

# FAIR PLAY



WARSAW 2016

# FAIR PLAY

POLISH OLYMPIC COMMITTEE  
FAIR PLAY CLUB

# FAIR PLAY

WARSAW 2016

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*This book is dedicated to the Polish Gentlemen of Sport honored by readers of the “Sztandar Młodych” (“The Youth Standard”) newspaper, to prizewinners of competitions organized by the Fair Play Club of the Polish Olympic Committee, the International Fair Play Committee, the European Fair Play Movement, and to initiators and organizers of the fair play movement in Poland.*

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## MORE THAN WINNING

The mission of the International Olympic Committee, as stipulated in the Olympic Charter, is respect for the law, and encouragement and support of the promotion of ethics and good governance in sport without any form of discrimination, in the spirit of friendship and solidarity. In sport, the spirit of fair play prevails, and violence and aggression are banned. The Polish Olympic Committee is faithful to these fundamental principles of the International Olympic Movement.



Fifty years ago, the sports editors of the Polish newspaper *Sztandar Młodych* (The Youth Standard), on the initiative of the then sports editor-in-chief Tadeusz Olszański established the title of Gentleman of Sport to be awarded annually to individuals for their “attitude of sportsmanship”. In 1977, the Polish Olympic Committee (POC) established the Fair Play Commission. The close cooperation between *Sztandar Młodych* and the POC resulted in the foundation of the Fair Play Club and commencement of its long-time and comprehensive educational, sportsmanship-promoting activities. The present volume is devoted to the profound significance of the fair play principle in sport. The following articles, written by renowned contributors, are about famous Polish Gentlemen of Sport, winners of awards of the Fair Play Club, the POC, the International Fair Play Committee (CIFP), European Fair Play Movement (EFPM), and about Poland’s role in fair play promotion.

Poland enjoys a great many significant achievements in the areas of national and international Olympic education and popularization of ethical values in sport. The Poles were the first to officially bestow awards for outstanding sportsmanship upon athletes. In 1963 the first Gentleman of Sport title was awarded to an outstanding Polish boxer Zbigniew Pietrzykowski. The International Fair Play Committee (CIFP) awarded its first prize for exemplifying the spirit of sportsmanship – the so-called Pierre de Coubertin’s trophy – in 1964 to an Italian bobsledder Eugenio Monti. Between 1977 and 1997 the Secretary-General of the CIFP was Janusz Piewcewicz, and for the first five years the CIFP headquarters were in the Polish Olympic Committee. The year 1984 saw the publication of the book *Czysta gra* (Fair Play) by Jan Lis and Tadeusz Olszański. It has been translated into different languages. The POC Fair Play Club chaired for many years by Prof. Zofia Żukowska has gained immense international recognition. In 1996 the European Fair Play Movement Congress took place in Warsaw, and in 2005 the Olympic Center in Warsaw was the venue of the CIFP awarding ceremony and CIFP Council session. The organization of these events was highly praised by all the participants.

I want to congratulate the initiators, authors, editors and the FALL Publishing House on this magnificent publication which shows our activities and achievements in the field of promotion and popularization of sportsmanship – a value transposed from sport fields to all interpersonal relations.

A handwritten signature in blue ink, consisting of several stylized, overlapping loops and lines.

Andrzej Kraśnicki – President of the Polish Olympic Committee

# FAIR PLAY IS THE MORALITY OF MANKIND

**I**t has been common knowledge that human beings can survive and evolve throughout the centuries because of the two selves they possess and develop hand in hand: the body and the soul. The two are inseparable from each other. In fact, it is quite easy to strengthen, improve, and modernize the body. This process can be measured and monitored using meticulous science. However, the workings of the soul are much more elusive and difficult to describe or explain. Moreover, external forces have been known to push them alternately in the right or the wrong direction. Morality has been thus conceived and interpreted differently in different historical eras.



Fair play belongs to the unconscious part of morality, for it becomes manifest as a result of one's upbringing and, partially, of one's inborn talents. The father of Modern Day Olympics, Baron Pierre de Coubertin, recognized on the basis of his experience in the Anglo-Saxon sports culture that sport was one of the quintessential elements of the development of future generations, which can be enhanced by implementation of the ideal of Olympism. Coubertin discussed Olympism in his numerous essays, and also interpreted the fair play mentality. Pure morals are hard to define and explain in a few sentences, and the same is true for the notion of fair play.

For the last 50 years, starting with Jean Borotra's initiative to establish the International Fair Play Committee, we have been aiming at implementing the mentality of fair play, especially in Europe. Janusz Piewciewicz, a former Secretary General of the International Fair Play Committee undertook the lion's share of this task, but I would also like to express my gratitude to the Polish Fair Play Club, and in particular, to my excellent colleague and friend, the late Professor Żukowska as well as to Kajetan Hądzerek, who is also a member of the Council of the International Fair Play Committee.

At present, I am aware of no other publication that would compare to this one compiled by the Polish Fair Play Club. This volume encompasses fair play mentality, the importance of fair play, and its implementation in real life. It can be used as a university textbook by all the world's sports organizations. As the President of the International Fair Play Committee, I would like to thank the authors, the Polish Fair Play Club, and the Polish Olympic Committee for this historic publication.

*Dr Jenő Kamuti  
President of the International Fair Play Committee*

# ADDRESS ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE POLISH FAIR PLAY AWARDS

Sport is based on fair play principles such as respect, equality, honesty and solidarity. Excessive commercialization of sports, doping, violence, racism and xenophobia subvert these basic principles underlining fair competition, lead to undesirable developments in the credibility of sports, and jeopardize the use of the potential sport offers.

“Blending sports with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical values” (Olympic Charter).

To preserve the values and principles of sports within the boundaries of sound ethics it is necessary to undertake an ethical offensive involving governmental, intergovernmental, and non-governmental organizations.

The Polish Olympic Committee, as a founding member of the European Fair Play Movement, has been represented by Prof. Zofia Żukowska from the EFPM’s very foundation in 1994. Her enthusiasm and ambitious work, not only in the Polish Fair Play Club, have been a relevant contribution to the successful development of the EFPM. Thank you very much, Mrs. Zofia Żukowska!

The EFPM will continue promoting the ethical values and fair play principles to uphold the fascination with sport in the spirit of sportsmanship. We welcome and support every initiative of outstanding services to society, especially to the youth, which perceives sport as a relevant tool to the social dialogue, as an essential educational instrument for maintaining the mutual values and understanding. As Nelson Mandela once stated: “Sport is able to change the world, it inspires and unites people like nothing else.”

Please, accept my cordial congratulations on the 50th Anniversary of the Polish Fair Play Award, and best wishes of new challenges and successful future.

Let us together support initiatives protecting sport and fair play.



*Christian Hinterberger*  
*President of the European Fair Play Movement*

## THE ESSENCE OF FAIR PLAY

**M**odern sport is undoubtedly a cultural phenomenon. The place of sport in social life is not only justified by its inherent spectacularity, but first and foremost, by the set of values it carries. The most significant values of sport are ethical values constituting its essence, and any deviations from these values become readily visible. By default, sport is supposed to be an enclave of moral principles, and thus it occupies the highest place in the social hierarchy. Fairness, justice, kindness, friendship, honor, dignity, loyalty, culture, respect, responsibility – all of them form a set of components of sport ethics directly regulated by the fair play principle.



Fair play is, first of all, moral beauty that goes hand in hand with the physical perfection of an athlete who regards his or her rival as a partner, and not as an enemy, in sport (without this partner sport competition does not take place). Victory brings joy only when it is won in equal and fair conditions of sports rivalry, and the bitterness of failure is in no way a hindrance to showing respect to the better opponent. Fair play is the most elegant way of being in sport.

The question of the presence of fair play in modern sport is also the question of the presence of ideals in modern social life which encompasses sport as one of its essential components. The ideal as an ethical category is striving for perfection. Even if perfection cannot always be achieved, an attempt to do so deserves the highest recognition. Without a doubt the foundation of all relations among participants in sport (athletes, trainers, judges, fans) on mutual respect and kindness is conducive to building a sport culture devoid of aggression, hatred, and chauvinism.

Sportsmanship, which incorporates all of the above, has been propagated for fifty years by the Polish Fair Play Awards. All the recipients of the awards have proven that their moral competences equal their levels of sport performance. The present book, which documents the achievements of the fair play movement in Poland, is published on the 95<sup>th</sup> anniversary of the Polish Olympic Committee for which the promotion of ethical values through Olympic sport is and will always be of fundamental significance.

A handwritten signature in black ink, appearing to read 'Bruz' or similar, written in a cursive style.

*Prof. Halina Zdebska-Biziewska  
President of the Fair Play Club of the Polish Olympic Committee*

## FROM THE EDITORS

**I**t has been fifty years since the establishment of the Gentleman of Sport title awarded annually by the sports editors of the *Sztandar Młodych* (The Youth Standard) newspaper to outstanding individuals for their sportsmanship and adherence to the fair play principle. In 1963 the first Gentleman of Sport became the renowned Polish boxer Zbigniew Pietrzykowski. In 1977 the Polish Olympic Committee created the Fair Play Commission. The subsequent close cooperation between the *Sztandar Młodych* editors and the Polish Olympic Committee led to the establishment of the Fair Play Club that would actively propagate the rules of fair play. In 1963 the International Fair Play Committee was founded as well, and soon created the Pierre de Coubertin World Play Trophy awarded for gestures of fair play in which an athlete impedes his own performance to aid a fellow competitor. The first Trophy was bestowed in 1964 on the Italian bobsledder Eugenio Monti.

The activities of the Polish sport and press community were concurrent with the initiatives of **the International Council of Sport and Physical Education** (CIEPS), International Sports Press Association (AIPS), UNESCO, and international sports federations. By establishing the Pierre de Coubertin World Play Trophy and awarding competitors for their outstanding sportsmanship they all strove against the negative phenomena of sport: chauvinism, aggression, and violence. These activities are subject to a wider analysis by Jan Lis and Tadeusz Olszański in Part One of the present book, and by Magdalena Rejf and Kajetan Hądzelek in Part Four.

The present book is published by the Fair Play Club of the Polish Olympic Committee, and it serves a summary of the fifty years of activities and achievements in propagation of fair play in Poland. It also reveals the importance of fair play in sport, education, and many other areas of life, confirming its role in the activities of the Polish and international Olympic movement. *Fair Play* is a collective work consisting of several parts.

Part One is a revised and updated work by Jan Lis and Tadeusz Olszański titled *Czysta gra* (Fair Play), which was originally published in a single volume in 1984 and aroused a great deal of interest in Poland and abroad. *Czysta gra* has been translated into other languages and published in other countries, and in 1987 the authors were awarded with the Diplomas of Honor of the International Fair Play Committee (CIFP).

Part Two opens with *The Declaration on Fair Play* of the International Council of Sport and Physical Education from 1975. It also includes articles authored by fair play experts. Stefan Wołoszyn emphasizes the value of ethics in sport evoking the ideas of Pierre de Coubertin. Wojciech Lipoński discusses the origins of sport and fair play on the basis of numerous historical documents and illustrations. Józef Lipiec's extensive analysis focuses on the philosophical foundations of

fair play and sport ethics. In four subsequent papers, Zofia and Ryszard Żukowscy discuss fair play as a particular quality in the life and sport of young people as well as a component of the system of Olympic education in Poland and other countries. Halina Zdebska-Biziewska analyzes fair play in the context of cooperation ethics constituting the basis for moral responsibility for sport actions. Jerzy Nowocień describes the fair play principle as a source of values in the modern system of education. Krzysztof Zuchora shows that sport creates beauty and serves beauty, and that it teaches how to respect the law and apply the rules of ethics in sport. Some of these papers are new impressions or reprints of works published earlier.

Part Three presents the lives and activities of two fair play propagators: Janusz Piewcewicz (1918–2010) – a Polish and international sport activist and the Secretary-General of the International Fair Play Committee, 1977–1997; and Prof. Zofia Żukowska (1932–2013) – a Polish pedagogue and long-time President of the Fair Play Club of the Polish Olympic Committee (POC).

Part Four contains reports on the activities of the POC Fair Play Club prepared by Magdalena Rejf and Kajetan Hądzulek – editors and coordinators of the present publication. This part of the book includes a list of winners of the *Sztandar Młodych* Gentleman of Sport titles, a list of winners of POC Fair Play Competitions, reports on activities of the POC Fair Play Commission and the Fair Play Club, a list of the Club members from the years 1977–2014, and numerous photographs illustrating their activities, foundations and short outlines of the International Fair Play Committee (CIFP) and of the European Fair Play Movement (EFPM) with lists of respective Polish award winners. Part Four concludes with the Manifesto of the International Fair Play Committee (CIFP) from 2011.

*Fair Play* is the outcome of collective endeavors of authors, photographers, editors, and the FALL publishing house. The materials used in the book come from collections, reports and publications of the Fair Play Club; private archives of the Fair Play Club members and the POC archives. An extensive search query of the sports press was also carried out. We also acknowledge the invaluable assistance of the Center for Olympic Education Foundation in Poland, International Fair Play Committee (CIFP), European Fair Play Movement (EFPM), and the Museum of Sport and Tourism.

We give thanks to all those who have contributed to and supported the publication of this book, in particular, to the management of the Polish Olympic Committee and to the FALL publishing house for their professional editorship.

If this book preserves the Polish achievements in the area of propagation of fair play in sport, and perhaps in other areas of life, and contributes to the development and strengthening of the public awareness of the significance of fair play, we will consider it has fulfilled its role.

# PART ONE



# FAIR PLAY

JAN LIS  
TADEUSZ OLSZAŃSKI

**C***zysta gra* (Fair play) was first published in Polish by Sport i Turystyka in 1984, and immediately aroused a great interest among readers. It was one of the first, if not the first, books about fair play and was later translated into other languages and published in Bulgaria, Vietnam and Hungary. Parts of the book were also published in France, East Germany, Italy and the Soviet Union. The text below is a fully revised and updated version of the book.

## DOWN WITH THE CHAMP!

Amazingly, it was us – two Polish journalists – who in the 1960s pointed to the need of honoring sportsmanship. More specifically, we called for the recognition of an example of gentlemanly behavior in a boxing ring. It was half a century ago, in 1963, when boxing was the Polish national sport. Poland boasted excellent boxers who became European champions and won Olympic medals.

At that time amateur boxing was truly the grand art of “fist fencing”. A boxing match consisted of three three-minute rounds during which the boxers were proving their fitness, endurance, and skill. Above all, boxing was a school of characters. Poland had excellent boxing coaches-educators, most notably Feliks Stamm, who found his future boxers in dive bars and trained them not only to be the champions, but first of all, persons of worth and integrity.

Boxing in Poland was not only a sport, but also a school of life. But it was also during the numerous boxing matches and tournaments, attended by the crowds, that the fans started growing wild. Sport always kindles passions, but it is regulated by strict rules. The game is always kept in order, but not necessarily the spec-

tators. This had been the case earlier with football hooligans in England, and then football hooliganism spread outside English stadiums and arrived in Polish boxing rings.

In the early 1960s some Polish boxing fans began to demand brutality, or even blood. Kill him! – they yelled when a better boxer spared a weaker opponent. And when he did not want to destroy the opponent, they yelled at him: Down with the Champ! At that time, the spectators did not use flares, smoke pots or banners, but whistled, booed, and threw crumpled newspapers and other objects onto the ring. The love for the champions such as Zbigniew Pietrzykowski or Jerzy Kulej, changed into contempt or even hatred. We remember this very well as we were fascinated by boxing and attended all matches and tournaments. Examples of fans' misconduct or brawls were frequent, not only at football stadiums, but also along the route of the cycling Peace Race when Polish cyclists were losing.

In July 1963, a debate on the role of sport and on fans' misconduct was organized by the *Sztandar Młodych* (The Youth Standard) newspaper. One of us, Tadeusz Olszański, was the newspaper's sport editor. The contributors to the debate included the renowned author and film director Tadeusz Konwicki, philosopher Jan Strzelecki, and sociologist Andrzej Ziemilski. And it was during this discussion about aggression and hysteria among the sports fans that Tadeusz Konwicki said the following:

[...] We must create such ethical circumstances so not to give sports fans fuel for their uncontrollable instincts [...]. Since *Przegląd Sportowy* (Sports Review) returned to their 10 Best Athletes of the Year poll, I have been waiting for the time athletes are awarded not necessarily for their outstanding performance, but for their sportsmanship and gentlemanly conduct! Perhaps *Sztandar Młodych* might consider funding an annual prize for athletes-gentlemen?

The editors of the influential *Sztandar Młodych* accepted the challenge. They asked the readers to nominate their candidates for the new prize. Thirteen candidates were put up, but the final selection was made by an elite panel of jurors consisting of fifty well-known actors, writers, sociologists, sports trainers and journalists, e.g. Zbigniew Cybulski, Adam Hanuszkiewicz, Gustaw Holoubek, Józef Hen, Jan Mulak, Feliks Stamm, Bohdan Tomaszewski, Leopold Tyrmand and, the project initiator himself, Tadeusz Konwicki.

The first recipient of the annual Gentleman of Sport title became, almost unequivocally, Zbigniew Pietrzykowski – the one who never knocked out weaker opponents. Pietrzykowski was the very one called a coward, who was yelled at: Down with the Champ! The results of the plebiscite were published in the New Year edition of the newspaper which contained a sport column with an in-depth interview with Zbigniew Pietrzykowski (see *A view from inside* on the first prize winners).

The competition gained publicity in Poland and abroad. It was reported on by friendly youth newspapers from Czechoslovakia, East Germany and Hungary, as well as by Parisian *L'Equipe* and *L'Humanité*. It stirred up a great interest in France – Pierre de Coubertin's homeland and the seat of UNESCO.

STADION hucy olśniewają. Zrywają na podium jest w chwili bieżącej kibiców. Czy będzie...

Nasi biskupi Biedzi i Adamski, po przebiegu na mistrzostwach Europy w Madrycie, spotkali się wczoraj w...

A ZIEMIŃSKI! Sądnie, ale kim! Impetator sportowy? Nie ma...

osowienie i potrzeba aktywnego sprawnego gniazda. Wierzę natomiast stwierdził...

sportowców, których niechęć do egzaltacji wyrażano... nie są zapobiegane... J. STRZELECKI: Potrzebny jest...

na w tym czasie. Prawo, nie posiadał... J. STRZELECKI: Potrzebny jest...

awantur! Tak samo można zrobić... J. STRZELECKI: Potrzebny jest...

Wielki, jeśli woli, całością... nie umiemy...

Wielki, jeśli woli, całością... nie umiemy...

Wielki, jeśli woli, całością... nie umiemy...

Dobrotę...

Wielki, jeśli woli, całością... nie umiemy...

STANDARD MŁODZIEŻY logo and decorative elements.

Wielki, jeśli woli, całością... nie umiemy...

"Standard Młodych", July 6-7, 1963

There was something unique in the fact that Poland was at the forefront of the struggle against brutality and unfairness in sport! In 1963, on the initiative of the International Sports Press Association (AIPS), under pressure of a number of international sports federations and associations, the UNESCO International Fair Play Committee (CIFP) was established, headed by an outstanding French tennis player Jean Borotra. However, the CIFP awarded its first international fair play trophy to an Italian bobsledder Eugenio Monti a year after Poland did its own one. During the 1964 Winter Olympics in Innsbruck, before a bobsled run, Monti lent a bolt off his sled to the rival British team as they had broken their own one on their sled. And it was the British team who won the gold medal, while the Italians came third!

*Sztandar Młodych* continued awarding the Gentleman of Sport titles. In the following years the title for outstanding sportsmanship was conferred upon such famous Polish athletes as Egon Franke, Irena Szewińska (nee Kirszensztein), Waldemar Baszanowski, Ewa Kłobukowska, Jan Werner, Józef Grudzień, the AZS Warszawa men's basketball team, Andrzej Bachleda, and Ryszard Szurkowski. The last two were the first Polish athletes who also received the CIFP awards.

In 1968, the Polish Alpine skier Andrzej Bachleda received a CIFP Diploma of Honor for action. During a World Cup event in Aspen, Bachleda was ranked high after a slalom race, but he honestly told the jury that he had missed a gate and then lost his place. In 1970, the famous Polish cyclist Ryszard Szurkowski received the CIFP World Fair Play Trophy. During the Polish Championships, a rival of Szurkowski, Zygmunt Hanusik, had to stop due to an accident. Szurkowski, reducing his own chances of victory, gave him his own spare bicycle. And Hanusik won the race!

Initially, the *Sztandar Młodych* editors themselves organized the annual Gentleman of Sport competition. Later they were joined by the Polish Club of Sport Journalists, and in 1977 their partner, and later the main organizer, became the Polish Olympic Committee (POC). The POC Fair Play Commission was founded in 1977, and its first President became Janusz Górski. Between 1981 and 2013 the President of the Committee – transformed in the 1990s into the Fair Play Club, and in 2001 the Polish Fair Play Club – was Zofia Żukowska. Since April 2013 the President of the Polish Fair Play Club has been Halina Zdebska-Biziewska.

## WHY SHOULD WE KEEP RETURNING TO ANCIENT OLYMPIA?

Ancient Greece had a plethora of various athletic competitions: Panhellenic (Isthmian, Pythian, Nemean, Eleusinian), Heraean (for women), Eleutherian, Panathenaic, and many other lesser known games. Why do we then always keep returning to ancient Olympia? Why should we keep telling this old tale, whose remnants are only a few shattered columns and statues in the Peloponnese? What inspired Pierre de Coubertin in Olympia? Was it because the Olympic Games were the *Hieroi Olympiakoi Agōnes*, i.e. the sacred games?

It all began in Olympia. As Pindar states, “Water is best, and gold, like a blazing fire in the night, stands out supreme of all lordly wealth. But if, my heart, you





The covers of *Czysta gra* published in Poland and other countries

wish to sing of contests, look no further for any star warmer than the sun, shining by day through the lonely sky, and let us not proclaim any contest greater than Olympia.” Jan Alfred Szczepański wrote in his book *Od Olimpij do olimpiad* (From Olympia to the Olympics) that “Greek sport was a miracle – an inspiration to the world”.

Ancient Olympia, 776 BC. Iphitos, a descendant of Oxylos, organizes an athletic competition in honor of Zeus. The sole event of the competition – the stadion race – is won by Coroebus of Elis, who receives the prize of an olive wreath. The first known Olympic champion emerges from the dusk of history. However, according to some historians, the origins of the Olympic Games should be dated to much earlier times. For example, a discus found in the area of ancient Olympia was dated back to 1580 BC.

The true origins of the ancient Olympic Games are shrouded in myth. Possible founders of the Olympics were Zeus, Heracles of Ida from Crete, and Heracles the son of Zeus and Alcmena. Other candidates included Clymenus, Endymion, Pelops, Oxylos, Iphitos... This genealogy is provided by Pausanias Periegete, a Greek traveler and geographer of the 2<sup>nd</sup> century AD, in his *Description of Greece*. Earlier, another Greek, Strabo (60–20 BC), allegedly the most renowned geographer of Classical antiquity, proclaimed that the ancient stories of the founding of

the Olympic Games should be disregarded, as those who celebrated the first Olympiads were the Aetolians, who appeared in the Peloponnese by the end of the second millennium BC.

The germ of ancient Greek sport, later elevated to the institution of the games, were forms of competition known in Greek as *agons*. Combined with religious rituals they were held on the occasions of important ceremonies, events, and in honor of gods and heroes. Descriptions of such competitions can be found in Homer's *The Iliad* and *The Odyssey* – two epic poems from the turn of the 9<sup>th</sup> and 8<sup>th</sup> century BC.

Olympia is located in the ancient district of Elis, in the north-western part of the Peloponnese – the most beautiful part of Hellas. It lies in a gentle flowery valley at the foot of Mount Kronos, north of the Alfeios River, and it appears to be an ideal sanctuary, being, in fact, a religious and athletic center of the Hellenic world much earlier.

According to Jan Parandowski, “Three lunar months after the summer solstice, in the Elean month of Parthenios, athletes and visitors arrive in Olympia from the most distant regions of Greece”. They were all protected by the sacred truce (Greek *ekecheiria*). The truce had been made and inscribed on a red bronze disk by Iphitus of Elis, Lycourgos of Sparta, and Cleostenes of Pisa in 884 BC. Those who dared using weapons during the games would have covered themselves with shame. The athletes in the paleastras and the gymnasiums are excited. There are two visible streams of participants. The first are the *agonists* who proceed to Elis. The second stream which follows them are the spectators, who are also pilgrims on their way to the Olympia sanctuary. “All free-born Greeks, who are not bloodstained or cursed by gods, can partake in the games” (Jan Parandowski, *The Olympic Discus*). They must be prepared for sacrifice, for a long month of grueling training. They must first swear an oath that they have trained in a *gymnasion* for the last ten months, and that they will live on a diet consisting of cheese, fruit, olives, bread and water. The agonists sleep on the bare ground, under animal hides, and wash in the cold waters of the Pineois River. Rubbing olive oil, exposure to the sun, and intense exercise hardens the athlete's body. According to Antiphon the Sophist (480–411 BC) the mastery of skills and all enjoyment come after much suffering. Now, the *Hellanodikos* – judges supervising the training sessions in the Elean *gymnasion* – let the best ones proceed to the *plethrion* – “the vestibule of Olympia”, and enter the competition. Sometimes the judges' eyes may spot a prospective winner.

At the turn of July and August, usually sleepy Olympia living according to the monotonous rhythm of farming labors, is transformed into a place full of tumult and movement. A sea of tents is set up. Only the noblest guests stay at the *Leonid-aion* – an ancient version of a five-star hotel.

At dawn, athletes and judges begin their long walk from the city of Elis, 57 kilometers from Olympia. On their way, at the Piera spring, they take a purifying oath. Their destination is the Olympic gymnasium. The next day, after the priests offer the first sacrifices, the opening ceremony takes place. Women are prohibited

from entering the *Altis* – the sacred grove of Zeus. Those who break the law risk being thrown off the nearby rock. Only Pherenike, Peisidoros' mother once managed to sneak into the forbidden place, but the judges forgave her, as described by the famous Polish poet Lucjan Rydel.

Some are in Olympia for the first time. The four-hectare area is surrounded by a wall. It is truly admirable. There is the magnificent Temple of Zeus from the 5<sup>th</sup> century BC, designed by Libon of Elis. Inside, there is the magnificent Statue of Zeus made by Phidias – the most famous ancient sculptor – one of the Seven Wonders of the Ancient World. Nearby is the Heraion – the oldest Temple of Hera in Greece, and the Pelopion – the oldest structure in the *Altis*, the place devoted to the cult of Pelops, one of the legendary founders of the games. The Prytaneion is the house of the continuous Olympic flame. Following the award ceremony joyful voices of feasting winners can be heard here. Equally impressive is the secular part of Olympia: the Bouleuterion – the seat of the Olympic council, several treasure vaults with votive offerings from Greek city-states, the Leonidaion, Theokolen – the house of the priests, splendid porticos, and – first and foremost – a well-equipped *palaestra* – a part of the gymnasium used for boxing and wrestling exercises. In the *Altis* there is the sacred wild-olive tree, whose branches are used for making wreaths for the champions. Here, according to Pausanias, who visited Olympia in the 2<sup>nd</sup> century AD, was an impressive gallery of almost three thousand statues put up in honor of the Olympic winners. The author of *The Description of Greece* also referred to a different sort of statues – the *Zanes* of Olympia devoted to offending athletes.

Initially, all the events were held in a single day. After 728 BC, the games lasted three days. The Games of the Seventy Sixth Olympiad in 476 BC, which marked the apogee of the “Greek miracle”, were held for five days. The core Olympic events, despite various modifications, always included running, throwing, jumping, the pentathlon, boxing, pankration and horse racing. The ancient pentathlon consisting of wrestling, stadion race, long jump, javelin throw, and discus throw was a very special and highly admired event. As for arts and cultural competitions, they were, in fact, organized during the Pythean Games [...]. Prof. Dariusz Słapek noted that recitations of poetry took place occasionally in the *Altis* (men like Herodotus did frequent the games), but they were given at the Zeus altar, or perhaps at the stadium, and from the 4<sup>th</sup> century BC in the famous portico of Echo. They were never considered official *agons* in literature and music, and no laureate of literature or music prizes was even given the title of *Olympionike*. Only once was the musical contest organized in Olympia. It was during the 211<sup>th</sup> Olympiad, which was postponed on Nero's order for two years: instead of 65 AD it was held in 67 AD.

Athletic rivalry in ancient Olympia was all about fame, “symbolized by an olive branch, in many ways prized more than life” as observed by the Greek philosopher Dio Chrysostom (c. 40 – c. 120), contemporary with Nero. Horace (65–8 BC) claimed that the Olympic wreath elevated the victors to the rank of gods.

Courage, bravery, manliness, honor, righteousness – all these virtues derived from the Greek notion of *arête*. What did it mean exactly? Arete – as Henri-Irenée Marrou writes in his *History of Education in Antiquity* – was “incorporeal good for which even one’s life can be sacrificed...”. Arete, in its most general sense, meant “virtue”, as understood by chivalric knights, something that makes one courageous and heroic. The Homeric hero as well as the Hellenic man was truly happy only when he knew he stood out and distinguished himself among peers. Arete is a key concept for the entire Greek moral thought. When transferred into the area of sports rivalry arete became the guardian of the purity of laws in the ancient agon.

The living and magnetic myth of the Greek hero is discussed by Jan Parandowski in his novel *The Olympic Discus* set in 476 BC. In one chapter two quarreling youths exercising in the Elean gymnasium are reconciled by a recitation of a part from The Iliad about the funeral games held by Achilles after Patroclus’s death. The scenes of Diomedes’s victory in a horse race, Epeius leaving Euryalus bleeding after a boxing match, a wrestling match between Ajax and Odysseus, spear throwing, archery, and shot put are all recalled. “The ancient words of wisdom always revealed the same contest: a struggle of agility, strength and will. The great pride gladdened the hearts when each movement of the heroes’ muscles was concluded to the glory of myth and in the face of gods [...]. There was a look of apprehension and feeling of some mysterious presence: Has Achilles just emerged from the tomb at the gymnasium entrance?”

Let us consider another value of the ancient agon – the famous concept of *kalokagathia* – the ideal of beautiful and virtuous whole that today can be called the spirit of the games. It derived from the knowledge and love of beauty, acquired in the process of versatile education, and was ingrained in the Greek civilization, albeit for a relatively short period. One of experts on antiquity noted that, “The ancient Greeks paid more attention to style than to measurable records.”

In *The Olympic Discus*, the spectators in Olympia wanted to award one of the heroes, Sotion, because while performing his long jump “he showed the quality beyond any measure, like a live missile moving along an unmatched trajectory” and “his body made of a few musical notes, appeared to be a sensual symbol”. Sotion from his first appearance in the Elean gymnasium was the favorite among his rivals and the judges, who were never quick to praise anyone and were more often prone to scold rather than smile and show friendship. Sotion, a youth from Taras, was “the joy of the stadium, a companion and friend of everyone, who appeases the Hellanodikai and is always willing and eager to take part in all exercises; who always learns a great deal from each failure, and for whom each failure makes him better”. If sport is beautiful, then sport is art.

We admire *arete* and *kalokagathia* (καλοκαγαθία) – the notion of the complete human personality – of one who is harmonious in mind and body, and who learns the secrets of reading, writing and music, and then enters the field where he exercises under the supervision of the *paidotribes*, i.e. the master teachers. A Hellenic

agonist not only developed his bodily strength, but strictly followed the rules of esthetics, and for months pursued the perfection of movements. The same applied to the runner, the long jumper, the discus thrower, and the javelin thrower. Those games held in one of the most famous sanctuaries of ancient Greece were the peculiar mysteries of sport. The ancient games were not the aim in themselves. Art elevated them, emphasized their beauty, and made them eternal. This is confirmed in the works of famous philosophers, poets and sculptors, e.g. Pythagoras, Pindar and Myron.

There was also the other side of ancient agon. “The high ideal of an athlete” as stated by Prof. Jerzy Łanowski in his *Święte igrzyska olimpijskie* (Sacred Olympics) – “perceived as the model in the most glorious era of Greek athletics and Panhellenic games, was not always perfect, and had some flaws”. Let us take, for example, *pankration* – a brutal combat sport similar to the catch-as-catch-can style, and the famous case of Arrhichion of Phigalia, who died during the fight while becoming a champion. Ancient boxing also resulted in a number of lethal accidents. The first recorded disgraceful offense in ancient Olympia was that of Eupolos from Thessaly (388 BC), who bribed three of his opponents in the boxing event.

No one has ever questioned the significance of the Olympic *agons*. According to Łanowski, “The main factors behind the magnificence of 5<sup>th</sup>-century Olympia included the traditional sacredness of the site, sport, discipline and training of Greek athletes, the sense of superior Greek unity – especially reinforced after the joint repulse of the Persian threat, devotion to Greek cities – often affluent and powerful colonies – scattered across the whole Mediterranean world, and the willingness to be better than other Greek cities”. The bonds of Olympic sport were religion, *aretè* and *kalokagathia*, translated into fair play, honorary rivalry, and spotless integrity of judges and athletes. The *nomophylakes* – “the guardians of the laws”, i.e. the most experienced judges warned that those who broke the rules would face the wrath of gods and be punished with lashings or heavy fines.

The Zanes of ancient Olympia are proof to the above. The name Zanes, as explained by Prof. D. Słapek, was the plural of Zeus in the Elean dialect. The Zanes were statues dedicated to the patron of Olympia erected with the money from fines imposed by the judges on those athletes who violated the rules of the Olympic Games. The Zanes bear compelling evidence to the cases of breaking the rules during the Olympics. Those who had sworn an oath to Zeus to respect fair play, but committed an offense, wanted to appease the wrath of the Father of Gods, but knew they could be at any time struck with a thunderbolt for their offense. Only the stone bases of those statues of shame survive today. According to Pausanias there were only eighteen of these bronze Zeus statues! This number was fairly insignificant considering the pressure of *philotimo* on the competitors, i.e. the overwhelming desire for fame, respect and love of other Greeks – the pass to the highest honors and privileges.

The 5th century BC concluded the golden era of Olympic Games. The Peloponnesian Wars undermined the power and potential of the Greek world, and the vic-

tors of the games were, more and more frequently, athletes from Greek colonies in southern Italy, Sicily, Asia Minor and Africa. After the battle of Chaeronea (338 BC), and later after the incorporation of Greece into the Roman Empire, a slow decay of the Greek city states and Greek physical culture can be observed. Sport changed its ancient character. The stadiums and gymnasiums, like “tree nurseries or pedigree dog breeding centers” were taken by body, fitness and perfection fanatics; professionals replacing Sotion’s followers, who had treated the agon as a noble pastime used only to “to flick away the excesses of the youth”.

The new champions who unreflexively nominated themselves “the first athletes of all times” or “Heracles’ successors” – “accumulated heaps of wreaths, sashes, all sorts of decorations, let alone money and trade goods or property and life-long financial sponsorships offered by the grateful cities.” Professional sport started to change interpersonal relations. Jan Parandowski writes in the epilogue to *The Olympic Discus*: “The nation, which half a century earlier was almost all composed of athletes, in which any able-bodied citizens were ready to compete at a stadium, has now become the nation of followers of ever longer and more elaborate spectacles”.

When Roman philosopher and politician Cicero (106–43 BC) visited Athens, to his astonishment, he encountered there many men with hunched shoulders and puny chests. Parandowski continues, “Pale complexion, hunched shoulders, narrow chests, thin legs and pot bellies was commonplace. Humankind became dimmed, confined in big cities and cramped houses. Finally, the nation which showed the world the beauty of the healthy body, began to rely on medical assistance.”

Although the Greek civilization disintegrated, and the Roman Coliseum became the venue for barbarian spectacles under the banner of bread and circuses, gladiator fights, killing wild animals, murdering Christians; and ancient agons were inevitably coming to an end – Olympia retained its symbolic significance. It became, according to Słapek, “an icon of Hellenic unity and deference to rivalry and admiration of the human body”. For twelve centuries the Olympic truce had never been violated, unlike the modern Olympic era of merely 116 years that has been tragically interrupted with two world wars.

This is why we keep returning to Olympia. This is why the Greek wonder was so fascinating to Pierre de Coubertin, who wanted the new games to unite the young from all over the world to perfect the muscles, the intellect, and the moral beauty. As a great admirer of the ancient world, in his modern projection of sport, Coubertin intended to ennoble sport rivalry, as if predicting the future course of events depriving the games of their humanistic values and moving them towards uncompromising fight, hunt for medals, and obsession with records. Olympia was dominated by the noble and fair agon.

In all considerations of the nature of sport and its fairness, we always should keep returning to ancient Olympia, to never let the opportunities we still have become illusions.

## FOUL PLAY VERSUS FAIR PLAY!

Sport has been, is, and always will be a school of character, arena of fair and lawful contest, and fair play for all! This is not easy or simple, especially where not only victory, medals and fame are at stake, but also – or first of all – big money. The more so, we want and we must protect fairness in every game. We must also see what is evil and destructive to sport. Under no circumstances may we tolerate foul play, but we must show the true value of sport. The problem is that brutal, unsportsmanlike behavior, i.e. foul play, has become recently not only evident and tolerated, but even exploited! Especially by television. A foul is attractive, spectacular, and expressive. For example, during a quarter-final match between Argentina and England at the 1986 FIFA World Cup in Mexico one infamous foul received the blessing of the Golden Boy player Diego Maradona, the match referee Ali Bin Nasser of Tunisia and... of one hundred thousand spectators!

The best player of the tournament and the idol of the crowds, ten minutes into the second half of this memorable game soared high – despite being rather short – to a flying ball, failed to hit it with his head, and punched it with his hand into the goal! Everyone but the referees saw this infringement clearly. The goal was allowed, and Argentina won 2–1. At the post-game press conference Maradona famously commented that the goal was scored: “a little with the head of Maradona and a little with the hand of God.”

It was a heated and tough game. The English committed lots of fouls from the beginning of the match in their attempt to demolish the Argentinean star. It was Maradona who scored twice for Argentina, and if it had not been for the “Hand of God” goal, who knows what the final result of the match might have been. Nine minutes before full-time Gary Lineker scored for England. Extra time and a penalty shootout could have been possible.

Let us consider the situation leading to the infamous Hand of God goal. The English defender Terry Fenwick, taking advantage of the referee’s moment of inattention elbowed Maradona in the face. The Argentinean fell to the ground, got up, and seeing no reaction from the referee, only raised his hands in disbelief. He took full control of himself and then scored a goal contrary to the rules of the game. If Maradona at that time had admitted foul play, not only would the sporting community have doted upon him, but he would be today a fair play icon! Would, however, Argentina have forgiven him? Especially, if the extra time had been dominated by England players’ brutal conduct and fouls? Would the spectators, who took the controversial goal as divine retribution for the fouls of the England team, have forgiven him?

This infamous incident took place more than a quarter of a century ago, but there have been many more recent situations. In 2009, during the France v Republic of Ireland play-off of the second round of qualification for the 2010 FIFA World Cup, progression of either team was uncertain until the 103<sup>rd</sup> minute of the match (after extra time). France had won the first leg 1–0 in Dublin, but were now losing 0–1 at home. A penalty shootout would always be a great unknown, and the fans

in the Stade de France were sinking into despair. Until the moment, when after a free kick, in the confusion inside Ireland's penalty area the French forward Thierry Henry handled the ball with his hand and passed it to his teammate William Gallas, who scored the decisive header against Ireland. Henry's handball offence went unnoticed by the referee and an assistant referee, and Thierry Henry did not think, even for a moment, to admit his foul play! The protests of the Irish were to no avail. Irish fans' despair was sunk in French fans' frenzy of joy. On the next day a diplomatic row almost broke out between the governments of both nations, but even Henry's admission of the handball could not have changed the referee's decision, nor resulted in a replay. According to FIFA, the result of the match could not be changed and the match could not be replayed, as during matches decisions are taken by the referee and these decisions are final. Unless Henry had admitted he had cheated. Would, however, France have forgiven him?

What are those fouls with far reaching consequences in comparison with ever more brutal conduct in contact team sports? And not only in those sports. Formal fair play infringements fade in the face of physical weakening the opponent. And in soccer, handballs fade in comparison with instances of brutal misconduct to eliminate an opponent.

It was not Maradona, but Zenadine Zidane, who during the France v Italy final of the 2006 World Cup in Germany headbutted Italy's Marco Materazzi and knocked him to the ground. Zidane's headbutt became an iconic foul as well as the whole build-up to this incident. Materazzi had verbally provoked the French team's captain, insulting his family. Zidane is of Algerian descent, and particularly emotional to harsh insults against his mother, wife, and daughters. Materazzi clearly realized that and he was at least the co-offender before finally becoming the victim of this incident. And Materazzi achieved his aim. Zidane lost control and was sent off. He made his team vulnerable, and the Italians won the match and became the world champions! Provocation – a method as old as time, also used in sport – is a sharp tool aimed at the fair play principle. And it goes unpunished! In that match for the highest stakes provocation surely made the grade. Its condemnation was only of moral character.

Striving for victory is the essence of sport, but pursuit of victory must not be at all costs. What should one do, however, with growing fame, financial bonuses for victories and medals, stimulating players' relentless drive for success?

"A quarter-final is a fight to the finish. There is no fair play: the first, the smarter, and the better wins" – observed in his interview for the Polish newspaper *Gazeta Wyborcza* Alexander Wierietelnyj, the coach of the Polish cross-country skier, Justyna Kowalczyk, before the women's individual sprint event at the 2010 Winter Olympics in Vancouver. "Hitting the opponent's with ski poles, cutting in and pushing. Out of 30 race competitors, only 12 could qualify to the next round. It is a cut-throat competition!"

In contact sports, especially in association football, the fight is even fiercer. Franciszek Smuda, the manager of the Lech Poznań club, and later Poland

national soccer team summarized once the performance of Lech Poznań after having dropped out of the UEFA Cup in the fall of 2009: “[...] First of all, I learned that to compete in the European Cup one must have a team of gangsters ready to fight to the death on the pitch. There is no budging an inch. My players are ambitious, but they still have to learn a lot.”

Smuda was not the first one to come to this realization. Before the memorable 1954 FIFA World Cup Final in Switzerland between Hungary and West Germany, German coach Sepp Herberger instructed one of his defenders, Werner Liebrich, how to play against the Hungarian star Ferenc Puskas: “Do not leave him for a second, follow him everywhere, even if he goes to the bathroom. If he runs away, get a knife and stab him in the back!”

This instruction has made a career in soccer leading to the development of man-to-man marking, and – in a way – legitimized aggression on the pitch. The virtual end of the fair play era in elite sport was marked by a characteristic occurrence at the end of the 2004 Olympics in Athens – in the cradle of virtuous Olympism. After the 35 km mark of the course of the men’s marathon event, with the stadium gate in view, the leading runner Vanderlei Cordeiro de Lima from Brazil was halted and grappled by a madman. None of the other runners stopped to haul off the attacker and help de Lima. No one even thought whether the attacker could be armed, wielding a knife, capable of committing an irreversible act. On the contrary, on witnessing the incident the other runners sped up, reached the finish line before de Lima and snatched the gold medal from the Brazilian who always played fair! De Lima freed himself from the attacker’s grasp and finished third winning the bronze medal.

It never occurred to Italian Stefano Baldini or American Mebrahtom Keflezighi, who won the gold and the silver medals after incident, to halt, wait and exchange the medals. And the organizers, who clearly failed in their undertakings to ensure equal opportunities to all the marathon runners, never thought to allow the Brazilian to take place next to the Italian on the top of the podium and award them both gold medals.

If the above is essentially an issue of courtesy, falling short of the standards of decency – so to speak – are anti-doping control tests carried out immediately before important sports events. Tomasz Sikora, a famous Polish biathlete had to undertake a drug test right before the last crucial training session before his first Olympic race in Vancouver in 2010. The controllers interrupted his training sequence and threw him off stride just to collect a blood sample. As if they could not have administered the test after the race. Or let us take the famous tennis player Novak Djokovic. In November 2013, on the second day of the Davis Cup in Belgrade he was held for five hours by anti-doping controllers! The activities of the World Anti-Doping Agency (WADA) that after all guards fairness in sport often draw complaints for the wrong choosing of the time for tests. The struggle against illegal doping in sport is necessary and unconditional; however, in the fight against this menace common sense must be ensured.

The growing number of foul play incidents can be also explained by their spectacularity. They often occur right in the spotlight, and are viewed by millions. Fair play gestures become increasingly rare in the struggle for medals and money. It is a struggle won by foul play and corruption, because victory – especially in soccer – can be bought. It does not mean there is no place for nobleness in sport, or that sport does not simply abide by the rules but involves examples of leveling chances to one's own disadvantage. Pity such instances are not discussed at various conferences, and are not rewarded in front of crowds of spectators, but by tiny groups of sports activists and scholars respecting athletes' achievements in propagation of the fair play idea. In the times of intense sport commercialization and distortions of fair sports acts, new ways of promoting fair play must be found. Otherwise fair play would not only become a utopia, but it will succumb to foul play! Unfortunately, this is the current state of affairs. This is why we once wrote a book on fair play, whose revised and extended version is part of the present volume published by the Polish Olympic Committee.

### A VIEW FROM INSIDE

Zbigniew Pietrzykowski was one of the most renowned European boxers. He was a four-time European boxing champion, between 1955 and 1963, and a three-time Olympic medalist. He fought against the most famous boxers of the 1950s and 1960s: Laszlo Papp and Cassius Clay (the later Muhammad Ali), losing to the latter in the final round of the boxing tournament of the 1960 Olympic Games in Rome. Pietrzykowski lost only 14 of all his 370 bouts. He was capable of delivering immensely dynamic and powerful blows. And voluminous books can be written about his boxing achievements. Here, we would like to recollect two cases from Pietrzykowski's rich boxing career.

In 1955, a few months after winning his first European champion title, when his star was just starting to shine, Pietrzykowski was hooted down by fans. During a friendly boxing match against Yugoslavia, Pietrzykowski faced a much weaker opponent. He could have knocked the young Yugoslavian boxer in the first round, but he chose not to. He did not knock him out in the second and in the third round, despite the loud boeing of the crowds demanding a display of his famous knocking left hook!

Pietrzykowski won high on points; however, some commentators criticized his passive stance and avoidance of fight. The same situation occurred again during Polish national championships. The fans booed Pietrzykowski as they wanted to see a bloodthirsty tiger in the ring, not a subtle fist fencer and a boxing technique master. But Pietrzykowski never knocked out weaker opponents. When he was facing a vicious campaign against himself, the one who stood up for him was his mother! Mrs. Pietrzykowska wrote a letter to the Polish Radio, in which she stated that she would feel very sorry, if Zbyszek used his force against a weaker opponent. It was not the way she had brought him up. And as for mothers of not so better trained boys, it grieved their hearts to hear their boys had lost by KO. After that the boxing fans' reactions subsided.

In his bouts against famous tough opponents, Pietrzykowski went all the way and won in a spectacular way. One of such bouts he fought in 1963 against the outstanding Soviet boxer Dan Pozniak, during a Poland – USSR match in Łódź. The victory hung in the balance until the last gong. It was a rematch after the final bout of the 1963 European Boxing Championships in Moscow won by Pietrzykowski. This time Pozniak was hitting much harder, putting Pietrzykowski into serious trouble, and forcing him to make the final effort. Pietrzykowski won again but was utterly exhausted. And it was then, during an interview with one of us, that he formulated his sporting creed: “It is easy to abide by fair play in a bout against a weaker opponent. It is much harder to comply with this principle against an equal opponent. Many times when I felt victory was slipping out of my hands, when the opponent hit harder than me – like in that fight against Pozniak – I was close to breaking my rules, seeking to strike an illegal but effective blow. I have always, however, managed to restrain myself. In sport there are many contradictions. A fight is a temptation: no holds barred. But fair play tells us to lose with honor and congratulate the winner, although we want to scream and cry deep inside! Fair play is more difficult in sport than in any other area. But it is sport which tells us how to act. It teaches us tenacity and fighting to the end. Fair play is being honest with one’s coach, respecting one’s opponent and the rules of the game. If one wants to be fair, regardless of situation, they must not hit below the belt.”

Another time, Pietrzykowski said: “It was never that I didn’t want to win. I always strive for victory using all my might, but only against those who match to me. When I stand against a weaker opponent, this is a completely different case, because then a knockout becomes a negation of sport. That is why I will never be trying to win such bouts with a knockout, even if it means being booed by fans and hurried by the referee!”

This was a problem experienced by many of those boxers with dynamite in their fists, e.g. the three-time Olympic heavyweight champion Teofilo Stevenson from Cuba. In his first Olympic bouts in Munich he literally destroyed his opponents. In the quarterfinal he trounced Duane Bobick from the USA, but from the very start it was a desperate fight for victory between two equal opponents. Before that tournament Bobick had been considered the successor of Cassius Clay, Joe Frazier and George Foreman, i.e. a future champion of professional boxing. For Stevenson that bout was the unofficial final, the fight for the crown, and that is why it was so brutal.

Four years later in Montreal he was fighting mindfully, in order to win without hurting the rival. In Moscow in 1980, Stevenson was even accused of dodging the fight and trying to save his own neck. In the final bout, he literally kept stroking the Russian Pyotr Zayev with his light jabs for three rounds. Stevenson won high on points and got his third Olympic gold medal – an achievement equaled only by Hungary’s Laszlo Papp earlier, but Stevenson’s fighting style was not applauded but hooted down by the fans.

“Why did you avoid the fight?” – a reporter asked Stevenson voicing the stance of the audience during a post-match press conference. “Is it really my fault that I’m stronger than him?” – the three-time Olympic champion retorted disarmingly.

We had a chance to meet and talk to Stevenson several times: three times after the Olympics and once after the 11<sup>th</sup> Olympic Congress in Baden-Baden. Each time he was amazingly tactful and he seemed like a thunder-striking giant, who was gentle and kind like a child. To really get to know Stevenson one had to stay with him longer, not simply meeting him after the games. One of his bosom friends, Pedro Herrero Molina, a sport activist and editorial consultant from the Cuban Ministry of Culture, shared some of his very interesting observations with us: “Teofilo is a delicate and gentle person. He loves children, and they love him, too”, said Molina. It is highly symptomatic of his character. The fact was that Stevenson knew perfectly the force of his punches and realized he could really injure his opponents. And that was the true reason for his seemingly weak performance.

In 1980 he fought one of his most famous bouts against Istvan Lévai during the Honved tournament in Budapest. The Hungarian was indeed a very good boxer who used his speed skillfully, threw surprise punches, and was gaining advantage. Stevenson was losing the fight and by the end of the third round he knocked Levai out. The press wrote later that if Stevenson had not knocked him out, he would have lost the bout. It was, in fact, the other way around.

After that fight Stevenson changed his tactics and learned to hit not to harm the opponent. He learned to throw light stroking jabs, holding the opponent away with his right hand. This certainly encouraged his rivals’ audacity. Who would not have wanted to defeat a three-time Olympic champion and two-time world champion? Finally, why did Stevenson never decide to fight Muhammad Ali? Why did he never become a professional boxer? He could have really used all his force, gained money and fame. He could, but he did not want to for two reasons. First, professional boxing had acquired a bad reputation in Cuba. Professionalism had destroyed boxing in Cuba, and Cuban boys became cannon fodder in boxing rings all over the USA. In socialist Cuba, professional boxing is still remembered as a quintessence of evil. Second, Stevenson was completely stranger to making capital in sport. People could not believe in it and they kept wondering why he never considered the prospect of a glittering career and millions of dollars. But that was the way he was! No arguments could have convinced him otherwise, concluded Molina.

An outstanding Polish track and field athlete, multiple world record holder, Irena Szewińska, perceived this modesty in a slightly different way. When often asked about her sports role models and what she valued in athletes, she responded that she abhorred bigheads. And sport is conducive to bigheadedness! It is easy to disrespect a weaker opponent who lost in a contest. Hubris and arrogance are no hindrance in achieving high results. On the contrary, one’s pride stimulates setting new records, and the records serve one’s pride. But pride affects one’s attitude, and conceited individuals become utterly selfish. Bigheadedness is a serious disease of sport.

A bighead, in Irena Szewińska's opinion, is never capable of making a noble gesture. Not so much towards the defeated, as noble gestures serve his pride, but during a fight for victory. A bighead is instead capable of all sorts of meanness in order to win and be first. This personal view of Irena Szewińska requires some commentary. Not every bighead is an embodiment of evil in sport. Self-confidence is a characteristic feature of many outstanding athletes who always comply with the rules of fair play. But there is no doubt that arrogance and self-admiration lead directly to seeking success at all costs. Rivalry, especially between individuals, must be based on fair play. It is particularly important in frequent duels between athletes, especially in track and field, where a simultaneous emergence of two talented competitors in the same discipline is not rare. It is no coincidence. "If it had not been for Ewa Kłobukowska, I would have never achieved my success", said Szewińska. Zdzisław Krzyszkowiak and Kazimierz Zimny – two famous rival Polish long-distance runners – were pulling each other up. The rivalry between the two British middle-distance runners, Sebastian Coe and Steve Ovett, was equally famous. Szewińska also pointed out that, "In pair rivalry making sacrifices to the rival is necessary to affirm one's primacy".

Great sports tournaments were always grand celebrations for Irena Szewińska. She had prepared for them for years. For example, after her 1968 Olympic victory in the 200 m event in Mexico she decided to have a baby. During the 1972 Olympics in Munich she competed as a mother and won "merely" the bronze medal in the 100 m. But then she began running longer sprinting distances and preparing for the Montreal Olympics. In 1976 she won the 400 m event setting the world record. Her preparations were not easy, as top-level performance and setting records are always expected of famous athletes. Sometimes, they are expected to do the impossible. "If a champion slackens off in one event, it is to get prepared better for the next one. But can worse performance be regarded as disloyalty to the fans?" It was Szewińska's greatest dilemma that the fans' misunderstanding of her responses cost her many bitter moments and – let us be honest – tears.

Rewarding athletes for their sportsmanship, not only for their results, is significant but also difficult. The CIFP World Fair Play Trophy is a reflection of the athlete's soul and a form of indirect evaluation of educational systems in sport and moral compensation for the most difficult moments in athletes' careers. It is a subjective award, thus the selection of candidates can be very difficult. But this is precisely what makes this trophy so "savory", unique, and highly valuable. This is why it is gaining more and more popularity. It is a trophy not to be won but to be earned! It is about displaying sportsmanship and fair play gestures, but it is also proof of harsh assessment of the opposite: negative behaviors and attitudes.

What are these negative behaviors and attitudes? The two-time Olympic champion from Melbourne and the world record holder in the 5 km and 10 km Wladimir Kuc was renowned for shouldering the entire burden of rivalry from start to finish. Once after completing his sporting career Kuc met his coach Grigoriy Isajevich Nikiforov. Kuc recalled that the coach seemed rather worried. "What happened?",

I asked. “Read it, said Nikiforov and handed me a newspaper. There was an interview with one of the most promising young runners, who was to be my prospective successor. It was a report from a sport competition during which that boy had been supposed to break a record. He did not and was explaining that “I was certain of my form. I was certain I would set a new record. Well, nothing doing. None of my co-runners helped me. No one wanted to set the pace. I was shocked. I had run and broken records, like Nurmi and Zatopek before me, and Botnikov and many others after me. But no one even thought about shifting the pace setting onto someone else. It was impossible. My running rivals never helped me in any way. On the contrary, they either slackened the pace or quickened it deliberately, but I never held it against them, and they never held my pace making errors against me. This is what sports rivalry is all about!” How can one approach all such “staged” races in view of Kuc’s comments? How often do we see today the so-called pacemakers who step off the track after sprinting two full laps!

We were also once told about some other “victory tips” from a multiple world record holder and two-time lightweight Olympic weightlifting champion Waldemar Baszanowski: “I will never forget my rivalry against Vladimir Kaplunov at the Tokyo Olympics. I had a head start as I was 300g lighter than him. In the event of a tie, I would have won gold, and he would have won silver. During the competition, in all the nine attempts, neither of us intended to trick the opponent. We played fair. We were watching each other whilst loading the barbell in the warm-up room, stepped on the platform, made an attempt and passed each other making eye contact, as if saying: ‘Now, do the same thing!’, or showed mutual respect by saying something like ‘Well done!’ or ‘Go for it!’ We lifted the same combined weight, i.e. 432.5 kg, but I won because of my 300g lower bodyweight. I won by that glass and half of water he could not press out! I once witnessed a different sort of duel between two rivals who called themselves good friends. During the world championships one heavyweight lifter after a second successful attempt in the clean and jerk, i.e. still having one more attempt, faked an injury and declared he would not make a third attempt. Then his opponent, a clear front-runner, having a very difficult time in this extremely tight competition, relaxed and requested a minimal extra load that would grant him victory. After the successful lift, while receiving congratulations, suddenly his allegedly injured opponent declared that the pain disappeared and that he would make the third attempt. He became the world champion, and his success was a huge sensation. However, he would never enjoy the opinion of a real athlete.”

Another example of trickery comes from the West German Bundesliga, famous for rough playing. Jupp Kappellmann, a member of the West German national soccer team, used to cunningly demoralize the defenders of opposite teams. He would approach them before the match and say: “Good morning, my name is Kappellmann. Next week I’m having an important exam and my entire college career depends on it. I really need to prepare myself well for it. Please, let’s play fair.” This surely made an impression on the defenders. Next day, the press reported that,

“Kappellmann owned the rivals!”. The truth came out after the defenders from the league teams began to share their experiences, and the story was reported in the *Stern* magazine in 1975.

An ordeal that all athletes must face sooner or later is defeat. Not everybody can concede it, nor everybody can lose with honor. Almost no one likes to return to one’s failures. “Let’s leave it”, they say, when asked how they felt when they lost. We can talk about the causes of failure, but not about our mistakes or feelings.

Let us recall here Larissa Latynina, a renowned gymnast, multiple world and Olympic champion. She made once some interesting observations of attitudes to failure by her successors and trainees: Natalia Kuchinskaya and Olga Korbut. Her recollections come from the time when she was coaching the world famous Soviet wonder team in women’s artistic gymnastics.

We had a chance to talk to Larissa Latynina in 1979, before the Moscow Olympic Games. She had completed her brilliant gymnastic career and was an experienced and successful coach, one of creators of the Soviet “wonder girls”, who back in 1972, at the Olympics in Munich revolutionized women’s gymnastics and founded the entire world.

The most troublesome trainees in the entire coaching career of Latynina and of her former rival, and then training assistant Lina Astakhova, were Natalia Kuchinskaya and Olga Korbut. Kuchinskaya, the best gymnast of the Soviet team, lost the all-around competition in Mexico against Vera Časlavská from Czechoslovakia. Kuchinskaya shared the team gold medal and won the balance beam title, came second in individual all-around, and led her team to the first place in the combined ranking, taking revenge for their defeat to the Czechoslovakian team at the 1964 Tokyo Olympics. However, Natalia Kuchinskaya cried in her changing room, disconsolate, after having lost in the individual all-around competition. She had won two pre-Olympic qualifying tournaments in 1966 and 1967, and captivated Mexico with her girlish charm, gentle smile and phenomenal performance accuracy and grace. She was hugely adored and was dubbed “The Bride of Mexico”. She was to be crowned at the end of the gymnastic tournament.

The Mexicans awaited her victory as one of their own, but when Kuchinskaya stumbled on the parallel bars, and, upset, started to lose points in the other events, her admirers turned away from her. Kuchinskaya deeply believed in their adoration, but they were simply sports fans who adored only sports champions. She took the turn in their sympathies and bursts of applause for Vera Časlavská as a treason, and that is why she became the great loser of the Mexico Olympics. She was unable to accept her defeat. Latynina kept saying: “Even the greatest athlete may lose. Losing is no dishonor. The idea is to draw correct conclusions from one’s failure”. Časlavská concluded her sporting career in Mexico. Kuchinskaya was seven years younger, which means an entire generation in sport. She still had great career prospects ahead of her. Instead, she got lost. According to Latynina, “If an athlete loses as a human being, people can see it during a sports contest”. Natalia Kuchinskaya could not accept her defeat in Mexico, and this is why she lost everything.

There was a different problem with Olga Korbut. In one training session she was inspired and exercised brilliantly, in another she became discouraged by even the smallest difficulties. It was very hard to accommodate and balance the ambitions of six brilliant girls on the team. In each women's gymnastic team there is a certain hierarchy. The girls are ranked from one to six, and this ranking decides about their turns. In Munich, Olga Korbut defied this hierarchy and unexpectedly won the floor exercise event. The crowds were mad about her. She was standing on the highest level of the podium, waving cheerfully to the fans, flanked by her gloomy teammates Lyudmilla Turischeva and Tamara Lazakovich. They did not congratulate Korbut on her victory. The next morning Latynina had a talk with the girls: "I am ashamed of you. I am ashamed of you even more because millions of TV viewers saw your outrageous behavior." The coach was adamant, but Lyudmilla and Tamara refused to admit these charges. They said Latynina was unfair since they had always been much better in floor exercises than Korbut, and that it was them not her who deserved victory. Latynina's counterargument was simple: "It was not Olga's fault that she won! It was your fault! You trained less, not more! You must not hold grudge against her."

This lesson paid off four years later, during the Montreal Olympics, when under more dramatic circumstances, the great gymnastic star Lyudmilla Turischeva, with teary eyes, congratulated a much young and shorter Rumanian Nadia Comaneci on her victory. Latynina was weeping inwardly together with Turischeva, but at the same time, she was very proud of her display of sportsmanship.

To many people fair play may seem an abstract concept. Perhaps, this view from inside will reveal to them how problematic and complex being fair in sport is.

## UTOPIA, DÉMODÉ, OR OPPORTUNITY?

It was in 1960. Botafogo was playing Fluminense. Botafogo's Garrincha, the famous Brazilian soccer virtuoso, had already enjoyed nation-wide fame, but what he did during that match put him among the best of the best. He was on the right side of the pitch, forty meters from the opponent's goal, when he received the ball which he perfectly stopped with his foot. He charged on, noticing there was only a single defender at some distance ahead of him. Those behind him wanted to catch up and were determined to stop the charging winger. There was a slight possibility that the defender would block his way. Instead, the unexpected happened. The goalkeeper and the defender in their attempt to save the situation, clear, or catch the ball, clashed full speed and fell to the ground. There was no goalkeeper guarding the goal, and the only defender was lying on the pitch. The path to score a perfect goal was clear. Garrincha passed the two players, and found himself one meter in front of the empty goal... and then deliberately kicked the ball out of bounds. This may read like a science fiction story. It was all true. The noble fair play gesture of the Brazilian player Manoel Francisco dos Santos, known as Mané Garrincha, went down in soccer history.

The history of soccer knows other, more scandalous situations, e.g. Diego Maradona's aforementioned "Hand of God" goal in the 1986 quarterfinal between Argentina and England (2–1). There was also one event during the 2010 World Cup in South Africa that should be quickly forgotten. As reported by S. Parfjanowicz, on June 30, 2010 in *Przegląd Sportowy*: "Luis Fabiano scored twice in the Brazil – Ivory Coast match (3–1) by handling the ball. In his conversation with the referee he denied it flatly. Two minutes after the game he faced FIFA-TV cameras and with a disarming smile admitted the deceit: "It was a coincidence, a hand of God, it's good that the referee allowed the goal". Coincidence? He would do the same thing in the game against Chile in the Round of 16. When on Sunday, during England's game against Germany (1–4) Frank Lampard's shot crossed the goal-line before bouncing back out, I imagined – being an incorrigible optimist – a scene showing one of the German players approaching the referee and admitting he saw the goal... Instead, the cameras showed the German goalkeeper Manuel Neuer gesturing wildly against the referee's decision..."

Why do we so openly and shamelessly approve of this cheat in sport? Why did the referee and his assistants make that decision? Why did such controversial decisions have gone unverified by the officials in charge of the FIFA Fair Play program for twenty years? Do we not see the plague affecting not only soccer by all sports? Or, perhaps, respect for the truth, as noted sarcastically by Parfjanowicz, is today merely incorrigible optimism?

Six years after this infamous referee's mistake, FIFA intends to cure cases of goal blindness by implementing goal-line technology. It is a miss by a mile. The GoalControl-4D system will surely eliminate match officials' errors, but to ensure its proper function fourteen cameras must be installed in each stadium, and it will cost more than 200 thousand euro plus maintenance and service expenses. Can all soccer stadiums afford this technology? What about violations by the future soccer "stars" itching to use a helping hand? Can they be also detected by goal-line technology?

In the present-day sports rivalry is influenced by politics, social pressure, and the lure of money and privileges; in modern sport which is becoming ruthless, brutal, and cruel, unless we reject the stereotype of victory at all cost, fair play will be more and more sidelined. When we transcend traditional coercion and compulsion, we can see the sense of fulfillment fair play offers. Why does an athlete who won a competition in a fair way feel "like having bathed in clean water"? Why is fair play the distinctive feature, canon, and fundamental principle of sport competition? Because it allows humans to be humans again, to hope to attain the sense of good and catharsis. Because fair play is the ethos of sport.

Polish lexicographer W. Kopaliński provides the following definition of fair play: "honorable play conforming to the established rules (especially in sport); just and fair treatment". A detailed historical and semantic analysis of the term fair play was carried out by Prof. Wojciech Lipoński, a scholar from Poznań, and a former member of the Polish national track and field team. Lipoński traces the ori-

gins of fair play to Celtic traditions, although the ideal of gentlemanly sport developed in the Elizabethan era. The historical development of fair play is not of our concern here due to the limited scope of this paper. We will proceed, however, to discuss the modern codification of sport ethics.

In October 1989 one of us had a chance to talk to Jean Borotra, the first President of the International Fair Play Committee (CIFP), one of great tennis stars of the 1920s and 1930s. The interview with Borotra took place thanks to CIFP Secretary-General Janusz Piewcewicz's recommendation. The first question to Borotra was: "What, in your opinion, is fair play?"

– It is a way of life – said Borotra – it is inner self-discipline. When one learns to follow it, there is no way back. Like me, there are many who practice sport and exercise, who cannot live without it...

– You said "way of life". How do you understand it?

– One does not become a gentleman of sport, for speaking out loud about fair play. Those who only speak about it are gentlemen on paper. One becomes a true gentleman of sport, through one's attitude, behavior, and work, and by proving that fair play is not some forced affectation, a tight suit constraining one's free and natural movements. I would say, tell me what you think of fair play, and I will tell you who you are. Like blood which flows in our veins involuntarily, a gentleman involuntarily adheres to the rules of fair play.

– If I understood you correctly, you made a reference here to the founder of modern Olympic Games, Pierre de Coubertin, when he also described Olympism as a way of life.

– My reference to Coubertin was intended as I wanted to emphasize his subtle understanding of Olympism. To many sports people today Coubertin is a hindrance, and his ideas are often dismissed. One may ignore the significance of his teachings, but whether we like it or not, we must acknowledge Olympism, as it remains and will continue to be. For Coubertin, Olympism was a spiritual state *un etat d'esprit, un style de vie*, something natural in the human self and one's fulfillment in intellectual and physical activity. No one could have expressed it better. This is why Coubertin never made the precise definition of Olympism, regarding it as something obvious, like water or air. Fair play and Olympism complement each other perfectly, since Olympism is based on the fair play idea.

– We are missing here a certain contradiction i.e. the reality of sport. When we look at the world today, its brutality and dehumanization, we might conclude that fair play is synonymous with idealism.

– No, definitely no! The charge at idealism is made by those who cut corners. They deride at idealists because they are impatient and want to achieve their objectives at any cost. Their laugh is the devil's laughter that kills good and nobleness. Providence gave athletes all their unique, physical, moral and intellectual attributes. Fair play – what a wonderful phrase! It is the physical and moral beauty, righteousness and nobleness. Sport is the place for respecting this nobleness, which prohibits taking unfair advantage of the opponent, and forces us to

treat him as a friend. The opponent is a friend, and one always wants to be fair to a friend. This relationship is normal in everyday life. It must be stated, first and foremost, that the true sportsmen are those who realize that fair play is respect for the rules without resorting to violence and doping. In the modern world, where life is hard and the significance of victory is crucial for athletes, sports clubs, sports federations and state governments for prestigious and financial reasons, we are persuaded to win by all means. We resort to trickery and violence. Sport is an important and irreplaceable value to us, a wonderful educational aid. We are absolutely obligated to save sport. And it can only be saved, if fair play is saved. There is no sport without fair play. We must oppose the pursuit of victory at any price! If we fail, there will be no sport! This is why I say that fair play is no sheer idealism. It is a formal and mandatory element of sport, without which there is no sport at all.

– You must admit that sport, however, has been dealt heavy blows. Let's take, for example, the Heysel Stadium disaster (clashes between Liverpool and Juventus fans on May 29, 1985, before the European Cup Final that led to the death of 39 people).

– Without a doubt, violence is sometimes provoked by athletes themselves, but what we saw in Brussels, is more often provoked by pseudo-fans who are, in fact, alien to sport. I agree it will take much effort and time to repair the moral damage done to this part of the public opinion asking whether modern sport is responsible – if only to some extent – for arousing the murderous fury which led to the massacre at Heysel.

– What conclusions should be drawn from those tragic events?

– Those responsible have been punished. What we must do is to find appropriate preventive means. It is easy to make predictions, but it is more difficult to find the remedy. Do we have the remedy? Putting a policeman next to every sports fan is an emergency measure. There is a different remedy, without resorting to experts or scholars. It is called education. Suppressing bad instincts vented during sport spectacles is the task for educators. This may not be revealing, but this education should come from parents. Rules of conduct can be inculcated in a three- or four-year old child: what is allowed, and what is not. It is most often the parents' job. When children watch bad things on TV, they should be warned: this is bad. We can always teach fair play to children. Then comes school and college.

– What if media sports commentators substitute fair for foul, and perpetuate the stereotype of tactical foul? The foul play philosophy prevails.

– It is the question of the choice of commentators.

– Do you really believe in the effectiveness of fair play awards and campaigns? Every year, there are more and more recipients of Pierre de Coubertin World Fair Play Trophies awarded by the International Fair Play Committee since 1964. However, the very fact that UNESCO acknowledges and promotes sportsmanship has not improved or refined sport to any extent.

– I agree there are more and more acts of sportsmanship that we reward hoping they will become inspiration to the young, but they do not curb the rise in potential

threats to fair play and sport. Hazards to fair play and sport, violations to nature, cheating and doping have all escalated to an extent that even pessimists may lose their *raison d'être*. But idealists must be optimists. As an idealist I realize that the social, commercial and political pressure on sport is so heavy that one day the games may fall into oblivion. The only way to survive is fair play. That is why the CIFP will never lose its *raison d'être*. Let us hope and whole-heartedly take part in this fight.

– What values have you gained via sportsmanship and fair play?

– Happiness! I am happy because I have accomplished something in my life in honesty. Some people do tremendous work but in the final settlement they feel embittered. I have always worked a lot and spared no pains, since work and effort are my passion, but it is work and hardships that stir me up and strengthen. Sport has done a lot for me, and because I have always remained in a circle of loyalty, thanks to sport, I have made many bosom friends. We were rivals on the court, competing hard against one another, but we always respected fair play rules and remained great mates. This is the reason for our strength: being rivals and friends at the same time. Without nobleness and fairness we would have never become friends. Unfortunately, not all can be noble, but all should be fair.

Jean Borotra, at that time aged 89 years, was 20 minutes late for the interview. He still played tennis every day, and on that day, the game was a bit longer than usual. As he could not catch a taxi, he decided to run two kilometers to get to us. He behaved like a gentleman.

The interview with Borotra was important for a few reasons. This renowned athlete and sport activist demonstrated the true significance of fair play in the universal dimension. Together with René Bazennerye, Jacques Ferran, Geoerges Guillermin and Pierre Comte-Offenbach he wrote a document titled *Declaration on Fair Play*, published by the French Fair Play Committee in 1974. It became the official interpretation of the activities of the International Council of Sport Science and Physical Education (ICSSPE).

Before discussing *Declaration on Fair Play*, we should briefly concentrate on an earlier document titled *Declaration on Sport* issued by the ICSSPE in 1964, in which fair play was officially regarded as “the essence of any game or sport”. In the preface, the great humanist and sport lover, the then UNESCO Director-General René Maheu, wrote:

Sport is no longer the whim of individual escapism. Henceforth, it is closely linked with the great problems upon whose solution the future of our civilization depends. The prodigious success of sport inevitably generated its own problems but, until recently, they were tackled and to a large extent solved by the (mostly unpaid) rulers of athletics – striking evidence of the originality of sport and of the creative forces that animate it, but also of the indifference which the traditional leaders of society so long showed.

Maheu noted that the situation changed completely, and that if sport is to never go astray, it must be controlled and must follow a precise direction. He wrote that:

The State, the trade unions, political parties, and even the churches are taking an increasingly active interest in sport – to serve it and, naturally, but also to use it for their own purposes. And so sport, which almost perished at the outset for lack of understanding, now risks getting lost by alienation [...]. It is perfectly natural, and even a cause for positive satisfaction, that sport, having entered the main stream of social evolution, should now have joined up with the forces and structures that command that evolution. It is clear, however, that, if we are not to find ourselves adrift, the moment has come to take our bearings and check our navigation. It is high time to reconsider our terms of reference unless we want sport to be changed into something inherently different by abusive exploitation. We must reconsider its organization, and even more important, its purpose – its contribution to the formation of modern man.

Fair play was specifically referred to in the Introduction to the *Declaration on Sport* by the silver medalist in the 1500 meters from the 1920 Olympics in Antwerp, Noble Peace Prize recipient, and the ICSSPE President Philip John Noel-Baker:

Sport provides the greatest spectacles in the world today [...]. Money and chauvinism thus imperil the ideals on which the Olympic Games and all the International Sports Federations have been built, and in particular the standards of fair play. Fair Play is the essence, the *sine qua non*, of any game or sport that is worthy of the name. It is as essential in professional as in amateur sport. Fair play requires not only strict but also glad and willing adherence to the rules, both in the letter and in the spirit. It implies respect for one's opponent, and for oneself. Without fair play, a sporting contest can become a humiliating and a degrading experience. Both in national and world competitions unfair practices have sometimes entered in. If they should spread, sport's value as education, as a medium for collective effort and enjoyment, as a means to good international understanding, would be lost.

The importance of fair play is discussed in the *Declaration on Sport*, in a section titled *The Spirit of Sportsmanship*: "Sportsmanship can be identified with fair play, that is to say a loyal respect of the rules, written and unwritten. It requires a generous attitude towards one's opponents during the struggle, the strictest discipline in relation to the referee, and calmness in victory as in defeat. It is the basis of sport, giving it its chivalrous character."

The authors of the *Declaration on Sport*, for whom the most fundamental task was to define the place of sport in the modern world and indicate hazards to sports and its development, knew that fair play is the last sanctity in the world, and thanks to sport it can be codified, or become a conventional code for athletes.

The *Declaration on Sport* gave rise to the ICSSPE *Declaration on Fair Play*, which explicitly defines fair play as the essence of sport. The latter should, in our opinion, become the fundamentals for the sport community. The authors of the *Declaration* see the source of evil, but also a chance for the future, in education understood in the broadest sense, i.e. carried out by and for athletes, teachers, parents, sports activists, referees, public authorities and the mass media.

Fair play is sport. This fundamental virtue is the wealth of sport. One can play fair in life to satisfy one's awareness, but in sport one plays fair for the good and for the defense of sport itself. Playing fair is to be part of sport one practices and recognizes its significance. It is about attaching greater importance to sport than to victory. Human predispositions do not prepare people to play fair. In sport, however, one is privileged to acquire and develop this moral stance. Sport is an area in which this virtue can be developed and be an inspiration in daily life. In sport some holds are barred. Sport and fair play can be determinants of fairness of everyone's conduct in society. Fair play, this most precious value of sport, must be constantly protected; it must never be separated from sport. The inevitable but desired contacts between sport and the outside world must not deprive sport of fair play – its source of life. Like other areas of human activity, sport is threatened by the overestimation and obsession of success in modern society, and by ignoring the sensitivity of the means of attaining success. Undoubtedly, athletes, activists and fans may not be condemned for wanting victory, but their attitudes become criticized, when they forget that victory must not come at all costs. Our prime task today is to protect fair play – the treasure of the contemporary world, and by that, protect sport itself. As sport can elevate humanity morally and physically, it can also save human souls.

A great number of documents promoting moral values and fair play have been published to date aiming to save the human and noble image of sport. There are fair play manifestos, codes, and even decalogues, e.g. drafted by Zofia Żukowska and Ryszard Żukowski. These are all valuable and pioneering initiatives, which can be adjusted and developed.

How to use fair play in everyday life? Here is a sad reflection. There is a strange game around fair play. On the one hand, the implementation of fair play rules is stressed, on the other hand, fair play rules are disregarded. There seems to be some kind of superficial division into fair play idealists and fair play realists. The former are the naïve ones who still dream of Hellenic *aretè* and *kalokagathia*, about noble and gentlemanly gestures. The latter are those who are keeping up with the times, ready to respect the rules, but confronting Coubertin's "chivalric contests" and "chivalric fraternity" with the demands of modern sports. And in this confrontation, these Coubertin's concepts resemble utopian dreams. Fair play seems to be art for art's sake. A dead letter, albeit written down in regulations.

The question is whether fair play is necessary at all, whether it is not simply the troubling conscience of sport dictating adherence to the rules? Perhaps the realists are right. If we look inside sport without rejecting any traits of pathology, the image is not captivating. Old sins hang on it, and the list of sins is long: seeking new records; chauvinistic fans; doping; corruption; big money; superexpensive sports venues, facilities and technology; prevalence of brutal fight, aggression and efficiency over beauty and style; pressure from the authorities, business, TV and audience; and ruthless pursuit of attractive spectacles. It seems more circus than sport.

Can sport face so many charges? Or maybe we press charges against sport to restore its nobleness? In this infected image of sport we have identified its perversions, but we also know of many cases of the beauty, magnificence, nobleness and greatness of sport. Apologists of the physical and moral beauty of sport have launched numerous crusades to save sport. They appeal to us and they warn us. During the Olympic Congress in Munich in August 1972, René Maheu stated that, “The success and significance of the sport spectacle today is, unfortunately, too often abused for the purposes contrary to the idea of sport, being also the factors of corruption and deformation: commercialism, chauvinism, politics. The time has come to respond energetically to this, if we still want to save the sport idea. It is time to choose between the Roman circus and the Greek palaestra. It is time to choose between excessive arousal of national pride and the brotherhood of men, between what unites people and what divides them.”

According to Józef Lipiec: “Fair play is a sophisticated yet very concrete invitation to the world of joy [...]. Chaos, disorder, deformation and foul play condemn themselves to a much lower valuation”. It is a bitter constatation: appeals, moral crusades, campaigns and defensive wars. Unfortunately, the results of the struggle for fair play are still far from effective, if they are effective at all. Wojciech Lipoński notes this problem with some regrets: “The actions of national and international fair play committees, including UNESCO, as well as numerous plebiscites concerned with the issue are praiseworthy, but they are mostly one-time, spectacular feats rather than systematic activities that should accompany us from the very young age.”

Physical and moral beauty is almost sucked with mother’s milk. In her historical novel *Wiosna grecka* (The Greek Spring) Hanna Malewska writes: “Plato understood discus throwing. The sequence of throws, which once seemed beyond his power, became his second nature. It was like a tune without any false notes whatsoever. Each tone sounded flawlessly and beautifully, until its vibrations produced a thunderous throw sending out an echo into eternity. There was joy and obedience of the law in his each discus throw, as well as its intact beauty. Alone, staring at the skies and the finish line far away, he started singing the song of strength. The flickering discuses were making long arches, until tiredness in his shoulder felt like a warm bath.”

As the famous Polish runner Irena Szewińska noted, “Fair play is manifested by experiencing great joy while running”. According to Halina Konopacka, the first Polish Olympic gold medalist: “Fair play is not only the discus throw, but the smell of the grass. I always remember this aroma. Is it still the same for the young people today?”

We can hardly see today any place for fair play in well-tended sports fields, spectacular gyms, great facilities, industrial manufactures of world records, in which state-of-the-art technology is of great assistance to athletes but also objectifies them. There seems to be no place for fair play, understood by Halina Zdebska-Biziewska as fairness, justice, kindness, friendship, honor, dignity, loyalty, cul-

ture, respect, hospitality, and responsibility -in other words – as a conglomerate of fundamental values.

John Paul II who can without any exaggeration be called the apostle of moral values spoke out many times on the matter of fair play in sport arenas. In October 1981 he addressed 300 participants of the 13<sup>th</sup> Youth Games in Castel Gandolfo:

The Church never ceases to appreciate this wondrous instrument of proper physical education which, while helping to avoid all distortions of the cult of the body, trains the body and the soul in exercise, courage, balance, dedication, refinement, fraternity, kindness – in other words – in fair play. If you practice sport this way it will help you become a law-abiding and peace-loving citizen. You will learn to see in sport not a fight between rivals, or factors of division, but peaceful games in which no one forgets the respect for the opponent in all efforts necessary to achieve victory.

What is fair play? Is it honesty, sincerity, loyalty? Is it only manifested by respecting the opponent, the rules, and honorable conduct? Is it a noble gesture, a moral attitude, rejection of bad advice? Fair play is all of that, but it is also synonymous with ethics, morality, gentlemanliness, and chivalry. If we combine them all, we will arrive at a fairly comprehensive definition of fair play. Fair play is then like a seven-color rainbow, and removing one color deprives it of freshness and beauty. How to save the noble rules of fair play in sport? Perhaps a shock therapy is necessary, or perhaps, as Stanisław Dygat once put it: “The self-contradictions of the Olympic Games will blow them to bits”. Maybe then, when missing the priceless value, we should brush up on Coubertin’s *Ode to Sport*:

O Sport, you are Honour! The laurels you bestow have no value unless they have been won in absolute fairness and with perfect impartiality. He who, with some shameful trick, manages to deceive his fellow competitors feels guilt to his very core and lives in fear of the ignominious epithet which shall forever be attached to his name should his trickery be discovered.

Fair play – utopia, *démodé* or opportunity? The answer is simple: it all depends on people themselves, and this may be problematic.

## NEGATION AND HOPE

Dr Krzysztof Zuchora, a renowned researcher of physical culture, sport, and Olympism, as well as a poet, said once, using an apt metaphor, that “sport has many names”. Certainly, a typical sports fan living from game to game, or a soccer fanatic, would be shocked at the critical assessment of the phenomenon of sport that fascinates all, especially that its critics include renowned individuals, indeed.

The outstanding German author, Thomas Mann attended gymnastic classes under compulsion. “When we were young boys we had to exercise in those sad gyms. The apparatus gymnastic exercises dated back to Turnvater Jahn! We exercised in shirts albeit with stiff collars and often with stiff shirt fronts, under the supervision of our PE teachers in pince-nez, with red goatees, and hung-over, imperative voices”.

Albert Einstein simply hated physical education classes. He noted that, “The primary school teachers were like corporals, and the middle school teachers like lieutenants”. Winston Churchill was also far away from the ideal of gentleman of sport. He barely tolerated swimming, and had an aversion to soccer, cricket and tennis, unlike, for example, Oscar Wilde. “No sports. Just whisky and cigars” is the often quoted answer of 90-year-old Winston Churchill to the question of how he reached old age.

The Irish playwright George Bernard Shaw admitted that he lacked the instinct of rivalry, and because he never cared for prizes or distinctions, he was never interested in any contests or competitions. He said that if he won, the disappointment of his opponent would make him very sad, not happy. If he lost, his love of himself would suffer.

James Joyce in *A Portrait of the Artist as a Young Man*, commonly regarded as the author’s autobiography, confessed with sadness and bitterness: “The wide playgrounds were swarming with boys. All were shouting and the prefects urged them on with strong cries. The evening air was pale and chilly and after every charge and thud of the footballers the greasy leather orb flew like a heavy bird through the grey light. He kept on the fringe of his line, out of sight of his prefect, out of the reach of the rude feet, feigning to run now and then. He felt his body small and weak amid the throng of the players and his eyes were weak and watery.”

Austrian novelist and theatrical critic Robert Musil, who initially studied to become an officer, was not an enemy of sport, but when asked about the “spirit of sport”, he drew the following conclusions: “Twenty two men are fighting for the ball, displaying moderation and control worth of professionals. A few thousand spectators, the majority of whom have never touched a football, are filled with emotions the players never express. This is how the sport spirit is created, facilitated by sports journalists, sports authorities, sports schools and colleges and sport sciences. In some countries there are ministers of physical culture, outstanding athletes are rewarded with peerage or awarded the League of Honor, and their names are mentioned by the press every day. However, the basic truth is that all organizers of great sport, with few exceptions, never practice any sport, or even hate sport personally. They only see sport as a source of huge revenue.”

George Orwell, the author of *1984* and *Animal Farm* criticized sport most heavily: “Serious sport has nothing to do with fair play. It is bound up with hatred, jealousy, boastfulness, disregard of all rules and sadistic pleasure in witnessing violence: in other words it is war minus the shooting”.

Can these opinions be harmful to sport? The history of mankind has witnessed both sport apologists and sport antagonists. Homer, Pindar, Pierre de Coubertin, Henry de Montherlant, Jan Parandowski – all of them preserved the greatness of sport. On the other hand, some realistic observers become the conscience of sport and issue warnings that the ship may go down.

The famous Polish author and director, Tadeusz Konwicki, who was the special correspondent of the Polish magazine *Literatura* to the 1972 Olympics in Munich

made the following observation: “Sport is sick, and the Olympics are sick. It is high time the sporting world, all sport lovers, said it clearly. It is time for them to stop talking back to all sorts of different laymen and suckers who have been pointing out various absurdities of sport for years. Sport has degenerated. For half a century it has become a behemoth swallowing everything around it: politics, money, health, morality and reason. Sport becomes a cause of war, as it once already happened in Central America.”

Stanisław Dygat, a Polish writer and a vivid observer of sport also published his thoughts in the same issue of *Literatura*: “In my view, the Olympics as an institution are going through a serious crisis. They have grown to the position of a superpower, and as all superpowers attract merchants and politicians. Can we do anything about it? I do not think so. The internal contradictions of the games will grow until they burst out. And then the tired sporting world will embark on creating a new, more noble and ideal, style of the Olympics. The new games will not arouse the interests of politicians or merchants, or people who are, in fact, rather ignorant about sport.”

“Sport is a language the world understands”, said once the President of Finland, Urho Kekkonen. The world has made sport part of its cultural code, and it is now hard to imagine it without sports games and championships, in other words, without all these spectacles circulating in the bloodstream of our civilization. All that noise we are fed by the media everyday.” That is why the outstanding French cinematographer, Claude Lelouch, decided to film sporting events and live them as some kind of a purifying experience. During an interview at the Munich Olympics, Lelouch made some very relevant observations:

– Where does your love for sport come from?, we asked.

– Pure fascination! I think in each of us there is a load of aggression. Sport is a perfect way of channeling it. If all people in the world practiced sport, there would be no wars or conflicts. That’s why people should practice sport. But it is not all. Sport effort and competition cause suffering. And suffering makes people authentic, noble and fair, and it is probably one of these situations in which one stops wearing a mask and cheat on oneself. In my country, in capitalist countries, people play games all the time and cheat all the time, because they want to sell something and achieve something. We all have something for sale, so each of us – to a different extent – is playing marked cards. When we summon up physical effort, we stop pretending. Sport is an area in which you cannot cheat. Regardless of political systems we live in, of what we do, if we do sports we follow the philosophy of fair play, so we cannot cheat. When I approach truly fair people, when I am fair, in one way or another, I become a happy man. It is sport which allows me to see fairness in people. I think there are three aspects of human life that are based on fairness. Love, because in love one cannot cheat. Friendship, because we do not squander it when we need it in hard situations. And sport, which is the quintessence of truth.

– At the press conference before the start of filming, you said that you will conclude your Olympic film sequence using the concept of the victor and the defeated...

– I chose filming the defeated, because I think this is a deeply human topic. The winner takes all, the loser becomes a loner. I am fascinated by the mental state of losers. That is why I like watching their reactions. Everyday, I am looking at faces of people who for five or six years were preparing intensively to compete in the games and because of a momentary weaker form, lack of luck, or because others were simply stronger – they lose. The entire edifice of their dreams collapses. I am not going to give names, because I am already indiscrete, and the defeated hate publicity. It is shocking to see the despair of strong men, their crying, resignation and escape into loneliness.

– Thus, perforce, sport hurts. It hurts by discharging aggression towards the losers.

– No, not at all! In sport even the worst defeat and tears are not negative phenomena. Neither is the escape into loneliness. The winners often want to be left alone after their triumph. Let us compare a sport failure to a failure in life. A life loser usually loses friends – those false ones. I have seen this many times. When I was winning I had many friends, when I was losing I was alone. A defeated athlete quickly rises from his fall. He stands for competition, loses again, but ultimately wins. Sport offers a chance of victory, and this is the greatest thing about it, even in the darkest moments of failure. It is always a chance. In life, after falling, one loses any willingness to fight on.

– Do you not think that the human aspect of sport got lost in the pursuance of performance and results in sport? That athletes are, in fact, alone in this enormous machinery of the games?

– I agree that seeking results only destroys the sense of life, but in comparison with other areas of human life – hard work, intensive sex life, drug abuse – sport has lost the least of its humanity. Certainly, I find some disturbing things in the Olympics. These Olympics are the first information technology Games. Everything here is controlled by computers. And information technology does not account for human emotions. It is boring. Thanks to my special accreditation, I can witness the real drama, tragedy and faces of the Olympic athletes. Tens of thousands, or even hundreds of thousands of other reporters can only notice what has been programmed, are excited with something they see at a distance, and use boring numerical records. Despite all of that I remain a great fan of the Olympic Games. If it were up to me, I would organize them every year. I would not worry that pursuance of records will destroy sport. Life is fascinating because people do not know the results, because they wait for the end of a fight, and are often, negatively or positively, surprised. A man is so perfect that he can constantly break his own records. I think this restless and ambitious man is the most important one. The games must not lose this man. Otherwise, the games are not games, and man is not man.

Let us imagine this conversation about the Olympics taking place today between the famous French film director and his famous countryman – the founder of modern Olympism. Claude Lelouch was born two months after Pierre de Cou-

bertin's death. If we, however, imagine a meeting between the two, the film maker would definitely ask about the validity of the ideals of antiquity and chivalric Middle Ages in the 19<sup>th</sup> and 20<sup>th</sup> centuries in making modern Olympism a "cult" or a "religion" and in educating "the elite" or "the chivalric estate". Coubertin would have a problem. He would have to admit that his vision, although beautiful and attractive, was unreal. In conclusion, however, the film director would congratulate the baron on his determination and stubbornness that gave the Olympic reality a modern dimension, and on his great passion with its destructive, but at the same time optimistic chords.

Jean d'Ormesson, a writer, journalist, philosopher, and a French Academy member is an optimist. "Sport – he says convincingly – is a mediator between life and play. It is aimed to create an ideal world with a certain spirit and with codified rules of morality that will ensure and balance power and justice. If no one is able to accept the opponent as an 'alter ego', let us at least assume that sport is an experimental field of this utopia. It is a curious paradox, when one human activity based on strength, agility and physical fitness refers at the same time to moral virtues. There is something sad in an assertion that fair play must become competitive to be really applied. This sad truth is, however, edifying. Thanks to it, sport is not simply an outburst of brutality. In this way it makes a contribution to the international understanding. In this way it becomes a component of civilization". "But there is one fundamental condition" – d'Ormesson continues. "Sport is not about killing, destroying or discrediting the opponent, but about playing with him. It is not a cat and mouse game, but a children's game, i.e. aimed at developing human qualities. Thanks to fair play, in sport the winner and the loser enjoy equal rights. Winning is good and just, provided that everything has been done to ensure the opponent could have won as well. Societies should follow the fair play principle, and politicians should follow the principles of sport equality, selection and hierarchy."

The realization of this plan, somewhat vague in present-day reality, must be our guiding principle, if we want to respect the rules of fair play. Relinquishing it would be incomprehensible and reckless. Jean d'Ormesson stipulates that: "Respecting the opponent is respecting oneself. This requirement of fair play is key to culture and civilization – which are in fact, games regulated by particular rules – and key to human dignity. Unlike cultures and civilizations that come and go, human dignity is not a game. It affirms human superiority on Earth, and that respect for other people is our duty. It is the aim of fair play in sport."

Like Plato, who understood discus throwing perfectly, John Paul II not only understood sport, but also studied it thoroughly and analyzed it theoretically. He drew from his own experience as he knew the pain of fatigued muscles and the sense of fulfillment. John Paul II' sport fascinations included soccer, swimming, hockey, ice skating, skiing, canoeing and his greatest passion – hiking. During his hiking trips he "thanked God for the majesty and beauty of the world he created". John Paul II loved sport, had a soft spot for soccer, and was an honorary member

of FC Barcelona and Real Madrid, and a fan of KS Cracovia. He was the first pope in history to attend a soccer game, and he gave audiences to thousands of athletes, sports officials, coaches and sport activists from all over the world. Regular pilgrimages of sport people were organized from Poland to the Vatican. The President of the Italian Olympic Committee, Giovanni Petrucci, dubbed him “the Pope of Sport.” He expressed his reflections on sport and physical activity in numerous addresses, speeches and homilies. According to Prof. Zbigniew Dziubiński, “John Paul II reevaluated and nobilitated human somatics in its ontological, epistemological, anthropological, ethical, axiological and social dimensions. The human body – the object of interest of the sporting community – gained a new meaning and expression in John Paul II’s teachings. It was elevated to the highest rank in the philosophical and theological order.” At one of the meetings during the Great Jubilee Year 2000 celebrations the Polish pope said: “The potential of sport makes it a particularly important instrument of integral human development. The senses of brotherhood, generosity, honesty, and respect for the body – being the cardinal virtues of every athlete – contribute to the development of a society in which antagonisms are replaced by sport rivalry, meetings are valued higher than conflicts, and fair competition is superior to confrontation. Sport understood this way is not an end but a means.”

Dziubiński noted that during his pontificate John Paul II made a truly Copernican revolution in sport “[...] His words to the people of sport were full of beauty, poetry, intellectual depth, mysticism and wisdom of the heart. They were the tablets of stone for modern times.” According to John Paul II the foundations of sport should always be truth, justice, peace, brotherhood, friendship, respect and love. He elevated the role of sport and physical activity in the human physical, intellectual and spiritual development. He often expressed his spiritual solidarity with disabled athletes, and constantly emphasized the ethical and moral qualities and educational character of sport. He also warned against alienation of sport, pathologies, and violating the rules of fair play. “It will be a sad day”, he said worryingly, “when the spirit of sportsmanship and fair competition disappear.” No one had spoken of sport this way before. John Paul II, one of the greatest moral authorities of the turn of the millennium, who changed the history of Poland and the world, has left us the greatest value – hope.

## VANITY FAIR

In February 1896, a poor farmer from Milan, Carlo Airoldi, began his long journey to take part in the Athens Olympics and compete in the marathon. He was a great athlete. He traveled on foot, by train, or by horse-drawn carriage. He paid for his fares with money he had earned earlier on numerous fair races. However, Airoldi was ultimately not allowed to participate in the marathon since he violated the sacred rule of amateurism as he had reaped financial profits from his sport performance.

At the 1992 Olympic Games in Barcelona the gold medal in men’s basketball was won by the United States men’s team led by legendary Magic Johnson, and

consisting of professional NBA players who earned millions of dollars! In 1991 professional basketball players were allowed to compete in Olympic tournaments.

There have been some famous cases of disqualification of Olympic athletes on the grounds of non-amateurism, e.g. stripping the 1912 Olympic pentathlon and decathlon champion Jim Thorpe of his medals, when it was discovered that he had taken some money for playing baseball; or the scandalous suspension of a brilliant Finnish long-distance runner Paavo Nurmi before the 1932 Summer Olympics, for the organizers were found to have paid for Nurmi's travel expenses two times before.

Within one hundred years the Olympics were no longer arenas of gallant heroes who did not want, or were not allowed to, take money for their feats, but became a record-paying exchange market. In fact, the bastion of financial hypocrisy had been demolished much earlier. Today, the clichéd expression that money rules the world is fully applied to modern sport.

In one of her essays the well-known Croatian author Dubravka Ugrešić recalls a meeting with a young Ukrainian soccer player on a train from Vienna to Graz. She was traveling to a meeting with her readers and was to be paid 200 US dollars. The young soccer player, named Pavel, was going to sign a contract in the Graz club, because back in Ukraine he had merely earned 20 thousand dollars a month, and in his view, it was very little – like a tip in comparison with the best paid soccer players in Europe. And he wanted to be one of them as he scored a lot of goals in every game. One thing, however, made him worry. It was when he asked Dubravka Ugrešić whether Graz was on a seaside and found out that it was not. A conclusion from this meeting may be that modern sport has become a business, and athletes may become commodities. Is this really the case?

Examples abound, especially in association football. In an exciting UEFA Cup quarterfinal game in Munich in 2008 between Getafe CF and Bayern Munich, the Spanish team was leading 1–0. The score was sensational. The home team was counterattacking since losing points at home reduced their chances of victory in the second leg. It was a top-level soccer action: an exciting match between two equal teams. Suddenly, at the end of the first half a well-known football TV commentator stopped commenting and started reporting on the financial situation in Bayern Munich. He expressed his surprise that a club which last year made a profit of 25 million euro cannot handle a much poorer Spanish team! Moreover, the German club was losing money, because the advancement to the semifinal is not only important as a sport success and also translates into bigger financial incomes. The sports commentator became a professional club accountant! Fortunately, the referee's whistle at half-time interrupted his financial deliberations.

Let us recall here the TV coverage of a match between Poland and Brazil during the 2007 FIFA U–20 World Cup. The Polish players showed their ambition and truly played with flair. They won 1–0 despite the Brazilian team working miracles to win, improvising and being truly beside themselves. The Brazilians lost. Two Polish commentators, however, instead of concentrating on the dramatic match,

were deliberating how many dollars each Brazilian player was worth, what European clubs bought them, how they already benefitted, and what might be the prospective transfers. There was also a financial context in the Polish team: the Polish forward star, Dawid Jańczyk, had just been purchased by CSKA Moscow which paid 4.2 million euro to his home club Legia Warszawa!

This was clearly TV coverage of a commodity exchange, not a great sports spectacle won by the better team – the essence of sport victory. We were insistently being convinced that a more expensive team was defeated by a less expensive team. What a sport feat, indeed!

The financial context also dominated reports from the Champions League play-offs in *Gazeta Wyborcza*. “Fourth season in a row, the world’s richest club is eliminated in the Round of 16 of the Champions League” read the opening line after Real Madrid was defeated by A.S. Roma. The authors of the report then gave specific figures, and stated that 119 million euro spent on the players last summer, and 250 million dollars in the last two years, were supposed to guarantee success and prevent all the failures from happening. And it did not work at all! This was as if the final score had been decided by the total sum spent on players, and not by their skills, physical fitness and psychical motivation during a 90-minute game.

A similar report was published after a game between Fenerbahçe and Chelsea in Istanbul (2–1). One half of the article was about two millionaires: the Russian Roman Abramovich, who had made unlimited purchases for his team; and Turk Aziz Yildirim, who could not afford such purchases, however, the budget of his club was 200 million dollars. Thanks to the success of the Fenerbahçe players, one half of Turks wore the club shirts and brushed their teeth with toothbrushes sold in fifty Fenerium shops belonging to Yildirim. All the revenues from the sales of T-shirts and other club merchandise brought extra 25 million dollars.

Marketing, commodity, product, and brand are now concepts all too familiar to even the youngest viewers of TV sport broadcasts. The modern management of sport, i.e. sport spectacles, is based on cold financial calculations, like in any corporation. The Head of the Unit of Marketing Strategies, of the Institute of International Management and Marketing, Warsaw School of Economics, Prof. Andrzej Sznajder says that professional sport has become a business, or rather a show business, attracting the interests of millions of people worldwide. The sport market develops fast and it has gained a truly global dimension. Sports clubs are transformed from sport associations into business corporations, strictly operating according to the rules of economics. He shows that the main role in sports organizations is played by professional market-oriented managers, who must understand the functioning of market mechanisms and use appropriate instruments to gain financial means (“Gimn@zjon”, July 2009). Dieter Hoeness, a former general manager of Hertha Berlin, openly admitted that he treated his club as a modern service-providing corporation on the sports market. Another famous personality of Spanish soccer, a former General Manager of Real Madrid, claimed that present-day soccer clubs are mainly marketing brands.

The recent global crisis had no major effects on the financial situation of soccer tycoons, with the exception of Italian sports clubs. According to the Polish *Rzeczpospolita* newspaper, in the 2012/2013 season Real Madrid earned 521 million euro, Barcelona – 483 million, Bayern – 431 million, Manchester United – 425 million, Chelsea – 321 million, and Manchester City – 288 million! The last year's transactions on the soccer transfer market were dubbed rich men's folly. We have money, we spend money. And the transfer summer season was very hot, indeed. The record belongs to the current President of Real Madrid, Florentino Pérez who bought the Welshman Gareth Bale from Tottenham Hotspur for a transfer fee of 100 million euro. He broke his previous record prices he paid to Manchester United for Cristiano Ronaldo (94 million), to Juventus FC for Zinedine Zidane (73.5 million), and to AC Milan for Kaka (65 million).

The English Premier League spent 416 million euro, the French Ligue 1 – 317, Italian Serie A – 315, Spanish Primera Division – 242, and the German Bundesliga – 214. Everyone buys and sells: European league presidents, Russian billionaires, Arab sheiks. Will the prospect of the implementation of the UEFA Financial Fair Play rules curb the endeavors of the rich? It is hard to say. What is certain is that Cristiano Ronaldo the star of Real Madrid, whose contract contains a \$ 1 billion euro release clause, is totally non-purchasable!

The fascination with players' salaries, victory bonuses, or tournament financial awards is not only observed in soccer. Tennis reports, apart from publishing ATP or WTA rankings of players, always include the list of Money Leaders, i.e. ranks of players' earnings. Let us not forget that at the turn of the 20<sup>th</sup> century TV commentators reporting on the IAAF Golden League meetings carefully counted the rising revenue of the fantastic Romanian runner Gabriela Szabó, who only in 1999 won all six meetings and earned one million dollars. This fact was more important that her European record in the 5000 m event!

We could provide multiple examples illustrating the purely commercial approaches to sport as a commodity, far more important than emotions. Because sport, and especially association football, has recently become subject to total commercialization, not only in terms of fees paid to athletes for their results. As we mentioned it is a market on which everybody and everything can be bought and sold. The gangrene destroying soccer has passed through all countries of Western Europe and completely distorted the meaning of sport, not only in its club dimension.

The press has revealed horrific shady dealings and fraud: "Corruption in FIFA. The Swiss court reveals that Joao Havelange and Ricardo Teixeira (FIFA President's son-in-law) took bribes" (Łukasz Majchrzyk, *Rzeczpospolita*, July 13, 2012). For years, Joao Havelange set directions of development of world soccer. He was paid millions under the table. He took bribes and befriended gangsters and politicians charged with murders. His relatives got jobs in Brazilian and world association football (Maciej Kaliszuk, *Przegląd Sportowy. Magazyn*, July 17, 2012). "The Italians have grown accustomed to living lives of corruption and tax crimes, also in

football” (Piotr Kowalczyk, *Rzeczpospolita*, July 12, 2013). “Match fixing on a massive scale. For eighteen months, Europol officials probed soccer matches played since 2008. Their findings are shocking: 380 matches were fixed in Europe, 300 matches in the other continents. 425 people were involved in the match fixing scheme, 50 were detained. And now the breaking news: matches were found to be fixed during the World Cup, European Cup, Europa League and Champions League qualifications. Rob Wainwright, Director of Europol, stated it was merely the tip of the iceberg (Jarosław Koliński, *Przegląd Sportowy* February 5, 2013). “Can we really trust the Champions League? (Rafał Stec, *Gazeta Wyborcza*, February 11, 2013). “Are Champions League matches fixed by a global mafia cashing in on sports betting? Is football losing legitimacy, like cycling already did?” The punch was hardly edifying: “That Qatar bought the World Cup (in 2020) is almost certain” (Paweł Wilkowicz, *Rzeczpospolita*, July 19, 2013).

In utter disbelief we read excerpts from Łukasz Olkowicz’s interview with Grzegorz Polakow (*Przegląd Sportowy*, October 15, 2010). The former coach of the Arka and Lechia soccer clubs, confessed: “People fixed the league championship or mid-table positions [...] No one reacted to the trading for a long time. Sometimes ten or more matches were fixed during a single season. The prices for the first round matches were often discounted [...] Corruption was ubiquitous. This plague drove me out of football for ever.”

According to prosecutors from Wrocław, in the largest corruption scandal in Polish football, in the years 2003–2008, involving players, referees, coaches, club and association officials, about 600 individuals were charged with fixing 490 matches. The corruption practices were revealed in 72 clubs! What is the point of tarnishing one’s reputation, if sooner or later facts come to light? One of the accused footballers awaiting the investigation in police custody confessed: “I thought I was tough. I’ve been through a lot. But everyone softens when faced with a situation like this. I was thinking what to say, but first of all, I thought of my family, that I brought shame on them, that my children will be ashamed of their father. I was thinking about hiding in some mouse hole after all that” (*Przegląd Sportowy*, October 26, 2010).

After accusations of match fixing in England, Arsenal’s manager Arsene Wenger, commented: “This shady business is a huge problem and a shame to the entire football community. Now we don’t know who is honest, and who is not. It is a disaster. We must fight this pathology with all our might, using all methods available.”

The lust for sporting success that becomes financial success is so overwhelming that people simply are made to take short cuts. The final outcome is always the same: the noble nature of sport is destroyed.

Even a state citizenship for players could be conveniently arranged. The case in point is a Nigerian player Emmanuel Olisadebe who was a member of the Poland national team in the qualifying tournament and the finals of the 2002 World Cup. The Poles were hardly original since the practice of enhancing the potential of national teams by awarding citizenships to elite foreign athletes had existed for a long time,

not only in international soccer. And it used to be so different. In 1956, after the Olympics in Melbourne a Polish javelin thrower, Anna Wojtaszkówna, stayed in Australia because she got married there. According to the regulations at that time she was required to wait eight years after changing her citizenship, until she could take part in the next Olympics.

Today, nationality in sport can be changed like gloves, and “nationals for sale” can be found in all sports, e.g. in table tennis and long-distance running. Talented Chinese male and female table tennis players are members of several national teams. Since there is a surplus of talented players in China, they can be bought. Another case are Ethiopian and Kenyan long-distance runners, who used to proudly represent their countries, but now are winning medals not only for all European national teams, but also for Turkey, Qatar and the United States. In other words, sport and athletes have not only become commodities, but are treated as commodities, whether it is football, track and field or table tennis.

It is hard to grasp the onset of this transformation. Certainly, it was not the famous paper bag containing \$10,000 in cash that Jesse Owens was handed during a ticker-tape parade along Broadway in his honor after his triumphant return from the Berlin Olympics. The money had been collected by poor African-Americans and the bag was secretly put in the limousine carrying Jesse Owens. They did not want to put their hero at risk of losing the amateur status. No one else paid any money any more to Owens for his unparalleled success.

It is unbelievable but it was communism and Cold War politics that vastly contributed to the commercialization of sport. During the Cold War the communist regimes tried with all their might to prove the superiority of their political system over their capitalist enemies through sport. It became possible in the sport arenas, and it was also spectacular.

For the first time, the Soviet athletes took part in the Olympic Games in 1952. They won 71 medals, and in the national team standings they came second after the US team, which won only five more medals. In the shadow of the struggle between the political systems for global supremacy, the third place was taken by war damaged Hungary, which had lost half of its territory during the war and was under brutal communist dictatorship. The Hungarian athletes were awarded 42 medals, which was a great sensation.

Furthermore, at the 1952 Olympics, the Hungarian Olympic soccer team also saved the honor of socialist sport. When in the quarterfinals the USSR team was eliminated by Yugoslavia, a state which had just left the Comintern, Joseph Stalin made a telephone call to the Hungarian communist leader Mátyás Rakosi, to tell him to do anything to punish the treacherous Yugoslavian team in the final against Hungary. The Hungarians won 2–0 and the spectacular career of the Hungarian Golden Team commenced with awarding the players huge financial bonuses by Rakosi, who enjoyed Stalin’s enormous favor.

After that the Hungarian communist party leaders began to attend all matches of the national team, which became the apple of the communist authorities’

eye. And when the communist dignitaries took their seats in the VIP boxes, the team captain, legendary Ferenc Puskas, after making sure the First Secretary was present at the stadium, unceremoniously declared to the coach and to the most influential man in Hungarian sport Gusztáv Sebes: “Comrade Rakosi is here! Winning this match will cost one hundred thousand forints”. The team earned that much for a match when the average salary in Hungary was 1800 forints!

The victories and records were excellent tools of communist propaganda. They were worth their price. In the late 1950s the lucrative business was discovered by the Soviet heavyweight weightlifter Yury Vlasov. A strongman and an intellectual in one, a well-read ‘man of the world’, improved the world record in each competition, each time by half a kilogram. Until 1972 weightlifting events had consisted of three lifts: the clean and press, the snatch, and the clean and jerk. For Vlasov this practically meant a new world record and a new financial bonus every week. In the last decades of the 20<sup>th</sup> century the Russian pole vaulter Sergej Bubka also made a living by carefully jacking up a pole vault record, one centimeter per competition, each for a bonus!

We did not even notice the moment when world’s top ten ranking lists of track and field athletes, swimmers or weightlifters were replaced by lists of top-ten richest athletes! The Polish newspaper *Super Express* publishes regularly its Top One Hundred list of the highest earning athletes with Polish passports. According to the editors’ commentary from February 2013, for four years the list was topped by Polish Formula One racing driver Robert Kubica, but after the completion of his career he dropped out. The first place now belongs to the Polish NBA star Marcin Gortat (with \$ 7.25 million in 2012). He is closely followed by the tennis player Agnieszka Radwańska and the captain of the Polish national soccer team Jakub Błaszczykowski. More than one half of the names on the list are soccer players (57), followed by speedway riders (13), and volleyball players (8). The earnings (in Polish zlotys) of the first top five athletes include: Marcin Gortat – 24.8 million, Agnieszka Radwańska – 15 million, Jakub Błaszczykowski – 12 million, Robert Lewandowski – 10 million, Wojciech Szczęsny – 9.5 million. The tenth place is occupied by Adam Małysz, a former ski jumping champion, who moved into rally driving, with 6 million. The cross-country skier Justyna Kowalczyk took the 19<sup>th</sup> place with 3.1 million, before Tomasz Adamek in the 20<sup>th</sup> place with 3.1 million. Polish shot putter and Olympic champion Tomasz Majewski was in the 85<sup>th</sup> place with 930 thousand.

Obviously, top athletes make a living not only by earning high salaries but also by reaping benefits from highly lucrative sponsorship contracts. In January 2012, the *Przegląd Sportowy* newspaper published a special illustrated issue devoted to millionaire athletes in soccer, tennis, basketball, ice hockey, speedway, skiing, track and field, etc. Standings and tables showing athletes’ earnings rather than results are published frequently because victory bonuses and salaries are not secret, and readers love such statistics!

How do Polish athletes’ revenues compare with revenues of foreign athletes competing in Poland? Surprisingly, the top of the list is taken by speedway rid-

ers from Australia or Scandinavia, who earned about two million zloty a year, as it was more profitable for them to ride their bikes in Poland than in their own countries, much like that Pavel from Ukraine on his trip to an Austrian club to compete for points and honor. Quite naturally, Polish top athletes gain fame in rich foreign clubs as well.

In September 2013, *Przeгляд Sportowy* published the payroll of the best Polish soccer players. The top three were the Polish players of the Borussia Dortmund club: Robert Lewandowski – 5 million euro (after his transfer to Bayern Munich the amount was higher), Jakub Błaszczykowski – 4.5 million, and Łukasz Piszczek – 2.4 million. The list also included Wojciech Szczęśny (Arsenal London) – 1.82 million, Eugen Polanski (TSG 1899 Hoffenheim) – 1.5 million, Artur Boruc (Southampton) – 1.35 million, Łukasz Fabiański (Arsenal London) – 1.3 million, Arkadiusz Milik (FC Augsburg) – 960 thousand, Maciej Rybus (Terek Grozny) – 750 thousand, and Artur Jędrzejczyk (FK Krasnodar) – 700 thousand.

The Forbes ten richest football players list (in USD) is topped by David Beckham – 50.6 million, followed by Cristiano Ronaldo (Real Madrid) – 43.5 million, Lionel Messi (FC Barcelona) – 40.3 million, Sergio Aguero (Manchester City) – 20.8 million, Wayne Rooney (Manchester United) – 20.3 million, Yaya Toure (Manchester City) – 20.2 million, Fernando Torres (Chelsea FC) – 20.2 million, Neymar (Santos FC) – 19.5 million, Kaka (Real Madrid) – 19.3 million, and Didier Drogba (Galatasaray) – 17.8 million.

Unimaginable to the man in the street is the combined income of the world's best athletes of all sports. In the same magazine (in millions of US dollars) three soccer players from the list above merely closed the top ten. The top of the table is Tiger Woods – 78.1, followed by Roger Federer – 51.5, Kobe Bryant (NBA) – 61.9, LeBron James (NBA) – 59.8, Drew Bress (NFL) – 51, and Aaron Rodgers (NFL) – 49. The seventh on the list is golfer Phil Mickelson with 48.7 million dollars!

Is there a way to break the financial deadlock of this intemperance of sport and evil? After all, even in corporate business, there are regulations, codes, and even fair play rules. Clear rules and fair competition are one thing; people's actions, differences in character and strong temptations are the other. How to deal with a situation in which sport has become a colossal advertising billboard of the wealthiest corporations, a big money domain, still being an arena of fascinating rivalries and school of characters, in which the better one wins. Is the better one the one who plays fair? Absolutely, yes.

## PARADISE AND HELL

The UK's Chris Froome after winning the Tour de France in 2013, was saying passionately that he was clean and had never took illegal substances, unlike Lance Armstrong! We admired Froome's performance on particular stages of the route and his ultimate victory in this hardest cycling race in the world, and we are inclined to believe him. But we also had believed in the cleanness of Lance Armstrong, a seven-time winner of the Tour de France, especially after he successfully

recovered from cancer thanks to sport. Lance Armstrong's legend, however, crumbled to dust, when it was revealed that he won the races by systematically using performance-enhancing drugs.

How is it possible that he admitted taking doping after so many years and only then was he disqualified for life? For the first time, Armstrong won the Tour de France in 1999, and it was in 2012, i.e. after thirteen years, that it was proven to him that he had used various substances, including steroids, EPO, and blood transfusions.

There is an incessant race between corporations manufacturing doping substances, specializing in making illicit drugs less and less detectable and more extractable, and the anti-doping systems becoming more and more successful. In this race doping has always been ahead of the control system. Fortunately, thanks to tests and blood samples the truth can be uncovered even years later.

Taking performance-enhancing substances, pharmacological and other more refined types, is deceit and a disgraceful robbery. A classic case is the Polish Olympic champion hammer thrower Szymon Ziółkowski who fell victim to such blatant robbery. During the Men's Hammer Throw event at the 2005 World Championships in Athletics in Helsinki, Ziółkowski came third behind Belarus's Ivan Tsikhan and Vadim Devyatovskiy. After eight years the IAAF announced officially that both Belarussian hammer throwers were found guilty of doping violations, and were stripped of their medals! Szymon Ziółkowski was sent an Olympic diploma and the gold medal, but this did not change the fact that he had not stood on the podium in Helsinki in 2005, and had not listened to the Polish anthem! He was robbed in a most outrageous way.

Doping predates the modern Olympic Games. It was a mirage of success when it was first used, during horse races in England in the 19<sup>th</sup> century, when injected strychnine gave strength and boosted the performance of horses, and ensured high income for their owners. It then found its way into cycling races in late 19<sup>th</sup>-century France. According to a study of history of doping in sport commissioned by the IOC and published in 1997 the first case of lethal overdose of drug-enhancing substances was that of a Welsh cyclist Arthur Linton – who died soon after winning the 1896 Bordeaux-Paris road race.

For more than half a century, sport remained defenseless against illicit doping. No methods of detection of miraculous performance improvements were developed. An unknown cyclist tailing the peloton would suddenly take the highest level of the podium! The only proof was when sports celebrities of the day confessed to taking doping, after completing their sports careers.

The breakthrough came at the 1960 Olympics in Rome. During the 100 km team time trial road race held in over 100-degree heat two Danish cyclists Knud Jensen and Joergen Joergensen suddenly collapsed. They were immediately taken to hospital but Jensen died soon after without regaining consciousness. The autopsy revealed that Jensen had taken large amounts of amphetamine before the race.

Eight years after that tragic incident, the IOC introduced experimental drug tests during the 1968 Olympic Games in Mexico and started developing a system of drug control measures aimed at elimination of doping from sport and penalization of drug users. A different type of race also began at that time – a race between anti-doping control institutions led by the World Anti-Doping Agency (WADA), founded and financed by the IOC, and pharmaceutical corporations producing ever more undetectable performance stimulants guaranteeing apparent victory. In effect, the list of banned substances includes now almost ten thousand drugs and it still grows! Despite creating a huge anti-doping infrastructure, testing labs, and a network of professional controllers, doping is still present in sport. It is like playing a cat and mouse game all the way! The difficulty of eradication of illegal doping can be best illustrated by a quote from one of the most infamous drug offender Ben Johnson: “Now, 20 minutes before competition, an athlete can take something to boost energy, and there will be no trace of it in the body on the way to the tests” (*Przegląd Sportowy Magazyn*, July 17, 2012).

On July 21–22, 2012 *Rzeczpospolita* published an article by Krzysztof Urbański titled “Mutants of Olympic Stadiums” describing five most popular pharmacological doping types. This “supercharging set” consists of:

- erythropoietin (EPO) – a hormone controlling red blood cells production – more red blood cells in muscles lead to more oxygenated blood and a higher  $VO_2$  max, i.e. better performance;
- human growth hormone (HGH) stimulating the growth and cell reproduction, including internal organs. It quickly disappears from the body, and a relatively effective HGH test has been developed only recently. HGH is sporadically detected;
- anabolic steroids, in particular, testosterone in the form of lotions – a muscle performance enhancer;
- insulin-like growth factor 1 (IGF-1) – a polypeptide acting in a similar way to HGH, but even less detectable;
- blood transfusion – a doping technique (not a doping substance) consisting of the withdrawal of blood units weeks before competition. The blood is centrifuged and red blood cells are refrigerated. The blood stored this way is then re-infused before a sport event. Its impact is similar to that of EPO, but is more difficult to detect.

To most of us the above textbook description has some learning value as we may not be able to comprehend and properly interpret the complex scientific terminology. It is like reports on some distant cyclones or hurricanes – so far away from us. But this is an evil imprint marked on the moral image of sport.

Doping reflects the ever fiercer rivalry in sport. It draws strength from human imperfection. In 1988 a US physician Prof. Bob Goldmann asked one hundred world-class athletes whether they would take a magic drug that would guarantee them winning the Olympics, but cause them to die five years later. 52 respondents said they would take the drug! The paradise of triumph always overshadows the hell of shame.

We do not know whether Prof. Goldmann's respondents included the 1988 US Olympic Team star Florence Griffith-Joyner, since the poll was anonymous, but her tragic fate was a classic confirmation of Goldman's dilemma. Flo Jo was a phenomenally fast and beautiful woman. She set world records several times, and won three gold medals in the 100 m, 200 m and 4 × 100 m relay events in Seoul. Thanks to her sport successes she made a fortune becoming a wealthy sport and advertising star. After overwhelming successes she died unexpectedly of epileptic seizure at the age of 38. Although many famous and rich people die before the age of forty, her death was widely acknowledged as a side effect of the use of anabolic steroids, which after the completion of her career visibly changed her feminine physique. The autopsy confirmed these suppositions. The question whether steroids and amphetamine were the sole causes of her death remains unanswered. No proof of drug abuse was found during her life. At the top of her career Florence Griffith-Joyner had been tested for banned drugs eleven times, but she never tested positive. The same happened in Seoul, where the 100 m winner Ben Johnson was caught using banned substances, disqualified and expelled from the Olympic Village. It was a show to demonstrate that even the greatest champions would not escape justice. The fight against doping was already under way.

"To win medals one must be of good character and must have a good physician", said once an outstanding Finnish long-distance runner Lasse Viren, after his unexpected wins in the 5 and 10 km races during the 1972 Olympics in Munich. Four years later in Montreal, Viren repeated his success becoming the unquestionable champion of long-distance running. It soon turned out that he owed his achievements to medical aid. It was his physician who for the first time in the world used autologous blood transfusions. Blood units were withdrawn from an athlete long before competition, and then they were oxygenated, stored and reinfused a day before the event. This method was developed by a Swedish professor of medicine Bjoern Ekbloem, as a means to enhance the recovery of body functions after severe diseases. Ekbloem was horrified on learning that his method had been used on athletes, i.e. paragons of health, and regarded as perfectly undetectable doping. Viren became a national hero, and still enjoys good health today. Reinfusion of oxygenated blood became common in sport, but it was banned as illegal doping.

To some extent the Swedish professor's invention affected the developments before the Munich Olympics in 1972. In East Germany, a special state laboratory was founded in Kreischa near Leipzig that employed top-class specialists in chemical enhancement of the human body, who also developed methods of cleaning athletes' bodies before tests. It was state endorsed doping that was hardly detectable. Such methods were used in East Germany in a variety of sports, and in particular, brought outstanding results in children's swimming. At the 1976 Olympic Games in Montreal, East German swimmers won 18 medals, including 11 gold medals. During a press conference, the East German swimming head coach was asked why the German girls spoke in such deep voices. His answer was: "They came here to swim, not to sing!"

Twenty years later, lawsuits commenced against trainers and physicians involved in the criminous and secret, however, state-endorsed, East German training system. It was followed by numerous damages and compensation claims by former athletes whose careers were ruined by state-sponsored doping.

The devilish role of East Germany was not a deterrent to others. Even West Germany adopted some illicit doping methods not to lag behind the GDR! Many East German “specialists” were soon hired in other countries, for example in China, which promptly embarked on an intense development of its own sports elite. In 1988 the Australian custom officials confiscated large amounts of amphetamine, anabolic steroids and other illegal substances from the luggage of Chinese swimmers who arrived there to participate in world championships. Australian government regulations strictly prohibit the importation of all drugs and doping substances, and in this case the customs control proved more effective than anti-doping tests. A scandal ensued and the International Swimming Federation disqualified the entire Chinese team.

There have been multiple examples of other infamous doping cases. In early 2013 *Rzeczpospolita* reported: “Illegal doping, drugs, scientists and trainers. Australia is in shock. It is not a black day in the history of our sport, it is the blackest day, said the former Chair of the Australian Sports Anti-Doping Agency, Richard Ings, as he commented in front of TV cameras the results of a year-long investigation” (“Australian sport: The ruined fair play monument”, February 8, 2013).

A few months later, a Spanish doctor Eufemiano Fuentes was sentenced to one year in prison and was banned from practicing sports medicine for four years for his role in a massive doping scandal. A gynecologist, and a former middle-distance runner, Fuentes had carried out blood transfusions for top football players, tennis players and track and field athletes in his Madrid clinic. The world found out about it, after the so-called Operacion Puerto in 2006, when the Spanish police revealed the finding of 200 bags with refrigerated blood plasma, laboratory equipment for blood transfusions, EPO and anabolic steroids in his clinic. Dr Fuentes declared he was innocent and said that his therapeutic methods would find common acceptance in the future. However, WADA filed an appeal.

Every year, some impeccable sport figures test positive for illicit substances. Three weeks before the 2013 World Championships in Athletics in Moscow, five Jamaican runners, with the exception of the world’s fastest man Usain Bolt, including the former 100 m champion Asafa Powell, and Olympic vice champion from London Sherone Simpson found themselves on the list of shame. In the same year American Tyson Gay withdrew from the championships after having tested positively for illegal substance.

As pointed out by a *Rzeczpospolita* reporter Paweł Wilkowicz: “Track and field is no longer the queen of sports, but the queen of dope”. In an article “Live fast, lie loud” (July 16, 2013) the authors presented a long gallery of famous athletes who covered themselves with the shame of doping: Ben Johnson (Canada), Katrin Krabbe (GDR, Germany), Linford Christie (Great Britain), Marion Jones,

Tim Montgomery, Justin Gatlin, Tyson Gay (USA), and Asafa Powell and Veronica Cambell-Brown (Jamaica). If it had not been for the “doping mud” they were smeared with, they would have been the Wonder Nine of World Athletics.

Doping is present in speed, endurance, and strength sports. But it is not only cycling, weightlifting, swimming or track and field that are contaminated with doping. Each sport features its specific sources of illegal performance enhancement. There are different substances to enhance endurance, and different substances to improve concentration. No wonder that beside strict anti-doping regulations there have been voices of doping legalization. Especially, that in some cases athletes are really hard to blame, and later it is them who face disqualifications and penalties. We must also exclude cases of athletes being completely unaware of taking fatigue treatment, dietary supplements, vitamins, minerals during training sessions.

According to Prof. Ryszard Żukowski from the Academy of Physical Education in Warsaw, the schedule of competitions and training volume does not depend on the coach’s and the athlete’s decisions anymore. The system of sport tournaments is structured in such a way as to bring the greatest financial benefits. The arsenal of sport preparation now includes a vast variety of legal means and measures. Currently, no athlete is able to participate in the long and complex cycle of sport competitions without some external, mostly pharmacological, enhancement, claims a renowned specialist Dr Krzysztof Chrostowski, Head of the Department of Anti-Doping Research of the Institute of Sport in Warsaw.

If performance enhancement is necessary, let it be at least harmless to health. This idea was even once openly expressed at an IOC conference in Lausanne during Juan Antonio Samaranch’s presidency. It was quickly retracted for the fear that a race to develop and use more and more effective substances would commence.

The crackdown on doping in sport became real, when in 2001 the IOC President became Belgian physician Dr Jacques Rogge. His assessment of the situation was realistic: We may not be able to eliminate illegal performance-enhancing substances, but we will do all we can to reduce the possibility of using them.

Soon after, preventive control during pre-Olympic preparations became mandatory. Before the 2004 Olympics in Athens, no-notice drug tests were introduced. Athletes were required to be available for drug tests seven days a week and to provide blood and urine samples on controllers’ demand. Three thousand drug tests were carried out during the 2004 Olympics in Athens – more than at any previous Olympic Games!

The effects were equally shocking. Twenty-nine Olympic athletes, including four gold medalists, were disqualified for doping. It was an unprecedented shake-down of the Olympic podium. Three track and field champions were stripped of their gold medals: shot putter Irina Korzhanienko from Russia (receiving an IAAF life ban years later), Hungarian discus thrower Robert Fazekas, and a Hungarian hammer thrower. Equally shocking were disqualifications in the Olympic equestrian events. Cian O’Connor from Ireland lost his gold medal. Also Ludger Beer-

baum from Germany and his mount “Goldfever”, regarded as the best performing horse since the 1992 Olympics in team and individual show jumping events, was stripped of his achievements. In addition, the disqualified riders received court penalties in their countries as horse doping is considered crime in Ireland and Germany.

It is remarkable that it was Athens, the cradle of the modern Olympics that witnessed a turning point in the fight against doping in the early 21<sup>st</sup> century. The severity of anti-doping controls is one thing. Another thing is to ensure that such undertakings remain ahead of manufacturers of new and undetectable performance-enhancing drugs and methods. It appears that this aim was closely approached during the 2004 Olympic Games in Athens. Four years later in Beijing, fourteen athletes and six horses tested positive for illegal substances. The organizers of the London Olympics undertook even more ambitious anti-doping actions. According to the world-class specialist in sport medicine, Dr Robert Śmigielski, the number of drug tests in London was 50% or 100% higher than in Beijing. In fact, between July 16 and August 12, 2012, 5000 samples were taken from the participating athletes! All in all, fifteen cheaters were caught, and the authorities clearly displayed their strong determination.

Dark clouds are hovering also over Polish sport. *Przeгляд Sportowy* from June 19, 2012 reported that “In total, twenty-eight Polish athletes, including two weightlifters, tested positive for illegal doping substances.” One of the editorials recalled a number of recent scandalous doping cases concerning renowned Polish weightlifters: “Marcin Dołęga (2004, testosterone, two-year ban) and Szymon Kołecki (2004, nandrolon, not fined). Zbigniew Kaczmarek was stripped of his bronze Olympic medal from Montreal. The Ukrainian-born weightlifter Sergiusz Wołczaniecki won the bronze medal for Poland during the Barcelona Olympics in 1992. One year later he tested positive, and after disqualification he returned to his home in Zaporozhye”. Two athletes were expelled from the Polish national Olympic team, due to doping issues, before the London Olympics: weightlifter Marzena Karpińska and penathlete Łukasz Klekot. In mid 2013, the list of Polish athletes penalized for doping comprised sixty names. The list also included the Polish cross-country skiing star Justyna Kowalczyk, who, unknowingly, in 2005 used dexamethasone – a prohibited in-competition substance – to alleviate an Achilles tendon chronic condition. She was disqualified for two years. Although the Court of Arbitration for Sport held that she only acted negligently and suspended the disqualification, it was, nevertheless, a heavy blow to her. “I want to forget about it” she said later, “but I’m still harboring a grudge”.

The case of the Jamaican sprinters is still being verified and surely they will not get away with it. Especially that the IOC President Jacques Rogge has been succeeded by Thomas Bach from Germany, an outspoken opponent of doping. One of the first decisions of the new IOC President – a lawyer and a former Olympic gold medalist in team foil – was to increase the number of anti-doping drug tests before the Winter Olympics in Sochi. 1300 tests were carried out before the

games, i.e. 400 more than four years earlier in Vancouver! 2450 were carried out during the Olympics in Sochi. It is an important signal for the future. A signal of hope for perhaps not crystal clean sport, but definitely clean Olympics.

Disturbing news, however, does reach us. Krzysztof Urbański writes in his article mentioned earlier about the grave danger of gene doping. He quotes Juan Enriquez and Steve Gullans, who stated in *Nature* that almost every Olympic athlete has experimented with some forms of performance-enhancing gene mutation. Scientists realize that athletes reach for genetic measures, and that at present there are still no efficient methods of detection of gene mutation. Intramuscular gene injection stimulating the production of hormones is practically undetectable in blood or in urine.

There is the growing determination of law enforcement officers to curb doping in sport, more restrictive regulations, e.g. introducing a four-year ban for first-time offenders, long-term refrigeration of samples, or the so-called biological passports. According to Urbański, WADA has introduced new rules of anti-doping control. Blood and urine samples taken from athletes during the London Olympics will be kept for eight years. The policy of retrospective tests has been effective earlier, e.g., when the Olympic gold medalist in the 1500 m in Beijing, Rashid Ramzi from Bahrain, was stripped of his medal in 2009.

We should hope that the apocalypse brought about by Olympic mutants will never happen and that cheaters will be rightly exposed.

## DANGEROUS PLAY

The problem of aggressiveness of sports fans – or rather pseudo fans and sports hooligans – is clearly on the increase. It is manifested by racism, brawls, flares thrown onto the sports field, and destruction of sports facilities. Is there a solution to this problem?

One can reply all of this happens only in soccer, and is not an issue in sport in general. That is true that the observed concourse of events originated in and is strongly associated with association football, but it is still a sport – a modern, immensely popular, sport that arouses passions and attracts hundreds of thousands of fans identifying with teams of eleven players wearing national colors. We will not avoid the answer to this question by claiming the police should deal with the problem because they are supposed to protect the law and eliminate criminals. It is the problem of sport. It is our problem.

This issue is important in the context of fair play, without which sport is valueless. To protect the values of sport, we must fully realize the dangers. They must be identified to be effectively prevented. By merely displaying positive ideals, we will never eliminate evil. The ideals of sport are necessary, but like setting saints on a pedestal does not eliminate sin, showing role models in sport will never eliminate the inclination to break the rules and start brawls at the stadium.

A number of intellectuals have expressed the view that sport, even with all its deviations, is a safety valve. Polish philosopher Józef Lipiec wrote in his essay

*Sport and the modern world*: “Sport appears to be a blessed form of substitution for real aggression with pretended aggression, deadly chauvinism, with the tumult of fans; euphoria over troops invading other countries with the joy of scoring against an opponent.”

A well-known Polish author, Adolf Rudnicki in his book *Sport Scrapbook*, openly stated that all stadiums of the world are becoming a vent for a flow of hate, released by competitors and viewers. These two groups form two overlapping circles. Spectators’ matters become athletes’ matters. The great bombs of hatred explode to shouts and screams. And small and big stadiums alike are our safety valves.

Can we really justify choosing lesser evil? Will this lesser evil become with time the greater evil, if we consent to this safety valve? In her study *Agresja w kulturze sportu i jego otoczeniu* (Aggression in sport and its surroundings) Barbara Karolczak-Biernacka captured the issue accurately: “Sport as a sphere of popular culture, also very close to the dregs of society, or to the rejected seeking any forms of personal satisfaction, becomes easily permeated by boorishness, vulgarity and arrogance, bordering on physical aggression and crime.”

This is precisely the case. The hooligan movement we are witnessing at sports stadiums has definitely crossed the borders and is breaking the law. It is more than a crime, it is a plague!

There are multiple examples of such behavior. Everyday examples. In November 2013, a top Polish league match was held between two mid-table teams: Widzew Łódź and Zawisza Bydgoszcz. A boring, routine match? Nothing doing! The supporters of both teams have hated each other for years. Also the fans of the ŁKS sports club – a traditional rival of Widzew from their hometown of Łódź – become involved. When Widzew plays against Zawisza, the ŁKS fans go to Bydgoszcz to support any match rival of Widzew and clobber the Widzew fans! In 2010 during a Poland Cup match between Zawisza and Widzew, after a brawl between Widzew fans and combined ŁKS and Zawisza fans, the recently renovated stadium was vandalized. There were broken chairs, demolished toilets, and a beaten up camera crew. And the security personnel and the police had realized it would be a high-risk event.

More than one thousand Widzew fans and six hundred ŁKS fans came to see the game. They were sitting in special sections separated from the fans from Bydgoszcz. The first half was relatively quiet, but in the second half, after the Widzew goalkeeper scored an own goal, a brawl ensued. A few hundred late coming ŁKS supporters who had been waiting in front of the stadium, forced their way inside, while the Widzew fans in the stadium attempted to invade the pitch. The Zawisza fans broke the barriers separating them from others and joined the brawl. The police were pelted with rocks, slabs and, parts of the fencing. Tearing gas and police truncheons were not enough to contain the violence. Extreme aggression was met with riot guns. And the brawl continued until the end of the game. It was total chaos. The results: two wounded police officers, four destroyed police patrol cars, several people arrested, lawsuits, sentences, and the stadium closed.

Such violent events may be also accompanied by soccer hooligans marching in city streets, demolishing shop windows, and trains on their way back. Holy wars between the fans of Cracovia and Wisła in Cracow, Legia and Polonia in Warsaw, and recently Widzew and Zawisza, have been waged for a long time. All regions and cities face the problems of tribal wars between soccer fans, not only in Poland, but all over Europe, regardless of the level of affluence and culture of any society.

On October 12, 2010, a qualifier for the UEFA Euro 2012 between Serbia and Italy was about to take place in Genoa. A few hours before the evening match the aggressive behavior of some of the two thousand Serbian supporters did not bode well. The hooligans from the Balkans showed their scandalous behavior when Serbia's goalkeeper Vladimir Stojković, who played for the Partizan Belgrade club, stepped off the bus. He was pelted with flares by some Crvena Zvezda fans, because he had once played for their club but was later transferred to the hated Partizan, and thus was considered a traitor. Terrified, Stojković hid in a locker room and declared that he would not appear on the pitch because he feared for his life. After settling the scores among themselves the Serbian hooligans then clashed with the Italian police. All hell broke loose when the players entered the pitch. Flares and smoke grenades flew onto the pitch from the Serbian section. One fell close to the Italian goalkeeper Emiliano Viviano. The Serbians burned Albanian flags, and some of them raised Nazi shouts. The UEFA delegate decided to postpone the match for half an hour. However, when it resumed, it lasted only six minutes because the organizers were not able to control the situation, and vandalism continued. The riots then moved out of stadium, and many Italians joined the fray. Bottles were thrown and cars were burning. The situation calmed down in the morning hours. In result of the riots, 16 people were wounded, including two police officers, 17 stadium rioters were arrested and 138 were identified. Buses escorted by the police transported the Serbian fans to the border. The Italy team was given a walkover and won the game 3-0. The UEFA authorities fined both national associations. It was a miracle no one lost their life that time, but there have been many dark chapters in the history of association football, for example, the greatest tragedy of the recent decade took place in February 2012, when after an Egyptian premier league game between Al Masry and Al Ahly SC more that 70 people were killed.

Disturbing news comes from the Apennine Peninsula. Aggression between supporters of different football teams there has led to sharp divisions between regions, in particular, between the north and the south of Italy, and is also directed against players of supporters' own teams, if they lose. Italian hooligans are capable of lynching their players for mistakes during a game, for letting in a goal or losing a game. "Violence, hatred, anarchy" wrote Rafał Stec on Decemeber 2, 2012 in *Gazeta Wyborcza*. "Italian football is now controlled by barbarians". Stec quotes an observation made by a former player of Serie A about the pressure exerted on Italian players: "The sections behind the goals, which are occupied by the staunchest supporters, are in some cases taken over by regular gangs. When your team is los-

ing, they start ‘disciplining’ the players, who are supposed to move only between their training grounds and their homes. They are not allowed to take their families to restaurants. The hooligans are patrolling towns, occasionally some players get beat up and their children hassled. Even the great football stars have some sad memories. When he was a teenage player Andrea Pirlo was once punched in the face by a fan. This is not the issue with big football firms only, but it happens also in the smallest provincial clubs.”

Football referees are being intimidated as shown by cases from the Spanish league season of 2011. Barbara Bardadyn and Michał Zaranek write in their article “Terrorized referees”: “Last season, after each game José Mourinho criticized the referees. This tactic has been effective. Now the referees are deaf and blind to the foul play of Real Madrid players. They do not want to run any risks” (*Przegląd Sportowy*, March 12, 2012). Journalists investigated closely seven victorious matches of Los Blancos, in which the players passed the ball three times in their own penalty area, and carried out blatant fouls by kicking and hitting their opponents with the elbow. There was no reaction of the referees whatsoever.”

The Poles could experience the nearly irrational aggression of the Italian fans in late November of 2013 in Warsaw. Three hours before the start of the European cup match between Legia Warszawa and S.S. Lazio, in the very center of Warsaw, the Italian fans threw bottles and rocks at passing police cars, without any reason. A fight with the police ensued, and in result 120 Italians were arrested and 12 were taken to court, instead of watching the game. Furthermore, the criminal hooligan movement is financially connected through drug trade with Italian mafias.

These hooligan movements in post-communist countries such as Poland, Bulgaria, Romania, and Hungary, had, in fact, begun much earlier in the United Kingdom in the 1970s fueled with social frustration and economic crisis and closing down coal mines. In 1975 the London Chelsea fans after a drawn match against Luton vandalized train compartments and threw seats through the window. They also broke into the post office car and burned mail bags. For a few hours the railway transportation between London and Luton was paralyzed. The financial losses were astounding – 100 thousand pounds! And that was just the beginning of soccer-related violence which first spread all over England and then in Western Europe.

In the Netherlands, the soccer hooligans started moving their fights away from stadium stands, and pre-arranged brass knuckle and knife fights outside the cities. Thanks to decisive actions of Margaret Thatcher’s government, and police professionalism in the UK and other Western European countries the phenomenon of football hooliganism was seriously reduced, albeit never entirely eliminated.

It would be even surprising to assume that politics is not involved in these football antagonisms. Let us recall here the famous case of 1969 football war between El Salvador and Honduras, so aptly described and analyzed by Ryszard Kapiuściński. A wrong decision of the referee then became a spark to the tense conflict that had been breeding between both states. Football fans went to the

frontline and were in the first line of fight. Today, they take part in political demonstrations.

What used to be spontaneous is now strictly organized. There are official groups or associations of sports fans that the authorities of sports clubs acknowledge and even negotiate with. These groups rule the stadium stands, produce slogans on their banners, or even scripts of their activities. Despite strict security measures they bring enormous banners to the stadium, spread them, and offend the opponents. They enjoy links to various business organizations as well as the mafias. They are involved in and often financed by drug trade. It is them who control the stands, and the names of the bosses of these fans' groups can be found in match reports in the press as well as in police reports. Hoods and facemasks allow them to be anonymous during stadium riots or violent political and national manifestations. These are organized forms of aggression that threaten the public order.

Aggression in sport, especially among soccer fans, can be utilized in a variety of ways. It can be enhanced, managed, or channeled. In Hungary, for example, football hooligans have given rise to fascist gangs who organize attacks on the Romani people. Aggression can be manipulated for political purposes. A more dangerous aspect of this aggression is its acceptance by some parts of society, frustrated with various hardships, bureaucracy and struggle against unemployment.

Sport is being flooded with violence. Radosław Leniarski in his article "The ugly, the rich, the bad" from *Gazeta Wyborcza*, March 3–4, 2012, warns: "Boxing is not a circus for nice kids". Dereck Chisora, a self-confident Zimbabwe-born British boxer is always ready to brawl, especially when in the limelight. At the weigh in for the heavyweight title fight Chisora slapped his opponent, Ukrainian Vitali Klitschko. He spat on Vitali's younger brother Wladimir, and started a free-for-all during the post-fight press conference. Provoked by another boxing scandalmonger David Haye, Chisora shouted: "I swear to God, I will get you, I will shoot you, I will burn you". But it was not the end – a camera tripod was thrown, a bottle was used, and both coaches were hit, one with a cut to the head and the lip.

Western-style saloon brawls do happen in ice hockey. Andrzej Kulasek in his article "200 thousand acts of violence" from *Gazeta Wyborcza* (April 7-9, 2012) writes: "An average American sees 200 thousand acts of violence on TV before reaching the age of 18. Most of them, according to journalist Steve Rusin, during NHL play-offs. A hockey match with no hits, brawls and roughing, is like an insipid dish". "Brawls in the NHL occur on a daily basis. They are ways to warm-up the fans. Enforcers in hockey are to respond harshly against violence to the stars on their teams. They also motivate their teammates, and deter or eliminate an opposing player. That is why the goons provoke the most effective opposing players since fighting results in detention in the penalty box". Sometimes, a single fight may become a bench-clearing brawl. During the 1987 World Junior Hockey Championships in Czechoslovakia a punch-up began in the third period of a match between Canada and the USSR. In celebrating a goal Theoren Fleury, the future star



J. Borotra – the CIFP President is awarding a diploma to Tadeusz Olszański. Standing next is Federico Mayor, UNESCO Director General; on the left J. Piewcewicz, CIFP Secretary General, UNESCO, Paris, 1987.

of Calgary Flames, was acting as if his stick was a machine gun and pretended to “open fire” on the Soviet bench. The brawl was so intense that the officials turned off the arena lights in an attempt to end the melee. Both teams were ejected from the tournament.

Players’ aggressive behaviors surely raise fans’ emotions, but may also lead to a loss of health or a serious injury. During a rough friendly handball game in Kielce between Poland and Croatia in June 2010 Karol Bielecki, a Bundesliga star and one of the best members of the Polish national team, lost an eye. After a brutal foul by Axel Witsel in August 2009 during a Belgian league match between Anderlecht Brussels and Standard Liège, Polish defender Marcin Wasilewski suffered an open leg fracture. Fortunately, these incidents did not finish their sports careers. The two “tough guys” returned to sport, Bielecki after a few months, Wasilewski after a year and a half, following six surgeries and long rehabilitation. On the other hand, Wasilewski, who always played rough himself, displayed his brutality in a match against St. Truden in March 2012 in a clash with a Belgian player Peter Delorge when after a corner kick he broke his opponent’s nose and caused him brain concussion. Interestingly, Wasilewski did not even receive a yellow card for his infringement.

Is there a symmetry between the barbarity of sport spectators and the actors of sport spectacles? Let us return to association football. The brutality of players



UNESCO headquarters in Paris, 1987. UNESCO Director-General Federico Mayor is awarding a diploma to Jan Lis accompanied by CIFP President, J. Borotra.

does not only derive from the dark side of human nature, but also from expediency and from fulfillment of the roles prepared by directors of sport spectacles. Marek Wawrzynowski in *Przegląd Sportowy*, from October 1, 2010 described a mental training technique used by one of soccer coaches whose team may advance to the top-tier of the Polish league system. The coach shows pictures to the players, presenting selected elements of game play in different positions. They all have, however, something in common: they show fierceness, anger, and fury. The idea is to combine reason with aggression. All players are to be like Dr Jekyll and Mr. Hyde. While attacking, they must think and control themselves, while defending they must be extremely aggressive. The same newspaper two weeks later published a long interview with Mladen Kaščelan – a player for the Polish club Jagiellonia Białystok, and a member of the Montenegro national team – after a UEFA Euro 2012 qualifier between Montenegro and England at Wembley, which ended in a sensational goalless draw. “The referees”, he said, “allowed bone-cracking rough playing. I got a yellow card one minute after I came to the pitch. My team lost the ball, Ashley Young took it, but he did not go too far. I somehow managed to kick both the ball... and Young”.

Let us defend sport against the evils of soccer. Apart from soccer, the majority of Olympic sports do not evoke such behaviors among the fans. In such sports as volleyball, handball or tennis, the fans behave normally, despite their often passionate devotion to a team or an athlete. Their behavior is laudable, colorful, and joyful. And although competition is intense in these sports as well, we do not have

to be confined to brutality and massacre, even in soccer. How romantic or even unreal may seem now an opinion of the former IOC President Juan Antonio Samaranch, who during his visit in Poznan in 1984 said: “We often talk about increasing brutality in all sports competitions. I am of the opinion that this brutality is generated by sports fans rather than by athletes. Despite all of this, fair play remains fundamental to sport rivalry. And we would be happy if it was also fundamental in other areas of life.”

## GLADIATORS?

When at the First Congress of the IOC in Paris Pierre de Coubertin argued prophetically that “Human imperfection always tends to transform the Olympic athlete into a circus gladiator” to many people his words sounded like a fantasy. We must admit, whether we like it or not, that a century after that statement the French visionary was right.

Elite athletes are more and more often called gladiators, and sport games are now compared not to the games of ancient Olympia, but of ancient Coliseum. Many journalists and sociologists claim that the causes of perversions in sport lie deep in athletes themselves, who agree to murder their own bodies and martyr their souls. The language of sport reporting and commentaries often contains such terms (albeit used in a positive sense) as *killers* (i.e. murderers) for athletes who can destroy their opponents, and *torturers* for coaches.

For a long time references to touring circuses applied to such professional sports as skiing, tennis, cycling, and boxing. Recently, professional sport has started to encompass such performances as Ultimate Fighting Championships or all sorts of mixed martial arts events. The sport that has undergone massive professionalization is, certainly, soccer. And now it is very difficult to speak of sport without soccer, and about soccer without big professional stars.

These are very complex issues. Some experts maintain that the healthiest atmosphere exists in professional sport because everything is clear-cut there and regulated by open contracts. Professional athletes compete for money and high bonuses. Are they gladiators then? This would be a gross simplification.

One of the authors of the present book will never forget an incident he witnessed at the 1972 Olympic in Munich. A boxer or a weightlifter in the lowest weight class entered the lunchroom in the Olympic village. Such athletes lead a highly ascetic lifestyle to maintain their body weight limit before competition. They closely follow the dietary restrictions and are occasionally forced to lose a kilogram or two. If they eat regular meals, they must take laxatives before competition, or spend long hours in a steam sauna, or subject their bodies to grueling pains. In fact, bodyweight is strictly controlled or constrained by athletes in all weight classes. One of the rules of weightlifting is to maintain strength but lose as many kilograms of bodyweight as possible to be classified into a lower weight category. Then victory is certain. The prospect of a gold medal is too tempting. It does not matter whether an athlete collapses on the podium, or destroys his heart.

After successful performance comes the time for longed-for *Grande Bouffe*. The mentioned athlete started to put all sorts of food, fruit and juices on his plate. He was clearly shocked at the abundance and variety of food in the lunchroom. It was probably his first time in a place like this, and during the pre-competition fasting period his trainer probably only took him to the lunchroom to swallow pills. And suddenly, this strongman who lifted hundreds of kilograms or threw knockout punches collapsed under the weight of the food plate. He fainted, dropped the plate to the floor, and when he came round, he looked in despair at the food rolling away from him.

Let us take another example. The list of employees of the Arena company – the main supplier of sport outfits and equipment for the organizers of the 1980 Summer Olympics in Moscow – included the name of the Olympic swimming champion from 1968 Felipe Muñoz, currently the President of the Mexican Olympic Committee. When he was 17 years of age he took a sacred oath that he would commit suicide, if he did not win the 200 m breaststroke event. The Mexican press published the story before the competition, thus putting a gun against the young athlete's head. Muñoz had little chances of winning. He had been a favorite in the 100 m event, but he lost. In the 200 m event his 20- and more year-old rivals held an overwhelming advantage. Experience and strength do count in breaststroke. Yet, Muñoz won! He was the first Olympic athlete we know who put his life at stake and balanced it against a gold medal. This dramatic story was widely covered by the press, also in Poland. In Moscow, we had a chance to meet and talk to the author of the famous assertion *Si no gano – muero!* (If I don't win, I'll die!!). Certainly, our conversation was about an event that took place 12 years before.

– It was an insane statement – said Felipe Muñoz – but without making it, I would have never become an Olympic champion. I don't regret and I'm not ashamed of it as I was determined to do anything to win. I wouldn't do it today, of course.

– Did you ever think about your opponents' reactions? After your sensational victory, an even bigger sensation was the news of your oath. Everyone was excited at what you did, but no one thought about your rivals. In a way, you blackmailed them. The story about your oath must have astonished them, and could have deprived them of any chances of winning in fear of your death.

– I thought about it later. In my defense, I did not say a word to any of my seven opponents in the final race. The story broke out outside the Olympic swimming pool, and was mostly a big issue in Mexico. Only few journalists reported on this story. It became big news only after my victory. In sport, usually people find out about all detailed circumstances after someone's victory or failure. I made this resolution to motivate myself, not to intimidate my opponents. But I admit they might have been intimidated. During the race we played fair all the way. The Russian Vladimir Kosinsky, American Brian Job and me were swimming neck and neck, but I finally won by the skin of my teeth.

If that had not been for that fraction of a second that gave Munoz his victory, we would never have met him later in Moscow. A seventeen-year old boy had been

only interested in victory. Mexico, as the Olympic host nation in 1968, was very excited. The Olympic events had a great appeal among the Mexican sports fans. Each night the victors were feted, and Mexican heroes were praised to the skies. The chants “Mexico! Ra! Ra! Ra!” were heard day and night. Mexicans, in general, have a different attitude to death than Europeans. They commune with death. This attitude has origins in ancient Aztec beliefs, deeply rooted in Mexican tradition. For this reason, Muñoz’s oath can not be compared to a possible assertion by a European athlete. However, it became part of the history of the Olympic Games.

In our opinion, the two cases discussed above may prove that modern athletes are becoming gladiators of their own free will. There are, certainly, situations in which an athlete is forced to compete, and is exploited because he is bound by a contract. We are entering the area of professional sport in which athletes are not only motivated by their own ambitions, but also but the money or the payer’s interest.

The legendary West German soccer player Gerd Müller was once injured in 1973. He was taken to hospital where the doctors detected a heavy contusion, but not a bone fracture. In four days Müller was to play a match against Argentina. Even the doctors thought he might play. All in all, Müller did not enter the pitch because his own club presented a doctor’s recommendation that he should take a longer break from football and undergo treatment. However, his club was pitiless a week later when Müller came to play a league match. His shattered calf was stuffed with injections by the well-known “injection king” Dr. Spanbauer. Although the initial X-ray did not reveal a bone fracture, Müller begged for another X-ray, as he suffered great pains and could not walk. However, Dr. Spanbauer, although he could have used many X-ray generators in his clinic, decided to keep giving Müller the injections, as he was instructed that Müller must appear on the pitch fully able to play. The club paid big money for it.

Before the match Müller’s leg was appropriately stabilized, massaged, bandaged, and simply prepared for action. And Müller played the match. He even played it well. After the game, the coach said with pride: “Muller stuffed with injections is better than no Muller at all!” His leg hurt, however, and Müller walked on all fours in his apartment. Finally, after a proper X-ray, it turned out, however, that his fibula was fractured with numerous bone fragmentations. Muller’s club Bayern Munich still kept it secret. In ten days they were to play a European Cup match against Ajax Amsterdam. On an evening before the game, during the press conference the present reporters scented something was up. The club authorities asked the press to keep quiet, as the Dutch club could have used it against them. Müller’s leg was again prepared for the match, and despite the fracture he played the game. It was the plan of his club, his employer. It was only after Bayern lost 0–4 to Ajax the whole situation came to light. A scandal erupted and only then was Müller’s “goal-scoring” leg properly plastered.

Stories like that abound in association football, regardless of the nation and league tier. The *Stern* magazine reported once that about one thousand injuries occur in German football fields every Sunday. And in European leagues? Surely, this

number reaches several thousand! The curse for soccer players is not so much the occurrence of injuries, but the insufficient time for their treatment, as important matches come up regularly. The trauma is only partly healed.

In Poland, in 1973, the great soccer star Włodzimierz Lubański suffered a serious injury just before the commencement of the World Cup qualifier between Poland and England in Chorzów. He was recovering for a long time, and did not take part in the 1974 FIFA World Cup in West Germany, and only returned to soccer after many years, thanks to his great stout heart.

Partially healed injuries ended the playing career of Adam Nawąka, the best member of the Poland national team during the 1978 World Cup in Argentina, and the current head coach of the Poland national team; Piotr Skrobowski; and Andrzej Iwan after the famous match against Peru during the 1982 World Cup in Spain, when Poland led by coach Antoni Piechniczek won the third place.

There are many examples of comparisons between athletes and gladiators in association football. But each time such comparisons are made we must realize who we, in fact, compare. Who were the gladiators? Were they indeed always ready to die in a fight for the glory of Caesar and the joy of the crowds?

Michael Grant, an English author of numerous books on Roman history, described the life of gladiators in his book *The Gladiators*. According to him, the level of gladiator training in ancient Rome was very high. Pliny the Elder criticized gladiators from Caligula's school that they could not refrain from blinking when swords were brandished in front of their eyes. Despite their top-level training, Julius Caesar wanted to ensure his gladiators the best lessons and he was seeking experienced, amateur instructors outside the school. According to Suetonius, Caesar entrusted the training of his gladiators to the equites or even to senators skilled at arms, asking them to train gladiators individually and give them all useful tips. Gladiators' health and fitness were of paramount importance. Gladiator schools were built in areas with good climate and they employed the best physicians. Such schools also used services of the best medical councilors, who oversaw gladiators' nutrition. Gladiators were called the *hordearii* (barley eaters) as they were fed with great amounts of barley that was believed to strengthen their muscles. A Cicero contemporary, Marcus Terentius Varro, mentions that gladiators were given special ash to swallow after training to improve their performance. Ancient inscriptions also show that gladiator schools used the services of qualified body anointers called the *unctores*, accountants, armourers, undertakers and guards.

There are some striking similarities between ancient Roman gladiators and the contemporary gladiators-athletes, with the exception of the services of undertakers, which had been necessary since the gladiators were simply doomed to die and they only trained in weapons and perfected their fighting skills to postpone death for as long as possible! The gladiators were also closely watched by guards as they never chose their profession voluntarily. They were, predominantly, slaves.

Very few gladiators were ever given freedom. Also criminals were sentenced to fight as gladiators, and it was the most severe punishment after death penalty.

There were cases of captives-made-gladiators who killed one another before fighting. This is why gladiators were issued weapons only for training and fights. Discipline was very strict in gladiator schools. Punishments were ruthless. The vanquished were finished off, and the winners sustained terrible wounds. Gladiator fights were highly profitable. The more bloody and fanciful they were, the more revenue they brought. Gladiators were sentenced to death in their lifetime. The only “positive” aspect was that they drew admiration and aroused enthusiasm of the crowds. Their combats and feats were constantly recalled and discussed, but nothing compensated for their low social status.

However inappropriate and demagogic may comparisons between present-day athletes and gladiators be, there are certain similarities: training in the best conditions, mastery of sports skills, fame and renown, and finally, the social function. But amphitheatres were not built for gladiators but for thousands of spectators. Apart from bread also circuses were needed. However, the forms of the circuses and rules of combat have changed.

Why are we not comparing modern athletes to the Arthurian chivalric Knights of the Round Table, and sport competitions to knightly tournaments, which required high levels of weapon skills and equality of opportunities and chivalry?

The modern sports champions are an exclusive group. They have been selected at all kinds of sports competitions: from mass sports events to elite world championships. There is no state in the world today without a system of athletes’ training and education with all its administration and apparatus. These systems are always subsidized or financed by the state, voluntarily or compulsorily. They serve the interests of national propaganda, fitness improvement, or public health. These state systems may only differ in terms of proportions of these interests.

Every four years, several thousand athletes compete in the summer and winter Olympic Games. If we consider Olympic and non-Olympic athletes, as well as athletes aspiring to become the top elite, we may say that there are about fifty thousand international-level athletes in the world today. Certainly, the membership in this group changes as the rivalry is fierce. In terms of their social and material status elite athletes can be compared with theatre, film, music and entertainment stars. Other comparisons – with other contemporary professional groups or with ancient gladiators – do not stand up to criticism. Modern sport with its games and stardom is a unique, one of its kind, product of our culture and our times. Athletes – the wonder children of our culture – and the wonder fans; tennis players and skiers performing in their circuses; track and field athletes, swimmers, gymnasts and practitioners of other sports competing in the European and world championships and the Olympics; professional soccer players and cyclists – all of them, albeit to a different extent, live off sport. Their victories and records, their spectacles and evoked emotions, bring them fame and secure their existence. Today, discussions about amateurism in sport and disputes about how much time athletes can spend in training camps during the year, in order not to lose their rights, are anachronistic and ridiculous, although these issues had been highly controversial until

recently. Thanks to television, sport has become the world's most popular spectacle. No other form of human activity: theatre, cinema, circus, music, is performed in arenas with for so many spectators, and provides so many emotions, dramatic events, and achievements. In film industry a movie is made once, in theatre and circus shows and performances are repeated regularly; in sport, new successes are to be gained every day. Otherwise athletes get booted.

Sports events are in demand and on the rise. Only the Olympics, world championships, and continental championships are organized every four years. The annual calendar of sports events worldwide is otherwise heavily packed. It includes more and more annual cup competitions worldwide. The top of the list is the UEFA Champions League, followed by UEFA Europa League. Volleyball players compete in the FIVB Volleyball World League, and basketball players in the Euroleague. There are world cups in cross-country skiing, downhill skiing, and biathlon. A few days after the Olympics are over, track and field athletes in search of money and fame come to compete in the IAAF Diamond League, which has replaced the Golden League. Every few days, tennis masters arrive at the airports in Paris, London, Rome, Dubai, Melbourne, Beijing, Miami, New York and many other cities around the world. Four major world professional boxing federations: WBA (World Boxing Association), WBC (World Boxing Council), IBF (International Boxing Federation), WBO (World Boxing Organization) and several minor ones lure boxers with their multiple belts and titles, whose names are hard to remember. There are Formula One races in different continents, the Rugby World Cup, Six Nations Championship and Heineken Cup. North American fans watch matches of the NBA, Stanley Cup, Major League Baseball and World Baseball Classic. There is finally the NFL with its annual championship game called the Super Bowl watched by viewers in almost all countries in the world. These are just a few examples of sports events worldwide.

By following the footsteps of sport stars travelling to various competitions today one can visit every corner of the world. Entry fees are expensive and they will be even more expensive. Certainly, big names attract big crowds, but also high results guarantee the high level of particular events. How do organizers of all those track and fields meetings, cycling races and tennis tournaments afford to pay all the fees and sponsor rewards? From ticket sales, but also from sponsorship contracts from various companies who enjoy tax cuts.

Not only athletes but an entire sport industry lives off sport. The question is how big this industry is. Let us take the case of a modern Olympic pentathlete, who is about to compete in the pistol shooting discipline and whose results are crucial for his team's standings. He is leaving the shooting range to relax. A modest young man putting his pistol into a brown leather suitcase. He is walking out closely followed by his trainer who is always at the athlete's beck and call. The trainer is trailed by an assistant carrying towels and a bathrobe. He is followed by a gunsmith, also is always ready to assist, carrying the athlete's set of earmuffs. It is a long procession. When the athlete enters a café and takes his seat at a table the

trainer' assistant takes out a thermos flask and pours coffee to the athlete's cup asking whether it is not too hot. These are the only words uttered in this bizarre mystery play, not to annoy the athlete in any way, because his hand might be shaking during the competition. The entire entourage seems to be more responsible for the athlete's performance than himself. If one is a goose that lays the golden eggs, he must be guarded like the apple of one's eye. In a similar fashion top stars have their bodyguards, NHL stars are guarded by enforcers, and soccer teams participating in prestigious cup events are protected like nuclear arsenals.

If producers of athletes can make a good living, why should producers of victories, records, spectacles and heroes of stadiums not improve their lot in life? The material situation of Olympic athletes has always aroused emotions. For educational reasons, it was once proposed to combine practicing a competitive sport with professional studies, work or some sort of social activity. However, specialization in sport is so narrow that running 10 km below 28 minutes, or pinning the opponents to the ground excludes a private life. Because not only training, but also post-training recovery becomes hugely time consuming for professional athletes.

What is then the financial situation of professional athletes? It varies, but is always secret and opens a variety of ways of earning extra money, sometimes not necessary by fully legal means. Fortunately, the International Olympic Committee, which used to enforce these regulations, at the Olympic Congress in 1981 in Baden-Baden adopted a liberal approach towards the once strict amateurship rules in Olympic sports, and at the same time explicitly dissociated itself from professional sport involving fixed fees and publicity for sponsors. Also the IOC decided to declassify the financial situation of athletes. Should we mention that the situation before had not been conducive to respecting fair play?

In sport there are generally no irreplaceable people; however, it is really hard to imagine replacing some great figures. In Poland, they are boxers Józef Grudzień, Jerzy Kulej, Leszek Drogosz, and Zbigniew Pietrzykowski; long-distance runners Zdzisław Krzyszkowiak and Bronisław Malinowski; or triple jumper Józef Szmidt. The stadium heroes, like artists, are unique. Paavo Nurmi, Emil Zatopek, Vladimir Kuts, Ron Clark, Bikila Abebe, Kipchoge Keino, Lasse Viren, Mituts Yifter – all of them were different, although they ran the same distances, and they did not differ in terms of inflated records.

Of course, successors of the great sport stars are necessary. But mass production kills individualism. This dangerous phenomenon can be observed in two Olympic sports today: gymnastics and swimming.

Young girl gymnasts so much admired for their fantastic routines often contradicting the laws of gravity are training martyrs that could be beatified in their lifetime as patron saints of apparatus gymnastics. They must follow a strict diet because each extra kilogram, or even a few hundred grams, or body weight may shift their center of gravity or point of balance, and a perfectly prepared routine may come to nothing. The gymnasts' head and arms are disproportionate to the rest of the body. Their hands are tough as leather and callous. It is interesting that

no such degenerative changes can be observed in men's gymnastics. Male gymnasts feature broad chests and shoulders and built up biceps. In women's gymnastics, unlike in men's gymnastics, the mechanical drive for producing successors of Ludmila Turishcheva, Olga Korbut, Nelli Kim, or Nadia Comaneci transformed athletes into midgets.

The pressure in competitive swimming is even greater. Children aged 7–8 years swim 10–15 km a day. In fact, there is not a more monotonous type of training than swimming training: 6–8 hours in the water a day! The press reports on the cruel discipline, or even terror, used by coaches on young talented swimmers. The coaches are supported by the parents who dream of their children's great swimming careers. This coach-parent alliance deprives children of their childhood. Certainly, they gain fame, get to see the world, and will achieve something faster in life than their non-training counterparts. These are the advantages. Without sport, perhaps, they would not have seen even one-tenth of the places they see between the ages of 15 and 20 in their lifetime. But later they may face a mental burnout.

These training trends aimed at setting new records had already been implemented in countries like East Germany and the USA forty years ago. The achievements of the first swimming and gymnastic idols were praiseworthy. The incredible work and unique talent of Kornelia Ender or Mark Spitz deserved utmost respect. However, replication of these training methods, intensifying training frequency and doubling training loads on a mass scale in many other countries which also crave for medalists in swimming and gymnastics, leads to sport degeneration and to the manufacturing of robots. This is the greatest danger to sport, which is after all intended for better enjoyment and health.

Purposefulness and efficiency count most in the application of state-of-the-art physiological and biochemical research. Prof. Jerzy Żołądź, a contributor to the sports success of Polish ski jumping champion Adam Małyś says that modern training is about partial disturbance of the energy status of the body – in particular skeletal muscle – with exercise inducing desired adaptive reactions, e.g. intensifying the biogenesis of the mitochondria leading to greater muscular endurance, or myofibrils increasing muscle contractility. In other words, appropriate training is aimed at attaining adaptive goals in the athlete's body allowing him to reach a higher performance level (*Sport*, December 27, 2013).

Viewers whose emotions are elevated proportionately to the ever higher performance levels of athletes are kept satisfied. Do the contemporary viewers on couches in front of TV or in stadium stands, not acknowledge the existence and enjoy modern gladiatorship? Do they not realize the negative connotations of this term?

“Gladiatorship” according to Dariusz Słapek in *Sport i widowiska w świecie antycznym* (Sport and spectacles in the ancient world) is a perfect illustration of the phenomena of stardom and creation of ethically undeserving idols. Gladiatorship is a contradiction of fair play ideals and the ethos of sport derived (or rather deduced) from the noble ancient Greek origins. In a sense, it is a warning against the stereotypical Roman perception of sport as a *spectaculum*. Regardless of its

contexts gladiatorship means degeneration and pathology. Let us hope that in some years it will not become the only characteristic required from athletes. Let us hope that sport commentators (who find gladiators among ski jumpers, and – God knows why – acrobats) have some knowledge about the gladiators of ancient Rome, what they did and how they gained their fame.”

Modern successful sport stimulated by the social need is seeking a new formula. A formula which proved correct at the Olympic Games in Helsinki, Rome or Mexico, which appeared so modern and entrancing, conceived half a century ago, is now immemorial and distant, remembered with sentiment as a romantic stage in the development of sport.

What should be the formula? This is a difficult question to answer. Sport is a living matter, developing in very spontaneous and dynamic ways. The races in the stadiums are also accompanied by races in medical and scientific laboratories. It is the latter race that will bring the greatest moral problems. Beside intensifying anti-doping efforts and stricter than ever drug tests, we must clearly state: YES to building athletes’ fitness and ensuring proper medical assistance! NO to manufacturing athletes!

In view of the recent intense race for results and medals and the propagandist significance of success in sport arenas, the responsibility for the moral face of sport in the future will shift from athletes to the medical and coaching staff, activists, marketing experts, managers and sport event organizers. Of course, sport will develop faster thanks to technological revolutions in facilities, equipment and outfits, but the actual limits will be only set by athletes themselves. The rivalry will reach its apogee, but morality based on the equality of opportunities and fairness in actions will remain of paramount importance. This was already discovered by the renowned French author and moralist, a former goalkeeper of Racing Universitaire Algerois, Albert Camus, who said: “Everything I know about morality and the obligations of men, I owe it to football”. Nothing is going to change this truth.

One more conclusion is necessary. The negative phenomena and pathologies leading to commercialization, corruption, doping, gigantomania, record mania, brutality, aggression and even hatred, professing foul play and violating the rules of fair play, are NOT autonomous components of this collectivity we call the world of sport. The problem lies in human nature. *Homo sapiens* does want to be guided by the universal values. People recognize a code which can be used in various situations. Consumption, hedonism, desire, money, greed and selfishness are the new commandments. It is a nice and easy path, but it may lead nowhere.

## AT ANY COST? TODAY AND TOMORROW

Kamil Składowski in his article “Ciemna strona igrzysk” (The Dark Side of the Games) (*Przegląd Sportowy*, July 17, 2012) said that “Rivalry during the Olympic Games very often resembles a fight to the death. No wonder, many athletes decide to cheat to increase their chances of winning.” The article discusses a number of shameful instances of sport victories at all costs, which in ancient Olympia would

have been commemorated by the Zanes. Let us consider a few cases of athletes who consciously chose evil and universal condemnation.

In the marathon of the 1904 Olympics in Saint Louis Fred Lorz arrived first at the finish line looking almost refreshed. He was hailed as the winner and was to be awarded the gold medal. However, as his lead over his rivals appeared suspicious, hard-pressed Lorz admitted that his manager had given him a lift in his car for a long part of the marathon distance.

In the women's high jump event at the 1936 Berlin Olympics the Nazi authorities removed Gretel Bergmann, an outstanding German-Jewish athlete and a certain event winner from the national team, and replaced her with "Aryan" Dora Ratjen. When Ratjen disappointed the German authorities and only came fourth, it was later revealed that she was a man named Hermann Ratjen.

At the 1976 Olympic Games in Montreal the modern pentathlon event ended in a scandal involving Boris Onishchenko, a Ukrainian-born Soviet fencer. It was found that Onishchenko's épée had been illegally modified to include a switch that allowed him to score a touch without making any contact on his opponent. The British fencer Jim Fox noted Onishchenko's cheat and notified the bout committee which ejected the Soviet fencer from the competition.

All these cheats not only ended in athletes' disqualifications, but also seriously undermined the confidence in fair play in sport, like the aforementioned Ben Johnson's scandal, or the infamous case of US figure skater Tonya Harding who hired a man to injure her rival Nancy Kerrigan and make her withdraw from the US national team before the 1994 Winter Olympic Games in Lillehammer.

Winning is beautiful, but can losing be beautiful, too? Well, losing can be even more beautiful, although such cases have been rather rare, but they are nevertheless, worth considering. It is important we should remember them as they exemplify the greatest value of sport, even when victory and medals are lost.

During the 3000 m steeplechase final at the 1965 Olympics in Melbourne Christopher Brasher elbowed Norwegian Ernst Larsen aside, crossed first the finish line before Sándor Rozsnyói of Hungary and Ernst Larsen. Brasher was disqualified for interference. But then Larsen reported to the judges that Brasher had touched him inadvertently, and in fact, did not put him off his pace. Thus, Brasher's interference had no effect on the race outcome. "I was so tired at the finish line" Larsen wrote to the appeal committee, "that I could not keep up with Brasher, or the Hungarian. The both passed me. Brasher did not push me off, did not stop me, but simply overtook because he was more refreshed and in better shape. The interference with his elbow was a pure coincidence. Brasher was definitely the best competitor in the race, and he clearly deserved the gold medal."

Larsen wrote this statement in a completely unbiased manner. In fact, he wrote it against his own interests. Brasher's disqualification gave Larsen the silver medal. Let us imagine this situation once again. Two exhausted runners learn that the race winner has just been disqualified. The medal ceremony is to take place within a few minutes, and then the judges' decision will be final and irreversible. Then one of the

runners submits a statement to the organizers explaining the circumstances! He is dead tired. All he wants is to lie down on the grass and rest. Instead, he starts talking to the judges, and writes a statement. After Larsen's intervention it is Brasher who takes the top level of the podium, with Rozsnyoi to the right and Larsen to the left. How great must have been his sense of fairness and compassion?

The second case also took place at the 1956 Olympics and involved the most famous Polish javelin thrower Janusz Sidło. He was leading in the final round of the competition, while his friend, Norwegian Egil Danielsen, was performing very poorly. The throwers used two types of javelin: a traditional wooden type, and a more aerodynamic, hollow, steel type recently designed by Bud Held. Sidło was throwing the steel model, while Danielsen was using the wooden model. Trying to help Danielsen, Sidło lent him his modern steel javelin, and said to the Norwegian "Try mine, you might throw it farther!"

When Danielsen threw the new streamlined javelin, he set a new world record at 85.71 m and won the gold medal! It was the Norwegian's only one good throw in this competition, using his rival's javelin. What a coincidence! Could have he performed the same throw using his wooden javelin? This question will remain unanswered. However, the truth is, Danielsen's throw using Sidło's steel javelin, deprived the Pole of the gold medal and the world record which had been set by Janusz Sidło earlier. We may speculate that Sidło was certain of winning the gold medal that he simply helped Danielsen because they were good friends, and in no way was the Norwegian a threat to Sidło's prospects of Olympic victory. We may only speculate, whether Janusz Sidło could have predicted...

Let us not speculate! Speculations are meaningless. Top class athletes know that anything is possible in sport until the last second of a competition, especially in combat sport and events in which luck can be a factor, e.g. the javelin.

Another example excludes the slightest suspicion of cold calculation. Four years later, a Polish athlete Elżbieta Krześcińska, a gold medalist from Melbourne, was leading in the Olympic women's long jump event in Rome. She indicated to one of her greatest rivals, Vera Krepkina, that her marks along the runway had been moved, most probably by accident. Competitors in the long jump event are allowed to place two marks along the runway, which help them to precisely assess the distance of the approach run, striding, and the takeoff. Even a minimal shift of a mark may thwart the entire plan of action. A competitor may take off long before the foul line and lose valuable centimeters, or take off past the foul line and then the jump is declared foul. During her trials in the long jump finals Krepkina was taking off before or after the foul line, until she adjusted her marks after Krześcińska indicated they had been shifted! In her penultimate trial Krepkina jumped 6.37 m. She won the gold medal, and Krześcińska got silver.

When years after the event we asked Elżbieta Krześcińska, who had witnessed earlier the behavior of Janusz Sidło in the javelin throw event, whether she had any regrets about losing the Olympic gold medal in Rome, she said that victory in an unfair fight or by deceit, not only loses its value, but is also tasteless and mean-

ingless. How could I have not indicated the error in the placement of the marks? One should always win in a competition of equal chances.

Krzesińska indicated the wrongly placed marks to her rival, fully realizing her class and advantage, as well as the consequences of this decision. This fair conduct has been displayed by many athletes in Olympic history, beginning with the Greek discus thrower Panagiotis Paraskevopoulos, who at the first modern Olympics in Athens in 1896 showed Robert Garrett of the USA how to seize the discus correctly. The discus throw had been invented in ancient Greece, as demonstrated by the statue of the *Discobolus* of Myron from 450 BCE, and until the revived Olympics in 1896, only the Greeks had practiced this sport and were able to perform discus throws in the correct manner. The discus throw was included in the Olympic program. In 1896, all other competitors in the Olympic discus throw event held the discus in their hand for the first time. The Greeks were confident of their victory, and to them it was a matter of pride and ancient legacy. Their expectations were confounded. The Greek discus thrower instructed Robert Garrett how to perform a successful throw: "Hold the discus flat. Spin around and throw it. Don't throw it from a standing position!" and then Garrett swung himself around and sent the discus to 29.14 m, i.e. beyond Paraskevopoulos's mark of 28.95 m!

Sport, regardless of the fierce rivalry for medals and all the emotions, involves a unique atmosphere, strokes of luck, and coincidences. This was already the nature of athletic competitions in classical antiquity. Today, there are still many examples confirming the existence of this unique atmosphere.

In 2013 the Polish national men's volleyball team disappointed their fans in many different top-level tournaments. They fought ferociously, but lost easily winnable matches in the fifth set. They were desperate, but this is the nature of such lottery-like sport as present-day volleyball. But even after the most dramatic matches they always shook hands with their opponents, who in return reciprocated with great cordiality towards the Polish players. It is a truly beautiful custom in volleyball, basketball, handball, tennis and many other sports, when after a fierce game the opponents, who have just been close to destroy each other while blocking or spiking, shake hands, congratulate on victory and cheer each other up. This time you win, next time we will! In sport, everything is possible.

In 1947, the famous fencing master Janos Kevey arrived in Poland from Hungary to train Polish fencers. Hungary lost the war, and was occupied by the Soviets. Poland was utterly destroyed and remained under control of the communists. In both countries sport – and especially fencing, based on chivalric rules – was one of few prospects of upholding honor and improving national self-confidence. The Hungarians with their long hussar traditions won all Olympic fencing events before World War II. The Poles knew very well the feats of Kmicic and Włodyjowski – two swashbuckling national literary heroes from Henryk Sienkiewicz's novels – but in the interwar period they were no match to Hungarian fencers.

Fencing was a sport for mature men, mostly military officers. In his efforts to challenge his countrymen Kevey began training the Polish youth, introduced

the famous fleche technique to saber fencing, and created the Polish wonder fencing team led by Wojciech Zabłocki and Jerzy Pawłowski. Polish saber fencers began soon to win medals and top-level tournaments. Finally, in 1959, they defeated the Hungarian fencing champions at the World Championships in Budapest, i.e. in the lion's very den. Kevey, who had completed his career with the Polish team, was among the spectators and cried with happiness. According to his former trainee, and one of the most outstanding architects today, Prof. Wojciech Zabłocki, Kevey was a brilliant coach, role model and – to some extent – a father figure. The Polish fencers in Budapest were first congratulated on by the best saber fencer of all times, Aladár Gerevich (16 Olympic medals, including 7 gold), who said: “You learned from us, and you deserve this victory because you have enriched and expanded the art of saber fencing.”

Poles and Hungarians have always been friends and supported each other. They have only fought each other in sport arenas. However, there are situations in which sport also reconciles enemies. We were hugely impressed when after the Olympic women's air pistol competition in Beijing in 2008, Nino Salukvadze from Georgia congratulated Natalia Paderina from Russia, who was better by one shot only. It took place on the second day of the Russo-Georgian war of 2008, while Russian tanks were rolling into Georgia. Now, the two Olympic shooters from two nations at war hugged each other and shared a kiss on the podium! “We are living in the 21<sup>st</sup> century” said Salukvadze. “We must not cheapen ourselves to the extent of waging a war against each other”. It was a case of sport being not only about winning, but also about bonding.

## WHAT WILL THE FUTURE BRING?

The US writer William Harrison in his short story *Roller Ball Murder*, later adapted into a famous movie *Rollerball*, described an apocalyptic vision of the future. The main character of the story is a hero of rollerball – the most popular sport of the 2000s – which involves massacring and killing opponents in the arena. Two teams of players armed with clubs skate on roller blades or ride on motorcycles on a banded circular track, trying to gain possession of a fast moving ball. There are no holds barred. It is all about scoring points, crushing bones, and hurting the opponent. Can this be called a sport?

The Western European and American press often speculate about the future of sport, conjuring up sinister visions of degenerative sports such as catch as catch can in mud, or fights on rollerblades. Every four years after the Olympic Games the Parisian *Le Monde* asks the question, “Is it the end of the Olympics?” Many intellectual spheres express a conviction that the laws of sport, in fact, legitimize or even encourage violence, which shapes the negative attitudes toward sport in the future.

Is it the direction in which sport is going now? Will it become brutalized and dehumanized as the critics predict? We are not escaping from these issues here. The future tendencies will affect all the functions of sport, including its role in society. Some fundamental truths will, however, remain intact.

Apart from constant record setting and raising performance levels, another, recently very popular, phenomenon is the re-discovery of the recreational role of sports. When in the 19<sup>th</sup> century people acknowledged the need to exercise, soon various athletic, cycling, rowing and gymnastic associations – such as the international Sokol movement – were founded successfully paving the way for sport in defiance of ignorance. Today, people are finding pleasure in walking, swimming, cycling, horse riding, skiing, tennis playing or even running marathons for one's satisfaction and health.

The drive for sport is everywhere, and sport is in fashion again. There is no doubt new trends will appear and sport will be more and more popular due to increasing amounts of leisure time and technological developments, but mainly due to the value of sport for human development, and the necessity to counteract all these negative aspects of civilization. The educational value of physical activity and sport will never diminish.

The increasing hazards to the natural environment, the rise in medical disorders – from faulty posture and scoliosis to heart attacks, strokes and sclerosis – will make societies emphasize the role of physical education as the best method of disease prevention. We are convinced that competitive sport will never become a baseless circus for the sluggish masses, but it will become the answer to the needs of and the *raison d'être* for these audiences. Thanks to sport people may change their interests. While many people are still mostly excited about soccer and setting world records, there are more and more enthusiasts of outdoor sports such as hang gliding, windsurfing, rollerblading or the triathlon and their natural and environmental contexts.

The opponents of sport claim that total training systems will transform sports clubs or camps into concentration camps. However, total training is nothing new, and it is commonly known that improvement of physical fitness is not through increasing exercise volume or intensity, but through fast and full post-exercise regeneration, and through seeking means to replace time consuming and muscle and joint loading training with shorter but more intensive exercise.

What about the present-day? There is an arms race in sport. Training methods and tactics are kept secret by coaches. There are entire systems of delaying the official announcement of playing squads, in order to confuse the opponent. But at the same time all athletes pursuing victories, medals and records understand one another and are one big family. They share the same problems and joys. They speak the same language. No wonder when they meet at different sports events, they do connect and support one another. There is also trickery, jealousy, and bloody combat. Sport like life may be brutal. But does it mean that fair play in sport is part of the romantic past? Absolutely, not.

Today and tomorrow, victory after a fair competition is and will always be valued. It is the salt of sport. However, if salt loses its taste, where is the salt of salt? This is why adherence to the fair play principle must be the foundation of sport education of the young.

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**Jan Lis** – journalist, author of books and albums on sport. A reporter of the Polish Radio in Szczecin (1967–1968), member of the sport editorial board of the Polish Radio (1971–1976), and Olympic editorial board of the Polish National Publishing Agency (KAW) (1977–1991), secretary of the editorial boards of the *Polska i My* magazine (1992–1993), editor-in-chief of the Sprint publishing house (1994–2001), spokesman for the Academy of Physical Education in Warsaw (1999–2002), marketing manager of the Warsaw section of Sports Totalisator (2002–2006). A graduate of the Faculty of Polish of Adam Mickiewicz University and the Journalism Program of the University of Warsaw. Editorial coordinator of *Football Encyclopedia* published since 1991 by Wydawnictwo GiA in Katowice, co-author (with J. Żemantowski) of *Kronika polskiego sportu* (Chronicle of Polish Sport) (2000). Recipient of multiple journalistic and Polish Olympic Committee awards, e.g. silver Olympic Laurel for his book *Romantyczne olimpiady* (Romantic Olympics).

**Tadeusz Olszański** – journalist, author, translator. Head of the sports editorial section of the *Sztandar Młodych* newspaper (1961–1971), and *Sportowiec* and *Dookoła świata* magazines, Olympic editorial board of the National Publishing Agency (KAW), contributor to magazines *Perspektywy*, *Boks*, *Szpilki*, *Polityka*, sport programmes of the national Polish television TVP, Polish TV correspondent in Hungary and Yugoslavia. The winner of the Golden Pen of the Polish Association of Journalists, and many other journalistic and literary awards. The author of several books: *Za metą i dalej* (Over the finish line and beyond) (1970), *Magia sportu* (Magic of sport) (1972), *Wyżej nad poprzeczkę* (Higher above the bar) (1976), *Wszystko za medal* (All for medals) (1980) awarded with the silver Olympic Laurel of the Polish Olympic Committee, *Czysta gra* (with J. Lis), distinguished by the International Fair Play Committee (1987), *Została legenda – rzecz o Feliksie Stammie* (Feliks Stamm: the legend continues) (1989), *Wiek igrzysk* (The age of the games) and *Od Aten do Sydney* (From Athens to Sydney) (with J. Lis 1996, 2000), *Osobista historia olimpiad* (A personal history of the Olympic Games) – awarded with the gold Olympic Laurel of the POC (2000), *Rachunek za igrzyska* (Footing the Olympic bill), awarded with the bronze Olympic Laurel of the POC (2012), *Kresy kresów – Stanisławów* (Borderlands of the borderlands: Stanisławów) and *Stanisławów jednak żyje* (Stanisławów is still alive). Translator of Hungarian literature (more than 40 translations). Initiator of the annual Gentleman of Sport award (1963), which commenced the propagation of fair play in Poland. Sport activist of the Polish Swimming Association and the founder of the Polish Volunteer Lifeguards Association (WOPR). Between 1974 and 1981 President of the Olympic Club of the Polish Olympic Committee, co-founder of the Polish Olympic Academy of the POC (1984), honorary member of the Fair Play Club of the POC.



# PART TWO



# DECLARATION ON FAIR PLAY\*

## INTRODUCTION

Competitive sport can satisfy a number of physiological, psychological and social needs. Sport aids human development and strengthens interpersonal and inter-communal ties. It can also, in a variety of ways, contribute to the improvement of quality of life.

The positive impact of sport is lost without fair play. This can be proven in both amateur and professional sports at any level. In many countries, higher living standards and more free time are favorable to a greater participation in competitive sport. At the same time there are hazards to the clarity of intentions of competitive sports dominated by the pursuit of victory at all costs.

In our view competitive sport is bound for a crisis. If its aims are to be fulfilled, if it is to play a role in improving international relations, if it intends to exist – in the long term – as a quality human activity, adherence to the fair play principle must be restored and maintained unconditionally and immediately. Without fair play, there is no sport.

## THE MEANING OF FAIR PLAY

It is the athlete who must demonstrate adherence to fair play. Athletes must at least prove their total and incessant respect of written rules. It will be easier to them, if they accept the purpose of the rules and acknowledge the existence of the sport spirit in which competitive sport should take place.

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\* *Declaration on Fair Play* was drafted by the Committee headed by Jean Borotra in 1975.

Fair play is manifested by:

- unconditional acceptance of the referee's decisions, unless the rules of the game provide for the possibility of appeal;
- seeking victory as the primary goal, but refusing victory at all costs.

Fair play is a way of life based on respecting oneself, which encompasses:

- honesty, truthfulness and a firm and dignified attitude towards those who do not play fair;
- respect for other team members;
- respect for adversaries, both when they win and when they lose, and the awareness that the adversary is a partner necessary to the sport;
- respect for the referees, shown through effective efforts of collaboration with them.

Fair play is inherently linked with modesty in victory, positive acceptance of failure, and generosity contributing to the forging of friendly and stable interpersonal relations. But fair play is not only a property of athletes. Crucial contributions to the development of fair play can be made by coaches, sports authorities and all individuals interested in competitive sport, who can directly and indirectly exert an influence upon athletes.

## THREATS TO SPORT AND FAIR PLAY

The major threat to fair play is the excessive importance attached to winning. Winning brings prestige, to the competitor himself, to his club or sports association, to his country, and it may also bring substantial material reward.

Playing to win is the essence of competitive sport, but when there is over-concern for the result competitors are driven increasingly to violate the rules in order to win. Spurred on by excited, partisan crowds they contest and flout the referee's authority. In fear of failure they come to see their opponents as foes to be destroyed, and sometimes with the complicity of managers and coaches they resort to foul and even brutal practice to achieve this end. Such abuse is fostered by the rising tide of indiscipline and violence throughout our modern world.

Sport must have help of many kinds from many sources, including that from governmental bodies, local authorities, commercial sponsors, patrons, but its greatest need, particularly at this time, is the safeguarding of fair play. All who are involved in competitive sport, the competitors themselves, parents, teachers, sports organisations, coaches including trainers and managers, medical officers, referees, public authorities, journalists and spectators, have their own special responsibilities for the promotion of fair play and the only hope for sport is that they recognise these responsibilities and act upon them.

## RESPONSIBILITIES OF COMPETITORS

Of first importance in the promotion and safeguarding of fair play are the responsibilities of the competitor. Whatever contributions others may make to fair play.

It is the competitor who ultimately determines whether or not the play is fair.

The competitor – more than anyone else in sport – can set an example. Through his steadfast observance of the rules, his sensitivity to the spirit of competition and his constant and absolute respect at all times for referee, team colleagues, opponents, spectators, he can illustrate to the full the meaning of fair play.

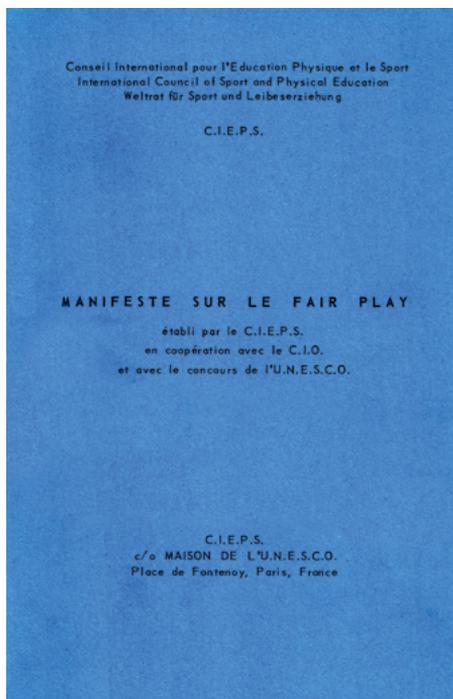
He seeks to win but must not do so by any means, for example by cheating or fouling or taking stimulants or other drugs prohibited by rule. He must not dispute the referee's decision nor incite others, especially spectators, to do so. He must accept victory and defeat with serenity and thus endeavour at all times to: "...meet with Triumph and Disaster. And treat those two imposters just the same".

These responsibilities belong to every competitor, whether he is a village player or a champion performer who, watched on television and idolised by vast audiences, can have an immense influence on others. From his special position he can by his own exemplary conduct persuade others, particularly young performers, to play fair, or as easily he can by his disregard of rules and persons lead others to disregard them.

Champion performers are under enormous pressure to win. Victory at this level brings prestige, not only to the performer himself, but also to his club, his sports organisation, his country, and it may also bring material reward. But because he can by his attitudes and behaviour exert such a powerful influence on others, it is necessary that of all competitors the champion must play fair. This requirement applies not less to the professional than to the amateur.

## RESPONSIBILITIES OF PARENTS

As the first educators with whom children come into contact, parents have an invaluable contribution to make to the teaching of fair play. From the time when children at a very young age first enter into social relationships through their play, parents have a responsibility, to guide them in the principles of fairness. Young children's play has many important purposes, but under the watchful eyes of parents it can serve as a means for the children to encounter and to learn right values.



Declaration on Fair Play, 1975

Even when children reach school age, parents cannot abandon their responsibility for encouraging fair play. Just as parents are concerned about the quality of the academic teaching provided by a school, so should they be concerned about the instruction and leadership in physical education and sport which their children receive.

It is a parental responsibility to ensure that the physical education teachers and coaches pay no less regard to the conduct of young people in their charge than they do to their skill and proficiency in performance. The teachers and coaches may feel a strong need to produce winning teams, possibly to enhance the prestige of the school, but parents must take steps where necessary, individually or as a parental association, to ensure that there is no erosion of fair play because of this.

Young people grow up in a modern world beset with intolerance, cynicism, material greed, and they need more help from parents than they are sometimes prepared to admit in resisting the impact of these and in sustaining the fair play ideal.

## RESPONSIBILITIES OF TEACHERS

Because of their close and continuing contact with the young people at a formative age, all teachers have special opportunities to promote fair play.

At the primary level the classroom is the hub of a pupil's social learnings and the teacher is a powerful influence. He can instruct his pupils in the practice of fair play but even at this level he can also help them to appreciate the need for fair play.

The primary pupil often asserts himself in selfish disregard of the interests of others. He may find it difficult to contend with the conflicting experience of competition and co-operation inherent in many of the play activities of young children. The teacher must show him how respect for others and for a common framework of rules and conduct make play more meaningful and satisfying.

At the secondary and college levels, problems may arise from the increasing emphasis placed on competitive sport. For example, the highly skilled young performer may not be able to cope with the adulation which his prowess brings. He may regard adulation as a licence to stand above the requirements of fair play.

The physical education teacher in particular can contribute to the promotion of fair play. He is close to his pupils in the competitive situation and can respond immediately to transgression of rules or acts of discourtesy. As competence in sport can evoke admiration, so lack of it can evoke derision, and it is a particular responsibility of the physical education teacher to create in the gymnasium and on the playing field an atmosphere of friendly tolerance which permits respect and consideration for all.

Perhaps the most important responsibility of the physical education teacher is to encourage in his pupils a sense of pride in disciplined and generous behaviour which will bring credit to them and to their institutions in the short term and ensure a lasting commitment to fair play in the long term.

## RESPONSIBILITIES OF SPORTS ORGANIZATIONS

The need to arrange competitions of different kinds and to provide for the training and preparation of referees and coaches as well as performers has led to the estab-

lishment of sports organisations. Over many years a vast and complex structure of clubs and regional, national and international governing bodies above them has emerged to meet the increased demand for sport.

The sports organisations in some instances are the final level of authority and in consequence they are very powerful. But with the power come important responsibilities, including responsibilities for fair play. The sports organizations are not anonymous bureaucracies. Both the honorary members and the professional officers often are devoted and selfless in their work for sport. They have great affection for sport, sometimes developed through distinguished careers as performers, and they inevitably identify with the teams representing their own organisations. But they must not allow enthusiasm for their own teams to cloud their vision of fair play.

It is the task of the organisations to write clearly into their rules and regulations right values and right conduct and then to ensure that the rules and regulations are accorded full due. They must use all available means to propagate the idea of fair play and especially to educate performers in its essential ingredients.

The organisations are custodians of the public image of sport and have a special responsibility to maintain the dignity of sport through careful but positive use of their executive power. Foul practice, violence, any abuse of fair play which undermines that dignity must be dealt with firmly. They must recognize that persistent abuse by individual performers and teams over whom they have jurisdiction is a serious reflection on the organisations.

## RESPONSIBILITIES OF COACHES, INCLUDING TRAINERS AND MANAGERS

Heavy responsibilities lie on the coaches, for the spirit and manner in which a performer competes is very often a straight reflection of the coach's own strength of commitment to fair play. The coach is a strong force in the shaping of the character of a performer, particularly that of a young performer still at an impressionable age. It is inevitable that the performer, closely bound to the coach by his need for technical guidance, will respond also to the coach's attitudes and values.

There is a view that the coach should concern himself only with the skill and fitness of the performer, but this is a seriously erroneous view. In professional as well as amateur sport, the coach must at all times have regard to fair play. His own behaviour must be governed by fair play, but he must be at pains to show the performer how fair play equates for him also with worthiness and integrity.

The coach, at the risk of losing a match or perhaps even a championship, must take action against any performer who deliberately flouts fair play. On the other hand he must also endeavour to the best of his ability to protect the performer from influences which might cause him to break rules or in other ways betray fair play. The coach must observe all regulations governing his sport, for example regulations prohibiting the use of drugs and those relating to the recruitment of young performers.

It is a responsibility of the coach to support his professional association as an instrument for the promotion and recognition of fair play and for the levying of appropriate action against coaches whose behaviour infringes fair play.

It is not only coaches of top-level amateur and professional performers and teams who must have regard for fair play, though since such coaches may attract public attention it is particularly important that they do so. All persons assuming a leadership role in competitive sport must seek energetically to spread the gospel of fair play.

## RESPONSIBILITIES OF MEDICAL OFFICERS

The first responsibility of a medical officer is the health and general well-being of the competitor, but decisions which he makes on medical grounds can also have implications for fair play.

Medical officers, like others involved in competitive sport, are subject to pressures. Driven by strong personal identification with a performer or with the club, organisation or country which he represents, a doctor in spite of his professional code of ethics, may make decisions or act in ways which are neither in the best interests of the performer, nor consistent with fair play.

In an era where the illegal use of drugs to enhance sporting performance has increased to the extent of becoming a major problem. The medical officer has a special responsibility to enforce to the limit of his authority and to act himself in strict observance of the regulations governing the application of chemical substances and medication generally. He must never prescribe any substance which has not been adequately tested for safety.

Whether or not an injured performer should be advised to compete can be particularly difficult to decide, especially if the presence or absence of the performer is likely to affect the result and possibly the gate-receipts. But the obligations to an opponent inherent in fair play as well as the medical officer's professional code require that in making a decision he is guided solely by the condition of the performer.

## RESPONSIBILITIES OF REFEREES

Whatever the nature of the sports competition, and whether it takes place before a large crowd or a handful of spectators, the referee is charged with ensuring that it is completed in accordance with the rules. To the extent his contribution to the promotion of fair play is special and essential.

The referee is both witness and judge, and as such he enjoys exceptional rights. Even when wrong, his decision is final and must be so if his authority is to be unimpeded. But his exceptional rights bring responsibilities. He must endeavour to know thoroughly all the rules and regulations and to be up to date on interpretations of them. In sports which require him to move in close touch with the flow of a game he must maintain a level of fitness which will permit this. Close proximity not only provides the referee with a better sense of intent in a player's behavior, it increases the confidence of the player in the referee.

The referee's personality not less than his technical ability can be a decisive influence. Qualities of self-control courage, friendliness, tenacity, all can contribute importantly to the effectiveness of the referee. The referee must realize that sometimes a word or gesture to individual performers or even to spectators is enough to re-establish conditions for satisfying and pleasurable competition.

The referee should not confine his involvement to the playing field or arena. It will be to his credit if, especially in events at a lower level, he seeks contact before and after the events with the competitors, beforehand to establish mutual trust and co-operation, afterwards to explain decisions and to call attention to unfair practices. The referee is not obliged to seek this additional contact, but by it he will strengthen his authority and at the same time contribute positively to the promotion of fair play.

### RESPONSIBILITIES OF PUBLIC AUTHORITIES

The growth of participation in competitive sport has led to an increasing involvement of public authorities at local, regional and national levels. The authorities provide financial aid, facilities, trained personnel, but their involvement also embraces responsibilities for the promotion of fair play.

Public authorities have a special opportunity to promote fair play through the training of teachers, coaches, sports officers and play leaders in the public service. They must ensure that within the training curriculum, sport as a medium for education in positive social values is fully considered and that the need for and nature of fair play are fully examined.

Frequently, public authorities are in ownership of facilities and in different ways they can encourage fair play in the programmes of activity arranged in these.

At national level the authorities can do much to promote fair play by firm pronouncement of allegiance to it. While they will wish representative teams to seek success they must condemn outright any foul practices by them, this clearly placing fair play above any ambition for enhanced national prestige. They might need on occasions to temper their encouragement of representative team lest this prompts chauvinistic and other excesses and willingness to win by any means.

### RESPONSIBILITIES OF JOURNALISTS

Through their writings and their radio, television and film commentaries, journalists can influence greatly the values and judgments, of the general public and in this way can make a major contribution to the promotion of fair play.

The journalist must recognise that he has an educational mission. It is not an easy mission, since journalists are open to many pressures from editors, publishers and producers, sports organisations, and sections of the general public seeking sensationalism before accuracy; but at a time when victory by any means threatens to prevail it is essential that they uphold fair play in all its manifestations while condemning unequivocally foul play.

The journalist will fail in the mission if he panders to low taste for commercial benefit, or if he strays in the slightest from the truth to curry favour and popularity. He will succeed in it if he can show at all times impartiality, independence of view, and a sound knowledge of sport and a sensitivity, for example, to the task of the referee, as well as technical competence.

## RESPONSIBILITIES OF SPECTATORS

Sport at the higher levels attracts and needs spectators. By their presence and support they stimulate the players to greater endeavour. When spectators are present in large numbers their influence can be very strong, causing the players to direct their endeavour in the best interests of the game or the worst.

Spectators will usually identify with and support the players in one team, and providing the support is spontaneous and not carried to excess no harm will result. Indeed it will contribute to the occasion.

But if the support is excessive, originating perhaps in extreme local patriotism, nationalism or racialism, a climate of hatred between spectators and between players and their managers and coaches may be driven to seek victory by any means and the referee may be subjected to unacceptable pressures. When the support is fanatically partisan, as it sometimes is, sport is seen at its ugliest. Violence erupts, on and off the field, bringing degradation and physical injury. In the charged atmosphere respect and friendship crumble, and the purposes and benefits of sport are destroyed.

Effective measures to control excessive behaviour by spectators must go beyond mere censure. They require careful consideration of the causes of the behaviour, some of which will be rooted in sport, some of which may not. For example, spectators in some countries are using sport to challenge order and authority. Sport cannot ignore them because they vandalise and molest, but they represent a problem for society as a whole rather than for sport.

In the longer term it is important that spectators are educated to watch for and to recognize skill and right conduct whichever players and teams display them. This will lead to positive encouragement, rather than negative acts of booing and the organised chanting of abuse and ridicule which has increasingly developed in recent years.

Parents and teachers in schools have a special role to play in the education of spectators when they are young. The mass media and the supporters' associations attached to clubs and teams in some sports also have necessary and important contributions to make.

The importance of the responsibilities of spectators cannot be over-emphasized, because they can exert such a powerful influence for good or bad on the players and officials. Spectators attend sports events not only, and possibly not primarily, to influence the players. They attend for their own personal enjoyment, but their enjoyment will be at its fullest and most satisfying if they can, through their support, encourage fair play.

## FAIR PLAY ACTIONS

### 1. National fair play committees

It is necessary to establish a national fair play committee in each country. Some countries already have national committees whose aims also encompass fair play propagation; however, regardless of the ways in which they were established, the cooperation between the national fair play committee and the national sports authorities must be ensured.

The formation of national fair play committees as one of the responsibilities of the national sports community can be facilitated by the International Olympic Committee (IOC), through interventions in national Olympic committees. It can also be assisted by the appropriate actions of the International Council of Sport Science and Physical Education (ICSSPE) and the International Fair Play Committee (CIFP).

A national fair play committee should develop country-specific fair play programs, e.g. by organizing and publicizing special fair play campaigns to accompany existing national sporting programs such as “Sport for All”. National fair play committees could also propagate their activities by issuing fair play diplomas or awarding fair play prizes for fair play conduct or the role of sport referees.

### 2. International initiatives

Some fair play actions should be carried out only on an international level. Fair play violations in certain sports have become widespread internationally, e.g. use of performance-enhancing drugs or questioning referees’ decisions. To protect the good reputation of sport it is important to take due steps in order to eradicate such tendencies using all available sanctions against the violators. Membership cards of athletes and officials of all sports should contain a note on the member’s fair play duties.

International sport federations may contribute to this process by stressing the significance of fair play programs. Direct contacts with these international institutions should be also facilitated by recruitment of special state-level liaison officials.

### 3. Discussions and debates

Wide-ranging discussions and debates should be initiated and organized in schools and youth organizations. Simultaneously, coach training institutions, educators and managers should pay particular attention to the inclusion of fair play contents in their study programs and curricula. Public authorities initiating working conferences on fair play should make every effort to convince young people to acknowledge the necessity of fair play in sport. All national and international educational organizations should also participate in such efforts.

### 4. Mass media

Sport attracts the interest of the mass media. Unfortunately, the media become sometimes preoccupied with foul play. Cases of foul play should be highlighted, but only to condemn them explicitly and to praise and encourage fair play.

## 5. Fair play code

We strongly hope that *The Declaration on Fair Play* will be studied thoroughly and widely distributed. We should not expect, however, that all those interested and involved in various competitive sports will have an opportunity to read it. The *Declaration* should become the basis for the publication of fair play codes that should be made accessible in all sports facilities. The contents of such fair play codes can be adjusted for different sports and different levels of teams and sports competitions. Sports organizations and associations at various levels should prepare and publish their own fair play codes.

## CONCLUSIONS

Sport can make a uniquely valuable contribution to human achievements and to the quality of life. But it can only make this contribution, if it is practised in full accordance with the ideals of fair play. Therefore, all those directly or indirectly involved in sport are obliged to protect and develop the fair play principle. If they accept this responsibility and respond to this urgent appeal, fair play and the spirit of sportsmanship will also prevail in daily life.

## ADDENDUM

When in the 19<sup>th</sup> century English educators developed the concept of *modern sport*, that would gain a great popularity worldwide, it had already incorporated the spirit of fairness. Very soon the expression *fair play* came then to signify sportsmanship and impeccable behaviors and attitudes in sport competition.

Since that time all those who examined various sport phenomena – especially Pierre de Coubertin, the founder of the International Olympic Committee – have always associated sport performance with such key fair play components as honor and respect for oneself and others. The importance attached to winning in sport, unfortunately, made competitive sport subject to certain transformations being a stain on fair play rules.

For that reason, in 1963, on the initiative of the International Sports Press Association (AIPS) and the International Council of Sport Science and Physical Education (ICSSPE – CIEPS) a special seminar was organized in the UNESCO Youth Institute in Gauting for journalists and sport specialists. The seminar participants discussed various ways of eliminating chauvinism, violence, and other negative phenomena from contemporary sport.

This initiative led to the establishment of the World Fair Play Trophy to be awarded to athletes and sports teams for their extraordinary sportsmanship, and then to the foundation of the International Fair Play Committee (CIFP). All these endeavors were given full approval and support by UNESCO. In 1968 the CIEPS published *The Declaration on Sport*. In this document, the Right Honourable Philip Noel-Baker, Nobel Peace Prize winner from 1963 and the CIEPS President stated that, “Fair Play is the essence, the *sine qua non*, of any game or sport that is worthy of the name. It is as essential in professional as in amateur sport.” In the preface

to The Declaration, the UNESCO Secretary-General also stressed the importance of the fair play concept which “gives sport its human quality” and allows sport to “make its priceless contribution to international understanding.”

In 1971 and 1973 the CIEPS organized two seminars on the role of the mass media in developing international understanding through sport. The conclusion of these conferences was that sport can indeed make a valuable contribution to the understanding among nations, only if it strictly adheres to ethical principles. Concurrently, a number of international organizations and sports federations began establishing their own fair play awards. The International Fair Play Committee intending to broaden and centralize the scope of its activities began to encourage the foundation of national fair play committees that would work in close cooperation with national Olympic committees, sports associations, and the media.

In 1971 the French Fair Committee published a brochure on fair play, and soon after to UNESCO authorities asked the CIEPS to prepare a respective document for the international community on the basis of the French publication. A special CIEPS ad hoc editorial board was set up consisting of international experts, including representatives of the IOC, CIEPS, international sports federations, CIFP, national physical education and sport authorities, NGOs and the mass media. The board then drafted and published the present document.

The editorial board wishes to express its gratitude to the French Fair Play Committee as the author of the original fair play brochure.

Members of the Editorial Board: President J. Borotra (France), CIEPS; Editor W.J. Slater (UK), Sports Council of Great Britain; R. Bazennerye (France), Secretary of State for Youth and Sport; M. Berlioux (France), IOC; Dr R.W. Jones (UK), FIBA; F. Kiehne (USA), YMCA; Melleby (USA), YMCA; The Right Hon. P. Noel-Baker (UK), CIEPS; J. Piewcewicz (Poland), Polish Olympic Committee; W. Troger (West Germany), National Olympic Committee; E. Walter (Switzerland), RTV Suisse Romande; Dr A.F. Watts (USA), New York University.

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The publication of *The Declaration on Fair Play* contributed to the popularization of activities of the International Fair Play Committee (CIFP), initially an agency of the International Council of Sport and Physical Education (CIEPS). After that the CIFP, originally comprising mostly French members, became an independent international organization, whose board included: Jean Borotra (France), a former renowned tennis player, President of the French Fair Play Committee and the International Fair Play Committee, CIEPS Vice-president; Vice-President Willi Daume (West Germany), President of the West German Olympic Committee and former President of the Organizational Committee of the 1972 Olympic Games in Munich; Secretary-General Janusz Piewcewicz, Vice-President of the Secretary-General of the Polish Olympic Committee; and Members: Jacques Ferran (France), director of the France-Football publishing house; Pierre Ferri (France), President

of the International Fencing Federation (FIE); Liliane Meunier (France), CIEPS Deputy Secretary-General; Bobby Naidoo (UK), Secretary-General of the International Sports Press Association (AIPS), Robert Pringarbe (France), Secretary-General of the French Olympic and Sport Committee\*.

The Board drafted a statute proposal and organized the founding session on March 3, 1977 in the UNESCO headquarters in Paris, during which the CIEPS was transformed into an independent international organization.

The International Fair Play Committee extends membership offers to national Olympic committees, international sports federations, sport journalist associations and all individuals who value the educational role of competitive sport, not only regarding it as an attractive spectacle.

# SAVING THE HUMANISTIC VALUES OF SPORT\*

STEFAN WOŁOSZYN

**C**an we still teach and practice sport pedagogy today believing in the humanism and educational quality of sport? Or perhaps we should only rather ask questions and raise doubts about the educational qualities of modern sport?

We, the older generation, have been brought up in the spirit of sport humanism, moral fairness and the fundamental sport principle of fair play. We have been brought up convinced that sport is impossible outside humanism and moral immaculacy, that it is an inseparable component of humanistic education and culture possessing its very own perfectionist quality, i.e. characterized by the highest educational value. In the words of Pierre de Coubertin practitioners of sport as an autotelic value make the highest self-educating effort to overcome themselves and their weaknesses, and engage in the pursuit of perfection.

The humanistic and educational, personality-forming and society-forming, qualities of sport have always been indisputable. Can we still trust the humanism and educational role of sport in the face of the size and the volume of negative phenomena of modern sport, including Olympic sport? The development of contemporary high-performance and professional sport is often accompanied by opinions about dehumanization of sport and betrayal of the most fundamental humanistic values and ideals by the Olympic sport and the Olympic Games in particular.

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\* Originally published in *Kultura Fizyczna* (Physical Culture) 1994, 4; and in *Fair play – sport – edukacja*, edited by Z. Żukowska, Warszawa 1996.

See also S. Wołoszyn: *Olimpizm edukacją globalną* (Olympism as global education) and *Światowy ruch Fair Play dobrze służy pedagogii sportu* (Global Fair Play movement in the service of sport).

Indeed, negative opinions about the situation of modern sport abound. Does, however, the present-day discussion of the humanistic and perfectionist, pedagogical value of sport as a platform of friendly international cooperation not contrast with the actual reality of sport today? We are referring here to negative phenomena in competitive sport in the educational, moral and health sense. They include brutalization and commercialization of sport; questioning the role of sport for athletes' health, including moral health; legitimization of foul play behaviors; justification of the principle of winning at all costs; and finally the violence and vandalism of sports fans inside and outside sport stadiums.

To a great extent competitive sport has ceased to be a phenomenon, a natural expression, and a test of human physical capabilities. This "expression" and its outcome are more and more determined by technological advancements, and in recent years, by pharmacological and biological doping. Is there a limit to these technological and chemical transformations in sport? Spontaneous and natural rivalry in sport is slowly becoming a technological and chemical rivalry. This is the essence of dehumanization of sport. Furthermore, competitive sport has been involved in the most complex antinomies and political, economic and social dilemmas of the modern world. It has become a business activity as well as a tool of political influence.

High-performance professional sport, inspired by Olympism, initially emulated Olympic sport. Currently, it is Olympic sport that emulates professional sport, borrowing from the latter all its negative characteristics discussed above.

A clear distinction must be made between professional competitive sport and recreational playful sport. Pedagogues of Georg Kerschensteiner's "work school" distinguish between "work" and "occupation". Work is not a simple occupation, but a specific form of activity. Occupation is not about producing a deed. Occupation ceases when no one wants to be occupied anymore. Work is not purposeless play, but an activity. Work is about results – complete products, often accomplished at a master's level. Work has thus an educational value.

By analogy, recreational sport can be said to be "occupation", while professional sport can be said to be "work" – focused on a result and attainment the champion's level. But every work takes pains and toils, overcoming oneself, circumstances and material. It requires reliability, responsibility, and compliance with formal, moral and interpersonal regulations. Work rejects cheapness and pretense. Similarly, professional sport can only be sport in earnest. Like free and worthy work, one of the key humanistic values, sport conforming to its key ideals is an autonomous humanistic, pedagogical and cultural value.

Dehumanization of work and the decline of work ethos have been well-known. Is sport not sharing the fate of human work? Is sport not part of the modern, dehumanized, commercialized, brutalized, technologized and corrupt life of civilized people?

Confronting the dehumanization of sport is the right and the duty of every humanist and pedagogue, even though they may share a conviction about the

short-term ineffectiveness of such confrontation. Similarly, our duty is to confront the dehumanization of work, science and technology. What will prospective scientific revolutions bring, if work, science and technology are not beneficial forces of human progress but of human self-destruction? What good will come of our dead planet with excellent technology as a monument to human reason and human work? But we still believe in the humanism of science. We believe that science itself is not to be blamed for human misfortunes and dehumanization of human life. The blame lies with people and societies, who are not benefitting from the goods of humanism of science in the right way. By analogy, we can say that sport is a great autonomous humanistic value, and is, by its very nature, moral and beneficial, that it is people and sporting communities who are responsible for the dehumanization of sport, for using sport for extra-sport purposes, even at the expense of moral and physical health of naïve or unaware athletes.

It appears there are two most important contemporary challenges to sport pedagogy: How to restore the glory of sport humanism? and How to provide sport with universal and positive educational powers? We think we need to constantly return to the fundamentals, because we need to restore the humanistic and educational glory to the fundamentals of sport. The fundamental principles of sport are currently skewed towards evil, and this is the primary cause of the evil consuming contemporary sport.

Let us consider here some fundamental principles of sport. Sport is classified as a perfectionist value because it is conducive to one's perfection and it should be practiced for sport's sake. This is one of the principles of pure sport. What are our bounds of permission to treat sport as an instrumental value, as a means to attain other goals and values? Sport as a path to health, physical and mental fitness, as a personality-forming factor, is within the bounds of sport as a humanistic value. But is this the case with sport as a path to gain wealth or social position? Is sport, understood this way, simply a by-product?

The top fundamental principle of sport is fair play. Are there absolute bounds of fair play? Has the fair play principle been always followed unconditionally? Why, even when foul play is generally not condoned, is a "tactical foul" legitimate? How far are all game tactics consistent with fair play and sportsmanship? Is Coubertin's original concept of fair play merely a façade and a beautiful, noble, but empty and abstract slogan? Can fair play be associated with the pursuit of victory?

Sport is about winning and being the best. But is it always at all costs, by fair means or foul? We are not talking about cases of blatant unethical conduct, e.g. bribery, but we are wondering how far one can keep on winning without harm to one's health. Competitive sport does not only escape the issues of pharmacological and biological doping, but also the problem of athletes who enter competition without proper recovery, or in bad physical or mental shape. It is immensely difficult to learn how to win and lose with dignity, how to be modest after victory, and how to face bitter defeat.

In sport, we should be impartial and help others. But sport is also about rivalry and emulation. The same trophy is pursued by many competitors. Where are the boundaries between friendly and fair sport rivalry and fierce rivalry or even enmity towards, the opponent, partiality, fanaticism, aggression or charges of unfair or unjust referee's decisions? Sport rivalry is not a fight that leads to the annihilation of the enemy. It is, first of all, about exceeding the limits of one's abilities ("I can do better"), and about overcoming external constraints. This is the real pursuit of perfection and – in the noblest sense of the word – superiority, as expressed by the Olympic motto "Citius, Altius, Fortius." Resorting to unsportsmanlike means in sport rivalry is a manifestation of an athlete's helplessness and weakness. Failure causes frustration, which usually leads to aggression directed towards those who are innocent.

These are the dilemmas of the sources of moral and pedagogical "good" and "evil" in sport, which appear to be integral components of positive and negative forces in sport. Are these forces permanently intertwined, or does the evil in sport come from outside, resulting from abuses of sport as a humanistic value and from using sport as a means to attain benefits, contradictory to the very purpose and essence of sport? The answer lies in sport education which involves inseparable antinomies in the sport educational process, especially in the modern world of fanatized, politicized and commercialized sport.

Acknowledging the need to protect human subjectiveness and all ways of human self-realization and self-expression in all areas of life, including sport, we must ask here the most important questions: How to solve educational problems in sport? How to defy impulsiveness, anarchy and ahumanistic pedagogical magic? How to rationally and morally take advantage of the great potential of sport education, including the modern technological, biological and medical developments?

Sport practice requires good education. It is the matter of moral responsibility and conscience for the entire sporting community: athletes, trainers, physicians, sport scientists, sport activists and officials, politicians and statesmen. These are the great challenges of modern sport pedagogy. The development of moral attitudes and motivations is the matter of general education in a school, family and community. Therefore, education implementing the real humanistic values is and will always be the first and the last humanistic hope and faith in professional and Olympic sport. What should we do to make sport education always serve the needs of individuals and communities in their moral and interpersonal development?

This question will never be avoided by anyone involved in sport education who wishes to prevent sport from self-destruction. Sport must not emulate the global situation of humanity, facing, for example, nuclear and ecological threats. Can we pass and execute a sentence on ourselves? Can sport sentence itself?

# FROM PHILOTIMI TO FAIR PLAY AND SPORTSMANSHIP: SOME REMARKS ON THE HISTORY OF SPORTS ETHICS\*

WOJCIECH LIPONSKI

**T**he oldest evidence of ancient ethics associated with sport (or what we today call *sport*, because this term was unknown then), is the well-known fresco from Acrotiri on the island known today as Santorini on the Mediterranean Sea. The fresco presents a pugilistic fight between two naked boys. Their hair is beautifully dressed and colored in black and blue, surely to show respect toward the partner and spectators, and probably also toward the ancient god for whom this fight was organized. Both the athletes of Acrotiri wear an apron, or rather a ribbon, above their hips which is too narrow to consider it a protection against blows. This is in fact separation of the lower part of the body, which should not be hit and at the same time evidence of the first historically known limitation of the area from the torso and above the belt which could be aimed. In the course of time it produced in all European languages the well-known expression “to hit somebody below the belt”.

The first evidence of sports ethics in ancient Greek literature can be found in Homer’s *Iliad*. It is here that Book XXIII describes the funeral games devoted to the death of Patroclus during the siege of Troy. And it is here that ethical limitations of the competition are overseen by Achilles supported by Nestor, a hero of the Trojan War and recognized as an authority due to his experience and old age. Achilles also designates an umpire, to observe and evaluate the correctness of the competition between charioteers:

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\* Originally published in Zofia Żukowska, Ryszard Żukowski (eds.) *Fair Play in Sport and Olympism. Opportunity or Utopia*, Polish Olympic Committee Fair Play Club, Warsaw 2010, pp. 14–31.

They stood in line for the start, and Achilles  
showed them the turn-post far away  
on the level plain, and beside it he stationed  
a judge, Phoinix the godlike, the follower of his father,  
to mark and remember the running and bring back a true story.<sup>1</sup>

In this moment some several hundred years remain until the first Olympic Games are staged. Nevertheless, we can observe the origins of certain game regulations which should be respected by all, under the careful control of the person who performs the role of umpire. This does not mean that automatically all will respect such a state of affairs without protest. During the chariot competition we observe two fierce quarrels. First there is a quarrel between the spectators: when they see the approaching charioteers a noisy brawl breaks out concerning the final result of the race. They are calmed down in the true spirit of fair play by the intervention of Achilles himself:

No longer now, Aias and Idomeneus, continue  
to exchange this bitter and evil talk. It is not becoming.  
If another acted so, you yourself would be angry.  
Rather sit down again among those assembled and watch for  
the horses, and they in their strain for victory will before long  
be here. Then you each can see for himself, and learn which  
of the Argive's horses have run first and which run second.<sup>2</sup>

The second quarrel is seen after the misbehaviour of one charioteer i.e. Antilochus, who defeats Menelaus by a trick. It is he who uses a narrow stretch of the racetrack and, against all sense of common decency, forces his rival (who at that moment was in the lead), to stop in order to avoid a collision at a point where chariots could not pass each other. Sharp conflict continued during the race and after it finished and Antilochus had won. But the arrogant and unyielding charioteer continues the argument. Because the rules of the race were severely broken Menelaus angrily accuses his rival of breaking the formerly agreed rules:

Antilochus [...] see what you have done.  
**You have defiled my horsemanship, you have fouled my horses**  
by throwing your horses in their way, though you were far slower.<sup>3</sup>

Then a quarrel about a mare, the main prize for the race follows. After complicated exchange of accusations Antilochus gives up the mare to satisfy Menelaus, but Menelaus, as a good will gesture (we would say today, a “gesture in the spirit of fair play”) agrees to return the mare to Antilochus. And, additionally, Menelaus justifies the trick and misbehaviour of his rival by his young age.

1 *The Iliad and the Odyssey of Homer*, transl. by R. Lattimore, [in:] *Great Books of the Western World*, vol. 3, Homer, Chicago 1991, p. 280.

2 *Ibid.*, pp. 282–3.

3 *Ibid.*, p. 284.

Antilochus, I myself, who was angry, now will give way before you since you were not formerly loose-minded or vain. It is only that this time your youth got the better of your intelligence.

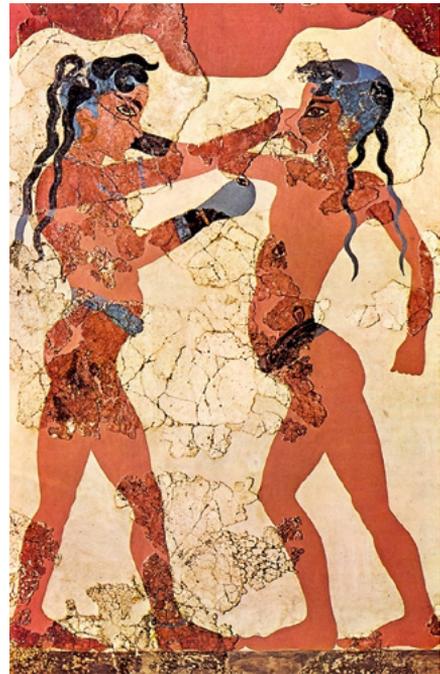
**Beware another time of playing tricks on your betters. [...]**

I will be ruled by your supplications, I will even give you the mare, though she is mine, so that these men too may be witnesses that the heart is never arrogant nor stubborn within me.<sup>4</sup>

We observe, also in the *Iliad*, another gesture of what we could call today *fair play*, when after the boxing fight between Epeios and Euryalos the latter is knocked to the ground; however, the winner hastens to lift him, showing at the same time his “sportsmanship”:

Euryalos left the ground from the blow, but great-hearted Epeios took him in his arms and set him upright, and his true companions stood about him, and led him out of the circle...<sup>5</sup>

Ancient Greeks did not know either the term “fair play” or “sportsmanship” as we understand them today. Their ethical principles, in all public domains, and consequently obligatory during all their games, were contained in several general concepts of good behavior. There was first of all the concept of *arête* (*αρετη*) – virtue. Ethical ideals were also realized when backed by the concept of *philotimia* (*φιλοτιμια*) i.e. ambition, aiming at honourable behavior in all types of rivalry, including sporting rivalry. The idea of *philotimi* stems from two words: *phileo* (*φιληο*) – to love and *time* (*τιμη*) – which is literally untranslatable but is close to our idea of honour, respectability or good name. Consequently *philotimi* means love of honour, respectability and of good name. There was also in ancient Greece an ideal of *doxa* (*δοξα*) i.e. of personality with “full capacity” which expresses and contains good reputation and good behaviour. We should also not forget that the term “ethics” as such stems from Greek *ta ethika* (*τα εθικα*).



An Akrotiri fresco depicting two boxing youths (c. 1500 BC) from the Greek island of Santorini is the earliest known evidence of ethics in ancient sport. The girdles worn by the boxers were not used for protection of the lower body parts against the opponent's punches, but rather marked the line below which hitting the opponent was prohibited (photo credit: Wojciech Lipoński's archives)

4 Ibid., p. 285.

5 Ibid., p. 286.

Apart from the terms concerning the general Hellenic concept of ethics in some ancient texts we find descriptive phrases on behaviour according to the law of ancient sports or games. These phrases usually are expressed as “rules of the games” or “laws of the games” (on the basis of some texts we can reconstruct this in ancient Greek as *‘agonios nomos’* or *‘tou agonos nomos’*). In this precise form they do not appear, however. Most ancient Greek texts were translated by the Roman interpreters and similar phrases could be: *‘legum praescriptum ad ludos pertinent’* or in another version *‘legum praescripta ad ludos pertinentia’* – ‘law concerning the games’. It seems clear that the context of similar expressions, containing both the term *games* (Greek *agones*; Latin *ludi*) situated close to the term *law* (Greek *nomos*; Latin *legum praescripto*) did not pertain to the technical aspects of the ancient sport but to its moral principles: in all known examples of its usage it describes not the violation of technicalities, but a lack of respect towards the Olympic Games. One of the expressions close to such an interpretation can be found in the well-known work by Pausanias titled *Description of Greece* (Greek *Hellados periegeiseos*; Latin *Descriptio of Graecia*) from c. 150 BC. It pertains to a situation in which one athlete, Apollonius, was banned from Olympic competition by the Eleians because he demonstrated a lack of respect towards the games. It goes in Greek, and then in the Latin equivalent, in the following way:

... *autón hypó Eleiōn peithoménōn tō nómō eleípeto tou agōnos éirgesthai ...* – ... it caused that he became excluded from participation in the games by the Eleians obedient to the law [of the games];  
 ... *ideoque reliquum erat, ut ab Eleis ex legum praescripto ludis prohiberetur...* – ... for the Eleians had to remove him from participation in the games by power of law [of the games].<sup>6</sup>

Some scholars translate the phrase in question not only as “rules of the game” but sometimes also as “ethics of sport” just because the ethical context obviously points it out. For instance, it was rendered this way by Janina Niemirska-Pliszczyńska in her translation of Books V, VI and IV, collectively gathered and titled *On Olympic Track and at the Battle. From Pausanias’s ‘Description of Greece’*.<sup>7</sup>

Behaviour in ancient sport considered bad or not in accordance with their principles was condemned and marked by special monuments called *zanes*. They were erected to record the misbehaviour of some athletes in a special alley of Ancient Olympia not very far from the stadium.

All this has persuaded us that special moral principles, not just technical rules for the games were well established in the Hellenic mind and that this worked not

6 Both texts from the simultaneous edition, in: *Pausaniae Descriptio Graeciae*, H.Ch. Schubart (ed.), volumen secundum, Lipsiae–Londini MDCCCXXXVIII, p. 301–302; translation into English by WL.

7 In Polish: “etyka sportu”; see: *Na olimpijskiej bieżni i w boju. Z Pausaniasza ‘Wędrowki po Helladzie’, [On Olympic Track and at the Battle. From Pausanias’s ‘Description of Greece’]*, J. Niemirska-Pliszczyńska (ed. and transl.), Ossolineum, Wrocław 2004, p. 135.

only in theory but also at the stadium. However, when we speak of ancient ethics of sport, or about ethics in general, we should remember that it differed from modern ethics in one crucial element: the ancients did not consider individual motivations for behaviour. In Ancient Greece: "Ethics was in the community, not the individual: the polis, the city, was the embodiment of reason and a guaranteed mediator between a man and his universe. The ordering of the city corresponded to the ordering of the world and was based on the same principles of hierarchical organization: everyone was aware of their individual role, with the result that the tradition of a healthy City was such that each person had his own place, and was contented there with his lot."<sup>8</sup>

It was Christianity which brought to civilization individual motivation for ethical conduct, as expressed in the *New Testament*. But at the same time Christianity led to the decline of ancient sport as a pagan ritual. Thus we cannot maintain that Christianity influenced in any significant measure the ethics of sport in its modern sense, except possibly by its general influence on human morality. Moreover, as late as the first decades of the twentieth century the Roman Catholic Church revealed its clear disinclination, if not aversion, towards modern sport, especially the Olympic Games after they were restored by Pierre de Coubertin in 1896, because the Vatican saw in it a threat to the moral principles of the faith. Protestant Churches were incomparably more flexible and more quickly saw in sport a chance of moral influence, especially in the education of youth (but with the exception of the early Puritan off-shoots of Protestantism which saw sin in all human pleasures, such as theatre, music, dancing and of course sports). The best expression of the positive attitude of Protestant denominations towards sport is, first of all, the 19<sup>th</sup>-century movement of *Muscular Christianity*, later so effectively realized by the Young Men's Christian Association and its female equivalent Young Women's Christian Association (YMCA and YWCA). A similar stance from the Roman Catholic Church would arrive as late as in 1929 after a special papal edict by Pius XI was issued under the title *Divini illius magistri – On the Religious Education of Youth*. Otherwise, Christianity, as early as in the Middle Ages, had a powerful role in shaping chivalric ethics, which in turn indirectly influenced the ethics of modern sport by its noble principles of contest. It was no accident that Pierre de Coubertin, before the concept of English *fair play* entered the continental sporting scene, was convinced that the moral character of modern Olympic sport should be based on the *chivalric spirit – l'esprit chevalresque*.

In 393 A.D. Emperor Theodosius I issued his famous edict prohibiting all pagan rituals across the Roman Empire, which also embraced the Olympic Games, staged to honor heathen gods. Meanwhile on the northwestern outskirts of Europe, mostly in the territory of the British Isles, which were not conquered by the Romans, there were games staged by the Celtic peoples. These games had a splen-

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8 L. Sichirillo, *The Classical Greek Ethics of Competitiveness*, [in:] A. Gnoli (ed.), *The Glory of Olympia. Art, Heroes and Myths of the Ancient Olympic Games*, Arnoldo Mandadori Editore, Milan 1985, p. 59.

dor not much lower than the Greek Olympics. The biggest among the Celtic Games were the Tailteann Games, held in honour of Tailtiu (or Tailte), the Celtic Queen and goddess of the Earth. It was American scholar H. A. Richardson who dated the Tailteann Games in the year 1829.<sup>9</sup> Sean J. Egan emphasizes that “this would mean that these games were celebrated more than 2,000 years before Romulus founded Rome and 700 years before the siege of Troy. The Olympic Games were not celebrated in Ancient Greece until more than 400 years after King Lughaidh Lamhfhada summoned ‘All the men of Eirinn’ to celebrate the Tailteann Games on the plains of Royal Meath. [...] These games were known as funeral games and were part of a bigger gathering known as the Anonach Tailteann. [...] The games consisted of athletic, gymnastic and equestrian contests of various kinds, and included running, long-jumping, high-jumping, hurling, quoit throwing, spear casting, spear or pole vaulting, sword and shields contests, wrestling, boxing, swimming, horse racing, chariot racing, sling contests and bow and arrow exhibitions. In addition, there were literary, musical, oratorical and story-telling competitions; singing and dancing competitions.”<sup>10</sup>

But the most interesting thing is how the Tailteann Games contributed to the development of what we call today sports ethics. Egan explains that: “The function of the games was first do honour to the illustrious dead; secondly to promote laws, and thirdly to entertain the people. [...] There were prescribed by-laws for the games. [...] All feuds, fights, quarrels and such disturbances were strictly forbidden. It was a fair without sin, fraud, insult, theft, contention or rude hostility. A universal truce was proclaimed in the High King’s name, and ‘woe betide the man who broke it.’”<sup>11</sup>

As we can see among the Celtic peoples the principles of ethical behavior during the games were maintained quite strictly. But they had much wider cultural context. Celtic civilization, which has been widely studied, has works of literature in the thousands, but it has been rarely analyzed from the viewpoint of their contribution to the history of European sport, and even more rarely from the angle of their share in the ethical principles produced during the process of its development, and customary in its reality. It was in Celtic culture that we can observe the development of individual chivalric ethics almost simultaneous to that in Christianity. This Celtic ethics was in fact earlier than the Christian one, although its scope was territorially incomparably smaller. When St. Patrick introduced Christianity into Ireland at the beginning of the 5<sup>th</sup> century, Celtic individualism and the Christian concept of the human being were quickly united, producing a unique combination of principles responsible for creating the conservative pattern of the Celtic community. Before this happened, the Celts, even before the Christian era, had developed unprecedented moral standards which

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9 H. A. Richardson, *Tailtean Games*, [in:] *Encyclopedia Britannica*, vol. IX, 1974, p. 773.

10 S. J. Egan, *Celts and Their Games and Pastimes*, Lewiston-Quennstone-Lampeter 2002, pp. 30–31.

11 *Ibid.*, emphasis mine–WL.

were obligatory in particular classes of Celtic society, which does not mean that they were absolutely respected there.

In the oldest epic poem of Ireland, *Tain Bó Cuailnge* (*The Cattle Raid of Cooley*) Cu Chulainn, hero of the aristocratic strata of Ulstermen, who are also described as the Red Branch Champions, stages his lonely fight against the overwhelming forces of the enemy and complains that they do not respect the principle of *fir fer* – fair and noble behavior:

***Ní damar fir fer dam ná comlond óenfir – nit hic nech dom fortacht ná dom fóirithin.***

Fair play is not granted to me nor single combat, and no one comes to help or succour me [...].<sup>12</sup>

*Fir fer* certainly is the Old Celtic equivalent of English *fair play*. In *Tain Bó Cuailnge* this concept of *fir fer* – *fair play* is used twice. Apart from *fir fer*, however, a Celtic warrior was obliged to aim at the ideal of *lón liath* written also as *lúan liath* – which can be explained in different ways, including the visibility or brightness of a warrior. In this ideal it was important that a warrior remained in a kind of halo in such a way that he could be seen thanks to his valor and at the end that he could be considered a personal model for others. This is why he had to behave, in all situations, in such a way that he could be seen in the light of courage and prowess – *lón gaile* and thus be distinguished from among the masses of ordinary warriors.

The conception of *fir fer* was an expression of aristocratic ideals, while among common people there was a different notion of the heroic model. It was established by Fionn Mac Cumhaill, defender of people against abuses of the rich. His companions were named Fianna after his name and they were directed in their activities by the principle of *cothrom na Féinne*, which can be translated as *Fianna's* or *Fenian honour*. They always fought with their opponents face to face, they did not attack from the back, they did not kill and did not torture their prisoners of war and they also always protected older people, women and children.

Cuchulainn became the first known Celtic athlete. In *Tain Bó Cuailnge* we find information that when he was young he played ball, in games which centuries later gained the names of Gaelic football (Irish Gaelic *peil ghaelagh* or *caid*; jarg. *gah*) and hurling (*iomáint*). Apart from this, in order to become a member of the Fianna it was necessary to pass a series of bodily tests which were arranged to show endurance, strength and psychological resistance. All in all these tests had the character of 'sporting exams'. Their itinerary was the following: a candidate for the Fianna was buried into the ground up to his belt. He had to defend himself with his shield against javelins thrown at him while not showing any fear. Next he had to

12 *Tain bó cuailnge*, ed. and transl. C. O'Rahilly, Dublin 1970, p. 111 and 246; see also: W. Lipoński, *The Celtic Origins of Fair Play*, "Coaching News", 1993, vol. 3, nr 1, pp. 3–5; by the same author: *The Celtic Roots of the Concept of Fair Play*, "Almanack 1994", Polish Olympic Committee and Polish Olympic Academy, Warszawa 1994, pp. 111–119.

run through a wood with his hair ingeniously plaited while being hunted by other Fianna. If he was caught, or if his hair was disturbed by the branches of trees or bushes, or if he caused even the cracking of a dead piece of wood, he was automatically eliminated from further attempts. Then the final trial was conducted in which the candidate for the Fianna had to jump over a wooden bar held as high as his forehead, which clearly symbolized his ability to go higher than his own level. Then he had to pass quickly under the same bar without stopping, and during this movement he was obliged to draw out a thorn from the sole of his foot: as one of the Fianna he had to be able to remove the pain of others, but first he had to train on his own leg.

## ORIGINS OF MODERN FAIR PLAY

Many factors have contributed to the development of British awareness of sport as an important social and cultural area. It is impossible to discuss them all, however, one of the most important British contributions to sport ethics was undoubtedly the *fair play principle*. The term *fair play* was most probably first used in a Middle English poem *The Siege of Jerusalem* in the form of “*faire play*” in the context of conduct of the Romans and the Jews during their conflict in the 1st century A.D.

“Thei token her leve and went her way. He thankede hem of here faire play”, which in modern English translates as: “They took their leave and went their way. He thanked them of their fair play.”<sup>13</sup>

At the peak of the Elizabethan period in England the term *fair play* became quite popular and comparatively widespread. During the following centuries it gradually gained more and more significance and, together with the later term *sportsmanship*, became one of the most crucial moral expressions in defining the moral character of sport in English and in other European languages. In *The Siege of Jerusalem* “*fair play*” appears in a rather general chivalric context. In a purely sporting context it was probably first used by Sir Francis Knollys in his letter to Queen Elizabeth I (1568) written from the court of Mary Stuart the Queen of the Scots, where he was appointed to. Knollys described the pastimes of Queen Mary’s courtiers and servicemen:

Twenty of her retinue played at football before her two hours very strongly, nimbly and skilfully [...] Theyr fairer play was owing to the smallness of theyr balle.<sup>14</sup>

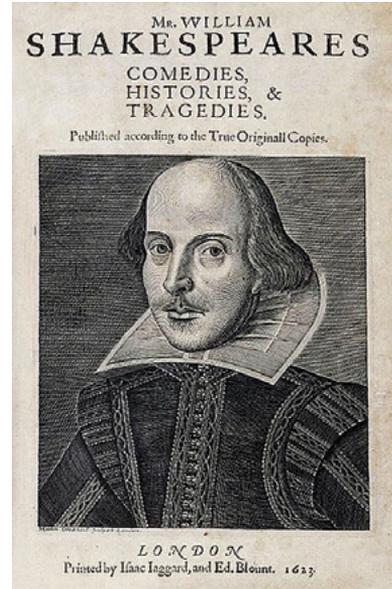
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13 Translation into modern English – WL. Nine copies of *The Siege of Jerusalem* have survived today, but none includes the expression *faire play*. I used a manuscript from the British Library (MS Additional 36523), also published in: J. A. Herbert, ed. *Titus & Vespasian or The Destruction of Jerusalem in Rhymed Couplets*, London and Oxford MSS, Roxburghe Club, London 1905, v. 2132. The use of the term *fair play* in this version was identified thanks to Professor Piotr Gąsiorowski from the Faculty of English of Adam Mickiewicz University in Poznań, to whom I owe a great debt of gratitude.

14 Quot. after: Simon Inglis, *A Load of Old Balls*, English Heritage Series, London 2005, p. 20.



Sir William Knollys wrote first about the concept of fair play in English sport in his letter to Elizabeth I in 1568 (photo credit: Internet – public domain)



William Shakespeare used the term fair play three times in his plays, according to the concept immense cultural prestige (photo credit: Internet – public domain)

But it was the great English playwright himself who accorded great cultural prestige to the term by using it in two of his plays: twice in *The Life and Death of King John* and once in *The Tempest*. In Shakespeare's plays the expression *fair play* appears in association with chivalric ethics and behaviour on the battlefield while fulfilling the mission of an envoy. In the first of these plays it appears once in a noun form and once as an adjectival modifier. It is used for the first time is in Act V Scene 1, when Philip the Bastard speaks ironically about the "happy peace" agreed between King John Lackland and the papal envoy during the English-French war:

... o inglorious league!  
 Shall we upon the footing of our land,  
 Send *fair play* orders and make compromise,  
 Insinuation, parley and base truce,  
 To arms invasive?<sup>15</sup>

In Scene II of *King John* the phrase *fair play* is used when Philip the Bastard arrives in the military camp of the Dauphin and declares:

According to the *fair play* of the world  
 Let me have audience.<sup>16</sup>

15 W. Shakespeare, *The Life and Death of King John*, [in:]: *The Yale Shakespeare*, W. L. Cross & T. Brooke (eds.), New York 2005, p. 676.

16 *Ibid.*, p. 667.

In *The Tempest* “fair play” is used in Scene I of Act V verse 194, when Prospero finds his daughter Miranda playing chess with Fernando, and the following dialogue follows:

*Miranda*: Sweet lord, you play me false.

*Ferdinand*: No my dearest love, I would not for the world.

*Miranda*: Yes, for a score of kingdoms you should wrangle, and I would call it *fair play*.<sup>17</sup>

Between the first appearance of *fair play* in the 16th century and its final and permanent introduction to sports terminology we observe, however, a long break lasting well over two hundred years. During those times it was used mostly as general moral term. This does not mean that the need to behave in a spirit of fair play disappeared in the sports of those times, which pertains not only to England. In particular, numerous European texts on different regional forms of sport, both literary and didactic are full of descriptions concerning noble behavior, for instance during chivalric tournaments and forms of their competitive successors, like for instance horse racing and equestrian demonstrations and concourses of the *carousel* type. The expansion of the English term was then far from this which we see in the 20<sup>th</sup> century, so we should not expect that all such forms necessarily have anything to do with influences stemming from Britain.

There were self-created and spontaneous forms of competitive ethics stemming from traditions of different cultures and societies. For instance, in the middle of the seventeenth century we find an old Polish “poetical memoir” of a certain Marcin Borzymowski entitled *Morska navigacya do Lubeka* (*Travelling to Lubeck by Sea*) concerning, among other things, competitions in archery and horse racing. These events were organized in the German town of Rostock when unfavorable winds stopped the Poles from travelling further. Both competitions, archery and horse events, were contested by Polish and German participants. The results of these competitions are not important here, except one incident at the end of the horse racing. There is a sharp quarrel about the final classification of the race. It is the year 1651, and neither the Germans nor the Poles knew the term *fair play* then, but at least they know what the spirit of friendship and chivalric behavior is all about. This is why they are able to reach a compromise, while the relevant paragraph of the poem ends with words:

After their horses were heavily heated  
They turned back to the town  
Making merry jokes  
Although some were unsatisfied  
Because they lost during this time  
But they made it not a serious matter  
And covered their disappointments  
With jokes and did so without hesitation

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17 W. Shakespeare, *The Tempest*, [in:] *The Yale Shakespeare*, op. cit., p. 1427.

As if no one had anything against each other  
And with joyous faces to the beautiful town  
They neatly returned...<sup>18</sup>

Thus we can assume that in continental Europe the ground was ripe for the concept of fair play and that ethical behaviour in regional types of sport were not the exclusive privilege of England. But it was England where the well-coined name was given to the proper ideal, which soon was simply internationalized, covering and substituting in the majority of European languages other, local ethical terms.<sup>19</sup>

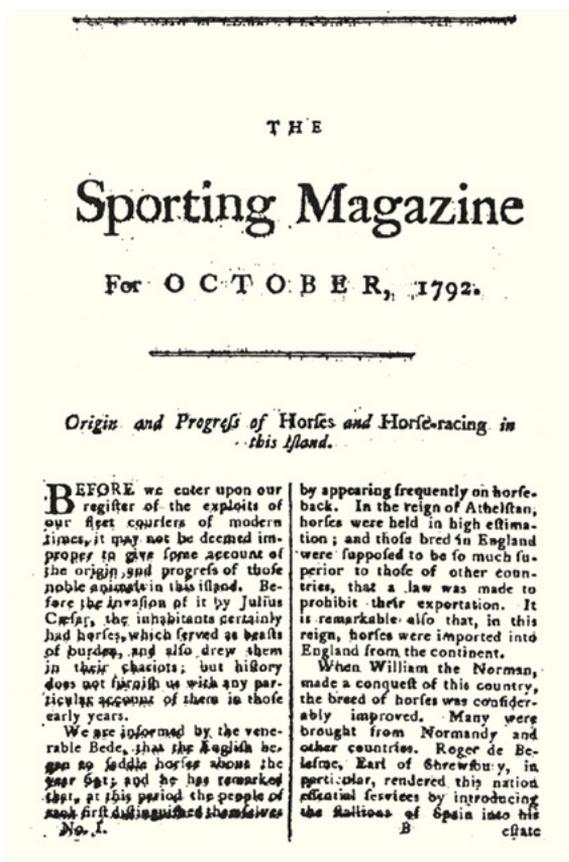
This did not happen at once, however. Though the term was coined in *The Siege of Jerusalem*, then by Knollys, Shakespeare and Balmford as early as the second half of the 16<sup>th</sup> century it was used rather infrequently in English. Moreover, until the middle of the 19<sup>th</sup> century, except Knollys' letter, I could not find in English written sources any example of the term pertaining directly to sport. Thus at the beginning of the 19<sup>th</sup> century we find fair play in Walter Scott's novel *Redgauntlet* (1824) from the *Waverley* series. It is here that in a tavern one of the minor heroes, Peter Pee-

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18 M. Borzymowski, *Morska nawigacya do Lubeka*, ed. R. Pollak, Gdańsk 1938; translation into English – WL; see also W. Lipoński, *Polnisch-deutsche Fair-play-Vergangenheit*, "Olympisches Feuer", Zeitschrift der Deutschen Olympischen Gesellschaft und Offizielles Organ des Nationalen Olympischen Komitees für Deutschland, nr 5, September–Oktober 1997, pp. 38–39. Original Polish text: "...jako już dobrze konie zgrzali/Nazad do miasta wszyscy powracali/Żartując z sobą: lub drugim nie miło/Dla niewygranej w on czas rzeczy było/Przecię wrzekomo o to nic nie dbali/A żal żartami śmieie pokrywali/Jakby nic jeden nie miał nad drugiego/Z takową cerą do miasta pięknego/Kształtnie wjeżdżali;" quot. after W. Lipoński, *Zapomniani piewcy sportu (Forgotten Extollers of Sport)*, Warszawa 1970, p. 111.

19 It would be interesting to carry out research on the functioning of the term *fair play* in all European languages and see which languages absorbed it, which preserved their own terminology and never borrowed the form *play*, and which introduced it simultaneously to their own lexicon. In Poland, the English form of fair play have been well established at least since the 1960s, although still in the early 1980s no comprehensive Polish dictionary noted it, but only dictionaries of foreign word in Polish. A Polish calque of the term "czysta gra" has been used interchangeably with the English loan form. In 1984 Jan Lis and Tadeusz Olszański published a book which thus far remains the most important publication on sports ethics in Poland, but they titled it in Polish *Czysta gra* not *Fair Play*. Books on the same topic by Zofia Żukowska, a well-known expert on *fair play*, use the English equivalent, at least in their titles. A random inspection of some European languages shows that the English form with slight phonetic changes prevails, for instance, in Portugal and Russia (*фэйр плей*). In Romania *joc correct* and *fair play* are used interchangeably, as well as in Hungary where the English form is accompanied by *becsületes játék*. In Greece *εν αγωνιζέσθαι* prevails. These observations have been made either on the basis of my own research, or the international dictionary on CD accompanying *Dictionary: Sport, Physical Education, Sport Science* by Herbert and Gerald Haag (Kiel, 2003). Ralph Erdman from the Norwegian University of Physical Education assures me that Norway absorbed fair play in its original English form. Kristina Jakubcova of Charles University in Prague informed me by email about the same situation in her country, but nonetheless she added that in the Czech language "we use something like 'sense of chivalry' – 'rytiřsky duch' if something is fair but we don't use it in the sense of *fair play* in sport". Far more interesting would be some wider research on non-European languages, pertaining at least to those nations which participate in the Olympic Movement. It would require, however, a broader and more extensive linguistic approach and substantial financing, and it is obviously beyond the scope of this paper.

The *Sporting Magazine*, published first in 1792, was the first sporting periodical in history. It greatly contributed to the propagation of fair play in sport (photo credit: Wojciech Lipiński's archives, a front page copy from the British Library)



ble, when drunk tries to drink one more glass of brandy, but his hand is stopped by his friend, who says: “No, no friend, fair play’s a jewel – time about, if you please”.<sup>20</sup>

In Benjamin Disraeli’s novel *Coningsby* (1844) “Lord Monmouth was one of the most finished gentlemen that ever lived [...] there was rarely a cloud of caprice or ill-temper to prevent his fine manners having their fair-play.”<sup>21</sup>

In *Unknown to History* (1883) by the Victorian novelist Charlotte Mary Yonge, the term is used to express the improper behaviour of Sir Christopher Hutton, representative of the Elizabethan High Court who morally hesitates when he reviews Mary Stuart before definitively sentencing her to death: “Lord Burghley considered this hesitation to be the effect of judicial blindness – so utterly had hatred and fear of the future shut his eyes to all sense of justice and fair play”.<sup>22</sup>

20 W. Scott, *Redgauntlet*, Chapter XX: *Narrative of Darcie Latimer, continued*, Macmillan, London 1901, p. 555.

21 B. Disraeli, *Coningsby*, part. IV, chapter V; quoted after [www.globalgrey.co.uk/coningsby](http://www.globalgrey.co.uk/coningsby)

22 Ch. M. Yonge, *Unknown to History*, London 1882, chapt. XXXVI, *A Venture*, quot after: *The Project Gutenberg Ebook*: [www.gutenberg.org/cache/epub/4596/pg4596.txt](http://www.gutenberg.org/cache/epub/4596/pg4596.txt), or another on-line text: [community.dur.ac.uk/c.e.schultze/works/unknown\\_to\\_history.html](http://community.dur.ac.uk/c.e.schultze/works/unknown_to_history.html)

These literary examples selected at random nevertheless give some insight how far the contemporary conception of fair play was from being associated with sport.

So, how and when did this term leave its literary usage and enter day-to-day sporting reality? Did it happen quickly, but only at the level of colloquial language and not noted in preserved high literary texts? Or, was it really not used by sportsmen in the early period discussed? If so, what determined that after such a long period of non-sporting usage they started to discern it in order to introduce it and use it in sport? Regardless of all these questions, neither the oldest in the world *Sportsman's Dictionary*, published in England as long ago as 1735, nor the first yearbooks of *The Sporting Magazine*, published since 1793, even mention the term *fair play*.<sup>23</sup>

There is also no mention of *fair play* in the English classic of sports literature, Joseph Strutt's *The Sports and Pastimes of the People of England*. But in that book we are able to find at least a certain trace of sensitiveness towards both components of the term although not used as a single phrase. In fact they appear in Strutt's work in a different collocation: "Supposing the *play* to be *fair* on either side, the chances upon the dice are equal to both parties."<sup>24</sup>

It seems that an essential element in the wide circulation of the term fair play was the "descent" of this term from its intellectual or literary pedestal established by Knollys, Shakespeare, Scott or Disraeli to the level of the day-to-day language of sport and pastimes of different kinds. We do not know at what moment of the 19<sup>th</sup> century it happened. The author of this paper found *fair play* used in two 19<sup>th</sup>-century folk ballads concerning a foot race between a certain Richard Hornby, alias Long Dick and George Eastham, alias the Flying Clogger. It took place in 1845 near Preston in Lancashire and was run over a distance of 200 yards. According to the account of the race from a local newspaper: "A little before four o'clock the assemblage had increased to at least 3,000 persons, a goodly number of whom had perched themselves in the trees by the wayside, while others had mounted wagons and carts at a penny each in order to better observe the race." As one contempo-

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23 *Sportsman's Dictionary or the Country Gentlemen's Companion in all Rural Recreations*, London MDCCXXXV. The very first years of "The Sporting Magazine" were carefully researched for this purpose by my MA-writer Joanna Brzuzgo during her longer stay in London and The British Library, but she was unable to find a single trace of *fair play* there until the end of the 18<sup>th</sup> century. In the meantime, this search for *fair play*, so far not initiated by any native scholar from an English speaking area, will be continued in later volumes of "The Sporting Magazine" and in early sports literature such as *Mr Jorrok's Jaunts and Jollities* by Robert Surtees. Also we plan to include in this research some later dictionaries and encyclopedias, such as *An Encyclopedia of Rural Sports* by Delabere P. Blaine (London 1858). Thus we hope to find, at last, the first moment when it appeared in English also in its sporting sense. Finding when such an understanding of the term was made popular seems highly important in establishing the historic development of the concept and its expression in language.

24 J. Strutt, *Glig Gamena Angel Death or The Sports and Pastimes of the People of England*, London 1810, p. 272.

rary witness of the event wrote: “the course was dully cleared and measured and the judge positioned at the winning posts. The runners were heavily backed by their supporters and they were racing one another for a purse of 25 pounds a side. The two men, both extremely fit, got away to a flying start after several false starts. For the majority of the race they remained neck and neck but during the last few yards the Flying Clogger pulled away from Eastham to win by three yards in a time of 21 ½ seconds.” Two fragment of the ballad containing the expression *fair play* are as follows:

Come all you sporting lively lads wherever you may be,  
Who take delight in foot racing come listen unto me:  
Concerning the two champions who ran at the five-barred gate  
The prize of a fine and twenty pounds a very handsome stake.  
We’ll drink success to Clogger that man of courage bold  
Who won the prize at the five-barred gate

And bore away the gold [...]. The flower of Lancashire was there a man of high renown  
To cheer yer spirits up me lads and let the bets go down,  
And up sprang Jerry Jim and unto them did say  
That every penny that you have and let us see fair play [...]

The Clogger’s speed was very swift, his courage stout and good  
And for to run his rival, at the startingplace he stood;  
Then take up and spoke bold Richard, and unto him did say:  
‘You needn’t boast, young Eastham, you’re sure to lose the day’.

But George he only laughed at him, and Jerry Jim did say:  
‘Come clear the ground, they’re going to start,  
So let us have fair play’.<sup>25</sup>

*Fair play* can be also found in another ballad from the 19<sup>th</sup> century, concerning cock-fighting, titled *The Charcoal Black and Bonny Grey*. This ballad was widely known in various areas of England, with some content changed according to particular cock-fight locations and circumstances where it was sung. The date of its composition remains unknown. Its oldest version I found was contained in a broadside printed by John Harkness of Preston, currently in the Bodleian Library, Oxford. The lyrics of the ballad were recently re-printed in the Bodleian Library Broadside Ballads. The same ballad was also contained in many ethnographic sources, among in a 1892 collection edited by Frank Kidson titled *Traditional Tunes*.

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25 The above text titled *The Great Foot Race* was transcribed from a vinyl recording titled *English Sporting Ballads*, performed with 11 other songs by Martin Wyndham-Reed (Broadside Records, No. Bro 128, 1977). In the printed form it includes some alterations to the text and it lacks the first stanza in: *The Rigs of the Fair. Popular Sports and Pastimes in the Nineteenth Century through Songs, Ballads and Contemporary Accounts*, selected and edited by R. Palmer and J. Raven, Cambridge 1976, pp. 48–49; emphasis in quotation mine–WL.

The term fair play appears in the original text twice:

The Owdham lads stood shoutin' around,  
'I'll lay thee a quid to 'alf a crown,  
If our black cock 'e gets fairplay',  
'E'll mek mince-meat out o' thy Bonny Grey.

And when the clock struck one, two, three,  
The Grey struck the Black upon the thigh,  
They picked him up to see fairplay,  
But the Black would not fight with the Bonny Grey.<sup>26</sup>

In a somewhat different context fair play also appears in another version of the same ballad sung at Walney Island in Cumbria near Barrow-in-Furness. It was written down in 1895 and is preserved in a manuscript in the Barrow-in-Furness Library<sup>27</sup>, catalogue number Z2496. The fragment containing the term *fair play* of still another version sung by Martin Wyndham-Reed and recorded in 1977 is as follows:

Old Millie Haslam came swearing down,  
I'll lay a guinea to a crown,  
On our Charcoal cock,  
If he gets fair play  
He'll rip the wings off your Bonny Grey.<sup>28</sup>

There are other versions of the ballad sung only in Shropshire. It refers to a different location of the cock-fight, and in the stanza containing the term fair play there are also different names of participants, betting amounts, etc. Another version of the ballad features Lord Derby instead of ordinary characters such as Millie Haslam or the Boys of Owdham:

Lord Derby he come swaggering down  
'I'll lay two guineas to half a crown,  
Why? If the Black he gets fair play,  
He'll have the wings off the Boonny Grey.<sup>29</sup>

If this version were the earliest of the 19<sup>th</sup> century versions, it can be assumed that this is the first evidence of a link between elite, high culture or literary usage of the term and its folk acceptance, just because it is heard from the mouth of one

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26 *Holbeck Moor Cockfight*, [in:] *Traditional Tunes*, Frank Kidson (ed.), according to an Internet site *Folk Leads Online. Songs, Stories, Customs, Tunes and Instruments*; emphasis in quotation mine – WL.

27 Barrow-in-Furness Library, catalogue number Z2496.

28 Taken from the ballad *The Charcoal Black and Bonny Grey*, recorded by Martin Wyndham-Reed with 11 other pieces in *English Sporting Ballads*, Broadside Records, No. Bro1 28, 1977; emphasis mine – WL.

29 Quot. after *Penguin Book of English Folk Songs*, emphasis – WL, text available online: [www.mudcat.org/thread.cfm?threadid=17086](http://www.mudcat.org/thread.cfm?threadid=17086).

aristocrat during a plebeian event! Unfortunately, this version is not dated, and it is only asserted that it was performed in 1905 by a certain J. Collinson in Casterton, Lancashire during the *Kendall Song Competition*.<sup>30</sup>

It is quite characteristic that while employing *fair play* became widespread in England in the 19<sup>th</sup> century, the English themselves, although they used it in daily language, did not use it too extensively in a sporting sense, especially not in literary or scholarly texts. Otherwise, during the same period, especially at the end of the 19<sup>th</sup> century, another term, *sportsmanship*, gathers momentum, although its etymology stems from the 18<sup>th</sup> century. The term appears for the first time in 1745 in the novel *Tom Jones* by Henry Fielding, but at its beginning it describes bodily abilities rather than moral qualities: “He had [...] greatly recommended himself [...] by leaping over five barred gates, and by other acts of sportsmanship”.<sup>31</sup>

It was during the 19<sup>th</sup> century, especially in the second half of the century, that *sportsmanship* started to have a sense embracing at the same time ethical qualities and physical abilities differentiating between them and sometimes preferring those associated with the moral aspects associated with sporting behaviour. The periodical “Outing” in 1897 writes on oarsmen with a clear differentiation as to what is bodily and technical advance and what is advance in sportsmanship as a moral category: “In this advance [...] in oarsmanship can be accompanied with an advance in sportsmanship.”<sup>32</sup>

In 1909 *A New English Dictionary* formulated the entry on sportsmanship in the following way: “The performance of a sportsman; skill in, or knowledge of, sport conduct characteristics or worthy of sportsman”.<sup>33</sup>

The entry in the *A New English Dictionary*, although describing the characteristics of a good sportsman, does not, however, clearly mention the moral qualities of sporting behaviour. A substantial role in precisely defining and enriching the moral side of sportsmanship’s meaning has to be ascribed rather to the Americans. It was in the USA that Charles W. Kennedy, Professor of Princeton University and at the same time director of the Board of Athletic Control, while observing the misbehaviour of his and Yale students during sporting events in 1931 offered probably the best interpretation of sportsmanship, still just as good today. He went far beyond the area of sport itself and wrote that the features of noble and honourable behaviour acquired in sport should also hold true, perhaps first of all, in non-sporting life. He formulated this in his famous booklet *Sports and Sportsmanship*:

“When you pass out from playing fields to the tasks of life, you will have the same responsibility resting upon you, in greater degree, of fighting in the same spirit for the cause you represent. You will meet bitter and sometimes unfair op-

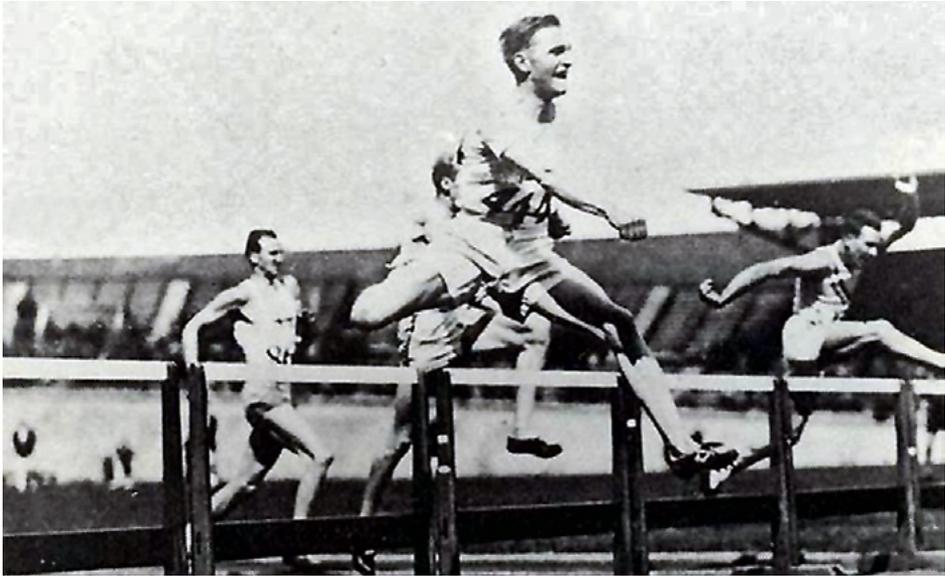
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30 Ibid.

31 H. Fielding, *The History of Tom Jones, a Foundling*, 3, X., Random House, New York [year not given], p. 104; emphasis mine – WL.

32 “Outing” 1897, no. XXX, 239, 2; emphasis mine – WL.

33 *Sportsmanship, A New English Dictionary*, vol. IX, part I, Si-St, W. A, Craigie & Henry Bradley (eds.), Oxford 1919, p. 669.



Lord Burghley – a great 20th-century paragon of fair play during the 400 m hurdles at the 1928 Summer Olympics in Amsterdam (photo credit: Internet – public domain)

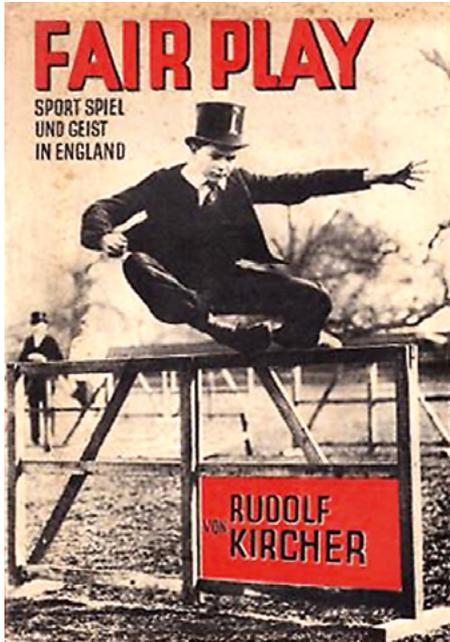
position. [...] You will meet defeat but you must not forget that the great victory of which you can never be robbed will be the ability to say, when the race is over and the struggle ended, that the flag you fought under was the shining flag of sportsmanship, never furled or hauled down and that, in victory or defeat. You never lost that contempt for a breach of sportsmanship which will prevent your stooping to it anywhere, anyhow, anytime.”<sup>34</sup>

The meaning of sportsmanship was strengthened by the famous essay *Sportsmanship as a Moral Category* by James W. Keating published in 1964 in the periodical “Ethics”. Keating presented eight rules there which should be respected by an athlete in order to be considered ethical:

1. Keep the rule;
2. Keep faith with your comrades;
3. Keep yourself fit;
4. Keep your temper;
5. Keep your play from brutality;
6. Keep pride under in victory;
7. Keep stout heart in defeat;
8. Keep a sound soul and a clean mind in a healthy body.<sup>35</sup>

34 Ch. W. Kennedy, *Sport and Sportsmanship*, Princeton 1931, pp. 58–59.

35 J. W. Keating, *Sportsmanship as a Moral Category*, “Ethics”, vol. LXXV, October 1964, pp. 25–35; reprinted [in:] *Philosophic Enquiry in Sport*, W. J. Morgan & K. V. Meier (eds.), Human Kinetics, Champaign 1988, pp. 241–250; *Rules of Sportsmanship*, p. 244.



The book *Sport, Spiel und Geist in England* (1927) by Rudolf Kircher played a significant role in the proliferation of fair play outside England (photo credit: Wojciech Lipoński's archives)

Three years later Howard Slusher's *Man, Sport and Existence* was published, a very important book for sports philosophy where we can find special subchapters on *Sport, Morality and Ethics*, then *Morality as an Intimate of Sport* and finally *Allowing for the Existing Morality*.<sup>36</sup> Slusher employs the term *sportsmanship* quite extensively, but entirely omits *fair play*! It is difficult to resist the impression that the term *fair play* in comparison with *sportsmanship* was incomparably more popular outside the English speaking area than among the natives speaking that tongue. It may be that the British and the Americans (Australians, Canadians, etc.) considered the understanding of *fair play* so obvious that it did not require any attention paid to it, and failed to analyze or explain it. Anyway it is quite surprising that among the hundreds of serious monographs on sports ethics, and also books on general cultural and social issues associated

with sport which were published in English, chapters or paragraphs on sports morality are quite frequent. But they are not very extensive, and in all these works, with some exceptions, in their final indexes an entry on fair play appears rarely and in numerous cases not at all.

*Sportsmanship* is in this respect more privileged, but nevertheless in more general works on the philosophy of sport, and more particularly on the ethics of sport it is also not used so frequently. To be sure of this we should look at some of the most important works of this kind. In the otherwise pioneering work titled simply *Philosophy of Sport* by P. Mc Bride, the term *fairplay* (written neither separately nor with a dash) appears twice but in each case only when quoting the title *Fairplay, Sport, Spiel und Geist in England* (Frankfurt 1927) used in one German book by Rudolf Kircher.<sup>37</sup> Mc Bride did not even mention the concept of *fair play* as a product of British philosophical and ethical thought! On the other hand, Kircher's book seems very important in spreading the ideal of *fair play* on an international scale,

36 H. Slusher, *Man, Sport and Existence. A Critical Analysis*, Philadelphia 1967; subchapters *Sport, Morality and Ethic*, pp. 143–161; *Morality as an Intimate of Sport*, pp. 161–166, *Allowing for the Existing Morality*, pp. 166–171.

37 See P. McBride, *Philosophy of Sport*, London 1932, chapter: *British Attitude towards Sport*, pp. 35–49.

especially in continental Europe. Unfortunately the book did not further more frequent appearance of the term in England itself!

At the end of World War II, a book by Bernard Darwin was published, titled *British Sport and Games* in the series named *British Life and Thought*.<sup>38</sup> That book was destined to make popular the British understanding of sport in countries outside the English speaking area (this is why this whole series, not only the book on sport, was translated into many different languages, including Polish). It would seem reasonable to expect that wherever and whenever it was published, in such a work the concept of *fair play*, in our opinion one of the greatest British achievements in ethics, not only in sport, should find especially strong and broad explanation. Meanwhile in Darwin's final index it would be a vain task to look for an entry on *fair play*, and what is more surprising there is also no mention of *sportsmanship*!

All point to the fact that it was much later that the classic work by Peter McIntosh *Fair Play – Ethics in Sport and Education* (1979), not so much returned *fair play* to English (because it was never removed from this language) but rather restored and intensified its existence and caused that from that moment on *fair play* started be more frequently used also in English and also in association with sport.<sup>39</sup>

Nevertheless in many works "after McIntosh" *fair play* is seldom used, although it appears slightly more frequently than before but still, in numerous cases, not at all. In the index of such books as for instance Donald W. Calhoun's *Sport, Culture and Personality* (1981 and later 1987), where a special paragraph concerning sports ethics is included, *fair play* is not even mentioned!<sup>40</sup> Another work, this time *Social Significance of Sport* co-authored by Barry D. Macpherson, James E. Curtis and John W. Loy, contains at its end a specialized dictionary of terms most crucial for sport in its social and cultural context, but again, there is no entry either on *fair play* or *sportsmanship*!<sup>41</sup> This does not mean that these authors avoided ethical issues. It only means that they quite commonly avoid linguistic expressions which stem from a certain tradition and seem to be most proper in sports ethics.

What is most surprising, however, is that the same terms cannot be found in textbooks on sports and PE pedagogy, despite the fact that there are usually substantial chapters devoted to the philosophical aspects of sport and physical education. This criticism pertains, for instance, to *Physical Education and Sport* by Angela Lumpkin (1994).<sup>42</sup> We can notice a similar situation in some dictionaries and encyclopedias of sport. "Before McIntosh" *fair play* could not be found practically in any specialized dictionary or encyclopedia of sport and published in English that is known to me. It is not found in *The Dictionary of Sports* by Parke Cummings (1949) or in the exceptionally popular *The Oxford Companion to Sports and Games*

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38 B. Darwin, *British Sport and Games*, London – New York – Toronto, 2<sup>nd</sup> ed. 1945 (1940).

39 P. McIntosh, *Fair Play – Ethics in Sport and Education*, London 1979.

40 D. W. Calhoun, *Sport, Culture and Personality*, Champaign 1987 (1981).

41 B. D. Macpherson, J. E. Curtis, John W. Loy, *Social Significance of Sport*, Champaign 1989, *Glossary*, pp. 315–320.

42 A. Lumpkin, *Physical Education and Sport. A Contemporary Introduction*, 3<sup>rd</sup> ed., St. Louis 1994.

by John Arlott (1975). This is the same for *The Oxford Companion to Australian Sport* (1994). In the dictionary *The Language of Sport* by Tim Considine (1982) an entry on *fair play* does not exist at all, despite the fact that entries beginning with *fair-* are there aplenty.<sup>43</sup> All of them pertain however to the more technical side of particular sports, such as *fair ball*, *fair catch*, *fair territory*, etc. Moreover, in none of these publications just mentioned is there an entry on the compatible term *sportsmanship*. In the *Encyclopedia of World Sport. From Ancient Times to the Present* edited by David Levinson and Karen Christensen we can find a large, eight page entry on *Ethics* written by Sharon Kay Stoll.<sup>44</sup> Meanwhile, the author devotes the lion's share of her text to the division and ideas of general philosophy and ethics (not sport ethics!). And finally the term *fair play* is not used here at all, while *sportsmanship* appears only once but is used when authoress lists contemporary problems of sport, and at the same time she forgets what *sportsmanship* is and how to eventually define it. It seems so strange that in a specialized entry on the ethics of sport we meet such omissions, and even more strange, while keeping in mind that the two aforementioned authors, i.e. A. Lumpkin and S. K. Stoll together with J. Beller wrote at approximately the same time the important work titled *Sports Ethics: Application for Fair Play*, where the term appears immediately in the title.<sup>45</sup> Also the American general *Encyclopedia of Ethics* contains neither an entry on *fair play* nor *sportsmanship*.<sup>46</sup> We can otherwise find here a general entry on *fairness*, but sport is not even mentioned in it. There is also an entry on sport. But its author Robert L. Simon, instead of concentrating on ethical issues of sport, devotes his entry to non-philosophical and even non-ethical remarks on sport in general, quite surprisingly and in a way inappropriate to the character and title of an encyclopedia on ethical issues. Does all this mean that the term *fair play* is still not well established and quite casual in practical writings on sport in English?

Only some, not very numerous, recent English language dictionaries and encyclopedias concern themselves with a separate entry on *fair play*. This can be said for instance about the *Encyclopedia of British Sport*.<sup>47</sup> Another exception is *Dictionary of Sports Idioms* by Robert A. Palmatier & Harold L. Ray, where under the entry *fair play* we can find a reference to *Spirit of Fair Play* with some examples of context and the following explanation: "according to the highest standards of sportsmanship" and in addition there is a separate entry on *sportsmanship*: "Fairness, gener-

43 P. Cummings, *The Dictionary of Sports*, New York 1949; J. Arlott, *The Oxford Companion to Sports and Games*, Oxford 1975; *The Oxford Companion to Australian Sport*, W. Vamplew et al. (eds.), Oxford–Auckland–New York 1994; T. Considine, *The Language of Sport*, New York 1982.

44 S. K. Stoll, *Ethics*, [in:] *Encyclopedia of World Sport. From Ancient Times to the Present*, D. Levinson & K. Christensen (eds.), Santa Barbara–Denver–Oxford 1996, pp. 285–292.

45 A. Lumpkin, S. K. Stoll, J. Beller, *Sports Ethics: Application for Fair Play*, St. Louis 1995.

46 L. C. Becker, *Encyclopedia of Ethics*, vol. I–II, New York–London 1992.

47 G. Mellor, *Fair Play*, [in:] *Encyclopedia of British Sport*, R. Cox, G. Jarvie, W. Vamplew (eds.), Oxford – Santa Barbara – Denver 2000, pp. 133–134.

osity, and respect for your opponents.” Moreover in Palmatier’s and Ray’s *Dictionary* there are other entries on sports ethics such as *fair game*, *gamesmanship* etc.<sup>48</sup>

There are, obviously, exceptionally numerous works and even monographs on *fair play*, such as the aforementioned book by P. McIntosh and A. Lumpkin & S. K. Stoll, but all of them seem to be separate tracts which are concerned with the stated questions as a self-essential, seemingly not integrated part of common language, and sometimes not connected with the general educational process, or too abstract to introduce them to sporting linguistic practice, although they almost always call for such integration! In addition, such works are still not numerous in comparison with others where different and less understandable academic terms are used. We can find, for instance, *The Principle of Fair Play* by A. John Simmons published in the journal “Philosophy & Public Affairs.”<sup>49</sup> We should add to this some unpublished, but frequently mentioned in references, dissertations, such as the Ph.D. work by William N. Nelson *The Principle of Fair Play* (Cornell University, 1972), or also the unpublished M.A. thesis by John Proost *The Concept of Fair Play in Homer’s Greece* (University of Toledo, 1972).

An analysis of frequency pertaining to the appearance of the term *fair play* in titles of works devoted to sports ethics leads us to surprising conclusions. For instance, let us examine works about the ethics of sport listed in the bibliography contained in a well known anthology, *Philosophic Inquiry in Sport*, edited by William J. Morgan & Klaus V. Meier.<sup>50</sup> Among 155 books and papers dealing directly with sports ethics and contained there, only two published and two unpublished works use the term *fair play* in their titles, while only five employ the term *sportsmanship*! In the rest of these works we find other expressions, such as *Ethics in Sport*, *Ethical Aspects of Sport*, *A Plea for Sporting Ethics*, etc.

The anthology of Morgan and Meier contains a selection of 20 texts on sports ethics. We added for our research 8 more significant publications on sports ethics from outside this anthology, together 28 texts. We studied these texts quite carefully, word by word. The final analysis of word frequency of all these texts is extremely surprising: it appears that the term *fair play* was not used at all in 22 out of 28 of these texts on sports ethics! In the remaining 6 texts the total number of uses of the term is 15. The situation with *sportsmanship* looks better at first glance: there are 47 usages of the term in 8 texts. This number could be quite satisfactory, if not for the fact that most of these word uses are contained only in 3 texts, while in the others they are incidental. These 47 usages are due mostly to aforementioned James W. Keating’s essay *Sportsmanship as a Moral Category*, where the author makes use of *sportsmanship* 30 times (he uses *fair play* only twice). But twenty (!) of the texts researched quite carefully avoid using *sportsmanship* at all! In 14 texts neither *fair play* nor *sportsmanship* is ever used! It is also characteris-

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48 R. A. Palmatier, H. L. Ray, *Dictionary of Sports Idioms*, Lincolnwood, Illinois 1993, pp. 47 and 167.

49 A. J. Simmons, *The Principle of Fair Play*, “Philosophy & Public Affairs” 1979, 8.

50 *Philosophic Inquiry in Sport*, op. cit., pp. 367– 373.

tic that those authors who use *fair play* do not use *sportsmanship* and *vice versa* (with the exception of Keating). In the majority of the texts where neither *fair play* nor *sportsmanship* are used particular authors use other expressions, of the type *sportsmanslike–unsportsmanlike behavior*, *bad–good sport*, *good–bad play*, *immoral–moral behavior*, etc.

Incomparably more frequent are usages of *fair play* in works written in English but published outside English speaking countries. We do not have the proper results of research on the frequency of these particular terms (but we will initiate this soon) but it seems that using *fair play* became well established in such countries as Germany, Czech Republic, Russia and Poland, as examples. In Germany there is a tradition, clearly initiated long ago by Kircher's aforementioned book, which resulted in the long-range "domestication" of the term, for instance in Hans Lenk's and his book *Das Prinzip Fairness* written together with Gunter A. Pilz, or Manfred Laemmer's and Volker Gerhardt's *Fairness und Fair Play*.<sup>51</sup> It is also difficult to overlook number of works written or edited by Polish scholar Zofia Żukowska, like for example her *Fair play, sport, edukacja (Fair Play, Sport, Education)* or *Fair Play w europejskiej kulturze i edukacji (Fair Play in European Culture and Education)*. In Żukowska's works alone the appearances of *fair play* are so numerous that they are even difficult to count.<sup>52</sup>

In turn, the term *sportsmanship* outside the English-speaking area appears less frequently, and in many texts and especially in dictionaries it does not exist at all, even if they are published in English. In colloquial language, most probably the simplicity and easiness of the two-syllable pronunciation of *fair play* obviously favors this term at the expense of *sportsmanship*. It also is more favorable for the linguistic assimilation of *fair play* than for its alternative *sportsmanship*. It is incomparably more difficult to justify the ignoring of *sportsmanship* in dictionaries which have their main purpose to explain English words and terms as in the otherwise positive *Dictionary. Sport, Physical Education, Sport Science* by Herbert & Gerald Haag.<sup>53</sup> We cannot find *sportsmanship* there, although there are as many as 79 entries with a descriptive element with *sport-* or *sports-* in them, such as *sport movement*, *sport press*, *sport philosophy* etc. etc.

What conclusions should be drawn from all these remarks? Is it important at all if we do not use *fair play* and *sportsmanship* frequently enough in some publications and use other expressions instead? However, all the publications just mentioned, mostly of academic and scientific level and character, have functioned in specialized groups of society and rarely enter wider public circulation, which nev-

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51 H. Lenk, G. A. Pilz, *Das Prinzip Fairness*, Zürich 1989; V. Gerhardt, M. Lämmer, *Fairness und Fair Play*, Sankt Augustin 1993.

52 *Fair play, sport, edukacja (Fair Play, Sport, Education)*, Z. Żukowska (ed.), Polskie Towarzystwo Naukowe Kultury Fizycznej (Polish Scientific Society for Physical Culture), vol. IV, Warszawa 1996; *Fair Play w europejskiej kulturze i edukacji (Fair Play in European Culture and Education)*, Z. Żukowska, R. Żukowski (eds.), Warszawa 2004.

53 H. Haag, G. Haag, *Dictionary. Sport, Physical Education, Sport Science*, Kiel 2003.

ertheless is so crucial in laying the deeper philosophical foundation of the popular use of ideals expressed in terms in question. It is especially important in an era in which culture is becoming more and more shallow on almost all fronts of contemporary public life around us. In addition, the wider influence of all these works is significantly weakened by their academic abstract terminology, which finds expression in the barely comprehensible avoidance described above of the traditional and, at the same time, simple and morally deep terms *fair play* and *sportsmanship*, which enjoy well merited and understood values. It is they which can count on social understanding in a better way than advanced remarks on differences between epistemology, axiology or metaphysics as parts of philosophy, or purely academic considerations on such and such “model A” or “model B” in human behavior, etc. etc. If we wish that the moral aspects of sport should reach a wider public they must appear in forms well understood by people and not only by narrow groups of philosophers and ethicists of sport. And *fair play* and *sportsmanship* are terms which are easily understandable and at the same time sufficiently deep, but, as the results of our research show, these simple terms are too frequently avoided in too many, though fortunately not all, works on sports ethics.

Meanwhile the dramatic situation in international sport of almost all types and levels, but especially in competitive big-time sports, requires more attention than before. The appearance of widely raised questions of *fair play* and *sportsmanship*, at least in general textbooks of sport and physical education in different countries, and not only in narrowly-published scholarly publications, even those most numerous by their titles but which make no impression on the masses, seems a more and more burning necessity. The role of the mass-media, where sensational information dealing with sport overwhelms any deeper ethical reflection and frequently excludes any wider action for *fair play*, should also not remain an indifferent or disinterested matter for us. The popularization of *fair play* ideals or *sportsmanship* in the mass-media is limited to information about the results of fair play plebiscites organized by some international committees, such as UNESCO, or to information, usually in sensational form, about extreme violations of fair play principles, such as the well-known case of Zinedine Zidane. Such mass-media information should not be disregarded. And the activities of fair play committees, although very valuable should be considered more as immediate and spectacular but, in fact, not very effective attempts compared to the systematic and profound day-to-day work which is to associate in the education of youth at every stage of their upbringing. The possibility and ability of understanding ethical ideals in sport by providing understandable literature on *fair play* and *sportsmanship* seems in this process quite important.

# THE FAIR PLAY PHILOSOPHY\*

JÓZEF LIPIEC

We know almost all there is to know about the fair play principle. It occupies a key position in the structure of values of modern Olympism. It has aspirations towards a representative role among the many detailed ethical norms accompanying all today's sports. It is a symbol of an ideal competitor and the basis of the program of education through sports. Fair play also has historical value, gathering the more noble pieces of man's historical experiences. We compete with each other, we fight, at times as a matter of life and death up to the last moment. We can do this in a dignified, open and honest way, rejecting deception, fraud and brutality. Fair play contains virtues of restraint, moderation and refinement of civilization. If blind instinct, biological impulse and uncontrolled emotions guide human beings to short cuts, easier egoistic solutions, then we can speak of fair play as a more difficult path, requiring self-control, restraint, imposing curbing rules, and at times, sacrifice.

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\* Originally delivered as the keynote address at the 2<sup>nd</sup> General Assembly of the European Fair Play Movement in Warsaw, September 12–14, 1996. Published in Zofia and Ryszard Żukowscy (eds.) *Fair play – sport – edukacja* (Fair play – sport – education) (Warsaw 1997), later re-edited as a chapter in Józef Lipiec *Filozofia olimpizmu* (Philosophy of Olympism) (Warsaw 1999). The issues of fair play were also discussed by Józef Lipiec in his other publications, e.g. *Kalokagathia* (Kalos kagathos) (Kraków 1988) – and, first and foremost, in chapters of books on philosophy of sport: “Granice uczciwości” (Limits of fairness) and “Czysty sport – czyste pieniądze” (Fair sport – fair money) in *Pożegnanie z Olimpią* (Farewell to Olympia) (Kraków 2007) and “Aksjologiczne podstawy zasady fair play” (Axiological foundations of the fair play principle) in *Symposium olimpijski* (Olympic Symposium) (Kraków 2014).

The essence of this principle as well as its origin are known. Fair play is derived directly from chivalry as a sublime form of military culture in general, or – in other formulations – is an expression of the same trends that simultaneously gave rise to: (1) the ethics of honest battle; (2) the ethics of honest verbal conflict, restrained by the rules of logic and not by the physical strength of its participants; trends which shaped (3) honest law and (4) the morality of civil honesty. The conflict still persists over where, in which culture and in which period the first, still unclear outline and earliest forms of fair play can be placed. Are its roots European or universal, repeatable in various places and times, with an independence worth thinking about? Has its name and meaning been invented by one people or civilization, particularly sensitive and skilled in this respect (the Chinese, Hindus, Greeks, Romans, Celts, Indians, French, or English knights and gentlemen, or perhaps the Slavonic Zawisza Czarny? Was fair play an effect of man's natural tendency in general, or the product of higher aspirations of aristocratic classes, covering open hostility with an external semblance of state solidarity? Naturally, there is no reliable and ultimate answer, based on sources, to some of these questions. Others have at least working, hypothetical solutions, or are content with a set of various possibilities.

The problems of fair play, however, contain several interesting issues that have not been explained at all. They concern relatively the simplest matters that are philosophically the richest in content. If the world of sports puts forward play as man's basic form of existence towards other people and things, then how does this relate to the real anthroposphere? Is man's real world also play, and sports only in a simplified version, or is sports play separated from existence, creating a totally separate, original proposition of organizing facts?

Another fundamental question is: Why should this play be "fair" and "honest", if a small addition of dishonesty, tactical fraud, or intelligent deceit can turn out to be a more effective method of attaining success? Is it only a question of convention, a kind of disinterested social contract, or is there some important essential secret concealed behind the request of fair play, in which playing by breaking the rules destroys itself, is an absurdity, whereas a human being without play is unthinkable, as he would be an entity in contradiction of itself? Is not expectation of fair play the same as the search for or giving meaning to human activity in the broadest dimension? Is it not a construction of a solid order in the anthroposphere, making ethics the tool and means towards the deepest goal ontologically?

Perhaps a direct autotelic reference is sufficient. We can then say: fair play is a principle which need not be explained, as it is superior in a certain area of applications (e.g. in a stadium fight). However, it is not out of the question that it requires reference to the hierarchy of all values, and only in such a comprehensive context should it obtain sanctions for its effectiveness. These are problems one should think about, again, or as if from the beginning, without any prerequisites.

## THE ESSENCE OF PLAY

The concept of play is equivocal. It usually embraces human deeds, but expands to other entities and real objects, and also becomes an ideal form of abstractive play, as in the “general” chess game, or in a computer game which not one has actually played yet. We are playing “something” according to certain rules and “for something”, for example, for a victory laurel or measurable prize. Sport teams play and so do actors in the theater. Orchestra playing seems to be something different than playing street games, which in turn should be distinguished from playing with facial expressions or playing at interviews. Playing is a sublime form of fun, but can derive from organization of entirely solemn actions, such as e.g. the strategy of war games, in which, in fact, people perish.

Despite greater and more subtle semantic differences, the ambiguities referred to occur in nearly all languages, pointing to some primitive, ante-, inter- and supra-cultural sources of human sensitivity in this domain. The intentions of Roger Caillois are generally understandable. In his typology of games (as essentially folk phenomena) introduces the familiar distinctions into (a) *agon*, (b) *alea*, (c) *mimicry*, and (d) *ilinx*. *Agon* is a competitive game and its realization takes place when it is carried out in accordance with specific rules making it possible to single out the winner. *Alea* is a game of chance, involving – as in roulette or dice – blind fate to establish the result. *Mimicry* is a theme game, pretending to be someone or something, from girls’ games with dolls and boys’ pretending war games, to the illusion of acting in a theater. *Ilinx* minimizes the presence of games and multiplies the effect of spontaneous playing – intoxicating and bewildering – in the whirl of dance, a ride at high speed, and even in alcoholic elation. Although various connections occur between the individual types (rarely do they occur in the pure form), the relationship is stunning (a) and (b) as competitive games with an uncertain result, and (c) and (d) as expressive games, based on the feeling of certainty as to the expected hedonistic effect. Caillois also perceived the capacity of individual types of games to evoke comprehensive, integrated effects. In sports events of clear agonistic domination there are often both chance elements and mimic theatricality of the setting, and above all, *ilinx* with the euphoric behavior of the players and the public (often authentically intoxicated with alcohol).

It is obvious that not all meanings of “play” and their hues can be applied in the description of sports events, but it is worth noting that for each of its type there is a moment of existential pure intentionality, or immersion in illusion. All playing excludes from reality for a certain time the whole of its real participants (players and perhaps also the observers), transferring them into the quasi-reality of the game itself (understood in any way). This quasi-world is outlined by suitable rules and immediate or gradual filling out of the schematic scenario by decisions and actions of the players. We therefore have a situation of ambivalence. The given game is a component of the real world, as it takes place in it, and the main roles fall on real persons. On the other hand, however, it becomes a process relatively isolated from reality by being subjected to special laws. Just as actors return from the

theater to reality only after the curtain falls, after its completion all participants of the game become participants of the real world with equal rights. As long as the game continues, the human being belongs to it.

Playing is usually a game, and a game is the source of pleasure, but this is not what defines its essence. Russian roulette is no doubt exciting, as the stake is human life, but it is not possible to put it on the list of folk fun games. There were ball games and boxing matches in concentration camps, where the scenery and goal (rescuing the players' own life) assumed the character of a dramatic struggle for physical survival. Similar assumptions existed in tournaments of gladiators, and maybe in all duels "for life and death". In many different games the attractions of folk joy intermingle with the feelings of dramatism and even purely tragic feelings.

First of all, however, there is the ability of transformation of playing as a game into playing as work. There is not only the professionalism of the actions and role of the players (athletes and artists together), but also the shift of accents: from the expression of participation in the process of the game (to the satisfaction of the body and the spirit of the players) into the ability to obtain the best end result. This is the quantitatively and qualitatively defined product of the players' efforts, which can be expressed by the attained place, for example victory, or be manifested in some outstanding result (record) or style (class) of attaining it. The result contains a specific value in the arrangement of social prizes – from fame and its symbols to measurable financial benefits, even according to a predetermined price list.

Participation in playing draws out a number of direct ways of involving a man in its autonomous course, shaping the body and character of the player. More often it is an occasion to manifest attributes that playing stimulates and exhibits. Playing usually resolves a rivalry, but can also exhaustively define the resolution of one or many perfectionist issues. Whereas in the first case there is comparative playing (to be better than the competitors in the game), in the second case the point is to attain some accessible maximum, for the victor of the competition, as well as for the defeated competitors. The motive of rivalry is the effort toward establishing the numerical order, preferably with me at the head of the list. A secondary factor is then the material of the competition, and the derivative most certainly the quality of its effects. The motive of perfectionism has a qualitative and individualistic character, placing the construction of quantified ranking in further order. The play is not for the place, but for the opportunity to exhibit one's presence, ambitions and mastery. Then playing and all its phases become a set of conditions, and also a framework for the showing off of the given player or all players. In an extreme case there is the motive of autotelic expression: playing for playing itself. It is not unlikely that this is what Coubertin had in mind, writing of the primacy of participation in Games, even before the laurel of victory. The case is similar with psychological definitions and interpretations. Because playing is useless, the most important test of the sense of this activity is the pleasure of the players, at times identified with the taste of pure sporting competition.

## THE SENSE OF SPORTS GAMES

The essence of games of human entities is subordination to the decisions and behavior common for all rules, with simultaneous allowance for full use of possibilities within the designated field of freedom of the players.

Depending on the type and individual characterization of the given game, there are various proportions between the effectiveness of participation of free entities and the role of the principles limiting the scope of their freedom. In games of chance this participation is minimal, or even none, so that emotions are evoked by the very observation of the results of surrender to chance verdicts that are external towards the individual. Wins and losses are blind chance, satisfaction and despair evoked by the effects of such playing little depend on the abilities of the individual and the correctness of selection by him (at the most he has a chance to resolve the basic dilemma: to play or not to play at all). In the agonistic type of games there is a decided prevalence of the participation of relatively free subjectivity. First of all, the course and final result of the game depend above all on what its participants, i.e., specific people, are doing, and not on the material circumstances that are external to them, or predetermine transcendental laws (fate, nature, divinity). Second, if the behavior of my rivals is a factor independent of me, acting in the nature of "fatal" power, then I myself also have the right and possibility of making a change at any stage of the play to my advantage through my own, relatively free action. The emotion of competitive playing results from the many-sided connection of factors that are dependent and independent of the individual, mixed with the effect of confrontation of two or more entities of mutual independencies and dependencies. Luck favors the better side then, whereas in a game of chance one does not know to whom and why.

A sports game is a form of fighting, but arranged in rules, defining its conditions and means. By the same, playing is deprived of such features as totality, lack of restraint and extreme unpredictability. It ceases to be a component of chaos or fragmentary laws of the forces of nature, subjecting itself to imposed determination and consciously accepted by human culture. We do not know who will be ultimately successful in the 100-meter run, but we have no doubts that within this game all rivals will begin with the same starting point at the same time, that they will keep to their tracks up to the finish line, and the time will be measured for them according to a common timing. Nobody knows the result of a football match, because as long as the ball is in the game anything can happen. It is known that players have to avoid manual contact with the ball, that the main points of playing are goals and not the number of hit corners, that there are penalties for fouls, and goals cannot be shot from outs etc. We do not know which athlete will win weight-lifting, but we can tell in advance that it will be the one who will prevail over rivals with the sum of suitable raised kilograms and will be lighter than those who will raise the same. The best freestyle swimmer will turn out to be not the one who will hold underwater the greatest number of rivals in the pool, but the one who by swimming along his collision-free track in the most effective style (crawl)

will manage to overcome the given distance in a time shorter than the rest of the competitors.

As can be seen from these examples, the conditions of the given game are its place, props and the manner of organizing the event. The goals are the form of the prize, the criteria of selecting the winner and establishment of the order of the conquered. The means are usually the whole of methods and techniques permissible in the given game, and leading the players to fragmentary and final successes. Access to the sports game is (a) essentially voluntary. This means (b) consent to all previously established known and unknown rules of the given game, (c), adoption of joint responsibility for their observance by oneself and others from the beginning to the end of the event, and (d) the obligation of solidary protective reaction to any threat to the game by objective circumstances or behavior directed against the game, its sense and values.

Where and when are these principles violated? This is a key issue concerning the requirement of its purity. It can be regarded that the requirement of fair play embraces only the plane of technical-tactical means, used directly by the participants in the encounter of the competitors. It can be assumed that since the given game – and all games – are more complicated than it follows from the perspective of struggle of the players themselves, then observance or infringement of the rules of purity should also include the level of conditions and goals. The second position seems to be closer to the need for clear solutions in the world, in which sports themselves have become a phenomenon much dependent on the political and economic determination, and the individual events are a medium of interests and values that are decidedly not only sports values. In other words, should the problem of fair play be considered only from the position of a single competitor and the means available to him, or should all other participants of sports events be added, i.e. coaches and managers, doctors and psychologists, judges and organizers, sponsors and politicians, reporters manipulating public opinion and finally the public itself, which is an immense pressure factor, unfortunately often in a negative way, measured against the rules of the game, so as long as it complies with the feelings of the crowd.

This issue is of increasing significance in today's sports: growing in reverse proportion to the process of minimizing the subject rank of the sports-person himself. The less his personal feelings and ethical views decide, the less significance of concrete decisions made directly in the face of the opponent, the greater the role of psychological, sociological and economic factors of the conditioned motives and the whole system of external steering of the individual. It is not the athletes who prepare the prohibited drugs, and not they who prepare the traps on race tracks or blackmail judges. It is not the competitors themselves who release uncontrolled aggression at special psychological sessions and the artificially evoked cheering of chauvinistic audience does not depend on them. Sports-persons are usually moved back from backstage intrigues, bargaining, and fixing results with dishonest judges. They do not determine the showing off in many disciplines, environments, and

countries of ethical relativism. On the contrary, sports-persons appear to fall as the first – and perhaps the only – victims of these practices, in accordance with the principle “Live by the sword, die by the sword” even though they are in fact a “blind sword”, while the “hand” recklessly does what it did from under concealment.

## FAIR PLAY AS AN ETHICAL STANDARD

The common concept consists of identifying fair play with respect for its rules. The opposite to fair play is foul play, consisting of introducing behavior inconsistent with the rules of the given game, but at the same time detrimental to the chances and position of the opponent. Close coherence is assumed here of regulations to the course of actually conducted games. The rules of the game are to be sufficient grounds and warranty for correct execution of their scenario, and rejection of any point (not to mention the majority) would have to infringe the internal coherence of the game and disturb the behavior of the players.

Such a minimalist, formal concept exists in various press rankings and a considerable portion of official policy for the most fair playing team, individual models of fair play (e.g. with regard to the entire career) or for athletes of distinguished conduct in individual situations (usually crucial). As a result of evaluations or calculations we find out that some football or hockey team plays fair because its players receive fewer yellow cards than others or are placed on the penalty bench. We also recognize that a certain sportsman is a role model as he has not ever taken anabolic steroids, has not participated in any scandal, and was nice and friendly, in addition. An accepted model is also what happened to the Turkish defender at the European football championships in 1996. He could have incorrectly stopped the Croatian attacker, but did not do this, thereby contributing to the honorable loss of his team. There were even those who singled out this Turk to an international award, with the characteristic argumentation: he could have fouled and he did not do this (meaning: what others usually do in similar cases).

The minimalist interpretation is usually based on the double-valued scale of evaluation, characteristic for the dichotomic, i.e. quite primitive division into good and evil. In this manner everything which is not foul should be classified as fair play. There is no room for any intermediate levels, since the deleting negation removes all subtleties, especially the sphere of axiological neutrality. If fair play is a norm designated by the rules of the game, then a normal value is a value designated by it, i.e. permanent (during the whole game) compliance of conducts of the players with the rules defined by the letter of regulations. An abnormal state, i.e. different from the standard norm, is any state different from that of the regulations. The accent is automatically shifted to the area of penalty; we do not award a competitor for not violating a regulation, but we punish him for doing this. Foul play takes place in contradiction to the logic of the adopted role of co-subject of the game, played within a social contract together with other competitors. This contract is concluded before the game for its whole process, obliging all the playing parties. This contract itself is not a mimicry type of game (i.e. only pretending

that we agree to the conditions and rules), but a commitment made seriously by each of the agreeing parties.

We could of course agree that we are playing something entirely different. For example, in football we “tactically” kick each other in the shins, in boxing we hit with our knees below the belt, and in tennis or basketball we treat the sidelines in quite a tolerant way, according to the whim of the players who first state the validity of the ball’s fall. However, it is important that the change or acceptance of freedom of interpretation of regulations be introduced before the given game, unless the players agree otherwise in some undefined playing, drawing a certain intellectual pleasure in guessing “what’s going on here”. In any other case a game devoid of all rules makes no sense; it simply ceases to be a game. Failure to observe the rules is a mutation of this absurdity, its mere concealed, hypocritical form, where agon in fact changes into mimicry.

Fair play, equivalent to the adoption and execution of the rules of the given game, is a primary, standard and fundamental ethical model in sports and outside of it. It is hard not to appreciate this dimension, which appears to be directed towards the practically matchless heights of the Socrates ideal of man consciously subordinated to law. Obedience to rules appears as a specific value and the same time as a categorical regulator of essentially human behavior, detached from pressure of emotions, uncontrolled desires and openly hedonistic aspirations. The pleasure of winning, as the ability to lose, are subordinated to deep satisfaction flowing from participation in the game. It follows from the ability – confirmed by the real act of the game – to raise oneself above the level of internal determination towards supra-individual, transcendental principles (regardless of what we call them: social, cultural, cosmic, divine, absolute). Full satisfaction is linked with the sense of pride that I am able to understand the rules of the game, that I can fit into its structure, that I can cope with its requirements, that I can internalize some other, higher, transcendental order. This objective or inter-subjective order is disciplined by the freedom of behavior of human individuals in accordance with the accepted reasons and symbols, representing them. It is less important what they actually serve, because maybe this is nothing particularly important (for example, only disinterested fun), but lead the subject to participation in a specific community of values and meanings. Play is a part of culture, and culture requires a suitable attitude and activeness of its participants. Fair play, understood as an inclination to respect rules, is then a minimum but also a necessary requirement.

## THE ROMANTIC HONOR OF FAIR PLAY

Next to the standard and normative formulation, there is another, historically more expressive meaning of fair play, referring to the heroism of chivalry and romantic, subjective picture of man. It then appears in the form of a rule imposing improvement of rules. What is more: it postulates some new, extraordinary attitude to the world which could be called a “moral obligation to play in the game.”

In the simplest, most practical sense, this is the (1) postulate of not making use of chance superiority in a fight, (2) the instructions to equalize the chances of competition with the help of concessions on the part of the stronger one, (3) the directive to win without excessive damage done to the opponent and with retention of the dignity of the conquered, and (4) the order of openness of actions, with simultaneous rigid prohibition of striking blows in the back, plotting, intrigues and deceptions. This is required by honor, which is the chief value of a human person, an absolute and strictly autotelic value (independent of other values and not explainable on the territory of the remaining goods and goals).

Honor is directly derived from chivalric ethics, which in turn comes from the aristocratic state solidarity of strong and armed people, i.e. distinguished favorably against the background of the weaker, unemployed surroundings, but at the same time equal to each other within their own group. However, it is not out of the question that it is a category which is anthropologically and autonomically primary, not so much of state cultures, as the a priori personal status of selected individuals (in the sense of Confucius and Nietzsche simultaneously). The dignified “attitude of honor” would then have to be the feature of the noblest individuals, regardless of the occupied position in society; at the most, only some classes or groups would have a greater inclination to cultivate higher principles. This dilemma is most probably impossible to resolve, as is the issue of the origin of the presence of fair play in the ideology of modern Olympism: Did Pierre de Coubertin transfer the idea of honor from the traditions of his stratum, or simply from the depth of his soul, different from the psyche of the well born but degenerated courtiers, but close to the dignified attitudes of the representatives of the new, although “lower” classes? The history of the reception of this principle, and above all the problems with its permanent application in later years, prove that the reasons are divided nearly in half.

The essence of fair play concerns radically conceived justice. Giving it everything which is due is the basic moral duty of a human being. He is the only one with the duty to constantly reconstruct just order in this world, which is either a chaos, or a semblance of order i.e. an unjust one. A certain, though limited, role can be played by laws, i.e. normative codes. The general law, however, always complies with the principle of justice. First of all, this is because law does not reach the specific character of individual cases, halting at the outline of the general contours of proper justice. Second, blind fate constantly intervenes in the course of human matters. Therefore, there is no other way out than to assume responsibility for the establishment of new, individual rules, in a way against the general rules derived from standardized practice. There is also no other way than active action against the verdicts of fate, the influence of which may and has to be halted thanks to man’s honor, fulfilling justice itself.

Like a chivalric battle long ago, today sports competition is an occasion for summoning the demons of determination. This is to demonstrate not so much physical dexterity and its easily predictable effects, as the greatness of the free spirit which poses tasks for itself and bears responsibility itself for implement-

ing just order. The stronger person has to win with the weaker one out of necessity. What is then the attraction and the point of an unequal start, with an ending known in advance? The more clever one should manage better than the more simpleminded one, what then can one expect from a fight between two persons who are so different? And if fate clearly favors one, with the wind against the back, and throws sand in the face of the rival, should not this be recognized as a sign of fortune which has chosen the winner herself? Should not all unpredictable advantages, chance conditions and accidental solutions be incorporated into the scenario of competition, if they do not collide with the letter of law of the given game, and do not transform into the main factor, *agon changing alea* into chance?

The principle of fair play says: this is not allowed! One cannot win in an unfair way or even not very fair way, since this infringes the honor of the winner. The only sensible and morally permissible fight concerns those who are equal to each other and fighting constantly in the same conditions and with the same participation of chance factors. The deepest and most beautiful side of fair play is unveiled. If the standard equality of chances, measures and furnishings is ensured by rules and regulations, then man himself has to act against fate which spoils the picture of a just structure of competition. He has to establish himself as a mediator of the set of chances and a factor of regulation of unexpected accidents. He himself is involved in competition, he is able to control the situation from the inside of events in such a way that it would not disturb the just course of the event. Responsible for the maximum protection of the actual equality of chances, he decides on the permanent balancing of burdens, and especially on sudden intervention in the case an unfavorable turn of events or disturbance of the equilibrium.

This is why a cyclist gives his spare bicycle to the opponent, since it is no honor to win because of a defect. This is why a boxer resigns from a knockout, as he knows that demolishing the shielding rival is not fitting for a noble warrior. This is why a soccer player refrains from striking, seeing that the goalkeeper tripped on uneven ground and cannot be a competitor to be overcome by him. This is why sports-persons sometimes correct the decisions of judges to their own disadvantage, since it is more pleasant to taste dignified loss than an un noble winning, essentially only a semblance and shameful one.

Basing on the same premises, sports institutions introduce suitable amendments also in their regulations. What would be the use of duels in a ring, on the mat or the platform for lifting weights, if drastically differently equipped competitors competed with each other: of different weight, age or sex? A rational effect of these trends is therefore the practice of introducing weight categories, maintaining a distance between women and men, and especially children and adults. If uncontrolled fun disturbed this just order, it would be rational and honest to apply the rules of handicap, i.e. a suitable equalizing correction. This problem was already known to the Eleatics in the 6th cent. BC (although the paradox of Zeno with Achilles and the turtle seemed to warn not to overdo it, since Achilles may never overcome the turtle in the end).

Reference to the notion of honor and to the ideal of justice inclines us to recognize fair play as an expression of the ethics of rigorism, and even absolutism in the Platonic spirit. Although such a relationship is historically probable, one can also point to other, not less justified interpretations. The following concepts come to mind in first order: (1) of the public good (there should be honest playing as this strengthens bonds, trust and security of the human group); (2) utilitarianism (honest play is useful for me, for you, for all); (3) moderate egoism (by playing fair I strengthen the chances and this is how they will play with me); (4) hedonistic (honest play is more pleasant than a deceitful one, also bringing joy of playing with an ennobling correction of playing); and finally (5) Kant's theory of categorical imperative (play in each situation as you would want people to play everywhere and always, also against you, as if according to a general law, established by your act of fair play). The last, transcendental aspect of the dispute over fair play is probably the most interesting, nota bene rarely noticed, unempirical argument in favor of its effectiveness. It is unempirical in that it does not refer to the actual conduct of all, but to the pure, transcendental deontological concept: what should a man do – as an individual and as a species – in accordance with his nature and the world's need for values.

## AGAINST THE CUNNING OF REASON

In the end, something ought to be said about deviations and treats. Although the essence of sports is subordination to specific principles, there is quite an opposite trend on its grounds, consisting of the wish to indulge, relieve, oneself from rigors, finding short cuts, or simply: to install a formula of useful deception, clever trickery, intelligent lying. Sports wishes to be an excluded enclave of life, but wants to and has to return to it all the time. The mythology of the power of Hegel's cunning of reason is set against the ethics of honesty of fair play. Its power, without paying attention to the departure from open truth and the harmony of simple acts, long ago became a symbol of victorious, subjective humanity.

David could defeat Goliath only by an unexpected, deceitful change of the type of competition. Goliath waited with the weapon in his hand, while all of a sudden David hurls a stone from a sling. Can David be justified? Or in another way: Does he not become the model to be imitated as a clever triumpher, i.e. a wise and effective man? Whom did the Biblical God favor? Let us look at the heroes of myths, tales and legends of all ages and peoples. There are plenty of clever shufflers and cunning persons – from dwarfs and Tom Thumb, through Sinbad the Sailor and Little Red Riding Hood, to the crowds of conquerors of monsters, dragons and wizards. The cunning of reason is seen in the Trojan horse, in the arrow in Achilles' heel and in most of adventures of Odysseus. It penetrated the souls of countless heroes of war tales – real and literary ones. The cunning of reason is finally – and above all – the power of human labor. Could man play his civilization game with nature otherwise than with the help of intelligent but deceitful involvement of tools, i.e. turning certain forces of nature against others?

Behind the fair play principle stands unquestioned and rich ethical tradition. Many arguments have also been gathered against it in history, both from the circle of practical reasons, and subjective, group emotions. Is the struggle of these two trends in real life not being transferred to sports in the form of a boomerang? Because foul play is expelled, after some time, does it return through another door, awaiting another removal by fair play? Do both attitudes not create a dialectical pair of mutually dependent parallel trends, picturing the eternal struggle of Good and Evil, Light and Dark, Ormuzd and Ahriman, Heaven and Hell, Altruism with Egoism, Community and Individuality? When fair is an unmatched model, foul becomes a manifestation of an imperfect, spontaneous life. If, however, foul makes the world absurd and impossible for normal functioning in it, then the refreshing power of fair play always enters. Reality is in the middle, full of small swindles and extensive scandals, but at the same time open for penance and constant readiness to cleanse itself of sins.

There is a conviction that the stadium is to be subordinated exclusively to the principle of fair play. From there it is to emanate to the world outside sport. This way the stadium would become a place for catharsis. Meanwhile, facts are arranging themselves into a more perfidious tale. Although sports have created very favorable conditions for fair play there had to appear and there did appear symptoms of crisis in it. Why can one play unfair in real life, even brutally breaking the rules, and not do this in the recess of the stadium? Under the slogan of pragmatic “return to life”, “to normality”, there was a low, but durable erosion of ideals. Sports gradually became similar to the world which they wanted to differ from. Reality turned out to be a game as well, and more precisely: a system of games, but more chaotic ones, and in consequence less demanding from the entities participating in it. How can one tell what rules existence requires of us, since it is probably us who have imposed a transcendental order on it, or a post-modern absolute relativism?

Currently, we are witnessing a practical outflow of the concept of fair play. What is more, there is slow drying out of its theoretical and axiological roots. There is a visible triumph of the tactical foresight of the cunning of reason. This is how most coaches and organizers of sports think. Sponsors treat the play and the result as a commodity, subjected to the law of supply and demand. Athletes themselves also shrug their shoulders. Fair play? What advantages does it bring in the run for fame and money?

This is a passing trend, I believe. It concerns both sports and the practical philosophy of life. Rejection of fair play would have to eliminate sports too, and together with them eliminate all their opponents and mockers. Following a period of relative decline, one can expect a return to the romantic spirit and a rebirth of disinterested nobleness. One should carefully store the moral deposit of the pure, romantic, Olympic ideal, remind others of it, analyze it, fight with words and – with examples. There are not very many of the last, but they keep appearing anew, spontaneously, emerging as if from nothing, not planned at all. They report a deep

need for values of some and raise honest admiration of others, when they have actually come into being.

Sports outline two main ways of expressing man's situation: competitive (in confrontation with others) and perfectionist (with respect to his own self, through an ideal or developmental measurement. Although fair play no doubt belongs to the competitive perspective, perfectionism – not only physical, but comprehensive, also moral – gives a specific ethical polish to the situation. When competing we test not only whether we are better than the competitor, but whether we ourselves are simply authentically good. By the same, the suspicion that fair play is destroyed as a result of the competitive character of sports play (or play in general) is subject to falsification. This is not true. Everything depends on what game this is and how it is played. Everything therefore depends on man.

# FAIR PLAY AS A UNIQUE VALUE IN YOUNG PEOPLE'S SPORT AND LIFE

ZOFIA ŻUKOWSKA  
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**O**n the occasion of the 90<sup>th</sup> anniversary of the Polish Olympic Committee we decided to give a chance to young people to reflect on the meaning of fair play in their sports and social life (Z. Żukowska, R. Żukowski, 2007). While conducting our activities promoting fair play in education and sport in Poland, Europe and the world for many years we realize the universality of values of fair play in sports and extra-sport life of our youth and all cultural and educational communities.

A great impulse to carry out conversations with young people was the year 2005 declared by the UN Secretary-General Kofi Annan the International Year of Sport and Physical Education. "Sport is a universal language. At its best it can bring people together, no matter what their origin, background, religious beliefs or economic status. And when young people participate in sports or have access to physical education, they can experience real exhilaration even as they learn the ideals of teamwork and tolerance. That is why the United Nations is turning more and more to the world of sport for help in our work for peace and our efforts to achieve the Millennium Development Goals."

The goals of the International Year of Sport and Physical Education included the initiation of a greater number of programs aimed at universal development of young people, exchange of information between project participants, and raising the general awareness of the influence of sport on young people's life. Sport teaches us the fundamental life values and skills: self-confidence, teamwork, communication, sense of community, discipline, respect, and fair play. Physical education has a positive influence on human psyche, as it enhances the fight against depres-

sion and improves concentration. Sport activities are helpful in the process of education of young people. They enhance learning skills, concentration and general development. Young people learn better, when they play and are physically active. Physical education must be an integral part of school curriculum.

Following the declaration of the International Year of Sport and Physical Education the UN Secretary-General sent a letter to the governments of all Member States asking them to consider the ways to implement sport in programs aimed at improving the quality of life. In conclusion of the UN International Year of Sport and Physical Education the General Assembly adopted Resolution 60/9: *Sport as a means to promote education, health, development and peace* (November 3, 2005) obliging all the nations to promote the values of sport.

The Polish achievements in sport and fair play promotion during the International Year of Sport and Physical education were discussed in two books: *Mistrzowie sportu – mistrzowie życia, czyli o tym, jak sport wpływa na rozwój społeczeństw* (Champions of sport, champions of life: How sport affects the development of societies) (2005) and *Słucham mistrzów. Dobrze wybieram* (I listen to champions, I choose well) (2006) by Robert Korzeniowski and Maciej Zdziarski (eds.).

Following are ten thought-provoking questions and answers on fair play as a unique value in sport and life outside sport. The Q&A session below constitutes a dialog with readers as well as an opportunity to advance more arguments for implementation of fair play values in the behavior of modern individuals in and out of the sport context.

## 1. HOW DO YOU UNDERSTAND THE TERM FAIR PLAY? WHEN AND WHERE WAS IT USED FOR THE FIRST TIME?

The term *fair play* originated in the English language and it meant playing according to noble ideals. The rules of fair play first took shape in ancient Celtic cultures, and then were adopted by the legendary King Arthur's knights, who defended Britain against Anglo-Saxon invaders. After conquering Britain, Anglo-Saxons and later Normans borrowed extensively from the Celtic chivalric ideas in the Middle Ages. Even today, the concept of chivalric tournaments brings about ideas of honest rivalry. In the 16<sup>th</sup> century the English began to apply the term fair play to fair behavior. In the 1590s fair play was first used to denote a knightly behavior in William Shakespeare's *King John*. Then fair play was used in the context of various pastimes and sports, as evidenced by its early use in James Balford's *A short and plaine dialogue concerning the unlawfulness of playing at cards or tables, or any other game consisting in chance* (1593).

In England, at the turn of the 17<sup>th</sup> and 18<sup>th</sup> centuries sport was the model of fair play behaviors. Soon it was emulated in Europe and the term itself entered the European culture and sports. The founder of modern Olympism, Pierre de Coubertin, initially replaced the English term fair play with "chivalric spirit". It was after the 1908 Olympics in London that fair play came to signify noble competition that should always be pursued.

## 2. WHEN DID THE TERM FAIR PLAY APPEAR FIRST IN SPORT IN POLAND?

The term fair play first appeared in Polish after WWI. Its use was popularized by Polish sports associations modeled after English sport clubs. After WWII the interest in fair play in sport started to grow. Along more and more popular international competitions and frequent sport contacts between Polish athletes and their foreign counterparts, the pursuit of victory at all costs became visible. It then led to phenomena distorting the true meaning of fair play, such as stardom, bribery, hooliganism and commercialization. Independent organizations were established that aimed at counteracting these threats and propagating fair play in sport. In 1963 the UNESCO International Fair Play Committee (CIFP) was founded in Paris, and a Fair Play Commission (the future POC Fair Play Club) was founded by the Polish Olympic Committee. Since their foundation both the CIFP and the Polish Fair Play Club have been awarding fair play trophies and diplomas of honor to athletes, sports teams, trainers, teachers and sport activists for their sportsmanship in three categories:

1. **For an act of fair play** by complying with both the written and unwritten rules of sport.
2. **For a general attitude of sportsmanship throughout a sports career** by demonstrating an outstanding and constant spirit of fair play.
3. **For an activity aiming to promote fair play** such as the organisation of national or local campaigns, lectures, books, articles or reports in the media.

Every year, nominees for the prizes in the three categories are submitted, and after the decision of the Fair Play Club and the Presidium of the Polish Olympic Committee, the trophies and distinctions are officially awarded to the winners at the POC in Warsaw. Candidates for the annual CIFP World Fair Play Prizes are then nominated from among the Polish winners.

## 3. CAN YOU NAME POLISH RECIPIENTS OF NATIONAL AND INTERNATIONAL FAIR PLAY AWARDS AND DISTINCTIONS?

In the years 1963–2009 the Polish Olympic Committee awarded 354 fair play prizes and distinctions, including 22 “Gentleman of Sport” titles, 13 Main Fair Play Prizes and 10 Main Fair Play Trophies. The other recipients were awarded Fair Play Distinctions. The name lists of all recipients can be found in various publications of the POC Fair Play Club.

The first ever “Gentleman of Sport” title was awarded to the famous Polish Olympian and boxer Zbigniew Pietrzykowski (1963). Other “Gentlemen of Sport” were Egon Franke, Irena Szewińska, Waldemar Baszanowski, Jan Werner, Józef Grudzień, Andrzej Bachleda, Ryszard Szurkowski, and Włodzimierz Lubański. The Main Fair Play Prizes were won by Andrzej Grubba, Artur Hajzer, Janusz Darocha, Zbigniew Chrzęszcz; and the Main Fair Play Trophy by Piotr Wesołowski, Wojciech Szuchnicki, Paweł Kacprowski, Paweł Kuźmicki, Konrad Wojtkowiak, Tomasz Kosiński, Paweł Świdorski, Bartosz Kizierowski, Mateusz Howis and Mateusz Rynkiewicz.

Thirty-five Poles were the winners of World Fair Play Awards in the years 1968–2009, for example, Ryszard Szurkowski, Dariusz Zawadzki, Błażej Krupa, Jan Lis and Tadeusz Olszański (journalists), Andrzej Grubba, Zofia Żukowska (for fair play promotion), Paweł Świdorski, and Mateusz Rynkiewicz.

The winners of fair play awards are role models in sport and life. We are happy to refer to them, because their attitudes and activities contribute greatly to the education of young people to take part in fair competition. Let us follow them, let them be your role models!

#### 4. IS FAIR PLAY ONLY ASSOCIATED WITH BEHAVIOR IN SPORT, OR ALSO IN OTHER AREAS OF LIFE?

Fair play can be a great idea to attain success in sport and in your life, but never at any cost. Fair play is most often associated with sport, since fair play behaviors in sport are praised and awarded, and pursuit of success at any cost is considered reprehensible. Anyone can play fair both in sport and in life.

Fair play in sport competition is giving equal chances to all athletes, protecting one's own and opponent's health, respecting rules and regulations, and being responsible for one's behavior in interaction with other athletes, referees, and sport organizers.

The same rules apply to our behavior in our family life, school, clubs, and among our colleagues and friends. Being fair in interpersonal relations is hugely important and appreciated in life. It can greatly affect your frame of mind and self-esteem. It is important to never be ashamed of oneself and one's own behavior. We say then, look in the mirror, and never be ashamed of yourself. Respecting fair play rules in life also affect other people's confidence in you, and the trust of other people is a great treasure which must be protected.

Being fair every day means an increase in your assertiveness in contacts with others. You become more open to others, have nothing to hide, and eagerly communicate with other people, even helping them, if necessary. If you are fair, it is easier to develop a reflecting attitude towards people and various social phenomena. You can even afford a critical reflection in cooperation with others be a better self.

#### 5. WHAT DO YOU KNOW ABOUT THE *DECLARATION ON SPORT* PUBLISHED BY UNESCO IN 1964?

The *Declaration on Sport* is a document of global significance defining the rules of conduct of individuals and institutions in sport. It gave sport an appropriate rank in social life. The Preamble to the Declaration includes a statement that "If a sport involves competition, it must then always be performed with a spirit of sportsmanship. There can be no true sport without the idea of fair play."

The section The Sports Group stipulates that, "Loyalty in competition is the guarantee that the values set up in the stadium are genuine. It confers a human quality on the world of sport. Sport encourages men to meet in an atmosphere of joy and sincerity. It enables them to know and respect each other more fully, and

awakens in them the feeling of solidarity, the taste for noble and unselfish actions. It gives them a new dimension to the idea of fraternity. A sports group is a family. The sympathy and human warmth which each one should find in it, the friendship which can be created in sporting contest, are the secret of its cohesion.” Sport also creates opportunities to know oneself, also in relation with other members of a sports group. And this relationship is facilitated by the rules of fair play, being the foundation of any sports.

The *Declaration on Sport* consists of three chapters:

- Sport in School
- Leisure Time Sport
- Championship Sport

At each of these levels of sport initiation, i.e. a sport practicing student, recreational athlete or professional athlete, the values sport can bring to life remain the same. The top category among these values, e.g. honor, courage, pleasure, is obviously fair play. All these values are fostered in school and in family. Thus fair play applies in leisure time sports and sporting activities practiced by families and peer groups. In championship sport fair play has an important moral dimension. The point of competitive sport is to win, but victory must not come at any costs, ignoring the fair play principle. When this is the case, a sport championship is worthless to the community and to the nation.

## 6. WHAT DO YOU KNOW ABOUT THE DECLARATION ON FAIR PLAY?

The *Declaration on Fair Play* was prepared in 1977 by the International Council on Sport Science and Physical (ICSSPE) in cooperation with the IOC and with the support of UNESCO.

The authors of the Declaration point to a crisis in sport that can be only prevented by the safeguarding of fair play. Without fair play, there is no sport. “Of first importance in the promotion and safeguarding of fair play are the responsibilities of the competitor. Through his steadfast observance of the rules, his sensitivity to the spirit of competition and his constant and absolute respect at all times for referee, team colleagues, opponents, spectators, he can illustrate to the full the meaning of fair play.”

Fair play in sport is manifested by:

- unquestionable acceptance of the referee’s decisions, unless an appeal is possible under existing rules;
- pursuing a victory, which is always the most important aim of sport competition, but rejecting winning at any costs;
- leading a “lifestyle” based on respecting oneself and embracing honesty, conscientiousness, and firm opposition to unfair behaviors;
- respecting the partner;
- respecting the opponent (winner or loser) and realizing that the opponent is a necessary partner in sport;

- respecting the referee, manifested in constant efforts of good cooperation with him.

Fair play is about being modest when winning, and cheerful when losing. It is about being generous and contributing to the formation of warm and solid bonds among people.

The responsibility for fair play does not only lie with the competitor but also with coaches, sports organizations and all individuals associated with sport and constituting a educational community and affecting athletes.

According to the *Declaration on Fair Play* “The major threat to fair play is the excessive importance now attached to winning. Winning brings prestige, to the competitor himself, to his club or sports association, to his country, and it may also bring substantial material reward.” The Declaration defines detailed ranges of responsibility of athletes, parents, teachers, sports organizations, coaches and trainers, medical officers, referees, public authorities, journalists and spectators.

Finally, the Declaration advocates a number of actions promoting fair play such as establishing national fair play committees, international fair play initiatives, organizing discussions and debates, involving mass media and drafting fair play codes.

## 7. WHAT ETHICAL CODES IN SPORT DO YOU KNOW?

An ethical code is a set of rules of conduct in a given profession or area of activity. We can distinguish ethical codes for doctors, judges, psychologists, teachers, and – in sport – for trainers, athletes, referees, sport activists, spectators and organizers called simply Fair Play Codes.

Among the many ethical codes in sports, we should mention the Four Decalogues by Otto Szymiczek, a member of the International Olympic Academy in Greece, published in 1962 in Olympia. They were The Spectator’s Decalogue, The Athlete’s Decalogue, The Coach’s Decalogue, and The Organizer’s and Referee’s Decalogue. They are concise, substantive and addressed to particular groups of readers. They may serve as reference fair play codes in sport in any school or sports club. Another example is a document titled *Rules of ethical conduct in sport* edited by Zofia Żukowska in the POC Fair Play Club, comprising three ethical codes: Athlete’s, Coach’s and Sport Activist’s. In 1993 the European ministers responsible for sport adopted a declaration of intent titled *The Code of Sports Ethics*.

Below are two ethical codes drafted for school students training sports that can be applied in many present-day sports communities.

### **FAIR PLAY CODE by Zofia and Ryszard Żukowscy**

1. Fair play is my idea of success in life and sport, but not all costs.
2. Fair play is my joy of physical activity and competition and respect for the winner.
3. Fair play is my way to be myself in life, sport and relationships with others.
4. Fair play is sympathy, support and cooperation in sport and in the life of my class, school and family.

5. Fair play is equality of chances in sport, play, competition and peer rivalry.
6. Fair play is Me and You, Us and Them. It concerns us all.
7. Fair play is obeying the rules and regulations in everyday life and in sport rivalry.
8. Fair play is the care of my health and the health of my family and friends, at work and in leisure time.
9. Fair play is respecting people and the natural environment.
10. Fair play is fighting against dishonesty, deceit and injustice in life and sport.

### **FAIR PLAY CODE FOR SCHOOL STUDENTS by Anna Bodasińska**

1. Students represent their class, school, sports club, town, village or region. Students respect the traditions of their school and community, and are proud of sports and educational achievements of their friends.
2. Students pursue perfection in education, in sport, in school and during extracurricular activities. Students develop their intellectual and physical activities, knowledge, talents, skills, capabilities and creativity.
3. Students express and support with their actions the conviction that success (victory) obliges them, and defeat in a fair way never brings shame in sport or in daily life.
4. Students always and everywhere comply with the fair play principle. In sport, fair play is the foundation of physical development and success. In life it is a manifestation of sophistication and strong sense of ethics.
5. Students take care of their health and lead a healthy lifestyle comprising physical activity, disease prevention, hygiene, and avoidance of making and sustaining injuries in sports.
6. Students are ardent supporters of physical activity undertaken as physical recreation, sport for all, and competitive sports.
7. Students respect teachers and coaches, cooperate with them actively in class, and become involved in curricular and extracurricular activities (sports and school subject competitions, helping the elderly, voluntary services, charities, school and sport celebrations).
8. Students care about sports facilities and equipment within and outside of school.
9. Students can reconcile studying with sport and extracurricular activities (study clubs, homework, self-study, music and language courses).
10. Students work for their community and feel responsible for its development.
11. Students care about their authority, self-development, and social approval in sport and in their own community.
12. Students consciously comply with the school rules and regulations and codes of conducts in sport and social life.
13. Students openly contribute to the propagation and protection of the Olympic spirit in sport and daily life, for the good of their class, school and community. Therefore, students care about the moral dimension of sport and interpersonal behavior.

14. Students help the younger and weaker colleagues, following the rules of fair play asserting equality of opportunities and rights of all people in sport and daily life.
15. Students strongly oppose all uses of illegal doping in sport and stimulants in daily life: drugs, alcohol, and tobacco. Students show great responsibility for themselves and their colleagues.
16. Students take care (and manifest it by their conduct) of the natural environment, and support all related social activities.
17. Students are tolerant towards the ill and towards other races, denominations and nationalities. Students are willing to learn about the diversity of cultures, religions and customs.
18. Students are true and faithful sports fans. They support their teams and athletes in victory and defeat.
19. Students respect their mother tongue and strongly defy vulgarisms and verbal aggression in sport and daily conversations.
20. Students completely reject violence, physical pressure, and aggression. Students can resolve disputes in a reasonable and peaceful manner.
21. Students know right from wrong, follow the examples of rightful individuals and wisely choose their idols and authorities. Students can be counted on in every situation.
22. Students contribute to European integration with their knowledge and behavior.

## 8. CAN FOLLOWING THE RULES OF FAIR PLAY IN SPORT BE COMPARED TO FOLLOWING THE MORAL RULES IN OUR LIVES?

Certainly. By respecting the rules of fair play in sport we are making a moral choice: to win at all costs or to follow the principle of equal opportunities for all. These are also moral choices in our daily lives.

What can help us make the right choice and remain faithful to the fair play principle in sport? Taking care of one's own and the opponent's health, not the sports outcome but values related to my and my opponent's health in sport competition. We make similar choices in our daily lives, and the effects of these choices depend on our moral maturity.

When rules and regulations are not followed in sport, all interactions in sport competitions are distorted, which leads to chaos and problems with objective assessment of sport results. Similar consequences of breaking rules and regulations can be observed in a class, school, sports club or a group of friends, which are based on common trust and respect. Questioning or disrespecting the rules leads to social destruction, unrest, and disintegration of work and play.

An important component of fair play is responsibility. The lack of responsibility in any sporting activity disturbs the fairness of the game and leads to negative consequences in sport. The lack of responsibility in daily life may undermine mutual confidence between individuals and can be viewed as moral immaturity. One of the criteria of our moral assessment is acting responsibly in fair play spirit, both in sport and in our daily life.

## 9. CAN FAIR PLAY BE YOUR WAY OF LIFE AND SPORT IN CONTACTS WITH OTHERS?

Being oneself is knowing oneself and anticipating one's behavior patterns in different situations in sport and daily life. Being oneself allows self-fulfillment in different areas of sport activity, in school, family and among friends.

Being faithful to the values we cherish, including fair play, commands respect and admiration in sport, school and family. It can be a means to overcome all negative aspects in sport, in interpersonal relations in school, family and group of friends. Adhering to one's values and being oneself are crucial, although it may not be immediately acceptable by the people around. Our strength is defined by conformity to the fair play principle. Only then can we take heart and look to the bright future ahead.

Is it easy to be oneself when the fair play rules are violated? It is not easy at all, and it can become very difficult. However, being faithful to one's cherished values – in our case to fair play – makes being oneself easier and makes our moral choices compatible with our inner strength and convictions. The recipients of fair play awards in sport, when asked why they gave up the chances to win in order to help those hurt during sport competition, or because their admitted unnoticed errors, often say that it was a spontaneous reaction, that they were simply themselves. Sport creates situations in which adherence to fair play can be a way of being oneself and finding oneself in interactions with different people, also outside sport.

## 10. CAN PROMOTING FAIR PLAY IN SPORT AND LIFE CONTRIBUTE, TO THE FIGHT AGAINST DISLOYALTY, INJUSTICE AND DECEIT AND BRUTALIZATION?

All of us protest against disloyalty and injustice at school, and work in our community. Can we, however, objectively assess our attitudes to others and reflect upon whether we are always loyal and just? If our life's motto is fair play in relationships with others (in sport, play, school and work), it is easier for us to make choices and assessments using the criteria of loyalty and justice. An then, by promoting the fair play principle we can in the most natural way counteract disloyalty and injustice in our life. We can also become highly praised role models of loyal and just individuals. It is almost impossible to expect loyalty and justice from others, when one is not fair in relationships with them. Reflecting on one's own conduct is always the first step.

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# FAIR PLAY AS A MORAL VALUE IN OLYMPIC EDUCATION

ZOFIA ŻUKOWSKA  
RYSZARD ŻUKOWSKI

**O**ur involvement for many years in the Polish, European and global movements promoting fair play in sport and education of youth, has made us aware of the universal and timeless values which fair play brings into sport and life of the youth and various communities.

The year 2005 was declared by the Secretary-General of the United Nations Kofi Annan as the International Year of Sport and Physical Education. In his announcement, the Secretary-General noticed that that sport is a universal language, and that “Sport – used wisely – brings people together, regardless of their ethnic and social origin, religion or economic status. When young people participate in sports or have access to physical education, they experience true joy, and they learn the principles of tolerance and teamwork”. That is why the United Nations are increasingly turning to the world of sport for help in their work for peace and actions ensuring achieving of the “Millennium Development Goals” (Korzeniowski, Zdziarski, 2005, p. 6). The UN Secretary-General also sent a letter to all member countries, urging them to consider how sport can be incorporated in plans to improve the quality of life.

In conclusion of the International Year of Sport and Physical Education, the UN General Assembly adopted a new Resolution “Sport as means of promoting education, health, development and peace” (Resolution 60/9, adopted on November 3, 2005), which requires all nations to promote values of sport<sup>1</sup>.

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1 Polish achievements in the area of sport and fair play promotion in the International Year of Sport and Physical Education are discussed in two books: *Mistrzowie sportu – mistrzowie życia*,

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The importance of fair play in physical activity, sports, and human relationships, including family, school, work, politics, etc. grows in direct proportion to the development of civilization. Fair play is, on the one hand, the regulator of the sports, social, professional, political life, and on the other hand, the starting point for evaluating human behaviours and attitudes. Its significance increases when moral quality is assigned to it. This elevates its universal value in the whole of social life, including sports. In that light a special dimension is assigned to the statement of J. Borotra (first president of the International Fair Play Committee), who when asked what fair play is for him said that it is an inner discipline and a way of life, based on a system of acceptable values, in particular moral values.

Fair play creates the image of a humane sport as a normative model of life and, in this sense, it is a positive instrument in the process of education through sport. Fair play is not just playing games in accordance with the rules, but it is also a noble, honest relationship between the players.

All components of fair play: equal opportunities, health, responsibility, and respect for rules and regulations, do not only apply to athletes but also to all participants in sports events, i.e. promoters, coaches, doctors, journalists, spectators, etc.<sup>2</sup>

In the broadest moral sense, fair play is also considered in the *Declaration on Fair Play* compiled in 1974 in Paris. It characterized the fair play attitude as “a solid and unequivocal renunciation of victory at any price”. It is “(...) the attitude resulting from the moral requirements for each other, because its source is the inner conviction that the victory achieved by fraud, mistake of a judge or a large injustice of fate, is not a real victory”.<sup>3</sup>

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Fair play should be seen as a fundamental principle of traditional sports ethics, from which the demand for pure, honest sport competition derives, following the established rules of the game. The observance of these rules does not only depend on some external behaviour of competitors, but on the preferred system of moral values. Therefore, we consider fair play not only in formal terms (compliance with the rules of the game), but also in informal categories (internal moral postulate decisive for the adoption of appropriate moral attitude, determined by Pierre de Coubertin as the “spirit of chivalry”, which consists of such virtues as honour (the only absolute value), courage, loyalty, fidelity, truthfulness and jus-

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czyli o tym, jak sport wpływa na rozwój społeczeństw (*Champions of sport, champions of life. How sport affects the development of societies*) (2005) and *Słucham mistrzów. Dobrze wybieram (Listening to champions, choosing well)* (2006), edited by Robert Korzeniowski and Maciej Zdziarski.

2 Z. Żukowska, R. Żukowski (1997), *Europejski Kongres Fair Play w Warszawie*. Wyd. Estrella, Warszawa.

3 *Fair Play Charter* (1974), Polish Olympic Committee, Warsaw.

tified pride. Lenk (1988, p. 136) points to the usefulness of this distinction. We must be aware that keeping the informal name of fair play may not be in any way officially required of athletes, although in terms of their duties, they themselves may feel internally committed to such a behaviour. This is therefore a specific moral choice made by participants in a sport in the name of preferred sport value system and, above all, in the name of self-dignity.<sup>4</sup>

In these terms we may consider the criteria of the P. de Coubertin International Fair Play Awards (as well as national awards granted by the Polish Olympic Committee). Actions of distinguished athletes are treated as acts consistent with the dictates of conscience, an internal sense of duty, conviction of moral rightness of action (the belief that it is the only possible moral choice), justified by strong emotional motivation. But they cannot be the subject of moral claims, since no other moral choice is subject only to the will of a given person. According to this interpretation of informally understood fair play attitudes, it should be realized that they cannot be universal. And in this light fair play awards and trophies are particularly important, and their winners function in their communities as role models.

The examples of award-winning athletes show that not only a formal, but rather an informal approach should differentiate “fair play” attitudes, unambiguously placing them in the categories of duty and individual moral choices. This requires examining the attitude of athletes acting in accordance with the spirit of fair play in the broader context of their virtues and moral values.

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The addressees of moral values in sport and Olympic education are primarily young people. In various studies we asked them: What is “fair play” for them? The results of these studies were previously published by Żukowska, 1990, and Żukowski, 1996 et al.

Before the 2004 Olympic Games in Athens, children and adolescents from six primary and secondary schools presented the results of their discussion on the value of sport in a journal edited by themselves. What they think about sports, Olympism and its values has a special cognitive quality for the subject of our considerations.

To the question “What is sport for them?” the responders gave a range of reflexive answers, from enthusiastic emotional identification with its values, through the role of sport in human life, to arguments about the universal values of sport and, finally, to subjective lack of acceptance. Such thinking about sports has probably its roots in personal and sport experiences and the knowledge of its qualities. None of the young responders contested the value of sport in their lives.

Following are some of the obtained responses, quoted in the above order:

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4 See Z. Żukowska's *Proces i metody kształtowania postaw moralnych w sporcie* (*The process and methods of development of moral attitudes in sport*) [in:] *Chrześcijańska etyka sportu*, Warszawa 1993, SALOS.

– “Sport for me is what ammo is for the pistol, a banana for the monkey, fat for the sumo player, an excellent grade for the student”; “Sport for me is what the Vatican is for the Pope, teaching for the teacher, prayer for the Christian, science for the ambitious. Sport means developing one’s capabilities and the ability of individual or group work” (AZ).

– “Sport is pleasure. Sport is to overcome our own weaknesses” (AW).

– “Sport for me is what a mobile phone is for a man, the lard is for birds, what the will is for the people. Sport is a physical activity, but it is very necessary activity to all people. There are people who live for sport. I do not belong to them. This is a comparison that came to my mind” (MS).

– “Sport is a way of life for many people. It is fun that is healthy for our body. By engaging in any sport we not only develop skills, fitness, or muscle mass, but also gain new friends, compete, and work on our patience, perseverance and the pursuit of purpose, persistence, and even learn to lose with honour. This means that sport shapes our body and mind, our character, attitudes to life, and morality. One should not win at all costs. The principle of “fair play” is always appreciated, i.e. honourable and fair play” (LF).

– “Sport for me is what the meat is for the vegetarian, what the school is for students, what George Bush is to Saddam Hussein, what a virus is to the PC. Sport is torture” (FŁ).

And what is most important for children in sports? The answers to that question are summarized below:

1. Satisfaction and joy of creation, and ultimately the desired success.
2. Interaction and cooperation in a group.
3. Work, not just playing sport.
4. Rivalry and a possibility to lose.
5. Participation in sport and the challenges that it brings.
6. Absolute fidelity to the principle of fair play.

The analysis of these interesting opinions of the children shows that there are clear values of sport that motivate them to actively participate in it. We can talk here about real learning by experiencing. This is a great opportunity in education, because the children approach the sport not only in an emotional way.

The children took part in a debate titled: “Thinking and Sport”. The following conclusions were drawn: “What thinking and sport have in common with each other is that in thinking and in sport efforts are needed” (KŚ). “Team sports require tactics, and tactics is thinking” (KN). Many students said that sport teaches foresight, thought, wit, modesty and “development”. By development they understood the achievements, developing skills, courage, and physical fitness. They called it all the “wisdom of the sport”.

When the discussion focused on the characteristics of a good athlete, they listed such features as perseverance, self esteem, justice, fairness, accuracy, lack of sluggishness, moderation (also in coaching), modesty, concentration, calmness,

piece of mind, and above all the spirit of fair play. Their idol was the ski jumper Adam Małysz, to whom they attributes many of these features. It was a good example of a role model functioning in sport – carrying educational values.

When asked about the qualities of a good coach – a sport teacher – one mature, statement confirming the opinion of children about the values of sport should be cited: “A good coach must: understand the players, practice a lot, believe in his players, remember “the good old times”, be able to teach, be calm and patient, must be demanding, be fair, be respected by the players, share his knowledge with other coaches, and learn from mistakes” (ZŻ).

The maturity of the children in their thinking about sport values was amazing and pedagogically inspiring.

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Sport involves two main ways to approach the human situation: rivalry (in confrontation with the other), and perfectionism (for oneself through an ideal, or as development). Although fair play is undoubtedly the prospect of rivalry, perfectionism – not only physical but general and moral – provides a situation with specific ethical brightness. By competing, we may check not only whether we are better than the competitor, but whether we are good ourselves. This classification may fall under suspicion that fair play is destroyed as a result of the rivalry in a sport game (or games in general). It all depends on the type of game, players and the way they play. Everything depends, therefore, on individuals.

Values are the determinants of humankind, and they also help to interpret the activities of other people. The values of fair play designate and integrate attitudes towards different people. They should be objectives of education. The values of fair play can act as motivating the right moral choices in sport.

The values of fair play – taken as an educational opportunity – are seen as a criterion underlying the choice of objectives and measures, actions, and rules of conduct of the student, teacher, parent, player and coach.

According to this way of thinking, the values of fair play are the basis for validation of the choices we make and for assessment of the significance of given objects in contact with activities of participants in a sport life.

The concept of education based on Olympism was strongly defined in axiological terms by Coubertin. It dissociates itself from narrowing sport to instrumental function, and indicates the values which are carried by sport. In this light, we are primarily interested in the empirical meaning of the values of sport, which are recognized by people. We are interested in another question: On what and on whom do the educational values of sport depend? Here we can distinguish between two concepts: the values of sport considered independently, and the educational value of sport as a product and component of life. In this sense, we find these values in people’s attitudes, motivational processes, or personality.

To find them, one must first ask a question, who practices sport, in what conditions and atmosphere – both social and educational – this process takes place,

and finally who administers the process. Sport, such as organized by responsible educators in school and outside school, sport for all, and sport for the most talented ones, i.e. record-seeking sport, organized by different relevant institutions, and thus by the professionals – both recreational and competitive – is by nature neither moral nor immoral. Sport, in its essence, includes ethical elements. Born and developed on the basis of sport moral ideas which are so rich and socially important that they deserve analysis and reminding. Krawczyk (1993, p. 53) made a reconstruction of the fundamental importance of sport ethical categories, including courage, honour, fair play and enjoyment.

A man practicing sport may be the bearer of these ideas, i.e. someone who brings valuable assets to sport, being a responsible man of principles he learned in his family home, or school. But the bearer of these ideas should be primarily a teacher, coach, sports trainer, physician, organizer, manager, sponsor, who is responsible not only for the development of sports, but for the harmonious multi-lateral development of the people practicing sport. They should follow the psychosomatic unity of this development based on the assumption that a man practicing sport is a person and, therefore, requires a subjective, rather than instrumental treatment in this process. Participation in sports should always be a meeting of friendly people, filled with mutual respect in partnership.

Play fair provides an important moral value to the Olympic education, and it is worth considering how morality is compared with other values. Moral values are confronted with other types of values: economics, vitality, utility, hedonic, cognitive, aesthetic, etc. (Lipiec, 2005, p. 37). This also applies to the values of Olympic sport, not only in confrontation with other values, but also with all those values that occur as quasi-ethical, apparently turning towards some human “good” (e.g. strength and prosperity of sporting success of the state, nation, referring to patriotic feelings, community integration, etc.) and, in fact, pursuing non-moral interests: leadership, power and fame of the individual or the community (Lipiec, op. cit.).

The problem of selection of the values in Olympic sports often includes areas perfectly comparable (e.g. power of fame, safety and health, knowledge of practicing sports, sponsorship, etc.).

In sport also the load of technological directedness of moral values should be limited, not to become a “utopia of intentional objectives” (Lipiec, op. cit.). They should be restored as the construct of conditional judgment, which in a given situation can facilitate making moral choice with the awareness of their implications.

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Reaching sports championship in Olympic education is directly proportional to the climate of successful social interactions occurring in this process. This is a relationship between the coach and the player, the coach and a group, the player and the player, the coach, the player and the doctor, the journalist, and the sponsor, the national team coach – the club coach, etc. All participants in this process should observe a similar set of rules in their mutual relations.

We provide here only the most basic canon, in a synthetic summary, covering the following duties: truth, responsibility, kindness, justice, reliability, tolerance, loyalty, independence, fairness, dignity and sport liberty – the freedom of its participants. If we agree with this understanding of interactive participation in sport and with the opportunity to carry out principled ethics of sport, an analysis of the process shaping ethical attitudes of the youth in sport is worth examining, with an indication of the effectiveness of certain methods of developing these attitudes. In the process of shaping the moral attitudes of players a moral canon of all the participants in this process is important.

The coach working in an atmosphere of acceptance of duty affecting the players is obliged to take into account the following:

1. Moral standards applicable in the given society in the educational processes, applying them to the sport.
2. Implementation of critical reflection to one's own behaviour (self-assessment) and the others, which results in moral judgments, being the starting point of moral choices in sport.
3. The development of moral feelings of players in the climate of emotional ties with people who are involved in this process, the community, sports and one's own country.
4. In the long term the process of teaching shapes the responsible moral attitudes of players, resulting in a sport competition and, moreover, affecting the social, occupational and family life.

We are aware that the effectiveness of the shaping process of moral attitudes of players, taking into account the values of fair play will depend not only on the climate of social interaction in sports, but also on the selection of specific methods in the coach's work.

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# OLYMPIC EDUCATION IN POLAND AND IN OTHER COUNTRIES

ZOFIA ŻUKOWSKA

**O**ur interest in the field of education is sport, treated as an inseparable element of physical culture, integrally related to the social and cultural reality. Sport is present in the upbringing and education of an individual, and is an irrevocable part of life and social activity. Sport is an inspiration to every activity and motivation to become better. Sport is a source of happiness and strong emotional experiences. Sport is a plane of friendly and cordial contacts with others.

This is how Pierre de Coubertin perceived sport and this is why he connected the development of sport with the development and education of the youth. Coubertin, regarded by many to be the apostle of Olympism, in real life had one more aim about which he wrote: "Olympism accounts, however, for only half of my undertakings. Thus my pedagogical 'symphony' consists of one completed part and yet another part which needs a lot to be completed" and he added: "Athletics, particularly Olympism which is its crowning achievement, was from my part the object of audible activities, one could say of noisily bluffing. However, this was necessary. On the other hand, the reform of teaching became a more peaceful and quieter subject, partial and requiring more extensive consideration. Olympism soared into the world like a shiny airship; the reform of the educational system cleared its way like a mole" (P. de Coubertin, 1989/90, p. 28). The symphony is to be the synonym of strong bonds of Olympism with the reform of education. Olympism was treated as an instrument for the educational programme. Which qualities were to bind this foundation? The ones that meet two basic conditions:

- They are widely accepted, particularly by the youth;
- They are timeless, which means they are never lost as time passes.

If these conditions are met, then these qualities become of universal dimension. Coubertin, 33 years after reviving the modern games, and during the unveiling ceremony of his statue in Olympia (1927), delivered a speech to the sport youth of all the nations. “Bringing into being the Olympic Games, after two thousand years of hibernation, we wanted you to be carried away by the religion of sport, expressed in the way as it was expressed by our great predecessors. In the contemporary times, full of amazing opportunities, but also full of threats, modern Olympism should be the school of ethical ideals and moral integrity, of physical endurance and bodily strength. The realization of these aims will be possible only when you adjust them to the level of your sport results, which correspond to one’s own honour and respect, and which you – the real athletes – will use for the sake of developing culture and spirit. The future belongs to you!” (quoted after K. Zuchora, 1993, p. 21).

Can these words form the basis of contemporary education? If we add the definition of Olympism formulated by Coubertin, we will say they can. Moreover, the definition forms the basis of social and pedagogical conditions of the development of contemporary sport, and we have the full right to make Olympism an alternative educational concept in educational microsystems of various institutions, including schools. “Olympism grasps – as Coubertin writes – in one beam of ray, all principles which lead to man’s perfection. It is a common value of people of different races, religions, cultures, political systems and nationalities. The significance of these principles is greater as everyone can accept the Olympic ideas in a natural, unconstrained way, depending on one’s temperament, upbringing and opinions. The acceptance of these principles brings beneficial effects...” It is an educational offer which cannot be rejected by the contemporary school, if the richness of values and their universal range are observed and accepted by the youth. “All people to whom the development of sport means a better world; to whom the future offers opportunities of a fuller development of personalities; and finally, who understand that physical education is connected with the intellectual, moral and social development of the youth should uphold the law of integrity and honesty of these truths” – Coubertin adds.

Today, in the times of the crisis of school systems, and authorities in many countries, people reach for these universal values which can win people’s hearts and which are particularly accepted by the youth. These values include: neo-Olympism – a movement which is the carrier of such universal values.

Hence, the concept of Olympic education of the youth originated. It can be treated in two categories:

- as an element of preparations to the games in every country and society;
- as an instrument of education among the youth, bringing chances for self-fulfillment and socialization; partnership in educational interactions; profound ethical reflection and self-development – not only in sports.

These sound premises form the basis of our research on the use of the universality of the Olympic ideas in the education of contemporary youth. A real chance for an Olympic education of the young has emerged – a chance which forms one of the cells of the school education system, a cell which is attractive and generally accepted, and which shows prospects of individual development and integration of the youth. A question rises: Is this chance feasible in the today's reality? The experience of many countries proves that it is. Although it is impossible to adapt it directly to our sport, economic and educational realities, the experience is worthwhile to be used to one's advantage.

One of the existing pedagogical concepts in sport, certainly the most complete socially is the Olympic education. To a great extent, in hundreds of schools and in most sports clubs the principles of education based on Olympism have been introduced in Canada since 1987, and to a lesser extent also in Australia, the USA, Austria, Slovakia, Germany and the Czech Republic. Textbooks on Olympic education for school children, recommended by the national Olympic committees and the Ministries of Education have been published in 17 countries. In Poland the prototype of such a textbook is *Olympism for All* by Wojciech Lipiński (2000). There are also manuals co-edited by Z. Żukowska and R. Żukowski such as: *Olympic Education in a Reforming School* (2000), *Movement – Health – Fair Play* (2002), *Fair Play – Sport – Education* (1997), *Education through Sport* (2003), *Fair Play in European Culture and Education* (2004), and *Fair Play in Sport – an Educational Chance or Utopia* (2010).

Olympic education at the academic level has been introduced lately into Polish pedagogical curricula of the academies of physical education, but it does not have any longer traditions. In many academies of physical education, there is no separate educational Olympic programme. It is usually incorporated into study programmes of pedagogy or history of sport. Only in few cases, for example at the University School of Physical Education in Poznań, "Introduction to Olympism" is taught as a separate, compulsory, one-semester course for all students of the teacher and coaching specializations. At the University of Physical Education in Warsaw, there is a one semester course in "Olympic Education and Health Education". At lower levels, the education is based on sporadic teaching of Olympic values in middle and high schools with a sport profile, and occasionally in primary schools. The teachers introduce elements of Olympic education into the principles of general pedagogy with amazing effects, which is confirmed by everyday educational practice.

The above mentioned practices of Olympic education in schools is not only limited to PE lessons or outdoor sport activities. There are examples of improvement of didactic effects of other school subjects thanks to the inclusion of Olympic content, for example:

1. Lessons of Polish involve some examples of literary works awarded at Olympic art competitions such as the volume of poetry by Kazimierz Wierzyński entitled "Olympic Laurel" (awarded a gold medal at the Olympic Games in Amsterdam in 1928 at the Competition of Literature and Art).

2. History of sport is a subject of general/universal history (i.e. the role of sport in ancient Greece; participation of Olympic patriots in the fight for independence of Poland during the World War II, etc).
3. Many other subjects such as arts incorporate elements of Olympic education (drawings related to sporting themes, Olympic posters, Olympic mascots).
4. Sport and Olympic elements supporting lessons of geography (indicating host cities of the Olympic Games, as a starting point for discussion of geography of given countries).
5. Many teachers have used methods of increasing interests in learning languages by introducing subjects and texts related to sports of a given country and also by fostering cooperation between teachers of foreign languages and PE teachers – i.e. conducting sport activities by giving instructions in a foreign language.

All the above are proven pedagogical experiences of teachers. The range of possibilities is larger than exemplified in the work of W. Lipoński (2000). Other interesting sources of Olympic education are books by J. Lipiec *Philosophy of Olympism* (1999) and *Farewell to Olympia* (2007).

The awareness of Olympic values in the Polish sport and Olympic circles is below the desired level. Hence, it is worth mentioning at this point what Olympism is and what Olympic education means.

Olympism is a pedagogical concept, created by a reviver of the modern Olympic Games – Pierre de Coubertin. The definition of Olympism may be found in the Olympic Charter in part of the Preamble entitled “Basic Principles”:

“Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. By blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical principles”.

The aims of thus defined Olympism are specified in the Olympic Charter as follows: “The aim of Olympism is to introduce sport into man’s service for the sake of his harmonious development and for the development of the feeling of human dignity...” On the other hand, the aims of the Olympic movement are also formulated in the Olympic Charter: “The aim of the Olympic movement is to build a peaceful and better world by educating the youth through sport without any discrimination whatsoever and in the Olympic spirit, which requires common understanding, spirit of friendship, solidarity and fair play conduct” (Lipoński 2000).

These highly set purposes of Olympism are shaken by the excessive development of the Olympic Games. The Olympics should not be mistaken with Olympism. The Olympic Games are nowadays a unilateral realization of one element of Olympism, frequently a dominating element, and distorted by the pressure of external phenomena such as commercialization, doping, pressure of the mass media, etc. Here, however, we discuss Olympic education and not the perversions of the Olympic Games. We stress this particular aspect, since frequently the principles of Olympism are associated with the distortions or even degradation of the games.

At the foundation of the Olympic education lies the assumption that one may achieve the desired pedagogical effect and enrich one's personality with the support of sport effort and psychosomatic and moral impact on the alumni. The key elements of education understood this way are the moral effect of the fair play values and the so-called doctrine of mutual respect.

Olympic education should focus on the development of individual values in man and on his opinions, which should be free of the pressure of the surrounding environment. Thanks to that Olympism will become a school of ethical ideals and moral integrity, based on the fair play principles, and it will offer a chance to retain the values of sport.

Canada, the USA, Germany, Norway, Spain, France and Australia have displayed the most significant achievements in the area of Olympic education. In these countries Olympic education constitutes the most integral element of the educational system at all its levels. Thus, in Canada the following values related to Olympic education are exposed:

1. Promotion of the values of the Olympic movement (moral and physical).
2. Education integrating people and nations in the name of peaceful coexistence.

Education through development and development through joy.

In the Olympic education in the USA, the realization of these values is exposed (mainly through activation of school classes) by engaging teachers and sponsors, by excelling in attractive methods and forms – audiovisual in particular – through the choice of attractive equipment and tools, and offering attractive games, plays and quizzes. The Americans, contrary to the Canadians, present more pragmatic solutions, but less ambitious intellectually plans of Olympic education.

The Germans, on the other hand, try to combine intellectual aspiration of that education with the practical realization, by trying to develop attitudes and approaches and join them with sport practice. They take into account the following values:

1. Harmonious development of man.
2. The idea of self-development of an individual through achieving high efficiency in many kinds of activities (sport, art, science). Its measurability is confirmed in sport.
3. Developing attitudes in the course of sport activities, grounded in the ethical principles of fair play, the equality of chances and the will to win.
4. Developing amateurship in sport.
5. Thinking in the categories of peace and understanding among people, implementing respect and tolerance towards all people.
6. Models of “elites of efficiency” and their educational functions (Grupe, 1997).

Outside school we encounter Olympic education ideals most frequently in the form of Olympic weeks, days of sport, cyclical sport events, Olympic days. In schools we introduce Olympic elements through the work of all teachers, through active cooperation between pupils, parents and the local communities.

In many European countries Olympic education is built on the foundation of sport, which is the idea of fair play. Hence, the well-known slogans of “fair

geht for” in Germany which has affected the whole world. Due to the vivid interest in ethical problems of sport, in the need to counteract all kind of threats (commercialization, brutality, doping etc), an increase in the number of new fair play clubs in Europe is observed. A new, extra-school area of Olympic education is being created, the one that integrates people of different ages, of both sexes, of different education and professions in the promotion of values that fair play brings with it not only in sports. The activities of such clubs promote strong relations between art and sport; they constitute an interesting plane for cultural contacts; they are also a place of meeting between common people and the people of sport and Olympians; they also help in integrating different generations of people. These clubs find sponsors who are willing to participate actively in their activities. Germany, Belgium, Denmark, Luxemburg, France, the Netherlands, Czech Republic, Slovenia and recently Poland have demonstrated the highest levels of activity of such clubs.

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The activities in the area of Olympic education have been rather occasional in Poland, and have been mainly organized and promoted by the members of the Polish Olympic Committee. In the past, there was the lack of any forms of such education within the school system; as a result there was scarce knowledge and relatively little interest in the Olympic ideas among the youth. This was confirmed by the studies of Z. Żukowska and R. Żukowski (1998, and 2000).

The initiatives of the Polish Olympic Committee in the field of Olympic education includes, among others, such activities as Olympic competitions, Olympic lotteries, inauguration of the Olympic month (traditionally April), propagation of various forms of fair play, analysis of the awareness of Olympic ideas among the youth both practicing and not practicing sports; awarding the Gentleman of Sport titles and fair play trophies to athletes, coaches and active members of sports clubs; publication of ethical principles in sport in the form of ethical codes (for athletes, coaches and active members) (Żukowska, 1996); analysis of regulations of sports competitions within the context of fair play and foul play; postulating the needs to introduce the subject of Olympic education into the study curricula of PE teachers and coaches; semester programmes of Olympic education offered at the Universities of Physical Education in Poznań and Warsaw; annual sessions of the Polish Olympic Academy attended by students and finally – occasional promotion of the idea through the mass media.

All this is to serve education with a view of respecting personal health patterns and the role of physical education and sport. Educational effects may be expected only when all the efforts result in the introduction of the values of Olympic ideas into the system of general education. Only then will the activities of the Polish Olympic committee affect the youth.

Our Polish experiences of the last years have been related to the intensification of scientific research aimed at studying fair play attitudes among the youth

and of their attitudes towards these values. There are a number of scientific centers set up mainly at PE academies which undertake research initiatives in order to assess the effectiveness of Olympic education and its impact on the attitudes of school children, on their results at school and their team integration. The studies by, among others, M. Czechowski (2001), J. Nowocień (2001), M. Bronikowski, A. Bodasińska (2001), Z. Żukowska (1999, 2000), R. Żukowski (1996, 1998) and Z. Żukowska (2009) all deal with the subject.

The diagnosis of the level of awareness among the youth, teachers and parents of Olympic values, became the starting point for the preparation of Olympic education programmes to meet the needs of specific educational micro-systems. In view of the educational reform and attempts to introduce new educational areas in forms of interdisciplinary subjects, Olympic education is facing now new challenges which at this point we have been testing in several schools, by studying the impact of these values transmitted through different school subjects on the development of an educational effect on students and, particularly, on their attitudes (Nowocień, 2001). In our opinion it is the best and the most realistic method of enriching the educational system with Olympic pedagogy.

In recent years, two national competitions for the youth titled “What does fair play mean to you?” were organized by the Chair of the Humanities of the University of Physical Education in Warsaw. In total, eight thousand answers were submitted (3,500 in 1994 and 4,500 in 1996) by children and adolescents aged 11–17 from all over Poland. The collected research material, at first, shows that the problem is a valid issue in thousands of schools and homes. Secondly, the problem has become the subject of scientific analysis (Żukowski, 1996).

There is evident demand for the subject of Olympic education; therefore, it is perhaps worth trying to meet that demand. One of the ways was the organization of the annual competition in primary schools on the subject of “Promotion of fair play values in sport and the education of youth” (1995–1996). The competition was organized by the Chair of the Humanities of the University of Physical Education in Warsaw, and its aim was to promote fair play values through the integrated action of school communities, i.e. the pupils, their parents and their teachers.

The level of the activity of the pupils, teachers and parents enhanced the educational effects of the competition. And the fact that a small provincial school won the competition only confirmed the argument that significant potential exists in every community (Czechowski, 2000; Nowocień).

This outstanding enthusiasm of the school communities participating in the competition, the rise of interest in the promoted values within all subjects of education; the daily encounters with these values means even more than just a well organized event. It is important that these values be introduced in the process of education in all schools and throughout the whole year, and that they become the aim and means of the educational system, without depreciating its predominant and fundamental objectives. It is a rare case that something of value in the educational system becomes at the same time also attractive and accepted by the youth.

The latest experience in the promotion of fair play as a moral principle of Olympism has resulted in the organization of pedagogical workshops entitled "I am fair" and carried out at various levels of education and for both teachers and students (annex to the Olympic Magazine, 2010).

It is possible to conclude that the Polish initiatives add to the world promotion of Olympic education, scientific research and development of new programmes based on the results of these studies. It makes the Olympic education more effective. However, we still lag behind countries, which organize the Olympic Games, since our educational activities are not yet common enough and are not yet inscribed in the educational systems at every level – from primary to higher education. The degree of social acceptance is still low and the cooperation of all educational authorities is still not sufficient. These facts constitute a considerable mental barrier within the governing bodies and institutions responsible for education.

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# SPORT – FAIR PLAY – REALITY AND EXPECTATIONS

RYSZARD ŻUKOWSKI

Sport as a modern social phenomenon is not easy to define. Firstly, over the last hundred years sport has changed so much that all the earlier definitions simply became redundant. Secondly, due to those changes, today's sport has become very complex and closely connected with many other areas of life. In addition, sport evolution follows the same mechanisms as social evolution, but is often much more dynamic (some aspects of sport evolution can be even called revolutionary).

We cannot expect sport to stay an isolated enclave of human life, with its own set of rules and principles, not being influenced by the outside interest resulting from changes in our world. It would be futile and unrealistic.

The realization of sport occurs in two dimensions: biological and social, and quite often they are conflicting with each other. Furthermore, any development aiming to bring improvement has to include elements of both: individual and social values.

The basic values of sport are obvious and deeply rooted in the contemporary world on every level: global, national, local, economical, religious, political, educational, etc. The interpretations of those values vary, depending on the perspective and point in time. Another important factor is the place sport occupies in the system of values of a given society, social group or individual. It often depends on the development of human relations and traditions.

The integration value of sport, achieved mainly through sport competitiveness, is a platform for collaboration and understanding. It is maintained and cultivated with the support of many sport organizations, at different levels of sport

competition. Today's sports can be divided into mass – so called amateur sport – and top-level – professional sport.

Contemporary sport as a multi-dimensional and dynamically evolving phenomenon has become a focus of multidisciplinary research. It is increasingly more and more important in many areas of life, health, fitness, culture, economy, entertainment, education, re-socialization – just to mention the most obvious ones. In general, as proved by theory and the real life – we can notice the development of “sport social groups” with certain, very specific characteristics.

What is the place of fair play in the complex phenomenon of 21<sup>st</sup>-century sport? Some definitions of fair play relate it to a certain group of ethical values, some to particular behaviours, and others to specific qualities of men. Although fair play is mainly attributed to sport, it is our desire to spread the idea into other areas of life. The fair play principles and their implementation seem simple in theory, but in reality they can be full of controversy. It is such a wide issue that I will limit my analysis to professional sport only. Every aspect of professional sport is publicly scrutinized. At the same time, its social impact makes it an issue of the national importance and consequently brings some dangers to the integrity of sport. This is where the implementation of the fair play idea becomes vital.

Sport at the highest level has become a profession, and this reality has been widely accepted. A vast group of professional people has been formed who make a living out of breaking records, winning medals, and achieving the best results. Their activities are regulated in the same way as in any other profession by work regulations.

The popularity of sport and the public interest it attracts, link sport to many industries, organizations and professionals outside sporting venues. Since the results are the most important in professional sport, temptation arises to use unlawful ways to ensure victory. I want to discuss some occurrences, where our expectations are very much different from the accepted reality.

Professional sport is a commercial enterprise where the balance sheet takes precedence, and competitions, league tables, athletes and everything else, are mere means to create a profit. Contractual duties resulting from signing a contract mean that athletes have to perform at the level and the time requested by the employer in exchange for remuneration. These mean that two of the basic principles of the popular idea of sport become lost. Firstly, participation in sport is not voluntary any more; secondly, organization of the league system becomes a matter of commercial deals rather than sport competition.

There is another controversial issue, currently still unsolved, i.e. the use of performance enhancing means and drugs (Żukowski, 1991). It is a multi-dimensional problem. The difference between legal doping and illegal – punishable doping is the starting point. The boundaries here are fluid, and quite often what was banned yesterday is allowed today, and the other way around. There are many aspects of the problem: physical, physiological, health-related, injuries, commercial, ethical, legal – just to mention the most important ones.

Our dilemma becomes even more complicated due to the number of parties with interests in professional sport. The interests of sport club owners, officials and sponsors differ from the interests of doctors and therapists. Thus pharmaceutical companies have different objectives. To add to the confusion, all these interconnected relations are greatly influenced by activities of controlling bodies and organizations, with the moral and legal liability constantly shifting from one party to another. Unfortunately, there are many profiting from doping, and they are not interested in the success of the campaign against it. This is the source of measures simulating the fight against doping and only aiming to calm the public opinion. Such situations are no different from other areas of social life, where despite clear public expectations, many years of efforts stop the anti-social behaviour have proven futile.

We have already reached the point when – according to most – achieving the top results is nearly impossible without some kind of doping. Instantly, we face the argument: what’s legal and what’s not? Is it harming or not? What is morally dubious and what is acceptable, from the point of view of ethics, religion or health?

Looking at sport as a whole, including professional, popular and youth sports, the most difficult role – in my opinion – lies with the job of the coach. In addition to the educational tasks, overseeing the development of athletes’ personality, responsibility for teaching and implementing the rules and moral principles, the coach is under constant pressure to deliver results and comply with the employers’ demands. Realistically, it is not always possible for coaches to meet our idealistic expectations regarding fair play.

Furthermore, the athletic community is not united in condemning doping. Athletes disqualified for doping are regarded as “unlucky” by fellow athletes and welcomed back, after the ban.

Taking all the above into consideration, it would be over-optimistic to expect fast and radical solutions. However, this must not stop us from propagating fair play and continuing with Olympic education – especially among young people – it still gives a great opportunity for the development of sport and everyone involved in the process of sport education.

A success, a record, a medal is not only an individual achievement of an athlete. Of course, an athlete is always the subject of sport competition. There are many factors, vital for developing personal characteristics of an athlete, that enable him to reach the top in his sport discipline. A comprehensive educational system, leading to pro-sport, versatile personality, is the way to uncover talent, and interest in sport among young people. Coaches will always play the central role in the process of creating top athletes. It is apparent and confirmed by research, that the coach’s role, place, social and professional status, his duties and responsibilities are changing (Żukowski, 1989), and this has led to improvements in the knowledge and professional excellence, taking more active part in the work of the athlete’s support team as well as taking on PR duties.

In this context, coaching jobs appear difficult and complex. Coaches’ work is judged not only by professionals, but even more scrutiny comes from the public.

The result, the main indicators of coach's work often fall short of expectations, and nobody can properly explain the reasons for success or failure. Coaches are most often seen as the persons responsible for the training results. Their work is frequently judged in a biased and emotional way. These judgments, not always based on real facts, can carry lots of weight, since a small difference in sport results often translates into big money.

We can observe the formation of the professional type of coach, with a very specific background and set of training methods. The evolution of the coaching profession in response to social demands led to the establishment of a professional group with certain characteristic traits, order of values, and group ethics.

Most coaches follow a similar career path. It usually begins with being active in sports at school age, going into competitive and professional sport, and finally progressing through different levels of the coaching career. Coaching, of course, like any other profession, involves completing required general and specialist training and education, which can diverge from short instructor courses to university degrees.

We lack a unified system of professional coach training. However, despite many forms of coaching education, the merit of it is similar all over the world. Professional qualifications are directly recognized by different countries and coaches find it easy to communicate despite language barriers. It is due to the universal character of sport and specific rules set out to regulate competitions at every level.

As mentioned earlier, the result is the deciding element in athlete's evaluation, and observation of professional ethics is a common expectation. Where, in the light of this, fits the perception of fair play in sport? Furthermore, what is the coaches' role, what attitude should coaches present, and to what extent can they be role models?

The fair play idea in its basic understanding relates to sports, and this is the expected perception (Żukowski, 1996, 2000). It is a result of some historical conditions, traditions and ties with the educational ethos. Currently, there is an initiative to utilize the fair play movement as one of educational program variations called Olympic education (Nowocień, 2001, Żukowska, Żukowski 2004).

Propagation of fair play, with its applications in daily life, has created a two-way street, and we can now observe a transfer of fair play ideas from society into sport. As a result – in my opinion – there is a fully justified expectation for the terms “sporting lifestyle or way of life” becoming a behavioural template, as much in the sport as in everyday life (Wołoszyn, 1996).

To summarize, it is easy to say that fair play is expected by society to be part of coaches' personal and professional conduct. Sadly the reality proves this is not always the case. Personally, for the reasons listed below, I must stress the educational role of the coach in professional sport:

– Transparency, popularity and media coverage create great opportunities to convey the fair play message to the wide spectrum of society;

- The celebrity status of top level coaches makes their personal endorsement of fair play highly significant;
- A coach being a pedagogue has to prove that despite the pressure of winning, there are many other important values and goals to be enjoyed in sport;
- A coach has a great influence over the process of shaping the athlete's personality, which should be also used to prepare the athlete to the life in society after the end of the sporting career;
- Coaches, properly prepared for the job in professional sports, can demonstrate to athletes that achieving the top results does not have to cause the lasting damage to health and there is no glory in winning at any price, breaking the rules, regulations or even the law. We notice an increasing number of examples of coaches' behaviour proving that they not only follow sport rules and regulations, but even go further, implementing fair play values in their work. It must be stressed however, that it requires great conviction that fair play can bring long term gains, not only instant success;
- A professional coach never stops learning. He is creative in his work, which is proven by improvements to the training process achieved by sharing the experience rather than by scientific work in laboratories. Intuition, anticipation, taking the risks, humanistic vision of collaboration in sport, all based on ethical values, including fair play, are the characteristics of a creative coach. Sometimes, there is a price to pay, but in the social dimension it brings appreciation;
- The coaching profession demands personal sacrifices. It requires a very specific and unsocial organization of one's professional, personal and family life. Their partners have to show lots of understanding and patience. For that reason, it is a male dominated profession. It is a complex and difficult social issue.

In general, the place and role of fair play in sport and fair play behavior assessment, are an open and complex problem, but without the doubt worth any discussion.

Since we already have a fairly good knowledge on the subject, collecting more data does not seem so important. More imperative is finding the way of creating interest in implementing fair play ideas in diverse areas of our life, as much as encouraging various institutions and organizations to propagate practicing these principles in all our affairs. We should search for systematic solutions, where parents, schools, sport clubs, local governments will engage in the process in the most complementary way.

A coherent organization of entertaining activities for all ages should be established, propagating fair play and presenting its achievements. At the same time, we should not overlook the necessity to make fair play a part of the education curriculum at many different levels, with special attention paid to the education of teachers. If teachers are bought into the idea and promote fair play in their daily work, it would solve the big part of the problem. Nevertheless, the truth is that the coach will always have the best opportunity to promote the fair play idea in sport and in life.

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# AXIOLOGICAL CONTEXT OF FAIR PLAY: THE ETHICS OF COOPERATION

HALINA ZDEBSKA-BIZIEWSKA

Contemporary sport is unquestionably a cultural phenomenon. Among the array of sport values, particularly noteworthy are ethical values, without which sport would lose its sense and character. The key ethical values of sport are those covered by the fair play code. The ubiquitous commercialization of sport places these ideals at the level of youth and children's sport thus justifying their educational roles. There is no doubt it is becoming increasingly difficult to embrace the moral competences epitomized by fair play attitudes in professional sport. It is difficult, but not impossible. It requires the development of ethical education programs for the entire sporting community: athletes, trainers, physicians, activists and fans. If we assume that sport is a type of training of interpersonal relations, then strengthening fundamental values for the ethics of cooperation such as devotion, conscientiousness, laboriousness, diligence and kindness raises considerable hope. Offering axiological education at all levels of sport training is a great opportunity to fully understand and implement the fair play principle. Even attempting such implementation is a value in itself. Thus fair play stands a chance to remain the ethical distinguishing feature of sport, being a source of aspirations and a synonym of the most refined and moral style of rivalry.

The impact of modern sport is enormous, mostly thanks to its heroes and heroines who are the apostles of personal, often sacred, values (in particular national sports team members) closely associated with the values of social mythology. From the educational viewpoint, the internalization of these values follows the best possible order; “[...] intellectual understanding and acceptance, creating posi-

tive emotional ties, and finally making personal choices followed by putting those values into action” (Olbrycht, 2000).

In this context, fair play gains a special meaning. The most common understanding of fair play is a “clean game”, embodying such characteristics as bravery, cavalierly, honour, honesty, loyalty, respect, compassion, etc. In sports, the spirit of fair play is usually seen as selfless respect for the rules and rivals, ensuring equal opportunities, not taking an advantage of opponents’ bad luck, and showing compassion to other athletes (Żukowski, 1994).

Examples of fair play behaviour show moral competence at its best, resulting not from the sense of duty but willing adherence to the ethics of fair play. The most commendable fair play behaviours can be divided into several categories; sacrificing a certain victory to help a rival whose life or health is in danger; accepting the win only, if achieved after an equal and honest contest; admitting one’s own mistakes, unnoticed by the referees, with the awareness of losing as a result; and sacrificing victory and sport results to save life and health (Dąbrowska, Dąbrowski, 1996).

Discussion about ethics of sports often involves an analysis of the background, traditions and determinants of fair play. Sport gives all its participants (athletes, coaches, spectators) an opportunity to discover new qualities, especially, ethical values. The assumption is that sport is the best sphere of social life, and its rules regulating human behavior, can be successfully implemented into other fields of human life outside sport. It seems that the praxis and the ethos of sport competitiveness are interconnected.

The valuation process (moral or praxeological assessment) forms a part of all human activities. It is an integral part of every decision making process, resulting in the formation of positive or negative attitudes towards an object, event, or behavior (we say: “It was a good game, an excellent pass, or an unsporting behavior”).

An acquired attitude shows if we approve or disapprove of particular behavior. Every action on the pitch has its specific moral value, which reflects common norms. These norms reach outside of sport. According to Józef Lipiec, “Good examples – of athlete’s attitude, wisdom of coaches and fair judgments of referees – go beyond sports venues. When something goes wrong on the football pitch it reverberates in day to day life. We could say “It’s only a game”, but we must remember that it often means the Game, since football for many, can become an important or even the most important point of reference” (Lipiec, 2007, p. 219). Lipiec lists the basic behavior requirements in football (although they can be also related to other sports): honesty, fairness, friendliness, respect, loyalty, honor, self esteem, responsibility. These values are fundamental to the proper understanding of the idea of fair play.

The dynamic development of sport, its evolution and tendency to create big, show-business-like spectacles, apart from many positives, also brings some dangers, resulting from commercialization. One of the hazards comes from athletes, their careers being subjected to demands of sponsors, adding to the stress of making moral choices during competitions.

The contemporary athlete never acts alone, and under all circumstances has to consider those he represents, his club, country, sponsors, fans, etc. Behind the scenes, there is always a team of people working for the athlete's success: coaches, managers, technicians, doctors, physiotherapists and psychologists. Success is all they want, after all, this is what being an athlete is all about, and success means fame, prestige and money. The aforementioned conditions and the general state of today's sport give present more reasons to reflect on sports ethics.

Ethics is a philosophical reflection, closely associated with axiology and philosophical anthropology. In general, ethics is the theory of morality, although it may also signify a set of norms and moral opinions characteristic of a particular society (ethics is then identified with morality), or a particular ethical system (Kantian ethics, Catholic ethics, professional ethics). Using the simplistic definition, sports ethics can be described as a set of moral principles explaining how people involved in sports should act and behave. The development of sport ethics has been based on traditions of ancient sport, Olympic ideas, and the work of sports institutions and organizations (Przyłuska-Fiszler, Misiuna, 1993).

Sports ethics is not only related to the "What is" reality of competing, but also provides an argument for "What should it be". When it comes to obvious violations of rules and regulations, the ethical reflection reminds us of the real sense and spirit of sport and its functions within the society.

In sport competition athletes have to decide how to act, and moral aspects of those decisions are subject to valuation. J.C. Michaelich said that "(...) sport and physical education have the capacity for good and evil and are routinely scrutinized for their adherence to moral principles. We do not perceive sports experience as a source of good or evil, but as a building stone of the respect for rules in human life" (Michaelich, 1990, p. 16).

Olympism is the main source of the contemporary sport theory. Its creator, Pierre de Coubertin, was not an athlete but a pedagogue and a humanist, fascinated by the idea of the versatile human being, leading a full and happy life, thanks to the balance between physics and psyche. According to his idea, sport was to help achieve the educational ideal, based on the world of ancient Greece. From the point of view of pedagogy, the most important is the process leading to sporting success that involves hard work and perseverance, self-improvement, noble effort, and sporting rivalry. Although Coubertin had not been using the "fair play" phrase, its conceptual framework can be noted in his words about the mutual respect and honorable contest in his *Ode to Sport*: "O Sport, you are Peace! You promote happy relations between peoples, bringing them together in their shared devotion to a strength which is controlled, organized and self-disciplined. From you, the young worldwide learn self-respect, and thus the diversity of national qualities becomes the source of a generous and friendly rivalry" (Zuchora, 1996, p. 146).

The Olympic Movement has been referring to these ideals in the latest definition of Olympism and its aims, "(...) including sports in the process of harmonious development of man with the view to promoting a peaceful society concerned with

the preservation of human dignity” (Olympic Charter 2013). One of the important tools, the Olympic Movement is using to support the development of a better and peaceful world is education through sport; sport that is free of discrimination, full of Olympic spirit, mutual understanding, friendship, solidarity and fair play”. The mention of Fair Play in the main document of the Olympic Movement confirms its role and utmost importance for contemporary sport.

We have to ask this question again: Is there, in this commercialized world of sports, governed by specific rules, still a place for noble ideas such as Fair Play? Would it not be enough, if athletes simply followed the rules and regulations, bearing in mind that referees and officials are policing the competitions anyway? Alternatively, maybe fair play is just an excuse, helping to justify the educational role of sport, applicable only at the youth level? In searching for the answers, we look at the fair play as some kind of ideal. Trying to justify the need for it in sport and in life in general we face another question: Is there a need for ideals in the modern world? This is, of course, a rhetorical question. Assuming that ideals represent perfection (not always achievable) even an effort towards reaching such a goal is commendable. In this context we can say that since fair play behaviour requires the highest moral disposition, it might be worth pointing out the values helping to achieve it.

Competitive sport requires participants to make choices. It does not only apply to the physical or technical side of competing. Moral choices have to be made as well: to play fair or cheat, see your opponent as a fellow competitor or as an enemy, and as a spectator, should you show hospitality and respect for the opponents or give in to the hatred, be an honest referee or be tempted by corruption and material gains, work hard, persevere in training or reach for illegal, performance enhancing substances.

Everyone involved in sports competition has one’s own goal, everyone wants to win. At the same time, all participants in sport together are creating a sporting spectacle and its drama. Without a doubt then, the behaviour of athletes can be looked at, from the viewpoint of the ethics of cooperation. It is important because such co-operation can become a valuable element of ethical education leading to the attainment of a high moral level, necessary to take decisions in the fair play spirit.

Rules and regulations are the prime, codified set of principles regulating sports competitions. Although they do not have an ethical value as such, following the rules can bring positive moral results. The rules are the integral part of sports competition, but are quite often treated in an instrumental way, e.g. tactical fouls are in obvious discord with fair play.

In the ethics of co-operation the main qualities we look for are eagerness, hard work, care and friendliness, attentiveness and perseverance. They do not only prove ethical maturity but most of all, moral responsibility for the undertaken effort. To quote Prof. Kotarbinski “(...) eagerness and perseverance do not only mean hard work and effort. Praise for eagerness and perseverance relates to ethi-

cal motivation of the acting individuals. They have earned such praise, which generously adds to their effort to do it best without supervision. They command respect of all good people” (Kotarbiński, 1986, p. 382).

Contemporary sport can be seen as training in human relations. Among the characteristics important for the quality of cooperation, honest behavior requires special attention. It manifests itself not only by displaying moral norms, but also by following them rigorously. It applies to the specific behavior during sporting competitions as well as to the lasting character quality, implicating moral self-determination. Honesty is a predisposition of high importance. It is very probable that deeply honest people will compete honestly or will make fair judgments. Then, we could assume that only people of high moral standards, selected in some special way, should qualify to become athletes or referees (which would be the most difficult, if not impossible to achieve).

The alternative is to include the development of the proper moral attitude of athletes into the training process. The success of this idea would require good examples from responsible coaches, instructors, referees, medical staff, etc.

Let us take a look at the next quality: friendliness, in a similar way. In ethics, it means amicability, ability to put oneself into other people’s shoes, appreciation for goals and dreams of others as well as willingness for the positive interpretation of other people’s behavior and motives as long as it is allowed [S. Jedynak (ed.), 1994, p. 256]. This category affects a great deal the quality of cooperation, which means that it is very important for building human relations. It also helps to keep calm in situations of extreme stress and tension generated by the reality of sports competition, and it applies not only to the members of one’s own team but to the opposition and referees as well. Mistakes and fouls – with the friendly attitude – do not generate conflicts.

Friendliness and care are connected with respect, which is an attitude of acceptance of other people and their characters, goals, achievements and views, regardless of how they may agree with our own (ibidem, p. 221). Respect is one of the most essential (from the pedagogical point of view) experiences resulting from sports competition.

Respect is easy to observe in an athlete’s behavior. It is manifested in ceremonial gestures of sport competitions (e.g. greetings and shaking hands before and after the game) and in unwritten rules of competition, so strongly underlined by the ethical rules of fair play. The runner up shakes hands with the winner congratulating him on the victory and thanking for the rivalry, and with the same gesture the winner shows his gratitude and appreciation for the opponent’s effort. Respect and friendliness in sports competition help to create the proper culture of sport, without room for aggression, hate and chauvinism. In ancient Greek competitions, respect was reserved just for the winner. At the other end of the spectrum, there was only disgrace, contempt and even death for the loser. Today’s sport requires respect for all participants (including referees, opponents, and spectators). Sports competition could become a lesson in respect, tolerance and opportunity to get to know one another.

Another category is the concept of human dignity understood as “non-dimin- ishable, non-gradable, rightful quality of man, a value of every human being” (Je- dynak, 1994, p. 79). Sport which treats others (partners, opponents, spectators, etc.) with dignity does not need justification. Everyone has the right to dignity, only (or as much as) for being human.

The concept of solidarity is also hugely significant (Latin *soliditas* – density, power). It is a term close to brotherhood and it describes “strong, spiritual ties with the person or a social group, based most often on common views or inter- ests, equality of goals and activities: it can be rational and objective, or irrational (emotional) and subjective (ideological). (...) In extreme cases, it leads to situa- tions when individuals fully identify themselves with the interest of another indi- vidual or group (...) Sometimes, it demands support by loyalty” (ibidem, p. 211). Solidarity also requires athletes to act collectively in the face of defeat as much as when winning.

Questions regarding the presence of fair play in modern sport, also point to an analysis from another perspective: Is it possible for modern sport to exist without such an ethical ideal? Assuming that sport is supposed to be better than “real” life, can it be without ideals? The great value of sports is based on the fact that humans, i.e. the subjects of sports competition, become aware of moral values and norms and can follow them consciously. Ethical values become de facto merits of the rela- tionship with other people. Even if initially, values, norms and principles seemed alien to the individual participants in sports competition, because of their com- mon acceptance, they become, first, tolerated then accepted, and finally adopted by the individual. The final result is behavior in accordance with the adopted prin- ciples, not due to the outside pressure, but at one’s own free will. And this is the first step in Fair Play education.

Aiming for this ideal is the manifestation of moral competence – the result does not have the highest value any more. Another argument in favor of fair play could be Kant’s categorical imperative: “Act only according to that maxim where- by you can, at the same time, will that it should become a universal law” (ibidem, p. 96). In other words – act in sport (and outside it) in the way you would want others to act.

Finally, fair play provides the meaning to sports competition. It creates very human, moral sensitivity, reacting to injustice and harm, willing to help the weak- er and those in need. Fair play represents the most elegant way of life in and out- side of sport.

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# OLYMPISM AND FAIR PLAY AS SOURCES OF VALUES IN THE MODERN EDUCATIONAL PROCESS\*

JERZY NOWOCIEŃ

The concept of Olympism introduced by Pierre de Coubertin encompasses the Olympic Games and the Olympic movement led by the International Olympic Committee. The foundation of the Olympic movement is a universal philosophy of education. In this view Olympism constitutes a superstructure of the Olympic Games. According to Coubertin, Olympism was to be a universal, humanistic, democratic and international means of education through sport. Olympism may, therefore, be regarded as an ideology or a system of values constituting the Olympic ideal comprising truth, good, and beauty. In this view Olympism is a significant educational value.

Olympism originated from the Hellenic tradition; however, it is clearly directed toward the future. It is open to all races, nations, cultures and viewpoints. Its highest purpose is the peace and happiness of humankind. Olympism was also to be a reaction to some negative tendencies in the education system that divided a child's personality into the body and the soul. In Coubertin's views Olympism is a form of integral theatre where dispute is replaced by dialogue, a military range by a sports field, and war by peace.

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\* The paper refers to some earlier general works, e.g. Gawel-Luty E., Szczepański M. (eds.) (2005): *Futurologia pedagogiczna. Niekonwencjonalne sposoby rozwiązywania konwencjonalnych problemów w edukacji* (Pedagogical futurology. Unconventional solutions to conventional problems in education), Słupsk: Pomorska Akademia Pedagogiczna, pp. 51–62; Żukowscy Z., R. (eds.) (2003): *Wychowanie poprzez sport* (Education through sport), Warszawa; Nowocień J. (2001), *Sport i olimpizm w systemie dydaktyczno-wychowawczym współczesnej szkoły* (Sport and Olympism in the educational system of modern school), Warszawa: AWF.

Olympism as an educational value refers to the most important qualities of modern man: peace, international security, and happiness. This is how Olympism is perceived by Western European philosophers, e.g. by a member of the French Academy Jean d'Ormesson, according to whom sport is destined to create an ideal world in which morality will satisfy power and justice, and sport rivalry will not humiliate individuals but contribute to the development of individual qualities.

Sport, according to sociologists S. Guldenphening and H. Lenk, offers an authentic chance of pure spiritual self-fulfillment – more than any other field of human activity threatened by civilization. By finding qualities in sport such as joy, rivalry, and pursuit of the best results, sociologists (G. Simmel, M. Weber, T. Veblen, W. Summer) indicated that sport creates particular possibilities of contacts and interpersonal relations on a local and on an international scale. Thanks to its spectator qualities and rivalry sport arouses interest and draws attention of large populations.

Olympism determines the general character of sport as an educational means for a full person and citizen of the world. The educational value of Olympism results from social relations. In Coubertin's view Olympism is "a state of mind borne of the twofold cult of effort and eurythmy". The universalism of Olympism means the universalism of its values.

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Fair play refers to moral obligations, and is the proof of the moral value of actions. This is why it constitutes an area of study for specialists representing various sciences. Most decidedly, however, fair play is associated with sport.

In his thorough, historical and semantic analysis of the expression *fair play*, Wojciech Lipoński traces back its etymology to the ancient Celtic tradition and the concept of *fir fer*, which for almost one thousand and five hundred years functioned in Gaelic and Welsh culture, and coexisted with other similar expressions in Celtic languages, e.g. *cothrom na Feinne*. The concept of fair play was historically associated with rivalry between ancient warriors as well as between medieval chivalric knights. It was the medieval system of knightly upbringing which gave rise to the idea of noble conduct in armed combat. The chivalric codes always contained provisions of fair combat, and the nobleman's upbringing stressed honor next to glory as the most fundamental issue. The ethos of medieval society included a number of manifestations of modern fair play; however, those principles cannot be unequivocally treated as the foundations of the present-day understanding of fair play.

The fair play principle in sport was clearly revealed in the upbringing and education of English gentlemen, who had adopted chivalric codes into the rules of organized team sports. The English were aware in their foundation of modern sport of the necessity of rules and regulations for confrontations between individuals. Without respect for ethical values, fair rivalry loses its most precious educational values.

The existence of fair play in various forms throughout the centuries shows that people always sought nobleness in interpersonal relations and high and clear standards of social behavior.

At present, fair play is usually perceived as a normative postulate. It occupies a central position in the structure of Olympic values, and aspires to the representative role among many ethical norms associated with modern sport.

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In modern times the concept of fair play is often interchangeably used with the notion of “spirit of sportsmanship”. *The Declaration on Sport* published by the International Council of Sport and Physical Education (CIEPS–ICSSPE) in 1964 contains the following definition: “Sportsmanship can be identified with fair play, that is to say a loyal respect of the rules, written and unwritten. It requires a generous attitude towards one’s opponents during the struggle, the strictest discipline in relation to the referee, and calmness in victory as in defeat. It is the basis of sport, giving it its chivalrous character.”

An important role in the promotion of fair play is fulfilled by fair play awards. An award known since 1973 as the Pierre de Coubertin World Fair Play Trophy has been given annually to outstanding athletes, coaches, journalists and other individuals promoting sportsmanship. The fair play awards are of great educational value and are used in the process of education of children and youth as methodology of development of moral attitudes.

We can distinguish three general dimensions of fair play:

1. Formal, obligatory, minimalist – being the basic condition of participation in sport competition. This dimension encompasses the athlete’s proper and legal conduct during competition.
2. Humanitarian – signifying friendship, partnership, respect for the rival, appropriate behavior as well as rejection of deceit, violence, bribery, etc. The athlete does not seek victory at all costs, but wants to win without resorting to means that may degrade the opponent.
3. Humanistic – involving treatment of the opponent as the socially highest human value. It means all that the athlete would do something for the opponent, which is not regulated by the rules of competition. Athletes risk losing for a higher value, e.g. saving or securing the opponent’s life.

The modern, conceptual and effectual, interpretation of fair play stresses its basic categories and social characteristics: law, duty, morality, responsibility, justice, loyalty and tolerance. The concept of fair play also embraces honesty, sincerity and adherence to the rules. In fact, fair play encompasses a wide range of values beneficial to individuals and society as a whole.

Sport with the fair play principle is currently the most abundant source of values and ethical rules. Fair play regulates relationships between individuals, especially in the situation of a test: in competition, in fight, and while experiencing

feelings and emotions. It is important and highly desirable to propagate fair play in sport among school children and youth due to the development of social attitudes of the young generation as their social and moral reflections.

Students' attitudes towards fair play comprise four components:

1. Equality of opportunities – provision of the same competing and training conditions;
2. Responsibility – readiness to take responsibility for one's actions, in the face of success and defeat;
3. Health – maintaining balance between sport success and body's capabilities. It is also care for one's own and other people's health;
4. Respecting rules and regulations – conscious acts of individuals to follow the letter of the law.

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Modern philosophers and politicians have been searching for ways of cooperation between states of different ideologies, social systems, and values. They intend to create common values, while respecting individual and national values, traditions and socio-cultural identities. Thanks to the ideas of futurologists and endorsement by politicians the world may become a common value, or simply a "global village". This is precisely what happens every four years at the Olympic Games. The Olympic Village is not only a complex of buildings for participants: athletes, trainers, judges and activists, but first of all, it is a symbol of integration of people from all over the world, an example of international cooperation and co-existence. The Olympic Games are a symbol of peaceful unification of the global population.

As a peaceful manifestation of the youth of the world, the Olympics are a modern institution open to all, irrespective of nationality, race, denomination, social origin and political convictions. The essence of the Olympics is competition between athletes and sport teams, not between national representations. Pierre de Coubertin, in reviving the Olympics, hoped that they would become what they had been in ancient Greece, i.e. divine entertainment, community of faith in the divine greatness of man, a measure of merit as the basic criterion of justice, seeking the truth, the praise of beauty and loftiness, and a manifestation of friendship and peace (K. Zuchora). Although the world and sport have changed dramatically since Coubertin's times, Olympism as the ideology of sport and the Olympic Games still remain a chance and hope for a better world order.

Olympism can be regarded today as a well-defined collection of truths, postulates, indications and recommendations. It functions as a specific ideology and carries a set of values. Olympism uses sport as a means of education, emphasizing man's central position on and off the sports field. Sport is rooted in nature, but its source is rooted in culture. Sport is thus not only a social phenomenon, but also a cultural product. Therefore sport and Olympism are highly significant for intercultural education, without which positive effects in the process of building the

global world can hardly be expected. The guiding principle of Olympism is functioning as an open system encompassing universal, humanistic and democratic goods, addressed to nations, communities and individuals. Olympism is an example of social movement capable of developing democracy and civic societies. In this view Olympism may be treated as a democratic and intercultural system of education through sport. It can be then simply understood as an ideology or project (framework) of a system of values forged into an Olympic ideal (J. Lipiec).

The Olympism of the 21<sup>st</sup> century has become a universal idea, not only within the European culture, but it has been well-received and understood by cultures in other continents, including Africa and Asia. It is open to the achievements of other cultures. According to Wojciech Lipoński, Olympism embarked on a massive penetration of non-European cultures only twenty or thirty years ago, i.e. much later than other, currently globally widespread European ideas, e.g. technological progress in science.

A genuine opportunity to enrich the resources and values of the universal human culture is Olympic education. It aims at complete human development and encompasses permanent participation in physical culture. It creates possibilities of development, decent living, and gentle experiencing of the aging process. The essence of Olympic education is creating school conditions for the optimal experience of Olympism and sport as educational means and ends. Thanks to Olympic education the aspirations of modern globalism and universalism to seek rational routes and solutions through the “maze” of present-day educational anomalies will not become a mere flight of fancy (S. Wołoszyn).

In J. Lipiec’s opinion, the reality of the Olympic Games becomes itself a means of education. It is experienced consciously in its most explicit and spectacular manifestations as well as in-depth, hidden behind the statistics, medals and flying flags.

It appears that the above considerations can refer to and pursue the goals indicated in Coubertin’s pedagogical concept. He was a staunch advocate of education through sport and Olympic education, but he was also aware that ideas themselves – no matter how noble – would never make one educated. In his address delivered in Lausanne on the occasion of the 25<sup>th</sup> Anniversary of the First Olympic Games, Coubertin stressed that no Olympic ideas themselves can establish the social peace in the world, make a fair distribution of good possible, or even secure a proper education to the young people. They may, however, at least bring great joy and satisfaction of practicing sports to young people from lower social classes. Be it only for children’s joy, education through sport and Olympism is definitely worth any effort. Through sport the idea of Olympism becomes ingrained in popular awareness and implemented in social practice. Due to its spectacular qualities and the dramatic tension of sport rivalry the interests and attention of masses of people are drawn to sport.

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Pierre de Coubertin perceived Olympism as a philosophy of life, whose aim was to attain a firm and balanced relationship between physical talents, wisdom of mind, and the nobleness of competition and humankind. Coubertin's Olympism was not a mere thought but a whole way of thinking about life. It was an attitude to life with intent, reason and moral reflection. Coubertin thought that physical culture was a foundation of every civilization and the germ of every nation. He stressed that a sound body and mind were indications of a healthy spirit, and that physical training is the best moral protection. The modern Olympic Games and their philosophy exemplify a successful process of global education. Although we do have many reservations about the purity of competitive sport, its dehumanization and deprivations of modern civilization, we can notice the incessant development of Olympic education programs. Olympism and Olympic education consistently raise Coubertin's "gleam of joyful hope" for humanistic education of individuals, nations and the entire humankind. The bond of Olympic education is sport and its culture-forming values, primarily, the fair play principle.

Olympism functions as an ideology and a carrier of certain values. As an educational ideology Olympism uses sport as an educational aid. The use of the value of Olympism in the educational process brings important changes in people. The moral principle of Olympism is fair play, and sport exemplifies this principle and produces fair play patterns. The ideology of Olympism leads to some conclusions related to fair play:

1. Modern Olympism is not only an educational objective, but it can also be a rich source of educational values, and this is why it should be popularized in schools.
2. The values of fair play are very high in the hierarchy of moral values. This is why fair play is the source of moral values, and can influence the modern world by becoming a real phenomenon.
3. Fair play is an exponent of the equality of opportunities, not only in sport competition but also among people in real life.
4. Fair play qualities: nobleness, kindness, justice, purity and loyalty correspond to the main tendencies and trends of modern education and upbringing.
5. The promotion of fair play may greatly improve the effectiveness of education, when it becomes part of the school system.
6. The fair play principle does not aspire to replace all rules of human behavior; however, it is a great opportunity for making human behavior more valuable, also outside of sport.

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# FAIR PLAY: ETHICS ELEVATED TO HEIGHTS OF BEAUTY

KRZYSZTOF ZUCHORA

## I

Today, ethics may be in retreat, but it still appeals to us for moderation and discipline, playing according to the rules, and remembering history when we turn our backs to ancient culture. Modern Olympism, like ancient Olympism, is exposed to criticism. The following critical opinion can be found, for instance, in Euripides' play *Autolykus*: "Of countless bad things existing throughout Greece none is worse than athletes as a breed. [...] They are splendid in their prime and go proudly about as ornaments to a city; but when old age in its harshness falls upon them, they fade away like cloaks that have lost their threads." It was the same Euripides who won Olympic wreaths and wrote *Iphigenia in Tauris*.

Twenty-five centuries later, Pierre de Coubertin's Olympic Committee would appeal to our conscience by stating that the Olympic movement must first expel the merchants from the Temple to lead the humankind. Olympism must not be confined to the Olympic Games themselves every four years. It is a "state of mind" opposing the degradation of human and social dignity exposed to money chauvinism, nationalism and violence. Although sport is the main path of Olympism, it is hardly of any significance, if it is not part of an Olympic education program combined with other forms of culture.

Man's vocation is to create good by overcoming evil with good. To be human in the middle of a boxing fight, when victory is at stake, when two boxers confront each other like good and evil, is to choose good as the highest level of human creativity. The inner voice speaks in the words of St. Paul: "Be not overcome of evil, but overcome evil with good."

The Polish poet Jarosław Iwaszkiewicz in one of his poems depicts the image of sport in the world of good in a metaphoric way: “For only the struggle for good can win goodness and only the degradation of evil can elevate goodness, and only the brotherhood of man can raise upon the mast the Olympic flag, great as the world.” In this way, Olympism as a *religio athletae*, i.e. a spiritual, inner bond, as well as a *communio personarum* – community bond, carries us to Coubertin’s present-day neo-Olympism. If ancient Olympism was of sacred character and was imposed upon humans by fate, neo-Olympism is an act of freedom and responsibility for oneself and the world. The higher stakes in the game, the greater freedom there is. Lower values are often imposed on us as life necessities; and consequently we are often coerced to act. However, when faced with higher values, this coercion is weaker. Freedom is the guarantee of ethical life.

Justice under compulsion is no justice. The real value is in freedom. There are hundreds of occurrences on the sports field which require corrections, not to let errors deprave the game itself. Not every mistake in the game deserves a moral rap of foul play, i.e. evil act deserving a yellow or a red card.

We urge respect for the rules of fair play. It has been more than fifty years since the first “Gentleman of Sport” title of the *Sztandar Młodych* newspaper was awarded for outstanding sportsmanship. The first recipient was boxer Zbigniew Pietrzykowski, who in 2013 also received a Diploma of Honour for **a general attitude of sportsmanship throughout a sports career from the International Fair Play Committee (CIFP).**

## II

There is one perverse question: Can one play against the rules of fair play? If sport is – on the ontological level – regarded as dialectics, a conflict between two opposites, then effectiveness prevails over ethics. What is the possible settlement of this dispute? It cannot be found in books but in the life of individuals for whom the sports field is a field for cultivation of *kalokagathia* – the beauty and the good. Only then does the fair play principle gain an in-depth meaning. It is morality elevated to heights of beauty, and this morality requires from athletes personal courage and independence. Such people are both athletes and fans, and they are the true hope for sports. These people are us. Pythagoras divided people visiting ancient Olympic Games into three groups. The first comprised participants in athletic competitions who wanted to win the olive wreaths and fame. The second were those who wished to display their scholarly acts, theatrical plays, and arts and crafts. The third group were those who wanted to observe and admire the games and take part in sacred ceremonies. This last group in Pythagoras’ view were the real Olympians. They would be an inspiration to Pierre de Coubertin who would transfer the ancient ideas into the modern ones. In his address during the opening of the International Olympic Committee, Coubertin urged awakening the ancient Olympic spirit and letting it return to the modern world.

### III

Polish journalist Daniel Passent once noted that sport without success is as beautiful as sport with success; however, sport without hope for success withers away and dies. Today the sport field and the action on the sports field are less significant than audiences with their swinging moods from euphoria to collapse of consciousness. The fans' basic instinct of fight shows its atavistic character, contrasting aggression, anger and hatred with culture. Their world is becoming small and tight, closed to the outsiders. But sport in particular attracts the young. It is a form of art based on simple principles and becomes easily integrated into the life of local communities.

Polish poet, Tadeusz Różewicz, recalls a forgotten custom, by which a player of a local team was allowed to hold the hand of a boy waiting outside a sports field and let him in without paying for a ticket. "It was almost half a century ago. I was a small boy then but I still remember the fine figure of that champion and his invitation for me to enter the stadium with him. When I recall those emotions, my heart starts beating faster."

According to Zbigniew Dziubiński, today, school and sport have parted their ways, and this separation has been a result of different approaches to religion. "The agon of sport developed ancient patterns and was the bulwark of religion, while school paved the way for new ideas, often questioning the traditional dogmas." Before entering a sports field, one must warm up spiritually, i.e. tune up like a musical instrument before a concert. In a stadium, in Józef Lipiec's words "since we stand next to one another as different people, there must be unity among us."

According to Pierre de Coubertin, Olympism is a philosophy of freedom and hope. It sows a seed in man, from which moral and intellectual virtues germinate. It teaches us the respect for the laws, joy of life, and admiration for the beauty of the human body. Celebrating the Olympic Games is invoking history. The games are the living stones of remembrance.

### IV

The nature of sport involves the "presence of the myth". Leszek Kołakowski notices that mythology has always been a significant form of communication in all areas of human culture. In fact, there are no areas of culture where mythology is not used as a tool for organizing human life. The freedom to develop one's physical, intellectual and moral powers must be, however, warranted by a system of education and other areas of social life: from the playground to the Olympics.

Sport education refers to the past, when myths had been used to explain the surrounding reality. The athletic field had wide circles of adherents and advocates. Two modern educational institutions: *lyceum* and *gymnasium* derive their names from the names of training facilities used by Athenian youths under the supervision of strict officials. Athletic training in ancient Greece was not confined to mere physical exercises. It was based on *kalokagathia* – a harmony of gymnastics and

music. In Plato's view nothing was to be neglected in full education. The Olympic myth referring to the Hellenist agonistic tradition provided "the pedagogy of a sports field" with a complex axio-ethical sphere that had never been a part of it. In this cultural context modern Olympism should be regarded as an organization of collective life of the so-called "Olympic family" of athletes – the direct participants in the games – and all those whose participation in the games sustains the "presence of the myth" in post-modern reality.

In an unauthorized way, sport audiences develop an exaggerated sense of their personal dignity and solidarity – "one for all, all for one." The real life becomes a theatrical performance, and supporting a team becomes a para-religious observance. Attending a game is a sort of confession of faith. Unfortunately, simulated wars between sports fans are real fights.

The claim that reason can control emotions is questionable. The process of rational disciplining of man is also debatable as it ignores subconsciousness which does not submit to the sovereignty of reason. Thus only reflection which accounts for inner experience, allows an autonomous development of a person-subject. One cannot learn things that have not been experienced. Any training must encompass the will, feelings, and inner experience in subconsciousness (hidden discipline, conscience, moral training). The humanistic dimension of sport is the type of understanding of reality, which perceives athletes as free, reasonable and intentional subjects. The use of educational tools directing fans' attention to their inner dimension may make the crowd regain its collective form: unity in diversity. Certainly, these tools must account for such important areas as culture, society, morality and religion as interpersonal bonds. A category allowing integration, and thus human development, is inner experience which is the source of self-cognition and self-knowledge. In the words of John Paul II, one can tell good from evil when one lives and experiences both fully.

## V

The sports fan – until quite recently a mysterious character on the outskirts of the sport field – is today in the foreground. Sports fans attract the attention of camera crews and sports commentators. The number of attending supporters determines the social significance of a sport event and its cultural impact. Polish actor Gustaw Holoubek said he dreamt of a sport audience resembling an audience in a theater, where the solidary participation in a play is combined with artistic qualities of experiencing beauty of performance, not only its effectiveness based on statistics, calculus of probability, or equations with multiple unknowns. A sports fan's package comprises not only an entry ticket but also shouts, swearwords, insults, and outlet for energy, euphoria of victory and frustration after defeat. What can be considered a "verbal foul" resulting in expulsion of a misbehaving viewer from a theater, is taken at face value at a sport stadium. Theatre and movie actors like watching, e.g. boxing matches, when the play is staged "live", the characters have no masks, and the uproar from the audience is like a war cry. This was reflected by

the great Polish poet and Noble Prize winner, Wisława Szymborska in her poem *Poetry Reading*:

O Muse, where are our teeming crowds?  
Twelve people in the room, eight seats to spare  
it's time to start this cultural affair. [...]  
The women here would love to rant and rave,  
but that's for boxing.  
Here they must behave.

There is a famous anecdote related to the meeting between Wisława Szymborska and Andrzej Gołota in one of Gdańsk restaurants. Szymborska noticed the famous boxer when all the people in the restaurant left their tables to greet him. "I was not that courageous" she said, "What a pity!"

Young people learn how to become sports fans outside school and, usually, outside family. They are brought into the world of sports stadiums by their older friends who have also learnt "being sports fans" in practice, not from Seneca, St. Augustine, or from contemporary philosophers such as Gustave Le Bon, the author of *The Crowd: A Study of the Popular Mind*.

In Tomasz Sahaj's opinion children enjoy going to football matches or speedway races because of the fantastic emotions, unique sensations, and a great atmosphere. It is all fine, but Sahaj's further argumentation is a bit worrying. For some children football matches and speedway heats are also opportunities for brawls and confrontations with the police as a viable form of adult violence, including school violence. The stadium gates are outside the school. And at the stadium, the party is in full swing. One can get lost in the crowd, put a scarf around his or hide behind his parents' backs, and put his inner freedom to the test in the form of a cat-and-mouse game with the police.

Children in the crowd have a sense of security, and try to influence the game to help their team win. Until "supporting" stimulates one's team's performance, it is all within the bounds of art, the uproar at the stadium is evidence of the acceptance of the players' performance by the fans. It is a pity children and adolescents do not go to the stadium the way they would go to the church or theater, i.e. to live and experience values, not to win the game. The atmosphere of the adult audience spreads to the children and youth, who easily get entangled in a cobweb of different plots, and tussle like entrapped flies. Their souls are disturbed and they may never regain the sense of inner freedom again.

## VI

Many of us ask stoically: Do we need spectator sports? Should we perhaps return to the idea of "sport without audiences"? Was it a really good idea to build the National Stadium in Warsaw for the European Championships in 2012, instead of two new lines of the Warsaw subway, which would have greatly improved the communications system in the capital? The answer is that sport improves

interpersonal communication the best way possible, provided the sport stadium becomes an open stage on which a match of values is played between good, beauty, truth, and courage. These values derived from the ideas of Olympic global village, and education for peace should become available to all people.

Perhaps the phenomenon of “being sports fans” has replaced the folk and ludic culture, and it allows young people to find their own place in a social space accepted by them, in which they can identify with simple rules of coexistence. This probably explains the popularity of the famous slogan “You’ll never be alone” as a consolation to those fans who have fallen foul of the law.

What is being a sports fan from the pedagogical point of view? What is this amorphous socio-cultural structure (subculture) developing parallel to the school culture? Two tendencies must be distinguished here: 1) attempted emancipation of the sports fans and rallying under the standard of simple slogans indicating the ways to attain local or ideological aims: and 2) lack of young people’s preparation to fulfill the responsible role of sports fan as a sports advocate, thus becoming sport hooligans instead, and usurping the power to interpret sport regardless of circumstances around, during, and after the game. Organized groups of sports fans are examples of neo-tribes, in which the community conditions determine the character and structure of common values. At the same time they constitute a post-modern population, in which young people enjoy great independence and seek the sense of their own lives.

## VII

Pierre de Coubertin treated Olympism as a path to one’s peak of perfection. In antiquity, self-education as an inner spiritual development took place on an athletic field in the company of others. It clearly had a public dimension, and Olympic athletes were socially accepted, if they behaved well and respected the laws of the competition, or were socially rejected and excluded from the competition, if they did not obey the laws. The rules in the Agora during the assemblies of citizens were the same rules the young ones learnt in athletic arenas. Education in Aristotelian view was an independent path to become part of the aristocracy of spirit. Aristotle’s concept of “proud man” was borrowed by Pierre de Coubertin in his practice of Olympism. In a very important article *Responsibility and Press Reforms* Coubertin indicated two paths of development of sport as a social philosophy in a tomorrow’s perspective. First, it is necessary to open sport to other domains of culture and arts. Without their support sport will be socially alienated and culturally marginalized. Second, he called for a new education for sport journalists who were to replace the short-sightedness of the masses with in-depth historical and anthropological reflection that would show sport and people of sport against the background of social changes and constant progress. He pushed for the establishment (in 1925) of a college for journalists in order to educate them to become advocates of the Olympic ideals and creators of social practice. Journalists were to be given independence again. Their conscience should be clear, and instead of demand-

ing from them a heroic struggle against temptations, temptations should be kept away from them. Coubertin also claimed that pedagogy suffered from two diseases: one inherited from our ancestors, the other being a current development. This heritage is the lack of flexible thinking about the immediate surroundings, and complete ignorance of all that is distant [...]. Today, we cannot say, I do not care about America or China because I do not live there. Sport is interconnected globally, both economically and politically, and only in this regard can it be perceived and described. The description of sport should not be encyclopedic either, but we must take a bird's eye view on it. We should soar above the reason. It is a great pedagogical revolution in which the leading roles are played by journalists.

## VIII

Jan Parandowski, a renowned expert in ancient sport and an ardent observer of modern sport, explained once why he took up the subject of sport in his novel *The Olympic Discus*: "Sport offers writers not only its exceptional beauty but also high moral values. They can be found in competing individuals but also in attending communities. Many authors can reveal this beauty in comprehensive and diverse ways. They do not have to worry about repetitions, interrelations, or plagiarism. Sport is still the most primeval domain of the word, still unthreatened by falsities. One simple needs to be sincere to reveal the beauty, refinement and livelihood in writing about sport."

As Barbara Skarga notes, when we turn our back on ancient tradition, our culture suffers a significant loss. This observation is relevant to the entire sporting culture. It was classical antiquity that taught us how to think philosophically and see in athletics much more than entertainment. We are returning in thoughts to those times as they allow us to better understand ourselves and the changing world. Pedagogy in its ancient Greek spirit is education of a complete person, of each person as a citizen – an adherent of democracy and defender of homeland. It was the education of the thinking men, aristocrats of the spirit, who attained their dignity with their own efforts and were proud in public – Aristotelian *megalopsychi* – the great-souled ones.

Ancient Greeks took part in their athletic life as competitors or spectators. They were not sports fans, or watched gladiator fights like the Romans, but they participated. Greek sport raised one's spirits. The Roman games involved slaves and the Emperor who could generously give the winners freedom after victorious fights to the death. But then they never returned to the arena.

Pierre de Coubertin said there were no similarities between Olympia and the Colosseum. They were two opposite images of human greatness and human contempt. It is a great pity that modern sport journalists quite thoughtlessly combine these two drastic opposites. This is all with great harm to education, which needs the truth and obviousness.

Let us focus on a situation when we address our educational postulates to young people, when we invite young people onto the sport field. Hanna Świda-

Ziemia concludes her survey poll by stating that “Young people think mostly about their own lives, but it does not mean they do not respect rules. Even if they do live following the rules, they regard them as important. The young are not – what some people might accuse them of being – selfish moral nihilists. Someone commented in the questionnaire: ‘Maybe it’s silly, but when I watch sports and I hear the Polish national anthem and see the Polish flag hoisted high, I’ve got tears in my eyes.’ The young have their place on earth, they appreciate beauty and feel respect. When they go abroad, they know they can always return home. For them, sport is a way of making their own private and ideological homeland more attractive. Thanks to the wide participation of people in spectator sports, thanks to the commonly understood language of symbols and semantics of the values and character of sport, and thanks to the high level of emotions involved in sports, young people experience deep sensations related to their homeland and national identity.

## IX

To the great Polish actor Adam Hanuszkiewicz the difference between a patriot and a citizen was the difference between jumping over a bayonet charge and ski jumping. Both cases involve a heroic stance. In the former, one sacrifices his life for homeland as the highest value. In the latter, one serves his homeland with arduous work. Today, when we think of our role in modern Europe as a community of nations building their common political, economic, cultural and sporting space, the question of access to in-school or out-of-school education is raised. Patriotism can be learnt in two ways: from books and from practice. It seems that the latter type of civic patriotism is more suitable to present-day reality. Sport creates great opportunities for patriotic education.

The foundation of Olympic education is the ancient Greek aphorism *Know Thyself*. It was first coined in the athletic field, before it became inscribed in the forecourt of the Temple of Apollo at Delphi, and then from the heights of Parnassus it embraced the entire horizon of human life. Sport is rooted in nature, but its real source lies in culture. Culture sets the limits of the sports field in accordance with man’s will, act and words. To perform is to testify to the truth. When athletes today become entrapped by sponsors and money, they become mere commercial products. The true greatness of athletes is in people themselves.

In the past, ethical values were the foundation of sport. Today ethics has been replaced by esthetics. Beauty is valued because it advertises and sells well, while the moral good is a luxury for sale in art galleries. Beauty is the “cult of the body”, the moral good is the control of the body. Sport has become an entertainment for societies. It has revived their faith in sensual life. Thanks to his senses one can not merely become a photographer but an artist, who perceives the world and creates it at the same time. An artist experiences sport and is not being sports fan. The mask is a symbol of theatre, and the trophy is the symbol of sport. But the prize must be rooted in athlete’s actions, because what matters is their manifestation and not their benefits. A prize itself and its properties are proof of good perfor-

mance, and the prize winner becomes aware that his or her participation and conduct in competition were good and morally proper.

## X

In the early 21<sup>st</sup> century we have got to know our natural and cultural environment well. It is time now we got to know better ourselves, in the modern understanding of ancient wisdom constituting the foundations of European cultural anthropology.

Olympism is part of humanistic pedagogy. It is open to those who are permanently and consistently ready to act. According to the poet Marian Grześczak, sport pitches a large tent over the world's contradictions, with hoisted flags of concord, peace, love, bloodless rivalry and beauty. He forgot the flag of good, but maybe it is not such a simple omission. Perhaps, it has disappeared due to postmodern emotions that blur the borders of ethical values and emphasize the esthetics, i.e. what we like. Both beauty as a commercial attraction, and good as a secondary value are currently exploited and regarded as binding agents in the construction of the house of sport. It is a house made of air and words, but it is still a house.

The continuity and development of modern sport and the Olympic movement depend on the upbringing of the young generation in the spirit of respect to the person as the highest value struggling with fate, who is responsible for himself and others. An important mission in "the school of sport" is to be undertaken by coaches, teachers and activists who are executing the last will of the founder of modern Olympism and consider all their duties significant and noble.

Their first duty is the incessant care to maintain the links between sport and Olympism with our culture and civilization. It may be very difficult if the Olympic movement, for example, concentrates only on the defense of its own position in separation from the political, economic and social conflicts of the modern world. Whenever the political climate worsens, when the economic situation aggravates, people recall the notions of "non-political character of sport", "sport for sport's sake" and "Olympics for Olympics' sake" and start longing for a "New Olympia" to be built on a spot unaffected by historic storms and turmoil. Fortunately, the practice is granting the right of hosting the Olympics to cities and capitals in different countries in all continents. Thus the Olympic theater has become a highly influential "itinerant theater."

The Olympic doctrine is influenced by different cultures and systems of values. It adjusts its philosophy, ethics and pedagogy to the new political and economic reality of the modern world. It also affects the lives of nations and states, bringing hope for progress, democracy and peace. These changes are of social and moral 'revolutionary' character. They remove moral prejudices and religious taboos, and they break the barriers between the social layers and classes.

The second duty is the selection of further ways of development of sport and the Olympic movement in the modern world. There is a popular conviction that sport has become superseded by money and advertising, that the culture-form-

ing values of sport are disappearing. The old moral codes used to appeal to people's conscience and sense of dignity, and were based on the ethics of personal distinction, whereas today's ethics is also utilitarian and subjected to the national interest. This is particularly visible in the current attitude towards the fair play principle in sport competition, which is based on respecting the opponent, i.e. on unwritten rules derived from comprehensive education and general culture. Today, the responsibility on the pitch lies with the referee as an objective guardian of moral law in sport, and effectiveness may become a referee's measure of rightness used for assessing the ethics of a game and the final result. As for players, their obligations to the team come before their obligations to the opponent regarded as one's alter ego.

In seeking a solution to this problem, modern philosophers and pedagogues point to the necessity of emphasizing autotelic goals, thanks to which sport can defy moral degradation. They stress that the path to the cultural nobilitation of sport leads through culture. This is why sport must regain its ludic character and seek social recognition among universal values.

The third duty of coaches, educators and activists is regarding sport as a component of personal development of every human being as a member of the community of change and the community of knowledge. In this respect, autotelic goals and instrumental goals are complementary and constitute the social and cultural climate of sport pedagogy, which like art and science is subsidiary to human life but never relinquishes its spiritual quality.

Sport creates beauty and serves beauty. It establishes its own laws and rules, but also teaches us to respect the principles of friendship, justice, responsibility, democracy and education for peace. Sport develops individual talents and virtues, and it teaches us how to incorporate them into the world of our common values. The sport field is a place in which conflicts can be resolved peacefully, social inequalities can be subject to the democratic rule of law, and a fight can become a dialogue which unites not divides.

While fulfilling these duties formulated by Pierre de Coubertin, we should be looking at sport and Olympism from above, not from the perspective of our own country, city, town, club or team. Only then will we be able to notice a deeper sense of one's own performance, which if perceived on its own appears to be small, but as part of a greater entity becomes highly significant and can contribute to the betterment of the world. We must remember that evil also grows in power, and if it is not resisted everyday by everybody, everywhere, it might become a plague threatening the future of sport and the Olympic movement. We all bear responsibility for the truth of sport and for its cultural image. The future depends on us.

# PART THREE



# JANUSZ PIEWCWICZ (1918–2010)

PROPAGATOR OF FAIR PLAY VALUES, SECRETARY-GENERAL  
OF THE INTERNATIONAL FAIR PLAY COMMITTEE 1977–1997

KAJETAN HĄDZELEK  
ANDRZEJ PAC-POMARNACKI

Janusz Piewcewicz was born on July 10, 1918 in Biała Cerkiew. He completed his school education in Kępno where he obtained his final high school certificate (baccalaureate) from State Classic Gymnasium in 1936. In 1936–1938 and in 1945 he studied at the Faculty of Law and Economics of the University in Poznań. He graduated with the Master of Law Diploma.

In 1946–1952 he was working in the Gliwice Association of Coal Industry and the Consular Department of the Polish Army Mission in Berlin. In 1952–1962 he was deputy head of the International Communication Department at the State Administration of Physical Culture. In 1956 he was appointed Olympic Attache at the Winter Olympic Games in Cortina d'Ampezzo and later that year deputy chief of mission of the Polish Olympic Team at the Olympic Games in Melbourne. In the years 1959–1960 he was a member of the Presidium of the Board of the Polish Ice Hockey Federation. In 1960 he was nominated Deputy Olympic Attache at the Olympic Games in Rome.

In the years 1962–1968 Janusz Piewcewicz was working for the Polish Tourist Agency “Orbis” as the head of Tourist Information Department in Paris. Then in 1968–1974 he continued his professional activities at the State Administration of Physical Culture as deputy director of the International Department. In 1969 he prepared the 69<sup>th</sup> Session of the International Olympic Committee in Warsaw organized on the occasion of the 50<sup>th</sup> Anniversary of the Polish Olympic Committee.





Janusz Piewcewicz receiving an audience from Pope John Paul II, October 2, 1980. On the left, CONI President Franco Carraro.

He participated in the Olympic Games in Munich in 1972, in Innsbruck and Montreal in 1976, and in Moscow in 1980 in his role of the deputy head of the Polish Delegation. In the years 1974–1982 he was employed by the Polish Olympic Committee as its Deputy Secretary General.

In 1982 he was appointed Director of the Association of the National Olympic Committees (ANOC) Office in Paris. He performed his duties there until 2005, first commuting from Warsaw to Paris, then residing in Paris. When in 1977 Janusz Piewcewicz was elected Secretary General of the International Fair Play Committee (CIFP) the headquarters of that organization had been located in the Polish Olympic Committee in Warsaw for six years. He performed the function of CIFP Secretary General voluntarily until 1997.

Long before he was elected CIFP Secretary General he was present at the international arena serving the promotion of fair play idea. His international contacts allowed him to be a member of the editorial committee of *The Declaration on Fair Play* published by the International Council of Physical Education and Sport (CIEPS) in cooperation with the IOC and under the patronage of UNESCO. Most of the editorial committee members, including its chairman Jean Borotra, were also members of the CIFP. While working on the draft of the Declaration they met in London, where they were joined by the CIEPS President Philip Noel-Baker, then in Frankfurt and Lausanne's IOC headquarters in Chateau de Vidy. Those meetings allowed Janusz Piewcewicz to gain in-depth knowledge about fair play which was then his main activity for the next many years.

As CIFP Secretary General he developed different activities promoting the fair play idea. Those activities were facilitated thanks to his great command of many foreign languages: French, English, German, Russian and Spanish and his outstanding personality. Prof. Zofia Żukowska described the character of Janusz Piewcewicz in her speech after the 11th CIFP General Assembly in Vilnius in 1977 where Mr Janusz Piewcewicz passed his duties to his successor Alain Geles, Director General of the French Olympic Committee:

“His personal culture, in-depth knowledge of the subject area and foreign languages, easiness in communication, and connections over the world allowed him to contribute greatly to the propagation of fair play values, not only in sports but also in the educational systems of many countries” (“Sport Wyczynowy”, 1988, 1–2).

As ANOC Director General he used his broad international contacts to promote the fair play idea. His experience, knowledge of problems and people, his observations resulting from his extensive international contacts made his opinions and statements still highly estimated and respected.

He edited and published the CIFP Bulletin “Carnet des Membres” where he included information about the Council’s activity as well as about the activities of various fair play clubs and organizations in many countries all over the world. He published many articles on fair play idea in different magazines, especially in the *Olympic Revue* (“Fair Play: We all have our own responsibility”, 1995). Janusz Piewcewicz gave many interviews where he discussed the CIFP awards for fair play attitudes and gestures, for example, in *Wall Street Journal* (1992).

He used his activity for the promotion of fair play idea in numerous special missions. He was a member of an ad hoc commission visiting candidate cities for the Winter Olympic Games in 1998, Calgary, Cortina d’Ampezzo and Falun. In 1978 he was an advisor of the Olympic Solidarity in the Organizing Committee of the South-Eastern Asia in Jakarta. Between 1979 and 1983 he gave a series of lectures for the directors of National Olympic Committees and International Federations during the sessions of the International Olympic Academy. *L’Equipe* named the lecturers at those sessions the “missionaries of Olympism”.

In the years 1993–1994 Janusz Piewcewicz was a member of the International Olympic Committee Working Group preparing the Centenary Olympic Congress, and a member of the Studies Commission of the Olympic Congress in 1994. The Congress took place in Paris and it was attended by almost two thousand participants representing all groups of the Olympic Movement: the best athletes, international officials, National Olympic Committees, scientists and journalists. The program presentations and discussions covered the achievements and challenges as well as the prospects of the Olympic Movement. Fair Play was one of the key topics and the fundamental principle for sport. The consideration to preserve it had always a vested interest in sport. The ANOC and Janusz Piewcewicz personally actively participated in the program and the organizing works of the Congress. A group of Polish Olympic Movement representatives: Andrzej Pac-Pomarnacki (chief editor of *Sport Wyczynowy*), Dr Janusz Wysoczański (State Administration

of Physical Culture and Sport) and Maciej Petruczenko (journalist of *Przegląd Sportowy*) also took part in the Congress.

Janusz Piewcewicz always emphasized that the fair play rules should hold good for everybody not only in sport competition in a sports field, a sports hall, in a swimming-pool or on a ski jumping hill, but should be applied in the relationships among coaches, doctors, physiotherapists, sports officials, and sport team managers. He was also the initiator of CIFP Willi Daume Trophy awarded for the promotion of fair play.

Janusz Piewcewicz recalled his audience with John Paul II: "In October 1980 I was standing in for Marian Renke in Rome at the invitation of Franco Carraro, President of the Italian National Olympic Committee (CONI) and Mayor of Rome. He introduced me and the group of other international officials to Pope John Paul II at the meeting in Vatican with young Italian athletes who came to Rome to participate at the annual Italian Youth Games (Giochi della Gioventù). The Pope talked to me for a few minutes mentioning that in his early years in Cracow he had been involved in sports. He mentioned that fact in his address to the audience".

In his memoirs Janusz Piewcewicz mentioned his daily, often difficult work of the CIFP Secretary General, especially connected with selecting of the award laureates: "The personal presence of the laureates always required making many phones and faxes. It was extremely difficult to arrange their visit when the Pierre de Coubertin World Trophy was awarded to the Norwegian nation for the outstanding fairness of Norwegian spectators at the Winter Olympic Games in Lillehammer. The first idea was to give that award to the spectators, but after a long discussion we made a decision to award the whole nation and to persuade King Harald V, well known from his kind attitude towards sport, to accept our invitation and receive the award personally at the ceremony in Stuttgart. It required us to arrange the dates for the King and UNESCO Director General who was to present the award, as well as for the Stuttgart Opera that offered its venue for us free of charge. I had to settle everything in cooperation with the UNESCO Youth Department and Protocol Office. In Stuttgart I negotiated with the German Initiative for Fair Play, and in Norway with the Norwegian Olympic Committee and the Norwegian Honorary Consul in Stuttgart, who finally contributed the most to the success of that project. Finally the King arrived on a special flight from Cracow after he had participated in the formal observances in Oświęcim in Poland. UNESCO Director General Federico Mayor arrived by plane in Frankfurt and then by car provided by Mercedes directly to Stuttgart, the site of the famous car manufacturer. Prince Jean de Luxembourg who was invited to present the laudation (formal justification of the award) came by a rented air taxi. The Brazilian Jaosé Havelange, FIFA President was also present, as the Federation was awarded with the second Trophy for its acts of fair play. Many other activities of the CIFP will be published in a volume devoted to Janusz Piewcewicz's international work.

Janusz Piewcewicz eagerly shared his documentation and promoted Polish achievements in the field of fair play. In 1971 he allowed us to get acquainted with

Pierre de Coubertin's magnificent text about Poland published in *Revue pour les Francais* in 1906, which Piewcewicz translated and published in the *Olympic Discus*. In 1976 he helped the editors of *Physical Culture* to publish an article of CIFP President Jean Borotra entitled *The Defence of Sport Ethics* translated by Irena Hassine, and then in 1977 *The Declaration on Fair Play* translated by Jadwiga Sadowska and published in the book *Fair Play* with comments by Janusz Piewcewicz. Janusz Piewcewicz was a regular reader of Polish magazines and newspapers where his articles were published. He was the first to have given an interview about fair play for *Sport Wyczynowy* ("Fair Play – that is in defense of sport", 1995, 1–2). He discussed the origins of fair play values and emphasized the absolute necessity to observe them, independently on the phase of sports development. "The conditions for fair play in sports have really become more difficult" – he stated – "but, does it mean we should resign from observing these values?! On the contrary, we have to do our best even more in order to observe the rule of fair play. Otherwise sport will lose its moral fundaments". He agreed with the opinion of Willi Daume to demonstrate "sober and practical idealism".

He was constantly finding and sending to Poland papers written by outstanding fair play and Olympism experts. He cooperated closely with the Polish Olympic Committee and Fair Play Club promoting Polish fair play achievements.

Janusz Piewcewicz was highly respected for his activities both in Poland and in the world. That respect was expressed by CIFP President Willi Daume in his letter to Janusz Piewcewicz from 1995:



Janusz Piewcewicz (center) with CIFP President Jenö Kamuti (right) and CIFP President Norbert Müller.

“I would like to thank you once again for your faithful, competent and valuable cooperation in the field of fair play. We formed – to a large extent thanks to You – a good company serving great ideals and important issues. I hope we can still do something good for the fair play idea”. His achievements as CIFP Secretary General are remembered even today at CIFP General Assemblies and CIFP Council meetings. I have had many occasions to witness the opinions about the role of Janusz Piewcewicz within CIFP expressed directly by the Council members. He was a true supporter and ambassador of the fair play idea.

Janusz Piewcewicz was not only working in sports, but practised sport himself. He was a good tennis player. As a junior high school student in Kępno he was one of top tennis players of the South Wielkopolska Region. Today the town of Kępno has named its tennis tournament after Janusz Piewcewicz Cup. He was competing against the best tennis players including Jean Borotra. For many years he was following tennis tournaments at Roland Garos. Those courts were very successful for him during the tournament for the journalists accredited at the France International Championships in 1984. At the age of 66 he won the cup in a doubles match together with Italian Ubaldo Scangatta against an American – Dutch pair (A. Pac-Pomarnacki, “Our Man in Paris”, *Sport Wyczynowy* 1998, 1–2).

Janusz Piewcewicz was a member of the tennis section of Legia Warszawa Sports Club and until the older age was playing tennis with his friends on the courts on Łazienkowska. It is worth mentioning that in competition he was always giving evidence of practical respect for fair play. Such behavior could be also observed in many other situations different than sport. Through his behavior and attitude he proved the universality of fair play values and their importance for humankind in daily life.

Janusz Piewcewicz made a great contribution to the promotion of the Olympic Movement and fair play values. His high competences, reliability and his personal



From left: Jean Borotra – CIFP Honorary President, Willi Daume – CIFP President, Janusz Piewcewicz.

culture decided that he was inducted into responsible functions in the institutions of international sports movement. The fact that a Polish official was holding such offices was rather uncommon at that time, but it was very important for the promotion of Polish concepts and achievements in the field of Olympic ideas and propagation of universal fair play values.

Janusz Piewcewicz's passion in his activities in favour of sport were not a result of his formal obligations. They came from deeper motives. Janusz Piewcewicz loved sport and despite the fact that he was aware of its negative sides, he was convinced that "sport was still an element that – as nothing else – released great energy and determination to achieve goals and create the good image of athletes, especially among young people all over the world, and revealed idealism hidden in each man".

Janusz Piewcewicz was a modest man who did not inspire to stand in the front row, and presented himself to be awarded with orders. Such people are often underestimated. It is very positive that his activities were appreciated. For his longtime activity and work he was awarded with the Gold Cross of Merit and the Knight's and Officer's Crosses of Polonia Restituta. He was also distinguished by many organizations and associations, for example: the IOC Olympic Order, the Merit Plaque on the occasion of ANOC 25<sup>th</sup> Anniversary, the Gold Medal of the French Ministry of Youth and Sport, Willi Daume CIFP World Trophy for the promotion of fair play values, the Honorary Trophy of the Polish Olympic Committee Fair Play Club, and the 10<sup>th</sup> Anniversary Medal of the Lithuanian Olympic Committee.

Janusz Piewcewicz died on September 7<sup>th</sup>, 2010. His memorial service took place at Pere Lachaise Cemetery in Paris.

# PROF. ZOFIA ŻUKOWSKA (1932–2013)

PEDAGOGUE AND PRESIDENT OF THE FAIR PLAY  
COMMISSION AND THE FAIR PLAY CLUB OF  
THE POLISH OLYMPIC COMMITTEE

HALINA ZDEBSKA-BIZIEWSKA

The 50<sup>th</sup> anniversary of the fair play movement in Poland encourages reflection on various past initiatives and activities, future tasks, and – first and foremost – people who have contributed to the legacy of Polish fair play. One such person is Professor Zofia Żukowska – the President of the POC Fair Play Commission and Fair Play Club in the years 1981–2013, who had an invaluable share in the great achievements of the POC Fair Play Club. She was an outstanding pedagogue, scholar, university lecturer and a person of great heart and mind. Her elocution, elegance, finesse and personal charm left a long-lasting impression. Prof. Żukowska enjoyed great respect and admiration, and her personality clearly made her the First Lady of Physical Culture Sciences.



Zofia Żukowska skillfully combined her professional work with social activities, in particular, with her contributions to the development of sport and the Olympic movement in Poland and Europe. All these parts of her biography (and there is a need for a comprehensive Zofia Żukowska's biography in the near future) constitute the background to her activities in the area of fair play in Poland. In 2012 Zofia Żukowska's colleagues (former students) from the University of Physical Education in Warsaw prepared and edited a special volume dedicated to her professional life, social activities and scholarly and didactic achievements. It was published on the occasion of 60 years of Zofia Żukowska's professional work and

contained an enumerative bibliography of her most significant publications and supervised PhD dissertations<sup>1</sup>.

Zofia Żukowska was born on May 29, 1932 in Rządka Wola. She graduated from the Ziemia Kujawska Secondary School in Włocławek, and in 1952 from the Academy of Physical Education in Warsaw (AWF), where she later worked in the Department of Pedagogy until 2002. In 1963 she obtained her PhD in pedagogy from the University of Warsaw. In 1971 she became the Head of the AWF Department of Pedagogy, and between 1981 and 1984 she was the Dean. In 1979 she obtained her post-doctoral degree in physical culture sciences and later became a full professor, thus completing all stages of her academic career at the University of Physical Education in Warsaw. Zofia Żukowska was also a lecturer at the University of Łódź (1992–2001), Paweł Włodkowic University College in Płock (2001–2006), the Branch Faculty of the University of Physical Education in Biała Podlaska (2006–2013), and a visiting professor at the Universities of Olomouc, Salzburg, Erlangen-Nürnberg, Cologne and Pennsylvania State University.

Zofia Żukowska is the founder of sport pedagogy as a subdiscipline of science. Her research fields included pedeutology, humanistic education through sport, health education, Olympic education, and fair play in sport and in children's and adolescents' education and social life. She wrote more than 400 research, popular science and methodological works – many co-authored by her husband Prof. Ryszard Żukowski. She supervised 36 PhD dissertations, and several hundred BA and MA theses.

Zofia Żukowska was also a recipient of numerous medals, decorations and orders, e.g. the Knight's Cross (1983), Officer's Cross (1992) and Commander's Cross of the Order of Polonia Restituta (2005), Medal of the Commission of National Education (1980), Medal for Long Marital Life (2004), Gold Badge of Honor for Services to Warsaw (1986, 2002), Commemorative Medal "400 Years of the University in Olomouc" (1973), and Order *Ecce Homo* (2009).

Zofia Żukowska made an invaluable contribution to propagation of the fair play idea, both in theory and practice, on a national and international level. Fair play was always a key research area for Żukowska, as evidenced by her numerous publications. For more than thirty years she presided over the Fair Play Commission and the Fair Play Club of the Polish Olympic Committee, and her achievements in fair play promotion were highly appreciated by the European and international fair play movement.

It must be stressed that Żukowska's activity in the area of Olympic movement was far broader. She took active part in the workings of the POC Women's Sport Commission, Polish Association of Women's Sport and Polish Olympic Academy.

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1 See also: Jerzy Nowocień, Krzysztof Zuchora (eds.), 2012, *Aktywność fizyczna i społeczna osób trzeciego wieku* (Physical and social activities of the elderly), Warszawa: Akademia Wychowania Fizycznego Józefa Piłsudskiego w Warszawie, Polska Akademia Olimpijska, Fundacja Centrum Edukacji Olimpijskiej.

The vast collection of her publications includes a number of important studies on the sport activities of women.

The majority of her international activities were strictly related to the fair play movement. She was an Ordinary Member of the International Fair Play Committee (CIFP) and a co-founder of the European Fair Play Movement (EFPM).

She was also active in the development of the theoretical framework of the fair play movement, for example, in the organization of numerous seminars and conferences, such as:



From the left: Maria Kwaśniewska-Maleszewska, Stanisław Stefan Paszczyk – POC President, 1997–2005, Prof. Zofia Żukowska.

- Fair play – Sport – Education (1996) – European Fair Play Congress in Warsaw;
- Olympic Education in the Reformed School (2000) – a Polish national symposium co-organized by the University of Physical Education in Warsaw;
- Health – Movement – Fair Play (2001) – a Polish national conference attended by international guests, co-organized by the University of Physical Education in Warsaw;
- Health and Sport in Global Education (2002) – a session at the 4<sup>th</sup> Congress of the Pedagogical Society;
- Education through Sport (2004) – an Assembly of Polish School Culture;
- Fair Play in European Culture and Education (2004) – a Polish conference attended by international guests.

The proceedings of the above conferences were edited by Zofia Żukowska and Ryszard Żukowski and published a few months after each conference. Zofia

Żukowska also undertook innumerable educational initiatives aimed at teachers, trainers, sport instructors, children and youth.

Zofia Żukowska presented the POC Fair Play Club activity reports at all European Fair Play Congresses (1994–2012). Her keynote addresses included:

- Fair play in European culture and education
- Socio-educational values of fair play in sport for all
- Fair play as a fundamental value in physical education and sport activities of youth (together with Marcin Czechowski)
- Fair play promotion as a method of aggression prevention in sport (together with R. Żukowski). In 1996 the EFPM Congress was organized by Poland.

In 1994 Zofia Żukowska received the Pierre de Coubertin World Fair Play Trophy for fair play promotion, and in 2007 a distinction from the International Olympic Committee for promotion of fair play and Olympism. She was also a member of the EFPM Awards Committee and European Olympic Committees.

A moment of spectacular international recognition of the POC Fair Play Club activities was the conferment of the European Fair Play Plaque of Merit and Diploma of the EFPM for promotion of fair play values in Poland and Europe in 2000. In 2004 the President of the Polish Olympic Committee Stefan Paszczyk received a Plaque of Merit from the EFPC President Jenö Kamuti for Poland's achievements in fair play promotion. In the same year Prof. Żukowska was awarded a Medal for her services to the European Fair Play Movement at the EFPM Congress in Vienna. In 2005 the Lithuanian authorities awarded Zofia Żukowska with a Commander's Cross for her achievements in fair play promotion in education.

The International Fair Play Committee (CIFP) traditionally awards its prizes and trophies at annual ceremonies organized in different countries. In 2005 the ceremony was organized by the Polish Olympic Committee, during which Prof. Żukowska presented the first comprehensive report on the activities of the POC Fair Play Club and Polish winners of the CIFP awards and Polish fair play prizes and honors.

Zofia Żukowska's promotion of the POC Fair Play Club has been reported in a number of publications on the activities of the Polish Olympic Committee, including a volume edited by Kajetan Hądzulek *Ninety Years on the Olympic Trail*, published on the 90<sup>th</sup> anniversary of the Polish Olympic Committee. It was during the celebrations of the POC jubilee that Zofia Żukowska was awarded with the Pierre de Coubertin Medal by the International Olympic Committee.

The second revised edition of Żukowska's *Fair Play Club of the Polish Olympic Committee* (Warsaw 2009) published in Polish and English included reflections on the nature of fair play, listed new initiatives of the POC Fair Play Club and new winners of Polish and international fair play awards in the years 2005–2009. The volume also contained a list of publications on fair play, and a highly interesting conclusion on the place and role of fair play in European culture and education. Professor Zofia Żukowska also actively cooperated with the editors of English-language *Fair Play* magazine published by the EFPM. Since 1997 each issue has reported on the activities of the POC Fair Play Club.

The most important event in Poland organized by the POC Fair Play Club has been the annual Fair Play Competition. As the POC Fair Play Club President Zofia Żukowska personally handed the awards to the competition winners at special ceremonies.

Together with other POC Fair Play Club members Żukowska cooperated with the Center of Olympic Education, Museum of Sports and Tourism, Polish Olympic Academy and the Culture and Education Committee of the POC. She was frequently invited to numerous meetings and sessions held by different centers and Olympic clubs, where she took part in awarding ceremonies, fulfilling the role of fair play ambassador.

Considering the scholarly and practical achievements in the area of fair play promotion in Poland, particularly valuable are publications in English. One such book is *Fair Play in Sport and Olympism: Opportunity or Utopia?* by Z. Żukowska and R. Żukowski (eds.) (2009), featuring contributions from Polish and international fair play experts. The book launch took place in Prague during the European Fair Play Congress in October 2009, and in Poland in November 2009.

In 2011, together with M. Czechowski and R. Żukowski, Zofia Żukowska published a handbook for teachers, trainers and students – *Olympic Education. Normative Documents and Fair Play Codes*.

A recent interesting initiative by Zofia Żukowska was the publication of the Polish translation of the *International Fair Play Committee Manifesto 2011* as well as *The Coach's Ethical Code* by Laszlo Cserhati, both highly popular in the sports community.

The cooperation between the POC Fair Play Club and the Center for Olympic Education resulted in the publication of a very popular poster by Maciej Jędrzejec representing and illustrating the Fair Play Code drafted by Zofia and Ryszard Żukowscy. The poster is a great visual aid in the promotion of fair play and is commonly used by different sports and educational institutions.

Fair play was also widely promoted before the 2012 UEFA European Championships hosted by Poland and Ukraine, one of the most important sport events in Polish history. The Fair Play Club announced an open competition to draft the Code of a Young Sports Fan. The best code proposals were published and awarded, and prizes were also given to teachers who organized interesting discussions resulting in draft fair play code projects in their schools. The projects were then officially used by the Council for Security of Sports Events of the Polish Ministry of the Interior, whose member was Prof. Zofia Żukowska.

Zofia Żukowska's extensive pedagogical experience (also as a primary and secondary school teacher) made her enjoy a great popularity among children and youth. This was particularly visible during the Olympic picnics organized annually by the Polish Olympic Committee. She successfully enthused many other communities with her passion. In the years 2011–2012 the POC Fair Play Club with members of the Faculty of Educational Sciences of the University of Łódź (2011) and the staff and students of the AWF Faculty of Physical Education and Sport in Biała Podlaska (2012) prepared programs of activities for the Olympic picnics.



Irena Szewińska – Member of the IOC and Vice-President of the POC – Prof. Zofia Żukowska – President of the Fair Play Club, Wojciech Szuchnicki – winner of the main Fair Play Award in 1999.

Together with Ryszard Żukowski she developed an original, modern Olympic education curriculum for higher education institutions training PE teachers and sports coaches. It is currently used by the University of Physical Education in Warsaw and its Branch Faculty in Biała Podlaska. It has also been made available to all other universities and colleges.

In 2013 by the end of the POC Executive Board term of office Professor Zofia Żukowska resigned from the office of President of the Fair Play Club. She delivered her last and extremely moving speech at the awarding ceremony after the fair play competition, in which she thanked all for several decades of cooperation. It was received as her farewell as she had been seriously ill by that time. Supported by her husband Ryszard and son Witold in her fight against the disease, Zofia Żukowska died on November 21, 2013. She was buried in the Avenue of Notables of the Warsaw Powązki Cemetery.



# PART FOUR



# WINNERS OF THE “GENTLEMAN OF SPORT” ANNUAL COMPETITION OF THE “SZTANDAR MŁODYCH” NEWSPAPER AND COMPETITIONS OF THE FAIR PLAY CLUB OF THE POLISH OLYMPIC COMMITTEE 1963–2015

MAGDALENA REJF

The initiators of the Gentleman of Sport fair play awards in 1963 were Tadeusz Olszański, the then head of sport editorial staff of the *Sztandar Młodych* newspaper, Tadeusz Konwicki, Jan Strzelecki and Andrzej Ziemilski. After a press debate, *Sztandar Młodych* and the Club of Sports Journalists of the Polish Journalist Association organized the first Gentleman of Sport poll. The first title was received by an outstanding Polish boxer, Zbigniew Pietrzykowski. In November 1977, the Polish Olympic Committee established the Fair Play Commission, which started awarding annual fair play prizes to athletes, sports fans, and sports organizations. On the initiative of Ryszard Łukasiewicz, the *Sztandar Młodych* Editor-in-Chief, the Polish Olympic Committee and *Sztandar Młodych* joined forces and began organizing nation-wide press fair play polls, later transformed into the POC Fair Play Competitions. *Sztandar Młodych* was closed down in 1997. In the years 1998–2006 the co-organizer and media patron of the Competitions was the *Rzeczpospolita* newspaper, and in the years 2007–2008 Axel Springer Polska, the publisher of the *Dziennik – Polska Europa Świat* daily.

The Gentleman of Sport title was awarded annually until 1978, and the title of Gentleman from 1979 to 1983. In 1984 the Gentleman title was replaced with the Fair Play Award, Main Fair Play Prize in 1993, Main Fair Play Trophy in 2000, and Fair Play Trophy since 2009. The Fair Play Trophy today is a statuette designed by Krystian Jarnuszkiewicz, modeled after the official POC Fair Play Club logo designed by Publicis FCB Poland. The statuette is also awarded as the Honorary Fair Play Trophy of the POC to individuals for their special contributions to the Olympic movement and fair play promotion. The first Honorary Trophy was received in 1988 by Janusz Piewcewicz – a former Secretary-General of the International Fair Play Committee.

## GENTLEMEN OF SPORT

1963–1978

1963



### **Zbigniew Pietrzykowski** **“Piskorz” (1934–2014)**

*Boxing*

The first Gentleman of Sport title holder, three-time Olympic medalist (Melbourne 1956 – bronze, Rome 1960 – silver, Tokyo 1964 – bronze), eleven-time Polish champion, four-time European Championships medalist. Zbigniew Pietrzykowski adhered totally to the fair play principle throughout his athletic and coaching career as well as after its completion. In 2012 he was awarded the Diploma of Honor for a general attitude of sportsmanship throughout a sports career by the POC and the IOC.

1964



### **Egon Johann Franke**

*Foil fencing*

Three-time Olympian (Rome, Tokyo, Mexico), Olympic gold medal (Tokyo 1964) in individual foil, and silver medal in team foil (with R. Parulski, J. Różycki, Z. Skrudlik, W. Woyda); Olympic bronze medal (Mexico 1968) in team foil (with A. Lisewski, R. Parulski, Z. Skrudlik and W. Woyda). In the final team match against Yury Sisikin of the USSR at the Tokyo Olympics both Franke and Sisikin landed simultaneous on-target hits in the last phase. When the referee declared Sisikin the winner, Franke congratulated his opponent and thanked the referee’s for his conduct of the match.

## Irena Kirszenstein-Szewińska

*Track and field*

Five-time Olympian, three-time Olympic gold medalist (4×100 m relay in Tokyo 1964, with T. Cieplý, H. Górecka, and E. Kłobukowska; 200 m in Mexico 1968; 400 m in Montreal 1976), two-time Olympic silver medalist (200 m and long jump in Tokyo 1964), two-time Olympic bronze medalist (100 m in Mexico 1968, 200 m in Munich 1972), 1965 world record holder in 200 m, twenty-three-time Polish champion. Irena Kirszenstein-Szewińska has been a Polish and international sports activist, member of the IAAF Women's Committee since 1984, President of the Polish Athletic Association (1997–2009), Vice-President of the Polish Olympic Committee since 1988, and member of the International Olympic Committee, recipient of the IOC Olympic Order.



1965

## Waldemar Baszanowski (1935–2011)

*Weightlifting*

Four-time Olympian, two-time Olympic gold medalist (Tokyo 1964, Mexico 1968), multi-time Polish and European champion, twenty-four-time world record holder, coach and sport activist, President of the European Weightlifting Federation (1999–2008), flag bearer for the Polish Olympic team in Tokyo, Mexico, Munich; Knight of the Kalos Kagathos Medal and recipient of the Olympic Order.



1965

## Ewa Kłobukowska

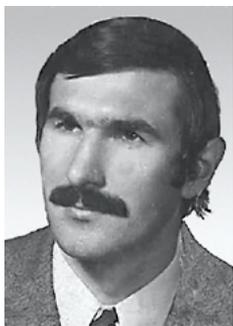
*Track and field, sprint*

Two-time Olympic medalist (gold in 4 × 100 m relay in Tokyo 1964, with T. Cieplý, H. Górecka, I. Kirszenstein; and bronze in 100 m), winner of the Gentleman of Sport title for a general attitude of sportsmanship at the 1966 European Championships in Budapest, where she won two gold medals: in 100 m and 4 × 100 m relay, and a silver medal in 200 m, three-time world record holder (100 m – Prague 1965, 4 × 100 m – Łódź and Tokyo 1964), two-time European record holder (100 m and 4 × 100 m – Budapest 1964), multi-time Polish national champion, sport activist of the Polish Olympic movement.



1966

1966



## Jan Werner (1946–2014)

*Track and field, sprint*

Three-time Olympian (Mexico 1968, Munich 1972, Montreal 1976 – Olympic silver medal in 4×400 m, with Z. Jaremski, J. Pietrzyk, and R. Podlas. Four-time European medalist, and four-time medalist of European indoor championships medalist, three-time European record holder in 200 m, 4×200 m and 4×400 m. Sports coach and activist, member of the POC Executive Board, recipient of the Gentleman of Sport title for a general attitude of sportsmanship, in particular at the 1966 European Championships in Budapest.

1967



## AZS-AWF Warszawa “Bielany Wizards” men’s basketball team

Tadeusz Blauth – engineer; Zbigniew Jedliński – University of Warsaw student; Mirosław Kalinowski – school student; Bolesław Kwiatkowski – graduate of the University of Physical Education, instructor of the Physical Education Center of the Medical Academy, student of pedagogy at the University of Warsaw; Jan Matuszewicz – graduate of the University of Physical Education; Adam Niemiec – student of the

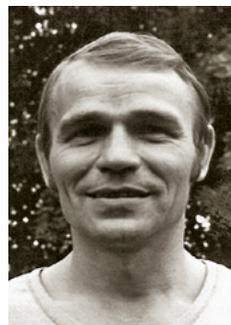
From the left: A. Niemiec,  
J. Piskun, M. Kalinowski

University of Technology; Igor Oleszkiewicz – engineer, student of mathematics of the University of Warsaw; Andrzej Opala – student, Andrzej Pasiorowski – student of the University of Technology; Jacek Pawłowski – clerk; Andrzej Perka – graduate of the University of Physical Education, Aleksander Ronikier – assistant in the Department of Anatomy of the University of Physical Education, student of biology at the UMCS, coach – Zygmunt Olesiewicz. The team received the title for sportsmanship and sport achievements. The players could harmonize their college education with sport, always giving priority to the former.

## Józef Grudziń

*Boxing*

One of the most outstanding Polish boxers of the 1960s, Olympic gold medalist (Tokyo 1964) and silver medalist (Mexico 1968), the European champion and vice-champion, three-time individual and four-time team Polish boxing champion. Coach, sport activist, member of the POC Executive Board, recipient of the Olympic Order, demonstrating an outstanding spirit of fair play throughout his entire sports career.



1967

## Andrzej Bachleda-Curuś, "Ałus"

*Alpine skiing*

The first Polish medalist at the FIS Alpine World Ski Championships (bronze – Val Gardena 1970, silver – St. Moritz 1974), two-time Olympian (Grenoble 1968, Sapporo 1972). The flag bearer of the Polish Olympic team at the 1972 Winter Olympics in Sapporo. On March 14, 1968 in Aspen, Colorado Bachleda was fourth with 11 points in the final ranking; although he knew that this would have cost him a disqualification, he honestly told the jury that he had missed a gate. In 1968 he was the first Polish athlete to receive the CIFP World Fair Play Diploma of Honor for an act of fair play.



1968

## Witold Baran

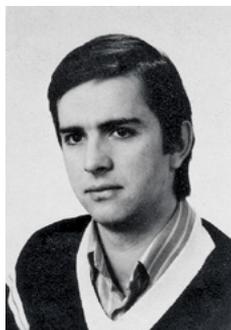
*Track and field*

Middle-distance runner, European vice-champion in 1500 m (Belgrade 1962), participant in the 1964 Tokyo Olympics, two-time US vice champion in 1 mile indoor race, European record holder in 1 mile race (London 1964), six-time record holder (1500, 2000, 5000 m) and seven-time Polish champion, sport activist, winner of the Gentleman of Sport title for his attitude of sportsmanship before the European Championships in Athens.



1969

1969



## Marek Dąbrowski

*Fencing*

Olympic gold medalist (Munich 1972) in team foil (with A. Godel, J. Kaczmarek, L. Koziejowski, and W. Woyda), two-time Olympian, six-time world championships medalist, two-time individual and six-time team Polish champion, bronze medalist of the World Championships (Teheran 1967) and junior world vice-champion (Genoa 1969). During his final bout he indicated to the referee an error in scoring in favor of his opponent. After the correction he lost the bout 3–5.

1970



## Ryszard Szurkowski “Bibi”

*Road cycling*

Two-time Olympic silver medalist in the team event (Munich 1972, with E. Barcik, L. Lis and S. Szozda; Montreal 1976 with T. Mytnik, M. Nowicki and S. Szozda), individual world champion (Barcelona 1973), two-time world champion (Granollers 1973, Mettet 1975), silver medalist at the world championships, four-time winner of the Peace Race, twelve-time Polish champion. During the Polish Championships on July 18, 1970, Szurkowski’s main adversary Hanusik had to stop due to an accident. Szurkowski, reducing his own chances of victory, gave him his spare bicycle. Hanusik won the race and Szurkowski came fifth. In 1970 the CIPF awarded Szurkowski with the Pierre de Coubertin World Trophy for an act of fair play, as the first Polish athlete in history.

1971



## Andrzej Załona

*Track and field*

Athlete in the LZS Nysa sports club. During a cross-country race in Nysa he stopped to save a drowning five-year-old boy.

## **Paweł Teska, Henryk Deskiewicz**

*Kayaking – K2 crew, 10 000 m, “Czarni”  
Szczecin sports club*

During the final kayaking race of the 2<sup>nd</sup> Polish Youth Games they aborted the race and helped a rival crew from Olsztyn in a capsized kayak as one of the crewmen fainted in a forty degree heat.

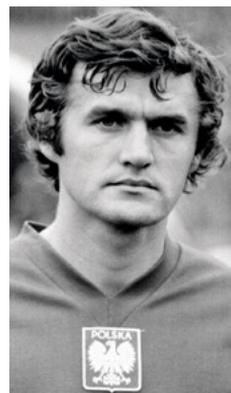


1971

## **Włodzimierz Lubański**

*Association football, forward*

Olympic champion (Munich 1972), seven-time Polish champion, four-time top scorer of the Ekstraklasa, two-time winner of the Polish Footballer of the Year title, coach, manager. On September 21, 1977, during a world cup qualifier against Denmark, Lubański passed up a goal-scoring opportunity to avoid injuring the Danish goalkeeper. He received a CIFP Letter of Congratulations for an act of fair play in 1977.



1977

## **Marcin Jaworski**

*Boxing*

During a semi-final bout at the Feliks Stamm Boxing Tournament, Jaworski while noticing his opponent Paweł Skrzecz's cut eyebrow, did not use the opportunity to hurt him and win the fight. He lost the bout on points. Marcin Jaworski received a CIFP Letter of Congratulations for an act of fair play in 1978.



1978

1978



## **Piotr Jabłkowski**

*Epee fencing*

Olympic silver medalist in Moscow 1980 in team epee, with L. Chronowski, A. Lis, M. Strzałka and L. Swornowski; bronze medalist at the junior world championships in Madrid 1978. During the world championship match in Hamburg, despite a cramp in his leg he continued to fight and passed up an opportunity at a hit that would have secured him a silver medal. The bout ended in a 4–4 draw, which resulted in a play-off between four top fencers. Jabłkowski lost the play-off matches and took the fourth place.

## **GENTLEMEN**

1979–1983

1979

## **Emil Szydłowski**

*Cycling*

During a qualifying race at the Polish Youth Games, Szydłowski's main rival Leszek Stępniewski fell off his bike. Szydłowski waited until he re-mounted his bicycle and then resumed the race, and lost it. Szydłowski received a CIFP Letter of Congratulations for an act of fair play in 1979.

1980



## **Stanisław Olszewski**

*Motor Cycling*

During the motocross World Championships in France a group of pilots was going in the wrong direction. Olszewski was the first to realize this, turned around and found the right way. He then went back to the other competitors and showed them the way. The Italian Angelo Signorelli, Olszewski's most serious challenger, was in the group he saved from disqualification. The CIFP awarded Stanisław Olszewski with a Diploma of Honor for an act of fair play in 1980.

## Krzysztof Wielicki

*Mountaineering*

Despite multiple frostbites and expiring climbing licence Krzysztof Wielicki together with Leszek Cichy decided to ascend Mount Everest on February 17, 1980. It was the first ever Mount Everest winter ascent in history. Wielicki is one of five climbers who completed the Himalayan Crown.



1980

## Andrzej Krochmal

*Orienteering, "Stal" WZTSP Warszawa sports club*

During the 4<sup>th</sup> Polish Orienteering Championships, on September 13, 1981, while running in a three-runner relay, he stopped when noticing a car accident. Krochmal organized first aid and then resumed the race taking the 12<sup>th</sup> place.



1981

## The "Dar Młodzieży"

The youngest Polish sail training ship. She made her maiden voyage on July 10, 1982. On July 17 during the Falmouth-Lisbon regatta the Dar Młodzieży took part in the rescue of Max Heineman, a crewman of a West German sailing yacht Peter von Danzig, who was badly burnt in a cabin fire. Heineman received first aid and was transferred to a Portuguese vessel and then, by helicopter, to a hospital in Nantes. After the rescue operation the Dar Młodzieży resumed the race, and after a loss of 50 sea miles and four hours, she defeated her greatest rival Gorch Fock and won the regatta on July 29. The 1982 Dar Młodzieży crew included: Tadeusz Olechnowicz – captain, Mirosław Łukawski – chief mate. Karol Kumala – chief engineer, Stanisław Raczyński – purser, Leszek Wiktorowicz – scientific director, Stefan Baranowicz – physician, Wojciech Wieteska – male nurse, Bronisław Walczak – first officer, Henryk Śniegocki – second officer, Ryszard Ignatowicz – third officer, Bogusław Sadkowski – third officer, Mirosław Rudzki, Wojciech Pioch, Jarosław Mączka, Grzegorz Wasielewski – deck officers, Wojciech Rękawek – radio officer, Stanisław Freliga



Captain Tadeusz Olechnowicz

1982

– electrotechnical officer, Roman Garbacki – assistant electrician, Tadeusz Popiel, Bonifacy Jaromowski, Stefan Kadela, Paweł Kotowski – boatswains, Kazimierz Staroń – sailmaker, Leon Janicki – carpenter, Grzegorz Kończak – second engineer, Krzysztof Korwat – third engineer, Stefan Kamiński – engine fitter, Krzysztof Górski, Waclaw Mielicki – assistant engineers, Brunon Borówka, Bronisław Kowalski – seamen, Józef Kosikowski – chief cook, Józef Sajnaga – cook, Marek Bukowski, Kazimierz Drobnik – assistant cooks, Adam Krakós – baker, Kazimierz Dopke, Michał Liberski – senior stewards, Tomasz Dwernicki – junior steward. The *Dar Młodzieży* received an CIFP Letter of Congratulations for an act of fair play in 1982.

1983



## Józef Wojciechowski

*Wrestling, "Wisłoka" Dębica sport club*

In October 1982, during the final bout of the Polish championships Wojciechowski did not take advantage of the arm injury of his opponent Piotr Michalik from the "Siła" Mysłowice club and at a critical moment he stopped the fight allowing Michalik to get medical aid. After resuming the bout Wojciechowski did not attack Michalik's injured arm. The bout was won by Michalik and his team became the Polish champion.

## FAIR PLAY AWARD WINNERS 1984–1993

### Dariusz Zawadzki

*Weightlifting*

During the Junior World Championships in Lignano, Italy, Zawadzki had the same total score as Italian athlete La Carpia. His body weight was lighter than his opponent's, therefore he won the bronze medal. He returned the medal declaring that he actually was half a kilo heavier than his opponent. The CIPF awarded Dariusz Zawadzki with the Pierre de Coubertin World Trophy for an act of fair play in 1984.



1984

### Zawisza Czarny sailing yacht crew

The *Zawisza Czarny* crew rescued eight out of twenty-nine crewmen from the British barque *Marques* which sank near Bermuda during the Tall Ships' Races of 1984. The *Zawisza Czarny* crew consisted of: Jan Sauer – captain, Jerzy Albinia – first officer, Wiesław Toma – first engineer, Jan Mazurek – second engineer, Ryszard Muzaj – boatswain, Zdzisław Cielecki – motor engineer, Stanisław Bojaruniec – cook, Feliks Szczot – radio navigator, Włodzimierz Zakrzewski – trainee, crewmen: Roch Cendrowski, Andrzej Biliński, Waldemar Mieczkowski, Mirosław Zemke, Sławomir Stusiński, Witold Szczuka, Jolanta Landowska, Sylwester Izydorczyk, Tadeusz Marszałkowski, Krzysztof Krakowczyk, Zbigniew Pawlik, Henryk Rak, Andrzej Marcińczyk, Małgorzata Bzymek, Krzysztof Matuszewski, Marian Kobalczyk, Małgorzata Komorowska, Artur Łakomski, Waldemar Koczewski, Lidia Codrow, Anna Tymes, Andrzej Krystyńczuk, Waldemara Ostrowska-Ryng, Zbigniew Trybek, Denis Massicotte, Ann Dube.



Captain Jan Sauer, 1984

1984



The crew reunion after 25 years.  
Photo: Agnieszka Klupś

From right: Waldemar Koczewski, Artur Łakomski, Jolanta Klupś (Landowska), Sławomir Stusiński, Jan Sauer, Witold Szczuka, Marian Kobalczyk, Andrzej Marcińczyk, Helmut Wülle – did not participate in the rescue operation, Waldemara Ostrowska-Ryng, Roch Cendrowski, Małgorzata Mas, Magda Hannay – did not participate in the rescue operation, Sylwester Izydorczyk, Andrzej Biliński, Jan Mazurek, Wiesław Toma, Małgorzata Stusińska (Bzymek), Lidia Codrow, Feliks Szczot, Andrzej Krystyańczuk, Mirosław Zemke, Waldemar Mieczkowski

1985



## Norbert Mnich

*Table tennis*

At the International Championships in Belgium, Mnich played against the Greek Zikosen. At the fifth set, the Greek was winning 20 to 19, and the referee assigned a point to the Polish player without noticing a mistake. Mnich reported that he had touched the ball with his finger inadvertently and acknowledged the victory of his challenger. Norbert Mnich received a CIFP Diploma of Honor for an act of fair play in 1985.

1986



## Paweł Iniewski

*Sailing, Vocational School of Phototechnology in Warsaw*

During one of the OK Dinghy class sailing races at the Polish Youth Games, Iniewski was in the third place. However, on seeing a rival yacht capsize, he decided to go off the course and rescue the drowning rival sailor. After transferring the rival to the shore he resumed the race and finished in the 25th place.

1987

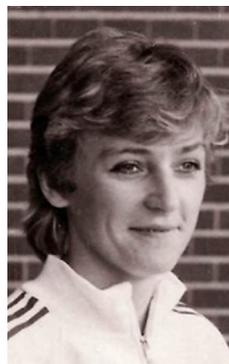
***Award not conferred.***

## Małgorzata Breś

*Foil fencing*

Małgorzata Breś took part in the 1988 Olympic Games in Seoul. She won the fair play award for a fair play gesture during the Dynamo Berlin Cup of 1988. In her elimination group she had four victories and advanced to the knockout stage. On checking the bout records, she realized she scored fewer wins than she and the Polish team thought. According to the records she lost against a Hungarian fencer, while in fact, it was the other way around. After the referee refused to change the records, and the Hungarian fencer and her manager refused to admit the defeat (as it equaled dropping out from the tournament) the score was sustained.

However, during the knockout stage Breś fought against another Hungarian fencer and lost. Later she won with East German fencers and awaited her opponents in repechage. But this time according to the records she won against the Hungarian fencer and advanced to the finals. The Hungarian team appealed against the decision to the Technical Commission, but the referee responded that he did not remember the course of the bout and now everything depended on Breś's decision. Małgorzata Breś admitted her defeat and agreed to compete in repechage, thus resigning for competing for places 1 to 8. She lost in repechage and was placed between 25 and 30.



1988

## Andrzej Grubba

**(1958–2005)**

*Table tennis*

Three-time Olympian (Seoul 1988, Barcelona 1992, Atlanta 1996), twenty-six-time Polish champion, four-time international Polish champion, three-time world championships medalist, World Cup winner, the European champion and eleven-time European championship medalist, two-time winner of the Club European Cup (with AZS-AWF Gdańsk in 1985 and TTC Grenzan in 1977). The CIFP Diploma of Honor was awarded to Andrzej Grubba upon the request of the Swedish Table Tennis Association. In Barcelona, during the Men's Stiga Grand Prix tournament, while play-



1988

ing a crucial game, Grubba was leading 19 to 17. At that moment his opponent and his coach claimed a penalty for a foul ball. The referee did not accept their claim but Grubba refused the two disputed points and ended up being defeated. Grubba received the CIFP Diploma of Honor for an act of fair play in 1988.

1989



## **Artur Hajzer (1962–2013)**

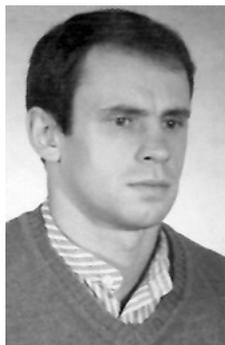
*Mountaineering*

Artur Hajzer died on the slopes of Gaszerbrum I in Karakorum on July 7, 2013. In 1989 he was the main organizer of a rescue operation after an avalanche in Mount Everest. The operation succeeded in rescuing the sole survivor Andrzej Marciniak. A. Hajzer began the rescue operation with two New Zealanders: Bob Hall and Gary Ball, and two Sherpa, immediately after he received news from Janusz Majer than Andrzej Marciniak was fighting for his life on the Lho La col, after having climbed Mount Everest. The other members of the team: Zygmunt A. Heinrich, Mirosław Dąsal, Mirosław Gardzielewski, Waclaw Otręba and Eugeniusz Chrobak died in the avalanche.

## **Zdzisław Ryder i Andrzej Kamiński**

*Kayaking*

1990



The two Polish kayakers received the fair play award for their attitude of sportsmanship during the Polish kayaking marathon championships. They helped Krzysztof Głowacki after his kayak capsized during the competition.

## Grzegorz Chorodzyński

*Motorsports, KKM Kielce*

Recipient of a fair play award for aiding Robert Czub in an accident during the Enduro Polish Championship Race in 1990.

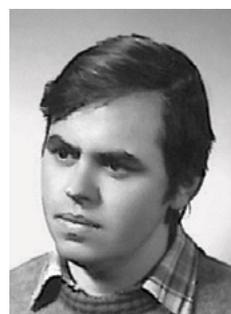


1990

## Stanisław Macur

*Ice yachting*

During the 1991 world championships in the International DN class in the United States Stanisław Macur together with Pete Johns saved the life of two other yachters, when the ice cracked under their boat.



1991

## Sławomir Lebiedziński

*Handball coach, AZS Białystok*

On October 26, 1991, before the end of the final match of the Polish inter-provincial handball league between AZS Białystok (host) and KKS Warmia Olsztyn, the referee sent off two Warmia players, while their team was winning the match. The protesting Warmia coach received a red card as well. The match was interrupted and the Warmia players refused to continue, on the verge of a walkover. Sławomir Lebiedziński intending to continue playing decided to take two of AZS players off the court. The game was won by the KKS Warmia Olsztyn team.



1991

1992



## Tadeusz Hareza

*Powerboat racing*

During European championships races in Chodzież, Tadeusz Hareza lent his powerboat to his long-time rival, Italian Champion Giuliano Landini, who had crashed his boat during training. They fetched the boat together from Hareza's private garage 60 km away. The tournament was won by Hareza and Landini came fifth, however, his total score after the series of tournaments, including points won on the borrowed boat, gave the Italian the European Championship, and Hareza was the vice-champion. Tadeusz Hareza received a CIFP Letter of Congratulations for an act of fair play in 1992.

1992



## Piotr Kozakiewicz

*Volleyball coach*

When an opposing team did not show up for an interschool league match (for reasons beyond their control) for the Superintendent Cup in Gdańsk, Piotr Kozakiewicz and his players decided to postpone the match rather than win by a walkover.

1993



## Janusz Darocha, Zbigniew Chrzaszcz

*Rally flying*

At the end of a flying competition of the Air Raid World Championships in Chile, Darocha and Chrzaszcz together with their coach realised that they had not been penalised as they should have been. They did not know the results of the other competitors but reported this fact to the organisers accepting the penalty that could have represented a real problem for the third and last competition. They received a CIFP Diploma of Honor for an act of fair play in 1993.

# MAIN FAIR PLAY PRIZE WINNERS

## 1994–1999

### **Sylwester Szmyd**

*Road cycling, "Romet" Bydgoszcz sport club*

In the course of the Polish national junior championships in Sobótka, a few moments after the start, he saw that one of the participants, Mirosław Skrzypczak, was stuck for a mechanical problem. He stopped to help him, jeopardizing his possibility of winning. After having fixed the bicycle, the two started again and caught up with the peloton. Szmyd won the competition, and Skrzypczak came third. Sylwester Szmyd received a CIFP Diploma of Honor for an act of fair play in 1994.



1994

### **Rafał Dobrucki**

*Speedway, "Polonia" Piła sport club*

Rafał Dobrucki showed his sportsmanship attitude on August 14, 1995, during a U-21 racing event for the Cup of the Chief of Polish General Staff held on the Gwardia Warszawa racetrack. One of his rivals hit Dobrucki's motorcycle from behind and was disqualified. Dobrucki explained to the officials that the incident was not intentional but it was due to a malfunction of Dobrucki's motorcycle. The rival rider re-entered the competition, however, Dobrucki was excluded and lost his chance of victory.



1995

1996



## **Adam Michałowski**

*Gliding, Białystok Flying Club*

During a national figure contest at Radom, Poland, in July 1996, Adam Michałowski made a mistake that was not noticed by judges. He ranked first, but he pointed out his fault to judges, who did not want to consider it as they had no recording of this event. However, Adam Michałowski insisted so much that they accepted to change the result and Adam Michałowski was relegated to third place. Michałowski was awarded a CIFP Diploma of Honor for an act of fair play in 1996.

1997



## **Piotr Wesołowski**

*Beach volleyball, "Baczewski" Sport Club, Starogard*

While playing together with Sebastian Winiarski in the final of Polish Championships in Ełk (July 31, 1997), in the last set the referee allowed a point to Wesołowski's team drawing the score to a tie. Wesołowski admitted to the referee his error (an unnoted block at the net being one of three allowed touches) and the referee adjusted the score in favor of the opposing team, which later won the game.

1998

***Award not conferred.***

1999



## **Wojciech Szuchnicki**

*Foil fencing, AZS-AWF Gdańsk sport club*

In the Round of 16 of the World Championships in Seoul (November 1999), Szuchnicki fought in a bout against German Ralf Biesdorf. At 9–8 for Biesdorf the judges wrongly allowed a point to Szuchnicki, who indicated the mistake. Szuchnicki was eliminated at 10–8 for Biesdorf.

## MAIN FAIR PLAY TROPHY WINNERS 2000–2008

### **Anna Żemła-Krajewska, Radosław Laskowski**

*Judo athlete and judo coach AZS-AWFis Gdańsk sport club*

During a pre-Olympic tournament in Sophia, Anna Żemła-Krajewska and Radosław Laskowski informed the referee and a judge about their miscalculation after Anna's throw in her bout against Italian Giusephine Marci. After a detailed analysis the officials changed their verdict and granted the deserved victory to the Italian athlete. This gesture of sportsmanship was applauded by the spectators



and recognized by the European Judo Union, but deprived Żemła-Krajewska of her place in the 2000 Olympic judo tournament in Sydney. The CIPF awarded Anna Żemła-Krajewska, Radosław Laskowski the Diploma of Honor for an act of fair play in 2000.



2000

### **Paweł Kacprowski (helmsman), Paweł Kuźmicki (crewman)**

*Sailors, 49er Class, AZS-AWFis Gdańsk sport club*

During the national championships in Poland Paweł Kacprowski and Paweł Kuźmicki brought their only spare parts for their boat in a private car to lend them to their greatest rivals: helmsman Rodin Luca and crewman Georgiew Leonchuk of Ukraine, who had had their mast broken. This way the Poles equalized the



2001

chances of both crews. The race ended in a victory for the Kasprowski–Kuźmicki crew, and thanks to the borrowed spare parts the Ukrainian crew came third. Kasprowski and Kuźmicki also lent a gennaker sail to a Polish crew, allowing them to assemble their rig, enter the regatta, and come seventh. They received a CIFP Letter of Congratulations for an act of fair play in 2001.

2002



## **Konrad Wojtkowiak**

*Archery, "Surma" Poznań sport club*

During the final of the men's compound archery competition at the Polish National Championships, Tomasz Pomorski was led 57–54 after the second round. The referees decided that Pomorski shot one arrow too early and took away 10 points from him. Wojtkowiak realizing it was not Pomorski's fault (as the referee's whistle did not correspond to the clock), in his third round he deliberately shot one arrow at a nearby target, bringing the score to 74–74. After the fourth round Pomorski won the championship with a one-point difference. Konrad Wojtkowiak received a CIFP letter of Congratulations for an act of fair play in 2003.

2003

## **Tomasz Kosiński**

*Ice hockey, goaltender, Cracovia SSA Kraków sport club*

On December 6, 2003 during a Polish first league hockey match against THM Polonia Bytom, after a controversial action near the goal, the referees disallowed a goal for Polonia Bytom. Tomasz Kosiński informed the referee that the puck had been in his goal. It was very difficult to resolve this situation objectively, but Kosiński's statement was the most credible confirmation of a goal scored by the opposing team and the referees allowed the goal. The match ended in a 4–4 draw.

## Paweł Świderski

*Motor Cycling*

At the Enduro World Championship for national teams, on September 15, 2004, Paweł Świderski tried to save the life of German rider Sven Enderlein, victim of a serious accident. Without thinking of the result, but wanting to save the life of another athlete, he interrupted his race to help the injured competitor until the ambulance arrived. Świderski was awarded a CIFP Diploma of Honor for an act of fair play in 2004.



2004

## Bartosz Kizierowski “Kizior”

*Swimming*

Two-time World Championships bronze medalist, two-time European swimming champion, two-time European Championships bronze medalist, Universiade champion and vice-champion (Beijing 2001), three-time Olympian (Atlanta 1996, Sydney 2000, Athens 2004 – flag bearer of the Polish Olympic representation). A member of the Polonia Warszawa sport club. In August 2005, after winning the bronze medal at the world championships in Montreal, he rejected an offer to represent Qatar at the Beijing Olympic Games for 200 thousand euro a year (plus bonuses for Olympic medals). Kizierowski refused to join the Qatar national team, before even considering whether he could qualify as a member of the Polish team for the 2008 Olympics.



2005

## Mateusz Howis (14 years of age)

*Amateur radio direction finding (ARDF), orienteering, Ochędzyna “Junior” sport club*

ARDF European Cup bronze medalist, a student of the Pod Starym Dębem middle school. On September 2005 during the 4<sup>th</sup> European ARDF Youth Championships in Poland he saved the life of a Lithuanian competitor Karolis Lazdauskas who had fell into a swamp. Howis came fourth in the competition, while Lazdauskas won the gold medal.



2005

***Award not conferred.***

2006

2007



## Mateusz Rynkiewicz

*Canoeing, "Warta" Poznań sport club*

During a top-level international sport event he saved the life of a competitor Dawid Markowski who passed out during the final lap of the final C1 race of the European Canoe Marathon Championships (Trencin, Slovakia, July 14–15, 2007). Rynkiewicz received a COFP Diploma of Honor for an act of fair play in 2007.

2008

***Award not conferred.***

## FAIR PLAY TROPHY WINNERS 2009–2015

2009



## Patryk Jendrzewski

*Table tennis, "Ternaeben Pogoń" Lębork sport club*

## Mateusz Gołębiowski

*Table tennis, Olimpia Unia Grudziądz sport club*



In November 2009, during the International Polish Championships in Warsaw, Mateusz Gołębiowski volunteered to play a doubles game against a Korean team, junior world vice-champions, despite the fact that his team had already advanced to the main stage of the tournament by a walkover (the Koreans did not show up for the game). After securing the permission from the event organizers the Polish team played the match and won it.

## Adam Małysz

*Ski jumping*

Four-time Olympic medalist (silver – K 120 and bronze – K 90 in Salt Lake City 2002; silver K-125 and K-95 in Vancouver 2010), the most titled ski jumper in the history of the individual ski jumping world championships, four-time Poland's Best Athlete. During a FIS Ski Jumping World Cup competition in Engelberg, Switzerland (December 18, 2010) Małysz was to take his jump as the last competitor, right after his rival Thomas Morgenstern from Austria. Because Morgenstern had problems with his suit, Małysz asked the officials to change the order and allow him to jump before Morgenstern. The event was won by the Austrian jumper.



2010

## Wojciech Kaźmierczak

*Swimming, "Kapry Armexim" Pruszków sport club*

Multi-time medalist of the Polish swimming championships in the age category of 10–13 years. During the 21<sup>st</sup> Marek Petruszewicz Memorial Swimming Competition in the University School of Physical Education in Wrocław in November 2010, the swimmers competed in individual events as well as for the title of the best swimmer in each age category. The final standings were determined on the basis of two best times. After announcing the score Wojciech Kaźmierczak indicated an error, and after checking the results with the officials, he handed the title and the prize to the new champion Michał Brzuś.



2010

## 2011–2013

***Award not conferred.***

# 2014



## **Łukasz Kubot**

*Tennis*

The winner of the 2014 Australian Open men's doubles title, nine other ATP World Tour men's doubles tournaments, finalist of two singles and seven doubles ATP World Tour tournaments, participant of the 2012 London Olympics. In July 2013 he was awarded the Silver Cross of Merit by Polish President Bronisław Komorowski for reaching the quarterfinals of the 2013 Wimbledon Championships. Since 2001 he has been a member of the Polish national team in the Davis Cup. During a men's doubles game between Kubot/ Lindstedt and Mirnyj/Jużny at the Australian Open, Łukasz Kubot reported his own double-touch to the referee and asked for a point for his opponents. Kubot and Lindstedt lost a game but won the match 6-4, 5-7, 6-2.

# 2015

## **Kajetan Kajetanowicz, Jarosław Baran**

*Rallying*

During the Barum Rally Zlin of the 2015 European Rally Championship in the Czech Republic, Kajetan Kajetanowicz and Jarosław Baran of the LOTOS Rally Team forfeited valuable points and a prospective European Championship for themselves and the entire team to save the life and health of members of a rival team.

# FAIR PLAY HONORARY DIPLOMAS

MAGDALENA REJF

## 1977

Ryszard Podlas – athlete – Olympian – track and field

## 1978

Grzegorz Aleksandrowicz – journalist, sport activist – association football

Adam Papée – athlete – Olympian, trainer, sport activist – fencing

Kazimierz Paździor – athlete – Olympic gold medalist, trainer, boxing

## 1979

Józef Brzezicki – athlete – Olympian – wrestling

Helena Cepek – sport activist

Janusz Pyciak-Peciak – athlete – Olympic gold medalist, trainer – modern pentathlon

## 1980

Andrzej Drużkowski – trainer – handball

Władysław Kwiatkowski – trainer – track and field

Zygmunt Smalcerz – athlete – Olympic gold medalist, trainer, sport activist – weightlifting

## 1981

Eugeniusz Janczak – athlete – Olympian – sports shooting

Bronisław Malinowski – athlete – Olympic gold medalist – track and field (posthumously)

Ryszard Marczak – athlete – Olympian – track and field

Maria Mączyńska – athlete – Olympian – archery

Andrzej Niedzielski – trainer – kayaking (posthumously)

Tomasz Politański – athlete – figure skating

Irena Szydłowska – athlete – Olympian – archery

## 1982

Michał Rabski – athlete – track and field

Zdzisław Sięga – sport activist and radio sport commentator

## 1983

Grzegorz Lato – athlete – Olympic gold medalist – sport activist – association football  
Kamila Składanowska – athlete – Olympian – fencing

## 1989

Margareta Rzytelewska – athlete – badminton

## 1995

AZS Toruń sports club

## 2004

Otylia Jędrzejczak – athlete – Olympic gold medalist – swimming

## 2008

Czesław Borowiec – trainer – table tennis  
Radosław Mleczek – athlete – table tennis  
Bartłomiej Mleczek – athlete – table tennis  
Jacek Proć – athlete – Olympian – archery  
Piotr Piątek – athlete – archery

## 2011

Piotr Choduń – trainer – rugby union  
Aleksandra Kogut – athlete – swimming  
Nikola Petryka – athlete – swimming

## 2012

Piotr Myszka – athlete – sailing  
Beata Stremler – athlete – Olympian – riding

## 2013

Robert Pasternak – athlete – billiards

## 2014

Marta Bogucka – athlete – tennis  
Jakub Przygoński – athlete – motorcycling  
Grzegorz Bielejec – mountaineer  
Marek Chmielarski – mountaineer  
Mariusz Grudzień – mountaineer

## 2015

Dawid Woźniak – athlete – biathlon

# FAIR PLAY

## HONOURABLE MENTIONS

MAGDALENA REJF

### 1984

Halina Iwaniec – athlete – basketball

Jan Faltyn – athlete – cycling

### 1985

Ewa Kisiel – athlete – gymnastics

Janusz Pyciak-Peciak – athlete – Olympic gold medalist, trainer – modern pentathlon

### 1986

Leszek Górski – athlete – Olympian, swimming

Adam Smelczyński – athlete – Olympian – sport shooting

Ryszard Szparak – athlete – Olympian – track and field

Andrzej Szymczak – athlete – Olympian – handball

Tadeusz Ślusarski – athlete – Olympic gold medalist – coach – track and field

### 1987

Robert Kominiak – athlete – swimming

Zbigniew Pacelt – athlete – Olympian, trainer – swimming, modern pentathlon

Danuta Straszynska – athlete – Olympian – track and field

Kazimierz Szczerba – athlete – Olympian, coach – boxing

Ryszard Szczerzek – athlete – field hockey

### 1988

Kajetan Broniewski – athlete – Olympian, sports activist – rowing

Krystyna Czajkowska-Rawska – athlete – Olympian, trainer – volleyball

Maria Gontowicz-Szałas – athlete – Olympian – judo

Zbigniew Kania – athlete – Olympian – sailing

Barbara Wysoczańska – athlete – Olympian, trainer – fencing

### 1989

Waldemar Marszałek – athlete, trainer – powerboating

## 1990

Tomasz Holc – athlete – Olympian, sport activist – sailing  
Renata Mauer – athlete – Olympic gold medalist, sport activist – sport shooting  
Jerzy Opara – athlete – Olympian, trainer – kayaking

## 1991

Barbara Kotowska-Skrzypaszek – athlete – swimming, modern pentathlon  
Józefa Ledwig – athlete – Olympian, trainer – volleyball  
Krystyna Pączkowska – athlete – parachuting

## 1992

Bogusław Zych – athlete – Olympian – fencing (posthumously)

## 1993

Otton Gordziałkowski – athlete – Olympian – rowing (posthumously)  
Halina Lenkiewicz – athlete, coach – volleyball  
Janusz Malisz – athlete – handball  
Stanisław Marusarz – athlete – Olympian, trainer, sport activist – skiing (posthumously)

## 1994

Andrzej Krzepiński – athlete – Olympian, sport activist – rowing  
Paweł Łukaszka – athlete – Olympian – ice hockey  
Mieczysław Mućko – coach, sport activist – track and field  
Piotr Sałakowski – teacher  
Piotr Stępień – athlete – Olympian, coach – wrestling

## 1995

Wojciech Banaś – athlete – basketball  
Wojciech Dryla – referee – fencing  
Wiesław Gawłowski – athlete – Olympian – volleyball  
Stanisław Gościński – athlete – Olympian, coach – volleyball  
Zdzisław Kiełpiński – sport activist  
Pogoń Sport Club of the Pokój Steelworks in Ruda Śląska  
Małgorzata Olejnik – Paralympian  
Sport Editors of Polskie Radio Program I  
Edward Skorek – athlete – Olympic gold medalist, coach – volleyball

## 1996

Marek Łbik – athlete – Olympian, sport activist – canoeing  
Amica Wronki Sport Club

## 1997

Agata Karczmarek – athlete – Olympian – gymnastics, track and field  
Marek Krajewski – athlete – judo  
Pogoń Ruda Śląska Sport Club  
Grzegorz Śledziwski – athlete – Olympian – canoeing  
Zdzisław Zielonka – teacher, coach, sport activist

## 1998

Andrzej Grubba – athlete – Olympian – table tennis  
Dorota Idzi – athlete – Olympian, sport activist – modern pentathlon  
Paweł Januszewski – athlete – Olympian – track and field  
Apator Toruń Sport Club  
Unia Oświęcim Sport Club  
Ryszard Seruga – athlete – Olympian, sport activist – canoeing  
Wojciech Ziemiak – sport activist

## 1999

Bogdan Jankowski – mountaineering  
Wiesław Kiryk – coach – track and field  
Edmund Milecki – sport activist – track and field  
Henryk Nogala – athlete – sport activist – track and field  
Bohdan Tomaszewski – sport commentator  
Maksymilian Więcek – athlete – Olympian, sport activist – ice hockey  
Ruch Radzionków Miners' Sport Club  
Sokół Olympic Club in Racibórz  
PZU SA KTH Club in Krynica Zdrój

## 2000

Janusz Czerwiński – coach, sport activist – handball  
Bogusław Mamiński – athlete – Olympian, coach, sport activist – track and field  
Władysław Stecyk – athlete – Olympian – wrestling  
Basketball Investments sport Club – Gdynia Polpharma VBW Clima  
SSA HOOP Mazovian Sport Club – Blachy Pruszyński Pruszków – men's basketball  
Mostostal – Azoty Kędzierzyn-Koźle Fan Club – volleyball

## 2001

Leszek Drogosz – athlete – Olympian, coach, sport activist – boxing  
Mieczysław Głuchowski – teacher, sport activist  
Adam Małysz – athlete – Olympian – ski jumping  
Wojciech Nazarko – teacher, sport activist  
Jaromir Radzikowski – teacher, sport activist

## 2002

Urszula Figwer – athlete – Olympian, coach – track and field  
Wojciech Jankowski – athlete – Olympian, coach – rowing  
Marian Matysiak – teacher, sport activist  
Museum of Sports and Tourism in Warsaw  
Polish Karate Association  
Marian Woyna-Orlewicz – athlete – Olympian, coach, sport activist – skiing

## 2003

Stefan Dziedzic – athlete – Olympian, coach, sport activist – skiing  
Marek Jakubowski – teacher  
Janusz Kulig – athlete – rallying (posthumously)  
Grzegorz Kułaga – announcer, sport commentator – volleyball  
Marek Magiera – announcer, sport commentator – volleyball  
Waldemar Marszałek – athlete, coach – powerboating  
Rafał Piszcz – athlete – Olympian, coach, sport activist – canoeing  
Barbara Ślizowska-Konopka – athlete – Olympian, coach, sport activist – gymnastics

## 2004

Jacek Bierkowski – athlete – Olympian, sport activist – fencing  
Witold Domański – sport journalist  
Stanisław Dragan – athlete – Olympian, coach, sport activist – boxing  
Rafał Kubacki – athlete – Olympian, sport activist – judo  
Janusz Łojek – sport activist

## 2005

Michał Gutowski – athlete – Olympian, trainer – riding  
Dariusz Kampka – sport activist  
Renata Mauer-Różańska – athlete – Olympic gold medalist, sport activist – sport shooting  
Mirosława Sarna – athlete – Olympian, trainer – track and field  
Wacław Sklinsmont – sport activist – kayaking  
Antoni Smolarek – teacher, sport activist  
KS Cracovia Kraków Physical Culture Association  
Wisła Kraków Sport Association

## 2006

Danuta Bułkowska-Milej – athlete – Olympian – track and field  
Iwona Kowalewska – athlete – modern pentathlon  
Jantar Olympic Club in Racot  
Elżbieta Porzec-Nowak – athlete – Olympian – volleyball  
Piotr Pustelnik – mountaineering  
Andrzej Rębowski – teacher, sport activist

Edward Stawiarz – athlete – Olympian, coach, sport activist – track and field  
Zbigniew Szwarzer – athlete – Olympian, trainer, sport activist – rowing  
Zbigniew Tomkowski – sport activist

## 2007

Kazimierz Albrycht – teacher, sport activist  
Ludwika Chewińska – athlete – Olympian, coach – track and field  
Tadeusz Jankowski – athlete – Olympian, coach – skiing  
Piotr Markiewicz – athlete – Olympian, sport activist – canoeing  
Helena Pilejczyk – athlete – Olympian, coach, sport activist – speed skating  
Maria Rotkiewicz – sport activist

## 2008

Bogusław Drozdowski – teacher, coach – speed skating  
Mieczysław Łopatka – athlete – Olympian, coach, sport activist – basketball  
Zygmunt Smalcerz – athlete – Olympic gold medalist, trainer – weightlifting  
Agnieszka Wieszczyk – athlete – Olympian – wrestling  
Wojciech Zieliński – sports commentator (posthumously)

## 2009

Jolanta Kowalska – sport activist  
Helena Halina Oszast – athlete, coach, sport activist – basketball  
Jan Sagan – sport activist  
The Saint Joseph Calasanz Parafiada Association  
Teresa Sukniewicz-Kleiber – athlete – Olympian, sport activist – track and field  
Andrzej Wróbel – athlete – Paralympian – track and field  
Józef Żyliński – athlete, coach – basketball

## 2010

Małgorzata Banicka – teacher  
Edward Bugała – athlete, coach – track and field  
Jerzy Skarżyński – athlete, trainer, sport activist – track and field  
Krzysztof Marszałik – teacher, sport activist  
The Center of Physical and Health Education of the Faculty of Educational Sciences  
of the University of Łódź

## 2011

Marek Garmulewicz – athlete – Olympian, coach – wrestling  
Jerzy Kulej – athlete – Olympic gold medalist, trainer – boxing  
Piotr Małecki – teacher, trainer – association football  
Antoni Pawłowski – sport journalist  
Ireneusz Śmigieński – sport activist  
Grzegorz Woźniczko – teacher  
Władysław Żmuda – athlete – Olympian, coach – association football

## 2012

Jerzy Broniec – athlete – Olympian, coach – rowing  
Łukasz Jedlewski – sport journalist  
Marian Kasprzyk – athlete – Olympic gold medalist, coach, sport activist – boxing  
Museum of Sports and Tourism in Łódź  
Zbigniew Pietrzykowski – athlete – Olympian, coach, sport activist – boxing

## 2013

Lucjan Brychczy – athlete – Olympian, coach – association football  
Janusz Bukowski – social activist  
Zbigniew Czajkowski – athlete, coach – fencing, scientist  
Barbara Grocholska-Kurkowiak – athlete – Olympian, coach, sport activist – skiing  
Eligiusz Madejski – sport activist, university lecturer  
Krzysztof Piech – sport activist, university lecturer  
Władysław Zieliński – athlete – Olympian, coach, sport activist – canoeing  
Kazimierz Zimny – athlete – Olympian, coach, sport activist – track and field

## 2014

Halina Aszkiełowicz-Wojno – Olympic bronze medalist – volleyball, coach, sport activist  
Wiesław Rudkowski – two-time Olympian – Olympic boxing silver medalist – trainer, sport activist  
Sobiesław Zasada – athlete – track and field, rallying, author, sport activist  
Zbigniew Cendrowski – sport activist, founder of the *Lider* magazine  
Father Mirosław Mikulski – renowned sport activist  
Tadeusz Olszański – journalist, author, initiator of the “Gentleman of Sport” annual award (1963)  
Museum of Sports and Tourism in Karpacz

## 2015

Zygfryd Kuchta – athlete – two-time Olympian – Olympic bronze medalist – coach – sport activist – handball  
Tomasz Grzegorz Wójtowicz – two-time Olympian – Olympic gold medalist – entrepreneur – sport activist – volleyball  
Jerzy Młynarczyk – Olympian – professor of law – sport activist – basketball  
Lech Koziejowski – Olympic team gold and bronze medalist – three-time Olympian – teacher – coach – fencing  
Ludwik Miętta-Mikołajewicz – coach – organizer – sport activist – basketball  
Renata Susała – sport commentator and activist – fair play promoter  
Bożentyna Pałka-Koruba – social activist – fair play promoter  
Andrzej Dąbrowski – professor of the University of Physical Education in Warsaw, sport activist

# FAIR PLAY LETTERS OF CONGRATULATIONS

MAGDALENA REJF

## 1977

Andrzej Rymkiewicz – athlete – sailing  
Zenon Wieczorek – athlete – motorcycling  
Stefan Wysocki – sport activist – sailing  
Sobiesław Zasada – athlete, sport activist – rallying  
Andrzej Zawieja – athlete – Olympian, coach – sailing

## 1978

Jerzy Głowinkowski – athlete – canoeing  
Jerzy Jankowski – trainer – motorcycling  
Władysław Król – athlete – Olympian, coach, sport activist – ice hockey, association football  
Jerzy Kuczko – athlete – cycling  
Edward Makula – athlete – gliding  
Antoni Pacyński – athlete – Olympian – riding  
Paweł Rabczewski – athlete – Olympian – weightlifting  
Mieczysław Stefanów – teacher  
Henryk Żyto – athlete, trainer – speedway

## 1979

Władysław Lemiszko – coach – association football  
Henryk Piotrowski – athlete – track and field  
Hubert Szaszkiewicz – athlete – riding  
Tadeusz Wurst – sport activist

## 1980

Jan Dołgowicz – athlete – Olympian – wrestling  
Jerzy Rybicki – athlete – Olympian, trainer, sport activist – boxing  
Kazimierz Szczerba – athlete – Olympian, coach – boxing

## 1981

Wojciech Fiedorczyk – athlete – basketball  
Jan Jankiewicz – athlete – Olympian – cycling  
Waldemar Makarewicz – sport activist

Julia Mess – teacher

Genowefa Nowaczyk-Błaszak – athlete – Olympian – track and field

Mieczysław Stawicki – athlete – association football

## 1992

Adam Zieliński – athlete – ice yachting

Iwona Kowalewska – athlete – modern pentathlon

## 1994

Bohdan Ludwiczak, Krzysztof Szeszko – rallying

## 1995

Krzysztof Migdał – athlete – ringo

Piotr Kiełpikowski (letter of appreciation) – athlete – Olympian – fencing

Adam Krzesiński (letter of appreciation) – athlete – Olympian, sport activist –  
fencing

Ryszard Sobczak (letter of appreciation) – athlete – Olympian – fencing

Jarosław Rodzewicz (letter of appreciation) – athlete – Olympian – fencing

## 1996

Robert Korzeniowski – athlete – four-time Olympic gold medalist, sport activist  
– track and field

Piotr Pustelnik – mountaineering

Michał Szargiej – athlete – skiing

Paweł Gardasiewicz – athlete – sailing

Orkan Zambrów Student Sports Club

Antoni Bednarz – priest, sport activist

## 1997

Sebastian Winiarski – athlete – beach volleyball

## 1998

Marcin Szczerba – athlete – rowing

Franciszek Hawrysz – sport activist

## 1999

2<sup>nd</sup> Team of the AMICO Salesian Sports Center in Lublin

## 2000

Zygmunt Kiskurno – athlete – Olympian – sport shooting

Polish Volleyball Association

## 2002

Elżbieta Drazbo – athlete – track and field

## 2009

Jacek Dreczka – sports commentator

Maciej Gawłowski – athlete – karate

Ewelina Staszulonek – athlete – Olympian – luge

Piotr Szafranek – coach – table tennis

Johen Wagner – Ewelina Staszulonek’s physician

Paweł Zagumny – athlete – Olympian – volleyball

## 2010

Karol Bielecki – athlete – handball

Teresa and Robert Skolimowscy – Kamila Skolimowska’s parents, founders of the  
Kamila Skolimowska Foundation

## 2011

Jerzy Górski – athlete, sport activist – triathlon

## 2012

Zofia Noceti-Klepacka – athlete – Olympian – sailing

Ireland fans at the 2012 European Football Championships

# FAIR PLAY HONORARY STATUETTE WINNERS

MAGDALENA REJF

**1997**

Janusz Piewcewicz – sport activist, Secretary-General of the International Fair Play Committee, 1977–1997

**1998**

Prof. Stefan Wołoszyn – pedagogue, Rector of the University of Physical Education in Warsaw

**1999**

Maria Kwaśniewska-Maleszewska – track and field athlete, Olympian, sport activist  
Fritz Wijk – sport activist, President of the European Fair Play Movement (EFPM)

**2000**

Kazimierz Górski – athlete, football coach, sport activist

**2012**

Carlos Gonçalves – sport activist, President of the European Fair Play Movement

**2013**

Prof. Zofia Żukowska – pedagogue, sport, President of the Fair Club of the Polish Olympic Committee

**2016**

Kajetan Hądzelek – university lecturer, sport activist, Member of the CIFP Council

# FAIR PLAY COMMISSION OF THE POLISH OLYMPIC COMMITTEE – POLISH FAIR PLAY CLUB

MAGDALENA REJF

**T**he Fair Play Commission of the Polish Olympic Committee was founded in November 1977. The first Commission President was Prof. Janusz Górski. In the 1990s the Commission became the POC Fair Play Club. In the years 1981–2013 the President of the Commission and of the Club was Prof. Zofia Żukowska. Since April 19, 2013 the President has been Prof. Halina Zdebska-Biziewska. The Polish Fair Play Club has today fifteen members. Since 1993 the Club Secretary has been Magdalena Rejf.

The main aim of the Polish Fair Play Club is promotion of the fair play idea. Every year, the Club organizes the Fair Play Competition and nominates Polish candidates for the fair play awards of the European Fair Play Movement (EFPM) and the International Fair Play Committee (CIFP). The fair play prizes are currently awarded in three categories: for an act of fair play, for a general attitude of sportsmanship throughout a sports career, and for an activity aiming to promote fair play.

The Polish Fair Play Club organizes seminars, conferences, research sessions and meetings with young people. It has supported the publication of numerous books and research papers on the fair play rules in education.

## **Seminars and conferences organized by the POC Fair Play Club:**

1996 “Fair Play – Sport – Education” – the European Fair Play Congress in Warsaw  
2000 “The Olympic Education in the Reforming School” – National Symposium  
(with the Academy of Physical Education in Warsaw)

- 2001 “Health – Movement – Fair Play” – national conference with international guests
- 2002 “Health and Sport in Global Education” – a discussion panel at the 4<sup>th</sup> National Conference of the Polish Pedagogical Society
- 2003 International Symposium “Fair Play in the European Culture and Education” at Moryń (sponsored by Snickers and Victory brands)
- 2004 “Education through Sport” (School Physical Culture Meeting organized together with the Polish Ministry of National Education and Sport).

The proceedings on the mentioned conferences were published under the same titles and in the same years under the supervision of Zofia Żukowska and Ryszard Żukowski.

2005 and 2009 – Zofia Żukowska *Fair Play Club of the Polish Olympic Committee*

**In the years 2011–2014 the POC Fair Play Club published the *Fair Play Club Numbers* including information about fair play values promotion and didactic workshops for teachers, coaches and sport youth:**

- Number 1 (2011): “Fair Play in Sport and Life of Youth” (M. Czechowski, A. Dąbrowska)
- Number 2 (2011): “Olympic Education. Normative Documents and Fair Play Codes” (M. Czechowski, Z. Żukowska, R. Żukowski)
- Number 3 (2012): “Preschoolers’ Olympiads” (K. Piech)

The POC Fair Play Club published the Polish translations of the 2011 Manifesto of the International Fair Play Committee, and ‘The Ethical Code of a Coach’ by Laszlo Cserhati, published in English by the CIFP, in 2012. In 2014, on the initiative of the POC and Polish Fair Play Club, Poczta Polska SA issued a postcard in 30 thousand copies, on the occasion of the 50<sup>th</sup> anniversary of the World Fair Play Trophy.

Since 2011 the Polish Fair Club has been promoting sporting activities among children and youth during the Olympic Festivals organized by the Polish Olympic Committee. The Club members take part in these events every year. In 2011 and 2012 they were supported by the staff of the Łódź University Faculty of Physical Education Sciences, and by the students and staff of the Physical Education and Sport Faculty of the Physical Education Academy in Biała Podlaska. They prepared and carried out a special programme to promote the values of sport, Olympism and the principles of Fair Play among the Festival participants. The Fair Play Club co-operates on a daily basis with the POC Olympic Education Centre and the Museum of Sports and Tourism in Warsaw, aiming to promote the principles of Fair Play among young people, athletes and coaches.

The POC Fair Play Club is a member of the International Fair Play Committee (CIFP) whose Secretary-General in the years 1977–1997 was Janusz Piewce-

wicz. Since 2004 a Polish member of the CIFP Council has been Kajetan Hądzelek. Zofia Żukowska and Władysław Pietrzak were CIFP individual members. Tadeusz Olszański is currently an individual member of the CIFP Council. The POC Fair Play Club has been also a member of the European Fair Play Movement (EFPM) since its establishment in 1994. We are represented at each European Fair Play Congress and EFPM General Assemblies during which we present reports on Polish fair play activities and its achievements. In 1996 the EFPM Congress was held in Warsaw. In 2000 EFPM awarded the Polish Olympic Committee with a diploma and plaque for its contribution to the promotion of fair play values in Poland and all around Europe. In 2005 the ceremony of CIFP Fair Play Awards was organized by our NOC at the Olympic Centre.

The Club has its own logo, pins, souvenirs and educational poster. Between 1998 and 2012 the main sponsor of the Polish Fair Play Club was the Snickers brand.

## MEMBERS OF THE FAIR PLAY COMMISSION, FAIR PLAY CLUB OF THE POLISH OLYMPIC COMMITTEE, AND POLISH FAIR PLAY CLUB 1977–2016

### Presidents

1. Janusz Górski 1977–1980
2. Zofia Żukowska 1981–2013
3. Halina Zdebska-Biziewska Member 2012–2013, President since 2013

### Vice-Presidents

4. Stanisław Bohdanowicz 1977–1980
5. Janusz Cieśliński 1978–1984
6. Janusz Piewcewicz 1977–1978
7. Janusz Żwan 1981–1984
8. Kajetan Hądzelek Member 2005–2006, Vice-President 2007–2013, Member of the CIFP Council in the Polish Fair Play Club since 2014
9. Jerzy Nowocien Vice-President 2002–2004, Member 2005–2006, Vice-President since 2007
10. Andrzej Dąbrowski Vice-President 1996–1999, Member 2000–2003

### Honorary Members

11. Władysław Pietrzak Member 1989–1999, Honorary Member 2000–2008
12. Tadeusz Olszański Member 1977–1986, 2005–2006, Honorary Member since 2007
13. Stefan Wołoszyn Member 1981–2001, Honorary Member 2002–2004
14. Zofia Żukowska Honorary Member 2013

### **POC Presidium Supervisors of the Fair Play**

- |     |                  |                       |
|-----|------------------|-----------------------|
| 15. | Irena Szewińska  | 1996–2004, since 2009 |
| 16. | Ryszard Parulski | 2005–2007             |
| 17. | Piotr Nurowski   | 2007–2008             |

### **Secretaries**

- |     |                    |            |
|-----|--------------------|------------|
| 18. | Katarzyna Dybowska | 1977–1978  |
| 19. | Roman Koenig       | 1977–1979  |
| 20. | Bożena Hillebrandt | 1980       |
| 21. | Urszula Sarat      | 1981–1982  |
| 22. | Helena Kawka       | 1983–1988  |
| 23. | Bogusława Zalewska | 1989–1992  |
| 24. | Magdalena Rejf     | since 1993 |

### **Members**

- |     |                                    |            |
|-----|------------------------------------|------------|
| 25. | Grzegorz Aleksandrowicz            | 1981–1984  |
| 26. | Przemysław Babiarz                 | 1996       |
| 27. | Janusz Basałaj                     | 1997–1999  |
| 28. | Waldemar Bejgier                   | 1996–1997  |
| 29. | Mieczysław Bilski                  | 1977–1980  |
| 30. | Leszek Błaszczyk                   | 1981–1992  |
| 31. | Anna Bodasińska                    | since 2013 |
| 32. | Stanisław Bohdanowicz              | 1981       |
| 33. | Marek Cegliński                    | 1997–2006  |
| 34. | Helena Cepek                       | 1981–1992  |
| 35. | Marcin Czechowski                  | since 2005 |
| 36. | Anna Dąbrowska                     | since 1997 |
| 37. | Witold Duński                      | 1977–1981  |
| 38. | Zbigniew Dziubiński                | 1997–2008  |
| 39. | Marek Guttmejer                    | 1978       |
| 40. | Magdalena Janicka<br>(Lewandowska) | 1985–2008  |
| 41. | Anna Jaworska                      | 1989–1992  |
| 42. | Łukasz Jedlewski                   | 1996       |
| 43. | Janusz Jeleń                       | 1981       |
| 44. | Jadwiga Jędrzejowska               | 1977–1980  |
| 45. | Józef Joniec SchP                  | 2005–2006  |
| 46. | Robert Kaczmarek                   | 1997–1999  |
| 47. | Marek Kaczmarczyk                  | 1997–1988  |
| 48. | Janusz Karaczewski                 | 1981–1992  |
| 49. | Andrzej Konieczny                  | 1977–1980  |
| 50. | Piotr Komorowski                   | 1985–1992  |
| 51. | Ryszard Koncewicz                  | 1989–1992  |

52.	Jan Kondracki	1999–2013
53.	A. Korycki	1977
54.	Jacek Kostrzewa	1988–1997
55.	Jolanta Kowalska	since 2013
56.	Andrzej Kozłowski	1985–1988
57.	Maciej Krajewski	1989–1992
58.	Jerzy Królicki	1985–2013
59.	Jarosław Kutelski	2005–2008
60.	Bogdan Latuszkiewicz	1981
61.	Monika Lechowska	1996
62.	Anna Lenarczyk	1985–1988
63.	Andrzej Lewandowski	1977–1980
64.	Jan Lis	1985
65.	Marek Łbik	1997–2006
66.	Janusz Łojek	since 2013
67.	Andrzej Malocco	1989–1992
68.	Piotr Maranda	1990
69.	Henryk Marucha	2002–2008
70.	Stanisław Marusarz	1977–1980
71.	Krzysztof Miklas	1996
72.	Barbara Moroz	1985–1992
73.	Czesław Matusiewicz	1985–1988
74.	Jacek Nachyła	1977–1980
75.	Andrzej Nawrocki	1977–1980
76.	Jaromir Ochęduszek	1977–1981
77.	Marek Ołdakowski	1990
78.	Krzysztof Penderecki	1977–1980
79.	Barbara Perl	1996–2003
80.	Andrzej Piłat	1977–1980
81.	Father Edward Pleń	1996–2004
82.	Sławomir Podogrodzki	1978
83.	Karol Poznański	2002–2008
84.	Zbigniew Radziwonowicz	1996–2002
85.	Bogusław Rajca	1989–1992
86.	Witold Rowicki	1977–1980
87.	Wiesław Rudkowski	since 2005
88.	Waldemar Saniewski	2002–2004
89.	Jacek Sasin	2005–2006
90.	Jacek Semkowicz	1981
91.	Edward Serebnicki	1981–1989, 2005–2013
92.	Włodzimierz Sielewicz	1981–1990
93.	Stefan Sieniarski	1977–1984
94.	Piotr Sobczyński	2005–2006

- |      |                         |            |
|------|-------------------------|------------|
| 95.  | Bohdan Sobieraj         | 2002–2006  |
| 96.  | Father Marian Stempel   | 1996       |
| 97.  | Renata Susańko          | since 1996 |
| 98.  | Włodzimierz Szaranowicz | 1989–1992  |
| 99.  | Andrzej Sztylka         | 1988       |
| 100. | Artur Szulc             | 1996–1997  |
| 101. | Krzysztof Szwed         | 1981–1992  |
| 102. | Stanisława Szydłowska   | 2005–2008  |
| 103. | Leszek Świder           | 1997–1999  |
| 104. | Stefan Tuszyński        | 1997–1999  |
| 105. | Henryk Urbaś            | 1985–1992  |
| 106. | Janusz Wachowiak        | 1989–1992  |
| 107. | Krzysztof Walenczak     | 1989–1992  |
| 108. | Jacek Wasilewski        | 1985       |
| 109. | Hanna Wawrowska         | 2013–2014  |
| 110. | Edward Woźniak          | 1977–1981  |
| 111. | Stefan Wysocki          | 1977       |
| 112. | Adriani Zaguta          | 2002–2003  |
| 113. | Wojciech Zakrzewski     | 1983–1992  |
| 114. | Mirosław Żukowski       | since 2014 |
| 115. | Ryszard Żukowski        | since 1997 |
| 116. | Andrzej Żmuda           | 1985–1989  |



POC Fair Play Club Statuette



EFPM 2000 Diploma for the POC Fair Play Club



Winners, guests and organizers of the 36<sup>th</sup> Competition of the POC Fair Play Club 2002. From the left (first row): Tadeusz Olszański, Vladimir Rodiczenko – Member of CIFP Council, Zofia Żukowska – President of the Polish Fair Play Club, Jenö Kamuti – CIFP President, Maria Kwaśniewska-Maleszewska, Stefan Paszczyk – POC President, Irena Szewińska – POC Vice-President, IOC Member. From the left (second row), winners: Elżbieta Drażbo, Wojciech Jankowski, Marian Matysiak, Iwona Gryś, representative of the Polish Karate Association, Konrad Wojtkowiak, Urszula Figwer, Marian Woyna-Orlewicz.



Fair Play Competition of the POC Fair Play Club 2006 – winners, organizers and guests. Among guests His Eminence Cardinal Józef Glemp.



The 2006 EFPM Diploma for the Museum of Sports and Tourism in Warsaw for promotion of fair play. From the left: Piotr Nurowski – POC President, Dr Iwona Gryś – the Museum director, Prof. Zofia Żukowska – President of the Polish Fair Play Club.



43<sup>rd</sup> POC Fair Play Competition 2009. Winners, guests, organizers. Irena Szewińska – member of the IOC, Vice President of the POC (fifth from the right), Prof. Carlos Gonçalves – EFPM President (second from the right), Piotr Nurowski – POC President (first from the left), Adam Giersz – Minister of Sport and Tourism (second from the left).



POC Fair Play Competition 2009. EFPM President Prof. Carlos Gonçalves is awarding Prof. Józef Lipiec the European Diploma for the promotion of fair play.



EFPM 2010 "Pro Memoriam" Plaque and Diploma of Honor awarded to the daughters of the POC President Piotr Nurowski. From the left: Adam Krześciński – POC Secretary-General, Prof. Zofia Żukowska – President of the Polish Fair Play Club, Andrzej Kraśnicki – POC President, Justyna Muszyńska – P. Nurowski's daughter, Carlos Gonçalves – EFPM President, Joanna Perłowska – P. Nurowski's daughter, Kajetan Hądzelek – Vice President of the Polish Fair Play Club, member of the CIFP.

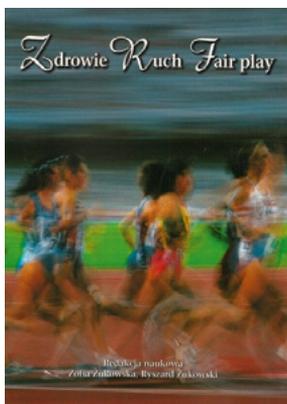
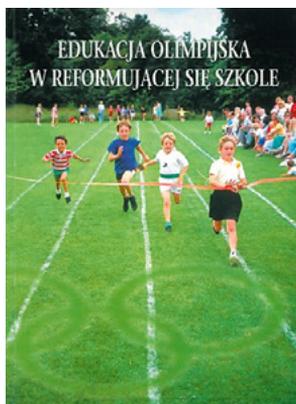


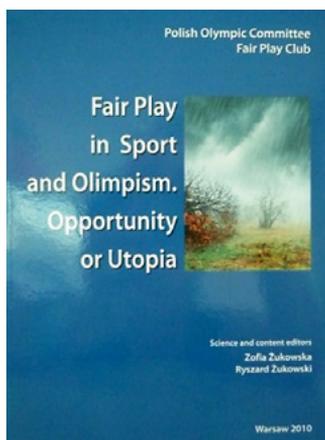
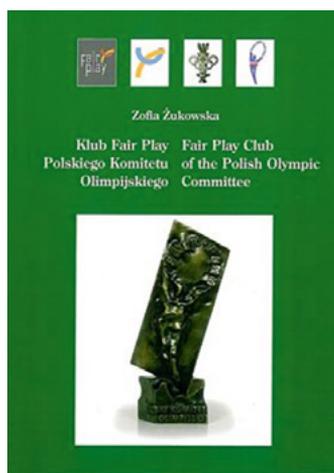
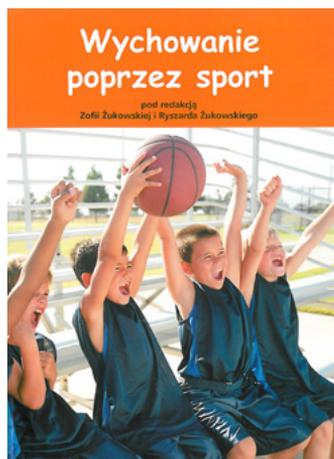
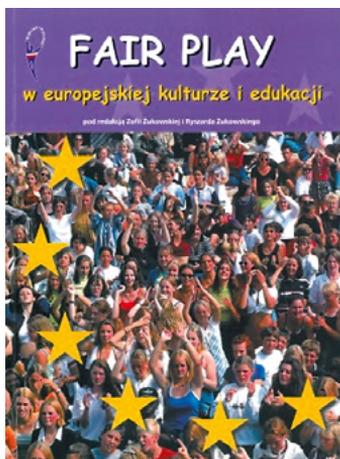
POC Polish Fair Play Club 2012. From the left: Henryk Marucha, Kajetan Hądzerek, Tadeusz Olszański, Carlos Gonçalves – EFPM President (guest), Zofia Żukowska, Ryszard Żukowski, Halina Zdebska, Anna Dąbrowska, Magdalena Rejf.

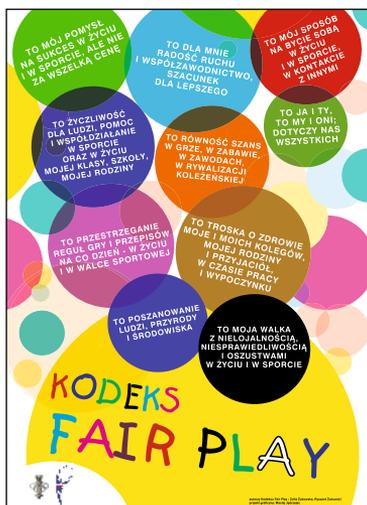
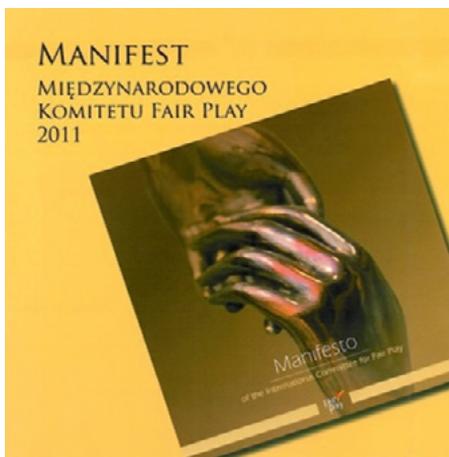
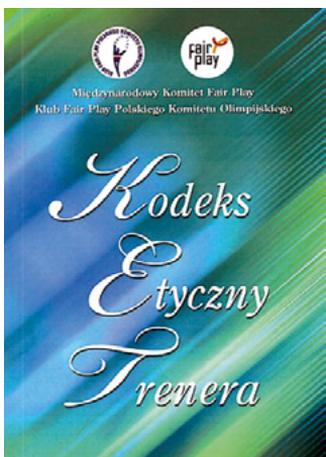


Winners of the 46th Fair Play Competition 2012. From the left: Bogdan Strempler, Marian Kasprzyk, Jerzy Broniec, Łukasz Jedlewski, Prof. Zofia Żukowska – President of the Polish Fair Play Club, Kajetan Hądzerek – Vice President of the Polish Fair Play Club, member of the CIPF Council, Zofia Noceti-Klepcka, Andrzej Kraśnicki – POC President, Eugene Hutchinson – Ambassador of the Republic of Ireland to Poland, Ewa Sobczyk and Sebastian Glica – Museum of Sports and Tourism in Łódź, Prof. Halina Zdebska – member of the Polish Fair Play Club, Adele Hutchinson – wife of the Ambassador of Ireland, Wiesław Rudkowski – member of the Polish Fair Play Club, Magdalena Rejf – secretary of the Polish Fair Play Club.

# FAIR PLAY CLUB PUBLICATIONS









## INTERNATIONAL FAIR PLAY COMMITTEE

### COMITÉ INTERNATIONAL POUR LE FAIR PLAY (CIFP)

KAJETAN HĄDZELEK

The International Fair Play Committee was founded in 1963. In the summer of 1963 a meeting of representatives of the International Council of Physical Education and Sport (CIEPS) and journalists from the International Sports Press Association (AIPS) was held in the UNESCO Youth Institute in Gauting near Munich. The discussion focused on the necessity of counteracting chauvinism, aggression and violence in sport. On September 17, 1963, during a meeting in Paris, the CIFP established the Pierre de Coubertin Trophy for the attitude of sportsmanship, and on December 5 the Pierre de Coubertin Trophy International Committee was formed by representatives of UNESCO, AIPS, CIEPS and international basketball, football, wrestling, and rugby federations. They selected the Committee Bureau consisting of Jean Borotra (France, CIEPS) – President, Stanley Rous (UK, FIFA) – Vice President, William R. Jones (UK, FIBA) – Vice President, and Jacques Ferran (France, AIPS) – Secretary General.

On January 29, 1965 the first Fair Play Trophy was awarded to an Italian bobsledder Eugenio Monti. In the first years the candidates for the Trophy were nominated mainly by the AIPS and national Olympic committees. The *Declaration on Sport* issued by the CIEPS in 1968 stipulated that “Sportsmanship can be identified with fair play, that is to say a loyal respect of the rules, written and unwritten. It requires a generous attitude towards one’s opponents during the struggle, the strictest discipline in relation to the referee, and calmness in victory as in defeat. It is the basis of sport, giving it its chivalrous character.”

Since May 29, 1973 the Committee has been known as the International Fair Play Committee (CIFP). From the very beginning the CIFP promoted the estab-

lishment of national fair play committees. In 1975 *The Declaration on Fair Play* prepared by the CIEPS and UNESCO in cooperation with the International Olympic Committee was published.

In 1977 the CIFP adopted its statute and chose its Administrative Council comprising of President Jean Borotra, Vice President Willi Daume (West Germany) and Secretary General Janusz Piewcewicz. Between 1977 and 1982 the CIFP Secretariat was located in the Polish Olympic Committee in Warsaw, and in 1982 it was moved to Paris as Janusz Piewcewicz became the Director of the newly established Association of National Olympic Committees (ACNO), but also continued to work as the CIFP Secretary General until 1997. In 1998 Jean Borotra became the Honorary President, and Willi Daume the CIFP President. In the 1990s the CIFP increased its activities and attracted more members.

Since 2000 the CIFP President has been Jenö Kamuti (Hungary).

There are three formats of the CIFP World Fair Play Awards: Pierre de Coubertin World Trophy for an athlete or team for an act of fair play, Jean Borotra World Trophy for an individual for his or her career, and Willi Daume World Trophy for an individual or organisation for the promotion of fair play. The CIFP also awards Letters of Congratulations and Diplomas of Honor in all three categories as well as the Fair Play Trophy for the Youth – under the auspices of the IOC President, founded in 2012 by Jacques Rogge.

The World Fair Play Trophies and Diplomas of Honour are presented to the laureates in a spectacular ceremony hosted by different countries each year, most often in the UNESCO headquarters in Paris. In 2005 the CIFP awards ceremony took place in the Olympic Center and the Grand Theatre – National Opera in Warsaw.

On September 18, 2013, a celebration of the 50<sup>th</sup> anniversary of the International Fair Play Committee was organized in the UNESCO headquarters in Paris.

The CIFP has published numerous documents devoted to the values and promotion of fair play, e.g. Declaration Sport and Fair Play in the 21<sup>st</sup> Century and the International Fair Play Committee Manifesto 2011 as well as organizes conferences and seminars, and carries out various international activities. All the information about the CIFP can be found on its official website [www.fairplayinternational.org](http://www.fairplayinternational.org).



President of South Africa, Nelson Mandela, with the Pierre de Coubertin Trophy, IOC Vice President and IAAF President – Giradou N'Diaye (left), and CIFP Vice President – Norbert Müller, Pretoria 1997.



From the left: Piotr Nurowski – POC President, Aleksey Nemov (Russia) – gymnastics – with the Pierre de Coubertin Trophy 2004, Jenö Kamuti – CIFP President. Olympic Center in Warsaw, November 26, 2005.



Miguel Indurian (Spain) – cycling – with the CIFP Jean Borotra World Trophy 2004. Olympic Center, Warsaw, November 26, 2005.



From the left: Alessandro Duran (Italy) – boxing, Cristina Hoffman Torres (Mexico) – wheelchair table tennis, Jenö Kamuti – CIFP President, Janine Borotra. CIFP Diplomas of Honor 2004. Olympic Center, Warsaw, November 26, 2005.



CIFP Awards ceremony, the Grand Theatre – National Opera, Warsaw, November 26, 2005. From the right: Jenö Kamuti – CIFP President, Carlos Conçalves – EFPM President, Kajetan Hądzerek – member of the CIFP Council, and Ryszard Parulski – POC Vice President.



CIFP Awards ceremony, the Grand Theatre – National Opera, Warsaw, November 26, 2005.



From the left: Miguel Indurain (Spain) – cycling, Paweł Świdorski (Poland) – motorcycling, Michael Galea and Stephan Azzopardi (Malta) – football, Karmen Macheriotou (Cyprus) – modern pentathlon, Matej Zagar (Slovenia) – motorcycling, Artun Talay (Russia) – track and field, Aleksey Nemow (Russia) – gymnastics, Betsy Alison (USA) – sailing, Pavel Belson (Czech Republic), Cristina Hoffman Torres (Mexico) – wheelchair table tennis, Alesandro Duran (Italy) – boxing. Winners of the CIFP Awards, the Grand Theatre – National Opera, Warsaw, November 26, 2005.



Visit of CIFP and POC representatives in the Warsaw City Council Office. The Honorary Patron of the CIFP Awards Ceremony in Warsaw on November 26, 2005 was the President of Warsaw Lech Kaczyński. From the left: Irena Szewińska, Jenö Kamuti, Antonio Spallino, Kajetan Hądzelek, Norbert Müller, Jean Durry.



Jenö Kamuti – CIFP President and Magdalena Rejf – Secretary of the Polish Fair Play Club and Kajetan Hądzelek – Member of the CIFP Council.



Istanbul, January 26, 2009 – CIFP Awards Ceremony 2007–2008. From the left: Mateusz Rynkiewicz, Helena Pilejczyk, Piotr Markiewicz.



Winners of CIFP Trophies and Diplomas 2009, members of the CIFP Council, Pecs 2010.



Katalin Bogyay, President of the UNESCO General Conference, and Jenő Kamuti, CIFP President, opening the ceremony of the 50<sup>th</sup> anniversary of CIFP and CIFP awarding ceremony, Paris, September 18, 2013.



Sebastian Coe with the Jean Borotra World Trophy. From the left: Katalin Bogyay, President of UNESCO General Conference, CIFP President Jenő Kamuti, Phil Craven – President of the International Paralympic Committee, and Jean Durry – CIFP Secretary-General, Paris, September 18, 2013.

Jochen Wollmert with the Pierre de Coubertin World Trophy for an act of fair play, CIFP Vice President Norbert Müller, Paris 2013.

Carlos Conçalves with the Willi Daume World Trophy for promotion of fair play, with Katalin Bogayay, President of UNESCO General Conference, Jenö Kamuti – CIFP President, Paris 2013.



Jacques Ferran from *L'Equipe*, co-founder of the CIFP in 1963, Jean Durry – CIFP Secretary General, at the ceremony of the 50<sup>th</sup> anniversary of CIFP in Paris, September 2013.

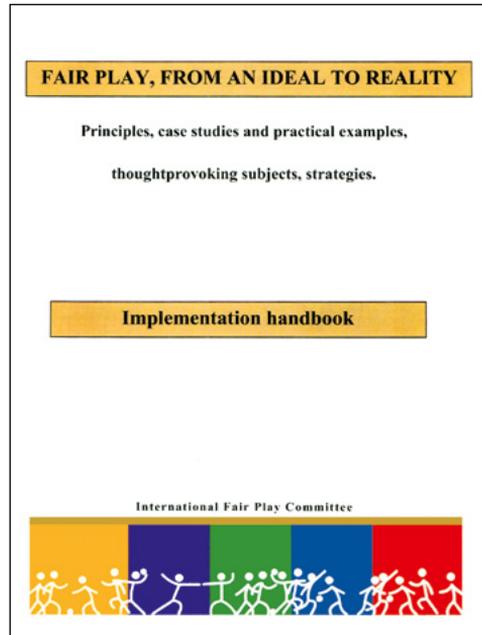


Kajetan Hądzalek, member of the CIFP Council, with a Diploma of Honor for Zbigniew Pietrzykowski for a general attitude of sportsmanship throughout a sports career, and Viktória Dósa – CIFP, Paris 2013.





CIFP list of winners of trophies, diplomas and letters of congratulations, 1964–2005.



CIFP Implementation Handbook



CIFP Declaration: Sport and Fair Play in the 21st Century



CIFP Fair Play Manifesto, 2010

# POLISH WINNERS OF THE CIFP WORLD FAIR PLAY AWARDS

KAJETAN HĄDZELEK  
MAGDALENA REJF

## PIERRE DE COUBERTIN WORLD TROPHY FOR AN ACT OF FAIR PLAY



1970

**Ryszard Szurkowski**

cycling

(biographic entry in the section on winners of competitions of the Fair Play Club of the Polish Olympic Committee)

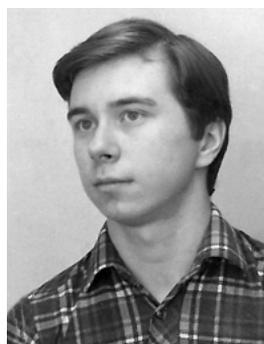


1984

## Dariusz Zawadzki

weightlifting

(biographic entry in the section on winners of competitions of the Fair Play Club of the Polish Olympic Committee)



2014

## Łukasz Kubot

tennis

(biographic entry in the section on winners of competitions of the Fair Play Club of the Polish Olympic Committee)

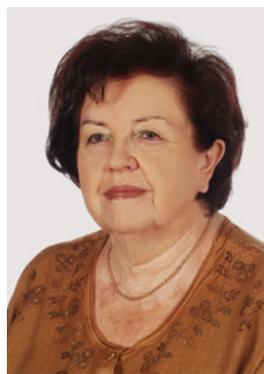


## PIERRE DE COUBERTIN WORLD TROPHY FOR THE PROMOTION OF FAIR PLAY

1994

## Zofia Żukowska

(biographical entry, see p. 214)



## WILLI DAUME WORLD TROPHY FOR THE PROMOTION OF FAIR PLAY

2003

### **Janusz Piewcewicz**

(biographical entry, see p. 207)



## DIPLOMAS OF HONOR FOR AN ACT OF FAIR PLAY

- 1968 **Andrzej Bachleda** – athlete – Olympian, trainer, sport activist – skiing
- 1977 **Ryszard Podlas** – athlete – Olympian – track and field
- 1980 **Stanisław Olszewski** – athlete – motocross
- 1984 **Błażej Krupa, Piotr Mystkowski** – athletes – rallying
- 1985 **Norbert Mnich** – athlete – table tennis
- 1988 **Andrzej Grubba** – athlete – Olympian, coach, sport activist – table tennis
- 1993 **Janusz Darocha, Zbigniew Chrzęszcz** – athletes – rally flying
- 1994 **Sylwester Szmyd** – athlete – road cycling
- 1996 **Adam Michałowski** – athlete – gliding
- 2000 **Anna Żemła-Krajewska** – athlete and Radosław Laskowski – coach – judo
- 2004 **Paweł Świdorski** – athlete – motorcycling
- 2007 **Mateusz Rynkiewicz** – athlete – canoeing
- 2012 **Radosław Stańczuk** – Paralympian – fencing

## DIPLOMAS OF HONOR FOR A GENERAL ATTITUDE OF SPORTSMANSHIP THROUGHOUT A SPORTS CAREER

- 1978 **Grzegorz Aleksandrowicz** – association football – sport activist, sport journalist
- 2006 **Iwona Kowalewska** – athlete – modern pentathlon
- 2007 **Helena Pilejczyk** – athlete – Olympian, coach, sport activist – speed skating
- 2009 Zygmunt Smalcerz – athlete – Olympic champion, coach, sport activist – weightlifting

- 2012 **Zbigniew Pietrzykowski** – athlete – Olympian, trainer, sport activist – boxing
- 2013 **Barbara Kurkowiak-Grocholska** – athlete – Olympian, coach, sport activist – skiing – poet
- 2014 **Karol Bielecki** – athlete – handball

## DIPLOMAS OF HONOR FOR AN ACTIVITY AIMING TO PROMOTE FAIR PLAY

- 1987 **Jan Lis, Tadeusz Olszański** – journalists, sport activists
- 1993 **Sport Editorial Board of the “Sztandar Młodych” newspaper**
- 2007 **Piotr Markiewicz** – athlete – Olympian, sport activist – canoeing

## LETTERS OF CONGRATULATIONS FOR AN ACT OF FAIR PLAY

- 1977 **Włodzimierz Lubański** – athlete – Olympic champion, sport activist – association football
- 1978 **Marcin Jaworski** – athlete – boxing
- 1978 **Kazimierz Paździor** – athlete – Olympic gold medalist, coach – boxing
- 1979 **Józef Brzezicki** – athlete – wrestling
- 1979 **Emil Szydłowski** – athlete – cycling
- 1982 **“Dar Młodzieży”** – sail training ship
- 1984 **Stanisław Krzesiński** – coach, sport activist – wrestling
- 1987 **Antoni Skudlo** – athlete – rallycross
- 1989 **Margareta Rzytelewska** – athlete – badminton
- 1992 **Tadeusz Hareza** – athlete – powerboating
- 2001 **Paweł Kacprowski** (helmsman), **Paweł Kuźmicki** (crew member) – athletes – Olympians – sailing
- 2003 **Konrad Wojtkowiak** – athlete – archery
- 2009 **Karolina Kotowicz** – athlete – track and field



# EUROPEAN FAIR PLAY MOVEMENT (EFPM)

MAGDALENA REJF

**T**he European Fair Play Movement (EFPM) is a non-governmental organization founded in May 1994 in Zurich by the Founding Assembly of National Fair Play Organizations consisting of representatives of fourteen countries. Poland was represented by Prof. Zofia Żukowska, the then President of the POC Fair Play Club. The EFPM adopted its statute at the 10<sup>th</sup> General Assembly in Vienna on September 25, 2004. The EFPM governing bodies are the annual General Assembly and the Executive Committee elected at the first Assembly session after each Olympic Games. The term of office of the nine-member Executive Committee is four years. The first EFPM President was Fritz Wijk, who was succeeded by Prof. Carlos Gonçalves, and in 2012 by Christian Hinterberger (Austria). Carlos Gonçalves and a member of the EFPM Executive Committee Katarina Raczowa were frequent guests of the Polish Fair Play Club.

The current EFPM membership comprises 40 Corporate Members (mainly national Olympic committees), 9 Honorary Members, 11 Associate Members, and 2 Supporting Members.

The primary goal of the EFPM is the promotion and development of fair play in sport, education, and daily life in Europe. The activities of the EFPM are carried out together with the above mentioned organizations and institutions.

Since 1995 the EFPM has held its annual congresses attended by representatives of the POC Fair Play Club, who often present achievements of the Polish Fair Play Club, and participate in EFPM General Assemblies taking place after the congresses.

In 1996 the 2<sup>nd</sup> EFPM Congress was held in Warsaw. The 2004 EFPM Congress in Vienna awarded Prof. Zofia Żukowska with a Jubilee Medal for her services to the European Fair Play Movement.

According to its statute, since 1996 the EFPM has been awarding selected individuals and institutions with the Plaque of Merit and Diploma for the contribution to the dissemination of the values and principles of fair play. A member of the awarding panel was Prof. Zofia Żukowska.

The official publication of the EFPM is the yearly *Play Fair* magazine, edited by EFPM Vice President Erdogan Aripinar (Turkey), which contains reports on the activities of national fair play committees, events, research papers and photographs related to the European fair play movement. The EFPM also runs the EFPM Flash News service at [www.fairplayeur.com](http://www.fairplayeur.com).

**PLAY FAIR!**  
THE OFFICIAL PUBLICATION OF THE EUROPEAN FAIR PLAY MOVEMENT

2012/2  
2013/1

[www.fairplayeur.com](http://www.fairplayeur.com)

*We wish a Happy and Healthy New Year to all who believe in Fair Play!*

**VERONA: A Congress worthy of the city's history**

EFPM's 18th Congress a success, thanks to our Italian hosts and a number of distinguished speakers.

It has already been held in a second EFPM Congress - after the one in Warsaw in 1996. The theme of the 18th Congress, which had the support of the Municipality of Verona and CDO (the National Olympic Committee of Italy), was "National Sports and Fair Play".

The opening ceremony was held at the Town Hall, and the Congress took place at the City Guardia Palace in Verona. The presence of several athletes at the opening ceremony lent a special atmosphere to the event.

The success of the Congress was due to the efforts of the organizers, among them Organizing Committee Chairman, Mayor of Verona, Mr. Rogers Alcamoni, Chairman of CDO, Mr. Riccardo Falco, Italian Fair Play Council, Mr. Paolo Basso and Mr. Giovanni Basso. Our sincere thanks go to all of these people.

Interesting and well-researched presentations were made at the Congress by distinguished figures from all over Europe and were much appreciated by the audience. The next step will be taken by the Italian National and Fair Play. The exhibition of Fair Play photos in the gallery of the Gran Guardia Palace, organized by Rogers Alcamoni, also played a great role.

One feature of the 18th Congress was the fact that it was held in a city that has been the site of an event that takes place once every four years. A new tradition is to be established in Verona, who are to run the EFPM for the next four years, with effect.

**Historic Verona passes the EFPM flag to historic Istanbul**

Ever since our very first Congress, the EFPM flag has changed hands every year. The flag was first handed over to Istanbul for the 1993 Congress, then passed on to Istanbul for 1996. At our General Assembly in Verona, the flag was handed over to Istanbul.

Two ceremonies were held at the General Assembly. First, EFPM President Carlos Goncalves (on behalf of the EFPM) and Murat Cobay (on behalf of the IOC of Turkey) signed an agreement for the handing over of the flag. Then a ceremony was held for the handing over of the flag. From left to right: Rogers Alcamoni on behalf of the Italian team, Prof. Dr. Carlos Goncalves (EFPM-Portugal), Erdogan Aripinar (EFPM-Turkey), Murat Cobay (Turkey), Sinig Dogan (Turkey).

**Vienna to be headquarters of the EFPM for 4 years**

A new President and a new Executive Committee for the EFPM were elected at the 2012 General Assembly in Verona. Christian Henning, a founding member and has been the Executive Committee since 1996 and who organized celebrations for our 10th anniversary in Vienna, was elected President. The Executive Committee decided to have the EFPM headquarters located in Vienna for the next 4 years. During this time, all the workings of the EFPM, its activities and its publishing activities will be based in Vienna.

**Two great losses for the Fair Play family: FRITS WURK and VLADIMIR RODOCHENKO**

The year 2012-2013 brought two great losses for the world leader Fair Play family. We lost our Founder and first President Frits Wurk of Holland, then Vice President Vladimir Rodochenko. They will never be forgotten as long as Fair Play lives. Both the EFPM and the CDF published messages of condolence.

**SEE YOU IN ISTANBUL IN 2013!**

The historic city of Istanbul - the only city in the world to have been the site of two EFPM Congresses - is to host an EFPM Congress for the first time. The theme of our 19th Congress, to be held from 6th to 10th June 2013 in Istanbul is "Olympic Fair Play". The National Olympic Committee of Turkey has formed an Organizing Committee for the 19th Congress, and has entered its first announcement.

**GONCALVES & LAMMER - the two cosmenotes of the EFPM**

Prof. Dr. Carlos Goncalves of Portugal and Prof. Dr. Manfred Lammer of Germany - two of our founder members who created the EFPM for 18 years in various roles (President, Vice-President and General Secretary) and who contributed much to getting our organization on a firm footing - did not stand for reelection to the Executive Committee at the recent General Assembly. This does not mean that they are leaving the EFPM, however. They will always be an integral part of the EFPM.

**THE EFPM-EOC AWARDS FOR 2012**

The recipients of the European Fair Play Awards, given jointly by the EFPM and the EOC, have been announced. The EFPM Special Award was given to footballer Mirsad Klose for having an outstanding record of Fair Play. The EOC Award was given to footballer Angelo Juri who has received her awards traditionally green, and also received the winners of Plaque and Diploma.

# DECLARATION ON FAIR PLAY, SPORT AND EDUCATION

## 2ND GENERAL ASSEMBLY OF THE EUROPEAN FAIR PLAY MOVEMENT

*September 14, 1996 / Warsaw, Poland*

The delegates of nineteen European countries, participants of the Second EFPM General Assembly, meeting in Warsaw on 14 September 1996, declare that:

1. Fair Play and fair sporting attitudes, as well as tolerance and non-violent behavior are among the most important features of youth education.
2. Sport and the promotion of Olympic ideals are vital parts of education, particularly for young people.
3. Sport as young people's favorite active pastime offers a wide range of opportunities for the development of a healthy personality as well as for socio-ethical development.
4. Sport must only be seen as an instrument, the effectiveness of which depends on how it is used and on the kinds of social interactions, which are created within it. The educational environment must play the central role in this area.
5. Those involved in formal education have a particular responsibility to promote Fair Play, tolerance and mutual respects.

Therefore we recommend that:

### A. National Governments:

1. Consider Fair Play and tolerance an essential part in the successful development of young people deserving the higher priority from all those who influence and promote good sporting experience and Olympic education for young people.

2. Include the promotion of Fair Play, tolerance and mutual respect in sport as a central subject of physical education provided at schools, at all levels.
  3. Prepare specific training and information material to support teachers and coaches in their Fair Play actions.
- B. National sports organizations:
1. Organize and develop the structure and models of youth sport competitions according to young people's needs and aspirations, thus creating the opportunity for self-fulfillment.
  2. Encourage sports club administrators to consider education in Fair Play as a part of their role and responsibility.
  3. Implement schemes in youth sport (school sports and sports clubs) which reward Fair Play and proper behavior.

Prepared by:  
Georges Diderich (Luxemburg),  
Carlos Gonçalves (EFPM Vice-President – Portugal),  
Zofia Żukowska (Poland).

## 2ND GENERAL ASSEMBLY OF THE EUROPEAN FAIR PLAY MOVEMENT

*Warsaw, September 12–14, 1996*



Organizers and participants of the 2<sup>nd</sup> General Assembly of the European Fair Play Movement, Warsaw, September 12–14, 1996.



From the left: Irena Szewińska – POC Vice-President, Janusz Piewciewicz – CIFP Secretary General (1977–1997), Andrzej Szalewicz – POC President (1991–1997).



From the left, bottom row: Fritz Vijk – EFPM President, Zofia Żukowska – President of the Polish Fair Play Club. From the left, top row: Fred Ernst, Erdogan Aripinar, Carlos Gonçaves, Manfred Lämmer and Miroslav Cerar.



From the left: Erdogan Aripinar, Carlos Gonçaves, Fritz Vijk – EFPM President, Manfred Lämmer, Fred Ernst, Zofia Żukowska – President of the Polish Fair Play Club.



From the left: Zofia Żukowska, Tadeusz Olszański, Janusz Piewcewicz.



Organizers of the 2<sup>nd</sup> Fair Play Congress in Warsaw. From the left, top row: Jan Kondracki, Andrzej Dąbrowski, Jerzy Nowocień, Jerzy Królicki, Ryszard Żukowski. From the left, sitting: Anna Dąbrowska, Hanna Delbani, Fritz Vijk, Zofia Żukowska, Aleksandra Hul.

# THE WARSAW MESSAGE “FAIR PLAY – SPORT – EDUCATION”

**W**e, the participants of the European Fair Play Movement (EFPM), which took place in Warsaw, on September 12–14, 1996 bearing in mind the European and world achievements of fair play promotion such as:

- The Declaration on Sport (CIEPS, Tokyo, 1964)
- The Declaration on Fair Play (ICSSPE, 1975; CIO, UNESCO)
- The Principles of Ethical Conduct in Sport (Warsaw, PKOl 1986)
- The European Sports Charter (1992, Rhodes, Greece)
- The Sports Code of Ethics “Fair Play – the Path to Victory” (Declaration of the Conference of Ministers of Sports of the European Countries, 1993)
- The French Association for Sports without Violence and for Fair Play
- “Towards the Great Covenant” – Declaration of the Participants of the Polish Conference for “The Safe and Cultivated Sports Fields in Poland” (Warsaw, 1995)
- Declaration on Sports, Tolerance and Fair Play (Amsterdam, 1996)<sup>1</sup>

hereby declare that:

**1.** Fair play constitutes the main principle of Olympism. Without fair play sports loses its substance. Fair play treated not only in the category of abiding by

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<sup>1</sup> All these documents are published in the book Fair Play – Sport – Education. Compiled and edited by Z. Żukowska, Warsaw 1996.

rules and regulations but in the category of intellectual and moral values of all the people and circles responsible for the development of sports and development of the youth. Jean Borotra in his explanation of sports morality defines ethics as morality and knowledge. And knowledge in this domain means being familiar with European traditions. On the one hand, we can find the origins of fair play in the ancient Celtic culture and the medieval knightly culture, whereas in the contemporary times we turn to the pedagogy of Thomas Arnold and his concept of “Sport Moderne” based on the introduction of sports games into the educational system.

Pierre de Coubertin, after a close look into this education system, was deeply convinced that sport with its ethical values should occupy a key place in the education of the youth from all over the world. He gave extensive evidence of it in his work *A Pedagogic Sportive*. His conviction was confirmed after getting to know the history of Ancient Greek Games. This became the principle motive for reviving the modern Olympics.

As we can see, being conversant with tradition, confirms us in the conviction about the justness of promoting fair play as a value essential for both sports and the education of the youth.

Since Coubertin’s times, the humanists and educators from many countries have dealt with that subject, and have come to the same conclusions. Therefore, the *Essai de Doctrine* of the High French Sports Committee, prepared by over 200 people representing all national instances, public or private, interested in sports, stressed the fact that if sport is a form of confrontation, then it can not be separated from moral foundations, and it must take place in the climate of complete frankness and loyalty by following the rules and regulations, and by preserving the equality of chances and responsibility.

Similarly, the *Declaration on Sport* published under the auspices of UNESCO by the International Council of Sports and Physical Education (CIEPS – ICSSPE), and consulted by all the authorities and representative sport organisations, stipulates that: “Sportsmanship can be identified with fair play, that is to say a loyal respect of the rules, written and unwritten. It requires a generous attitude towards one’s opponents during the struggle, the strictest discipline in relation to the referee, and calmness in victory as in defeat. It is the basis of sport, giving it its chivalrous character.”

These assumptions, accepted at the moment of the birth of modern sports, have always been taken as a profound truth. Therefore, sports ethics is based on firm foundations of the fair play values.

**2.** Research on the level of knowledge and awareness of fair play shows that this notion is mainly associated with sports. Young people see the threats to these values in sports, and they try to oppose them, providing numerous examples from their social environments. Simultaneously, young people indicate the universal values of fair play, noticing their role and relevance in family life, class, school, among friends, in human relations, in politics, in business, etc. This raises the need to promote fair play both, in sports and educational systems of all countries.

**3.** While studying the attitudes towards fair play among pupils and teachers, a slight difference in favour of maturity of these attitudes among teachers was observed. It shows the need for educational investment in developing fair play attitudes at school among all three educational entities: students, teachers and parents.

**4.** Acknowledging the importance of promotion of the fair play values in sports through the mass-media, in which attitudes conforming to fair play in sport are being popularised, fair play prize winners are being shown, foul play conduct is being negatively assessed, and young people are inspired to “be fair” in sports and life, it is important to stress that although these are valuable actions, they are only extemporaneous, occasional, and in a sense, actionable.

**5.** Parallel to the promotion of such values in the mass-media, other active ways of promoting fair play values by the youth themselves, and by the social environments in which they study (school), and live (family, peers) should be initiated. For this purpose contests and quizzes in many countries are organised for the youth and schools such as: “What does fair play mean to me?”, or “Promotion of fair play values in sports and in the life of my school”. Participation in these contests has not only a cognitive value (we know more and more about these values, we analyse them, we develop our own approach to them), but also emotional (we become familiar with them, we identify ourselves with them) and behavioural (we make moral choices, and behave according to these values in various situations at home, at school, in sports).

**6.** We treat the introduction of fair play values in sports into the system of school education, at all its levels, as the most proper and most effective way of promotion. It will depend on their acceptance by all educational circles (students, teachers, parents, and educational authorities). It provides a unique chance for the self-fulfillment of all the educational entities in their integrated actions for the sake of promoting these values. This means to understand them, to bear individual or group responsibility, to experience them and to assess. This means ethical consideration in relation to the evaluation of one’s own attitudes, and those of the others, the ability to approve of them or disapprove of them.

**7.** The inclusion of fair play values into the educational system depends not only on the decision of the educational authorities, but also on the decisions of the government and self governing authorities. Their degree of approval will notably affect the social climate in which the promotion of fair play takes place.

**8.** We appreciate the valuable efforts made to promote the values of fair play by individuals, sports movements, Olympic movements, European governments and institutions. We express our support for any initiatives in this area, in all social groups, and in every country, for all national and international organisations

and institutions working for the sake of fair play promotion. We are expecting publications on this topic. We will take part in their popularisation. We support all research works and experiments which verify the possibilities of implementing these values into the educational systems of each particular country.

**9.** We regret to observe an increasing number of cases of menace to the fair play values in competitive sport, and especially in certain disciplines. We oppose violence and lack of tolerance, unfair games, rules that favour foul play, doping and corruption which contradict the principles of fair play and undermine the essence of sport.

**10.** In view of this, factors which condition mostly the effective promotion of fair play values are:

- **the place of fair play values** in the educational system (syllabuses, teachers' conduct, social interactions in sports and school life).
- **the level of social awareness** – including the youth, teachers and parents in particular – as far as the knowledge and approach to fair play in sports and daily life.
- **activity through participation, feeling and experiencing** one's own fair play attitudes in sports, as well as assessing the attitudes of others. Development through movement.
- **supporting the process and stimuli** in the form of praising fair play attitudes, which become the subject of analysis, appraisal, and start functioning as examples. Perhaps, it is simply better to be fair?
- **a system of sanctions** consistently executed in case of breaking fair play rules in sports regardless of discipline and level of advancement.
- **an information transmission system** to all young people and their educators on the issue of fair play values and their importance in sports and life of every individual from every social group.
- **a system of promoting** fair play values in the country, in education, in sports.
- **integrated measures in all organisations and institutions** – national and international – and mutual assistance in promoting fair play values in the life of young people and societies.

*Edited by Zofia Żukowska*

# 19TH EFPM CONGRESS

*Istanbul, June 5–8, 2013*



Participants of the 19th EFPM General Assembly Istanbul, June 5–8, 2013.



From the left: Prof. Halina Zdebska, Magdalena Rejf, Prof. Carlos Gonçalves.

## 20<sup>TH</sup> EFPM CONGRESS

*Riga, October 8–10, 2014*



Polish representatives at the 20th EFPM Congress in Riga: Prof. Halina Zdebska-Biziewska, Dr Jolanta Kowalska.

# POLISH WINNERS OF THE EUROPEAN FAIR PLAY MOVEMENT AWARDS

MAGDALENA REJF

2000

**Polish Olympic Committee** – the European Fair Play Plaque of Merit and Diploma for the contribution to the dissemination of the values and principles of Fair Play

2006

**Museum of Sports and Tourism in Warsaw** – the European Fair Play Diploma for the contribution to the dissemination of the values and principles of Fair Play and implementation of ethical values in sport

2009

**Prof. Józef Lipiec** – the European Fair Play Diploma for the contribution to the dissemination of ethical values in sport and the education of young people in the spirit of Fair Play and tolerance

2010

**Piotr Nurowski** – the European Fair Play Plaque of Merit and Diploma for the contribution to the dissemination of ethical values in sport (posthumously)

2011

**Edward Bugała** – the European Fair Play Diploma for the display of sportsmanship during and after a sport career

## DEAR FRIENDS!

In the constantly changing world also sport is undergoing numerous changes. Originally sport was about simple play, one of many forms of entertainment. In the early 21<sup>st</sup> century sport has come to represent devotion, culture, active hobby, fight and spectacle – all at the same time. More than ever the passions aroused by sport emphasize the necessity for the restless and incessant endorsement, protection and development of the ethics and spirit of sportsmanship.

In its own, modest but fine and enthusiastic way, the International Fair Play Committee (CIFP) has been supporting these values since 1963. This endeavour will continue as long as there is sport.

In 1975 the CIFP in cooperation with UNESCO published *the Declaration on Fair Play*. Two decades later, in 1992, *the Fair Play for All Manifesto* was published. After another twenty years we are proud to present the *International Fair Play Committee Manifesto 2011*, which in nine positive assertions, reflecting tolerance and fair play and without any naivety or obsolescence, acknowledge absolute priorities exceeding “one-day successes.”

This is an issue to us all. Sport and the CIFP need your support. If this Manifesto appeals to you, please let us know and propagate it as far as you can. Together we can fight this battle.

DR JENÖ KAMUTI

/-/ CIFP PRESIDENT

JEAN DURRY

/-/ CIFP SECRETARY GENERAL

## INTERNATIONAL FAIR PLAY COMMITTEE MANIFESTO 2011

**T**oday sport has become an integral part of the life of all types of societies across the globe. It is constantly evolving, and it grows ever more popular, not only bringing pleasure to everyone involved, but also grave and increasing difficulties, while also raising questions. For it would be an illusion to assume that this intense and passionate human activity is intrinsically endowed with all the virtues.

Since 1963, convinced that FAIR PLAY IS A VITAL DIMENSION FOR SPORT, the International Committee for Fair Play has been striving to promote this deep conviction in a variety of ways to ensure that it is publicised, understood, and shared. In 2011, is this kind of vision naïve, self-righteous, outdated or outmoded? Is the irreplaceable British expression, – **FAIR PLAY** – whose meaning and nuances one only hopes to grasp or believes to understand, whereas no other language is able to express its exact and full equivalent in two words but a relic of a past era? On the contrary, **we believe that Fair Play, this positive notion of tolerance, is needed in sport today more than ever before; it is a priority.**

It is our task, honour and responsibility to fight relentlessly and courageously while keeping our eyes on the target so that Fair Play would be increasingly recognised, rewarded and stimulated. The purpose of this manifesto is to propose in a clear and open-minded way principles to think and act along while affirming the absolute self determination and free choice of all those practising sport.

### 1. WE BELIEVE THAT

sport is essentially a game in which people choose **voluntarily** to participate for the pleasure it provides. Moreover, in whatever form it may appear – whether it is sport for all, leisure sport, disabled sport or elite sport –, and even though it involves competition and confrontation, be it with others, oneself or the forces of nature, it has meaning because of its capacity to unite people and not divide them.

**Should not then each match and each encounter be a celebration shared by all?**

### 2. WE BELIEVE THAT

in the sports venues, Fair Play, being the safeguard of loyalty and elegance of comportment, is the transposition of the spirit of **justice** that may incite a player even to refuse the decision of the referee that would favour him over the truth. For even if all sporting activities are regulated by a common code recognised and accepted by all participants in the entire world, a code that obviously incorporates Fair Play, the latter operates on a completely different level. **We should declare it without hesitation: Fair Play speaks to our conscience. It is the result of a deliberate moral choice.** Therefore, does it not constitute one of the essential cornerstones and foundations of sport?

### 3. WE BELIEVE THAT

sport should **categorically refuse** violence, lies and trickery. **Can cheating be tolerated as mere cleverness** by blind and permissive laxity? Are you not persuaded that it must be rejected consistently?

### 4. WE BELIEVE THAT

opponents are not enemies. Aggression, which should be strictly distinguished from the fighting spirit, cannot be tolerated. **In reality, adversaries are partners within the same community** and by definition, the game of sport could not exist without them. **When the party is over, the losers are just as important as the winners:** do they not merit equal consideration?

### 5. WE ESSENTIALLY BELIEVE THAT

sport cannot be reduced to an obsession with winning or to the accumulation of trophies and medals. **Fair Play is characterised by this refusal to snatch vic-**

**tory at any price.** This kind of Fair Play needs to be adapted continuously to the effective and changing conditions of the practice. Is it not preferable to focus much more on the sports activity itself rather than the result?

### 6. WE BELIEVE,

for we are aware of the fact that Fair Play is a rich resource neither innately nor immutably acquired, that **it requires a continuous and unrelenting effort of action, persuasion and most of all, education, at all levels and reaching out to all the components of the sporting community:** athletes, coaches whose role should be quintessential, technicians, leaders, officials, clubs and federations, medical staff, spectators and television viewers. **We are all affected.** Thus, the work to be done is enormous and it demands an enduring zeal: in the form of demonstrations, publications, all kinds of communications at all levels, and for example, the awarding of trophies and distinctions highlighting the acts of Fair Play and their initiators.

The value of such examples, both instantaneously and in the longer term, cannot be over-emphasised. Is not the media, with its huge direct influence, ideally placed to publicise the concept and the actions of Fair Play? But is it not the hardest battle to win?

### 7. WE BELIEVE THAT

school children and young athletes are at the heart of the fight for Fair Play. It must be among the primary concerns of their educators and trainers to instil this dimension of sport in young people whilst taking their sensibility into account. Researchers and universities have recently shown a growing interest in this subject. **Fair Play could be seen to have special educational potential with respect to human and social relations for young people in helping them to construct a life in which they could transpose this knowledge.**



#### 8. WE BELIEVE, IN ALL MODESTY, THAT

it is not utopian to extend our vision to consider building an existence around the experienced **reality of Fair Play in sport. In fact, when the athlete engages in a sport, he exists simultaneously both in the game and the reality of life. Fair Play could then become a way of life, a rule of conduct for all, youth, adults and seniors alike, influencing their actions on and off the field of play.** Sport could then provide reference points, and Fair Play could become a guiding light, a philosophy.

#### 9. FINALLY, WE BELIEVE THAT

it is the task of the sporting community and in particular, the International Committee for Fair Play, in complete harmony with UNESCO and the Olympic Movement, to share its experience with the representatives of all other communities and cultures. **It is, indeed, a deliberate moral choice originating from an ethical philosophy in accordance with the common values of humanity.**

## CALL FOR ACTION

If this new MANIFESTO, which has the objective of reinvigorating the true spirit of sport, and making it ever more present and vibrant by the genuine practice of Fair Play, has touched you, and if you share our vision, our approach and our determination in facing the future, **we need you and your support.**

We warmly invite you to join in our efforts to maintain and develop Fair Play, a major and inseparable dimension of Sport – for you and for us alike.

## FAIR PLAY IS SPORT THERE IS NO SPORT WITHOUT FAIR PLAY

The draft of the International Fair Play Committee Manifesto was discussed and prepared during the CIFP presidency of Dr. Jenö Kamuti by a working group coordinated by Jean Durry. The members of the group were Norbert Müller; Antonio Spallino, Elizabeth Ferris, Maurizio Monego and Vladimir Rodichenko.

Members of the CIFP Executive Board:  
Donna de Varona, Nikolai Dolgopolov, Mohamed Mzali.

Published by

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## FROM THE POC FAIR PLAY CLUB

**W**e are proud to present *The International Fair Play Committee Manifesto 2011* with recommendations from CIFP President Jenö Kamuti and CIFP Secretary General Jean Durry. We strongly believe that the Manifesto conveys all the values we expect and identify with. We are aware that the form of the Manifesto, which in no way imposes duties or obligations, will be a perfect opportunity for personal reflection on the real values in sport. The Manifesto may help us to follow the direction of our own moral choices. It is crucial that all of us can refer to it in various situations, in sport competition and sport organization.

We believe that the Manifesto will be of great interest and an inspiration not only to athletes but also to coaches, sport organizers, sport physicians and all sport spectators.

We hope it will be propagated by physical education teachers in schools, managers of sports clubs, national sports associations, coaches and trainers, organizers of sports events and all other people.

The wide dissemination of the Manifesto will strengthen the awareness that without fair play, there is no sport. That without fair play education through sport becomes impossible!

*Fair play is essential to sport like sport is essential to life. Fair play in sport embraces the whole of life. If sport is perceived this way all its great virtues come to the fore.*

T. Olszański, “Sztandar Młodych”, 1963

*Sport can make a uniquely valuable contribution to human achievements and to the quality of life. But it can only make this contribution, if it is practiced in full accordance with the ideals of fair play. Therefore, all those directly or indirectly involved in sport are obliged to protect and develop the fair play principle. If they accept this responsibility and respond to this urgent appeal, fair play and the spirit of sportsmanship will also prevail in daily life.*

*Declaration on Fair Play, CIEPS, CIO, UNESCO, 1975*

*Fair play constitutes the main principle of Olympism. Without fair play sports loses its substance. Fair play treated not only in the category of abiding by rules and regulations but in the category of intellectual and moral values of all the people and circles responsible for the development of sports and development of the youth. Jean Borotra in his explanation of sports morality defines ethics as morality and knowledge.*

*The Warsaw Message “Fair play – Sport – Education”, 1996*

*We believe that Fair Play, this positive notion of tolerance, is needed in sport today more than ever before; it is a priority.*

*International Fair Play Committee Manifesto, 2011*

*The IOC’s role is:*

*to encourage and support the promotion of ethics and good governance in sport as well as education of youth through sport and to dedicate its efforts to ensuring that, in sport, the spirit of fair play prevails and violence is banned.*

*Olympic Charter, International Olympic Committee*