil defense and civil choice is compromised. Problems in the world and human life is everything, but there seems to be a spectacular problem in human life like terrorism, as of now, even though countless words have been said and strenuous security measures have been taken - no critical protests? The text of this report is dedicated to the memory of the tortured athletes, in the terrorist attack that was carried out on September 5, 1972 at the opening of the 20th Summer Olympics in Munich. The protest that did not reach its peak after the terrorist act on September 5, 1972, somehow was always silenced after that, in every attempt, again and again, to destroy the peace of society, with the violence of the terrorist impulse, with every assassination attempt. Thus, with the globalization of the world, as the opportunities before humanity increase, so do the risks.

Keywords: Olympic Games, Munich, sport, protest, terrorism

"Our greatest hopes and our worst fears are seldom realized. Our worst fears have been realized tonight."

Jim McKa

1. Introduction: When do our greatest fears come true?

The first step in realizing individual subjective personal, moral individuality is that it is a citizen and that it possesses civil rights. The second step in the realization of subjective moral individuality is the fact that he has the right and the obligation to defend, conduct and participate in a peaceful protest to proclaim and protect his civil rights. The right to protest is an expression of glasnost and of communicating to the community that the link between free civil law, civil choice and civil protection has been violated.

Today, at least in liberal-democratic societies or the so-called societies following the "Western" or American-European model of structuring the political-social space, civil protests are a kind of form for proclaiming what we think and what is happening to civil society in a certain social space: both extremely dramatic and crisis for social events, and even insanely pointless occasions.

We have witnessed protests against the problems surrounding the debt world economic crisis, unemployment, globalization, irregular payment of wages, dysfunctional or damaging civil and human rights law, and even "hunger" or "naked protests" and marches against and in defense of the right to make clothes from animal skins and what not. In our present, the protest as a form of expression of really well-founded goals and positions has somehow lost its grounds and weight by profane and commercializing its functions, just like today, the protest often becomes an occasion for vandalism. It seems that in our modern times, declaring a protest is the easiest form of achieving or getting something, but this has not been the case with regard to extremely dramatic and important events in the very recent years of the political-social past of mankind.

In the present, we are witnessing a new form of organizing protests, with the help of virtual space. Through social networks such as Facebook, Twitter, etc., protests can be organized within an amazingly short time without a specific organizer to take responsibility for the event - these protests could lead to both positive and negative results. But, whatever the form of the protest and whatever the occasion, the fact is that there are three immutable parties that will form an opinion, position, and action - the protesters, the provocateurs - about the protests, as well as the indifferent social civil community that reports statistically the fact that something is happening in society.

The fact is that globalization is breaking down many of the boundaries characteristic of traditional societies. But, on the other hand, it also destroys the borders in front of the risks, forcing modern man to live in a society marked by global risks. In our present, really the easiest way to show that there is a problem is to go out on a protest to define the problematic situation out loud. The problems in the world and in human life are of all kinds, but as if against a grandiose problem in human existence such as terrorism, until now, although countless words have been written and spoken and incredible security measures have been taken, there have been no critical protests.

The text of this report is dedicated to the memory of the athletes who died in the terrorist attack on September 5, 1972, at the opening of the 20th Summer Olympic Games in Munich, and to the attempts to protest after the tragedy, which were demonstrably ignored. September 2022 marks the 50th anniversary of this event.

2. Notifications about the attack

This terrorist attack is also known in history as the "Munich Massacre". The attack was followed by a protest by the State of Israel and the residents of Munich, calling for the Olympics to be postponed in memory of the fallen athletes, but this voice was not heard. Thus, a celebration of the strength and will of the human peaceful spirit, such as the disputed Olympics, remains in the history of mankind as one of the most intolerant and bloody peace forums.

What happened on September 5, 1972? At 4:30 p.m. In the morning, eight terrorists, dressed in tracksuits, sneak into the sports complex. A skirmish ensued and several terrorists were killed, and eleven members of the Israeli Olympic team were taken hostage by the Palestinian paramilitary organization Black

September, who demanded the release of 234 prisoners held in Israeli prisons, as well as the release of all members of the German faction of the "Red Army" in German prisons (see Die Zeit, 1972).

3. The assassination and the dead athletes

While taking the hostages, Israeli weightlifter Joseph Romano and his coach were killed. The kidnappers and abductees are taken away by bus and then board a helicopter to take them to a plane bound for Tunisia (see Die Zeit, 1972). The German police discover shooting at the helicopter, and a shootout ensues. The bodies of the nine hostages and four of the hijackers were found, and three were arrested but later released after being exchanged for a hijacked Lufthansa plane. One policeman was killed in the shootout (see Die Zeit, 1972). Five of the hostages also died, bringing the number of victims to seventeen (see Die Zeit, 1972). On September 6, a mourning ceremony was held in the Olympic stadium, attended by 80,000 spectators and 3,000 athletes, and the Arab athletes did not respect the ceremony (see Wolff, 2002). Israel subsequently responded to the bombing killings with operations called "Spring of Youth" and "Anger is God's Answer," during which Palestinian suspects involved in the "massacre" were systematically tracked down and killed by Israeli Special Forces and intelligence. Israeli operations also cost the lives of one innocent man in Norway (known in history as the "Lillehammer Affair") and four bystanders in Lebanon during the assassination of Ali Hassan Salameh. All of the terrorists were killed, except for Jamal al-Gashei and the main organizer of the kidnapping, Abu Dawud, who lived to be 73 years old and died of kidney failure in 2010 in Damascus (see Ivanov, 2010).

4. The reactions after the attack

After the murders of the hostages, there was talk of ending the Olympic Games. However, this does not happen. On an official note, the State of Israel requests this. Protest marches were organized by the German citizens in Munich in this direction, but these protests, on this dramatic occasion in terms of size and scope, were not heard by the institutions. On September 6, all Israeli athletes were placed under guard until their final departure from the Games. The Olympic flag, as well as the national flags of the countries participating in the Olympics, were lowered to half-mast in memory of the dead athletes, some Arab countries refuse to do this. On September 7, the Egyptian, Algerian and Philippine teams leave the games because they fear possible reprisals against their athletes. American Olympic marathoner Kenny Myp, who is of Jewish descent, is also leaving, as are members of the Dutch and Norwegian teams. The Dutch long-distance runner Jos Hermene (see Wolff, 2002) says: "If someone is killed at the party, the party doesn't go on. I'm going home." Like him, many of the athletes devastated by the tragedy felt that their will to compete and surpass possible human abilities had been destroyed, but they remained in the Olympics nonetheless. In a major public statement, then-IOC president Avery Brundage uttered the famous line, "The Games must go on." For a long time after the Games, Munich was in shock.

In 1972, the authorities announced that the assassination had been carried out with precision. The reaction of the IOC was not different in part, it was similar to the Summer Olympic Games held in Mexico four years earlier. Then, ten days before the games, the Government of Mexico takes extreme measures

against 10,000 students who protested against the violation of civil and human rights by the ruling party. The rally in the square "Plaza de la Tres Culturas" turned into a massacre. 500 policemen, 200 tankers, and the special forces involved in the security of the athletes shot at meat" - at everything that moved. The bloodbath lasted all night as the demonstrators were chased all over the capital. The world was shocked, but the IOC stoically insisted that the Olympics be held. Its opening ceremony turned into a silent protest against the killers.

5. The reactions in the following years

Four years later, after Munich at the 1976 Summer Olympics in Montreal, the public was curious to see what Israel would do to commemorate the "massacre." When the Israeli team entered the stadium during the opening ceremonies, journalist Jim McKay notes that their national flag was decorated with a "black ribbon" (see Wolff, 2002).

In 2012, after the declassification of archives, it was understood that the assassination was carried out amateurishly. Before the Games, there was a warning of a planned attack. On August 14, 1972, an anonymous phone call to the German embassy in Beirut announced that "A Palestinian attack will take place during the Munich Olympics." But the security services ignored the message received at the embassy, as well as the short article that was printed in an Italian magazine a few days before the attack, which stated that: "Terrorists planned a 'spectacular act' at the Olympic Games." Officials subsequently tried to cover up their mistakes by making criticism from one institution to another (see Tagesschau.de, 2012). A major problem at the time comes to the fore, namely the fact that the organization of security measures for such a large-scale event was extremely weak. Numerous tactical errors Even the available military units and snipers who guarded the athletes were not sufficiently well and adequately armed and did not have the necessary and timely changing logistical information (see, Wolff, 2002).

Thus, as a result of this Olympiad, European countries radically changed their policy regarding security in the organization of mass events, as well as the creation of special units to fight terrorism (see Simon, 1994). A few weeks before the London Olympics in 2012, (in which there were thousands of fears that could be the occasion for another terrorist attack), the families of the victims requested a "Minute of silence for the victims of Munich" at the opening ceremony of the Olympic Games. But by the International Olympic Committee, their request was categorically rejected. IOC President Jacques Roch stated that the opening of the Games at the Olympic Stadium in London was not an appropriate occasion to commemorate this tragic act.

Under the pressure of an act of protest by the international community, in the face of world leaders such as the President of the United States - Barack Obama, who called for a moment of silence, just like the Canadian Parliament, the Prime Minister of Australia Julian Guillard, the British Parliamentarians and the Minister of Foreign Affairs of Germany Guido Westerwelle - J. Roch states that a moment of pause at the appropriate time will be a humane gesture and a worthy sign to declare that violence and terror have no place in the Olympic ideals. But, still, this dignified silent gesture was not made.

As if with this terrorist act of September 5, 1972, the beginning of the game of world antagonism was set, for which all the prerequisites are present: a global peaceful event, a universal humane human purpose, and a catalyst to bring about a breakdown in the system, a clash of extremes, which give rise to problematic sociocultural interactions, as well as the idea of an uncertain world.

The collapse that occurs after the event is not so much due to the fact that an assassination was carried out, assassinations happen all the time, the problem is in the way, the approach, the purpose, as well as the resonance of the event:

- The Olympics as an event is still one of the few global initiatives around which humanity has gathered for centuries with the idea of ending and reconciling their contradictions; the cessation of hostilities; finding ways to momentarily parry his anthropological urges to exercise power and selfishness; to frustrate all his antagonism, anger and hatred on the sports field;
- As it is in his purely human nature to compare and enjoy his various results of efforts. This state of humanity is a protest against everything "Wild" embedded in it, as well as an expression of the desire for man to surpass his extreme biological parameters;
- The Olympics - this global peaceful event is a manifestation, protest and proof that a person can be better: purposeful, positive and spiritually elevated. The Olympics is a symbol of desire: to stop the breath of the world's human pulse, a breath stopped around peaceful physical achievement because whatever man aspires to in his being, he does it through his body.
- The Olympics is an expression of peaceful protest, as well as an attempt to prove that humanity, despite all possible differences, could try to live together in a global world. The symbol of the tray is the sign of the Olympic Games: five intertwined circles that express the peaceful unification of the five continents through the strength and will of the human spirit and body expressed in sport.
- Diplomatic reasons - not to anger the Arab world whose representatives did not participate in the memorial events in Munich.

The tragedy of what happened on September 5 is that the moral consensus that exists in such a forum was violated. Attempting to take a human life with the presumption and inadequacy of an insane purpose that defies all reasonable human action. The terrorist event is a collapse in and against the normal functioning of the human social essence, whose manifestation is the social spaces. The terrorist act is aimed at collapsing the functioning mechanisms in the social space that man tries to organize. Terrorism is a gap and a change in the moral foundations built in interpersonal relations for centuries. Terrorism, from its most local and elementary manifestations of harassment to its extremes of taking human life and violence against communities, for one reason or another, is a symptom that something in the structure, stratification, security, and the socio-political-cultural pattern is not functioning properly.

The other ominous fact that is present after the attack that happened is that the attempt of protest that was demonstrated by the wounded state was not heard. This peculiar manifestation of discrimination, segregation and racism, which have been demonstrated, are also a violation of civil and human rights.

Moreover, the committed terrorist act is a kind of declaration of war, because it was carried out against specific representatives of a given state, with a specific purpose, but this fact was demonstrably

ignored. And, on the other hand, this act of terrorism, as well as the violence that was played out in the protests before in Mexico, with the subsequent festive procession at the opening of the Games, appears to be a kind of tolerance of the violence that "steps in" in our societies.

In fact, maybe the world would look different if we listened to our voices in the theses, ideas and protests they try to shout. Thus, with such an unprecedented event, an unprecedented manifestation of an unappeasable reaction is necessary, in this specific case, it was the protest with the desire to stop the games. If this had been done, the most likely reaction that this fact would have produced would have been in part to absorb the accumulated pain and sorrow of the loss of human life - this reaction would have been in part also a response to the blow, as well as actually showing sympathy and respect for the memory of the human lives ridiculously taken. But such dissipation of the accumulated tension was not present. Thus, the encapsulated memory has forever left the imprint and the perniciousness of what happened on the event and the memory of it, without even having the right to shout and fight back against the event that happened.

The human consciousness after such tragedies has the function of reconstructing the event as a defense attempt. To bring it back to "slow cadence," to analyze it, to narrate it, and even to try to rearrange the individual elements in it. This is the ridiculous experience of our thought, which is centered in the desire, as it were, to undo, to erase what happened. This ridiculous experience remains, in fact, the only protest of which consciousness is capable, and which remains only heard by reason. This only protest, which remains available to human consciousness after such a collapse, gives strength to the psyche to take on the collision with reality, which will occur after the painful intoxication and numbness subside. The reality is subsequently added to the image of what happened and remains in our minds as fright and fear. This is also the ultimate goal of the terrorist act to spread and bring into the social space fear and horror, to subjugate and depersonalize separate human individualities. Baudrillard calls this state of consciousness "reimagining the real as the last and most terrible fiction" (Baudrillard, 2007: 22). Jean Baudrillard writes: ..Thus terrorist violence is not a return of the flame of reality, still less of history. It is not real". It is even worse in a sense: it is symbolic. Violence in itself can be banal or harmless. Only symbolic violence produces uniqueness" (Baudrillard, 2007: 22).

The protest that did not reach its climax after the terrorist act of September 5, 1972, was somehow always silenced after that, with every attempt, again and again, to destroy the peace of the society, with the violence of the terrorist drive, with every assassination attempt.

Thus, with the globalization of the world, as the opportunities before humanity increases, so do the risks. With the possibilities of mass mobility manifested through "immigrant resettlement", the question of challenges to multiculturalism in contemporary Western society is discussed. This mass mobility and the bifurcation between the previous and new group identities of large immigrant communities create a new context for expressions of tolerance, as and violence.

6. Conclusion

Tolerance, whose genesis is in the philosophy of the modern era, is a value in the conditions of globalization, which imposes an intense and often permanent coexistence between people of very different social origins, with different religious selves-identities, with different values norms, and preferences.

Against this background, we could evaluate the various integration policies and ideological postulates of multiculturalism in Europe and partly in North America as failures. Their failure is mainly due to the fact that the opportunities and attempts for social dialogues between the coexisting different socio-cultural communities have been minimized.

While a large part of immigrant communities has a different cultural identity from that of the majority and are ghettoized, i.e. concentrated in almost closed social spaces in modern megacities, there is no way and nowhere to reach a melting of cultural and intellectual barriers. Legally removing ghettoization would lead to increased levels of mistrust and fear in public spaces, which would only deepen the divide between communities.

This explains why different communities in most cases seek self-isolation in the social space themselves. The conclusion we can draw is that there is a real and growing danger that multicultural pluralism in today's globalizing societies will turn into multicultural egoism. In such a situation, political correctness is not an effective tool for maintaining the unity of global societies saturated with many subcultural communities. Political correctness is primarily an instrument of social control for the short-term prevention of social disintegration. Against this background, the terrorist event of September 11, 2001, in New York was partly predictable, but also unpreventable.

This terrorist act puts a new mark on the process of globalization and integration of world flows. After September 11, 2001, the world is no longer the same. It is a categorical fact that the world dialogue is broken and that the violence displayed and the terrorist events carried out are the breakthroughs or empty spaces in our attempts to properly segment our contemporary political-social-cultural spaces. Thus, our attempts to protest against or in defense of this or that, become more and more silent. The cry or voice heard through them sounds dull and somehow lifeless.

If the uniqueness of the event in the terrorist act of September 5, 1972, was that, despite the unheard-of protest for the suspension of the Games in memory of the dead athletes (or the dead demonstrators in Mexico), the world entered a spirit of the desire to protest against the accommodation of the violent death in society, hovering like a shadow and leading to the disintegration of society, but with a cry for life.

It is after the attacks of September 11, 2001, that another unique reality, aided by the "cracks" and "niches" in the social space of our globalizing world, has come to light: the reality of the inevitable event that presents induced death as the only possible reality. Reality is bound up with violence and terrorism, against which it is somehow difficult to protest. J. Baudrillard writes: "In the terrorist event in New York, everything is played out around death, not only through its intrusion in real-time in real time on the screens, which with one sweep - sweeps away all the imitations of violence and death shown daily in homeopathic doses, and by the invasion of more than one real death, symbolic and sacrificial, in other words, of the absolute and irrevocable event" (Baudrillard, 2007: 29- 30).

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