

The Relevance of Fair Play for Contemporary Sport



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Etymology of the term Fair Play

The etymology of the English term Fair Play and its connotational content meaning just, decent – or fair game, fair behaviour, noticeably synthesises the aforementioned philosophical aspect of the game ratio of social events and cultural as well as historical context of the origination and usage of the term. The semantic concept of the term Fair Play presents an evaluating referent of moral, thus ethically accepted behaviour in the spheres of social life, whose core develops from the game realisations of life. The requirement to ethically accept the game forms is significantly emphasised, especially in the sphere of politics, commerce, sport – areas, where agonal and non-agonal game elements are transformed (competing, contesting, coincidence, feinting, emotional euphoria).

The origin and historical background of the term Fair Play

The first historical evidence identifying the usage of the term Fair Play in England comes from the Book of Sermons from the second half of the 12th century, where its use expresses the impartial attitude of man – not influenced by outer factors. The incidence of the term Fair Play in the 15th century was supported by its use in English medieval poetry and preserved rules forming the basis of the knight tournaments. In the 16th century the use of Fair Play was also documented in the historical drama by W. Shakespeare, which, according to S. Loland, points out the probable passage of the term Fair Play into everyday language. The 17th and 18th century brought with them the formation of modern sport, which was confronted with the ethical norm of Fair Play presenting a specific cultural and social tradition and value norms of middle and upper classes – gentlemen. Within the process of forming the young gentlemen, the tradition of boarding schools played an important role at colleges and universities (Oxford, Cambridge, Harrow, Eton, Rugby), where amateur sport stressing the principles of Fair Play was a fundamental part of the educational process. Loland within this context adds: "Practicing 'Fair Play' was regarded more as a personal virtue than a formal norm of rule-adherence. Competitors should aspire to follow 'the spirit of the rules', not just the letter, and play with style." The Gentlemen's university sport modified the ancient character of agonal contest into the form of sporting contest, which accepted competitiveness and the desire to win, however, not at all costs. In accordance with this definition, Fair Play as the ethical norm of university sport, has become a symbol forming the ideal sportsman – "the gentleman amateur" whose status was presented by identification and the transfer of socially accepted norms and traditions. In the 19th century, through infiltration of ethical norms of the university, gentleman sport gains an axiological basis for its own establishment within the accepted cultural phenomena of the period. In this context Jirásek points out the meaning of the term Fair Play, which thoroughly synthesises historical ethical values (from Greek antiquity, the Christian and chivalrous Middle Ages through to the modern tradition of British gentlemen) with this facticity enforcing its universal terminological application in the plurality spectrum of cultures.

Fair Play as an ethical foundation of Coubertin's concept of "Olympism"

The philosophical basis through the Fair Play principle presented a vitalising factor for the onticizing sphere of Coubertin's Olympic movement, whose worldwide acceptance would not have been possible if not for involving the universally functional (addressing) ethical principle. Coubertin considerably accentuated the educational function of modern sport and Olympism, which follows the Fair Play principle intentionally, functioning in mutually pre-determined relations among the educational process, sport and Olympism. This premise is supported by the terms, which Coubertin used for naming his philosophical and pedagogical concepts in the form of Olympic pedagogy, Sports pedagogy and Olympic education, which he replaced with a uniform term "Olympism" in 1912. The historical tradition of ancient and modern Olympic Games synthesises the philosophical and axiological basis, within which Fair Play presents a referent that actualises the values of ancient agonistics. Adherence to rules and laws in the sphere of leading an agonal battle, from Greek nomos, indirectly influenced the social as well as the personal sphere of life realisation. The understanding of and obedience to the laws was related to the kalokagathic attitude of life towards the realisation of the harmonious state, from Greek areté, which represented the virtue of living a good, satisfying and valuable life of a free citizen (currently understood as the required quality of life). In this manner, the ancient agonistic spirit helped to define the European social norms. Modern sport through the ethical attribute of Fair Play revitalised the original Greek idea, emphasising life's full of virtue as a condition for living a valuable, authentic life within the existential and ethical framework. In the hermeneutic clarification of the Fair Play phenomenon, we may identify its fundamental relevance for the sphere of contemporary sport, which operates through the same historical participation on the same principle as the Greek areté that from the philosophical point of view represented potentiality for the full development of the ontological essence of man. The fact that the ethical principle of Fair Play is intentionally directed towards the ethical essences causes it to transcend out of the sphere of its original role just as behavioural norms of sportsmen at the sporting sites during competitions and especially thanks to the philosophy of Olympism affects the whole field of modern physical culture. With its

ontic nature Fair Play is able to alter and influence the axiological structure of a sportsperson's personality resulting in the natural transfer of values between the sphere of sport and the spheres of social life. The aforementioned ethical principle is reported in the studies of Oborny: "Principle of Fair Play dependent on the rate of its adherence is also nowadays one of the decisive factors of leaning the consequences of sport to the positive side of its ambivalence."

Fair Play as a phenomenon of contemporary sport

One of the specific dimensions of the Fair Play phenomenon is presented by functionality and the active nature of this ethical norm, which in the universal communication environment of sports competition uncovers and aims towards the meta-norms – archetypal ethical and axiological structures of human existence. Particularly this philosophical dimension of Fair Play in the sphere of globally acting phenomena, which sport has become in the course of the 20th century, claims to function as an ethical activator producing a change in the structure of the value spectrum of human being. In these terms, we encounter the opportunities of contemporary sport, especially in the form of the Olympic and Paralympic Movement representing subsystems of physical culture with a unique educational aspect. Within this context, Hogenová emphasises: "Fair Play is what brings the value of humanity into sport. [...] The idea of humanity is against any act of selfishness due to its general validity." In the following context it is interesting to point out the effect of ethical aspects of Asian sports, which from the axiological point of view present a compact system, or rather a system of global transatlantic physical culture. The chivalry code of the samurai – Bushido, taoistic ethical principle – Tai-chi applied in various combat sports, or buddhist – Zen, are based on ethical norms of self-discipline, self-education and respect for the opponent, which similarly, as in the case of ancient Greek and medieval chivalrous traditions in Europe, accumulate the original relevant principles of cultural norms and values. The semantic reduction of the ethical principle of Fair Play was caused through its functional interpretation by the Victorian education system, within which Fair Play became an instrumental and educational tool forming the value spectrum in the elite of educated gentlemen, who were instructed to take the leading positions in the social hierarchy system. Fair Play, through its functional application, was evidently losing the meaning of the philosophical intendant at the philosophical and anthropological level, which orients man in the sphere of his inner axiological spectrum. Fair Play acquired a semantic form of behavioural correcting factors directed outwards – towards other people and the environment. Despite the aforementioned semantic negativity, the meaning of Fair Play may be found in its intentional aspect. Intentionality and its revelation (evidence) is magnified by the structured sphere of sport, which is characteristic of universal situational and communication pre-understanding (by defined space and the situational objective of sporting activity) and is directed towards the ethical and ontological essence of human existence. Within the archetypal bipolar relations such as: the good – the evil, close – far, love – hate, sureness – threat, emerge structures of mutually related tolerance connections, which define the sphere of accepted ethical norms. The reported mechanism is applied at the origination and formation of all ethical concepts that function as a part of norms of tolerated behaviour in case of both religious and socio-political systems.

Modern sport, especially in the form of Olympic sport, has become an accepted cultural and social phenomenon, which at the ontical level of incidence followed from the aspect of historicity the basis of the original Greek cultural-philosophical tradition. The ethical principle of Fair Play and its philosophical accession in the educational process, saturates the basis of contemporary sport by using the axiological qualities which transform the original forms of personal qualities of developed human existence such as: belief in one's own abilities and loyalty, competitiveness and sympathy, honesty and solidarity, in which we find historically indubitable positive values of man. Understanding these connections enables us to access the types of statements differently, through which we discuss contemporary sport as a generally decadent phenomenon, commercial activity, virtual and marketing product of mass media. Sport through uncovering the philosophical dimension of the Fair Play principle is at present becoming one of the most interesting and effective educational concepts. Within the aforementioned semantic framework, ?ukowska thematises: "It is rarely the case that what we attempt to define at the highest position in the educational rankings is accepted also by selected consumers." This principle basis of Fair Play forms the basis of unique possibilities for globally accepted sports and Olympic education.

Fair Play - educational context and ethical pluralism

The philosophical platform of Fair Play presented an inspiring impulse for the Code of Sports Ethics and European Sports Charter enacted by the Council of Europe in 1992, which defines Fair Play not only as behaviour, but especially as a way of thinking that determines the participants in the sports sphere to a larger extent. Similarly, the Olympic Charter contains ethical norms of Fair Play in a section of its basic principles, from which the philosophical principles of Olympism, such as adherence to the rules of the game and competition, friendly behaviour and respect for rivals, elimination of cheating and violence in the form of inequality of conditions, use of prohibited substances, etc. were derived. The real threat to the effective educational use and strengthening of social

acceptance of the Fair Play ethical principle, is presented by current and significantly relativising ethical concepts on the philosophical basis of pragmatism and utilitarianism, which are derived from and thematise the value aspect always in the context of a particular situation and its relevance for the interested individual. The relevance of uncovering the philosophical dimension of Fair Play points out the deeper causes and relations of unethical behaviour in sport. An effective correction and removal of misunderstandings within the ethical issues may be eliminated by solving the philosophical essence of ethical principles.

"According to the dictionary, 'fair' has its origin in the old English foeger and can mean among other things (1) 'attractive', 'beautiful', (2) 'unblemished', 'clean', (3) 'blond' (as in fair hair), (4) 'clear and sunny', (5) 'easy to read' (a fair hand), (6) 'just and honest', and (7) 'according to the rule'. The understanding of 'fair play' as certain attitudes or virtues (as expressed in the English ideal of the gentleman amateur) can be derived from interpretations (1) and (2)." Loland, p. 13.

The problem within this framework is thematized for instance by: J. Huizinga, 1990; R. Caillois, 1998; E. Fink, 1992.

"Fair" has been used in English to define what is 'impartial' and 'just' in books of homilies dating from 1175. The expression 'fayre game' is found in English poetry from the fifteenth century and 'foul play' in tournament rules from 1467. [...] Shakespeare used 'fair play' in his historical drama *The Life and Death of King John*, written in the last decade of the sixteenth century (Wischmann 1962; Liponski 1988). We can assume that the oral tradition started earlier." Loland, p. 12.

Loland., p. 13.

"The meaning of fair play is quite problematic to define in any other language but English (therefore, we use generally understood untranslated English term)." Jirásek, p. 257.

"The concept differs from the antique model, from which the name was derived. The sportspersons in classical Greece did not know the term fair play, internationality was an unknown term and the sportspersons did not adhere to the notion of participation, but thrived to win. To win in Olympia was by far the greatest luck, on the other hand, the one who lost was laughed at and mocked, condemned and often did not dare to return back home." Dovalil, p. 24.

Oborny, p. 108.

Hogenová, p. 19.

"The effort of sports theoreticians and philosophers to demonstrate the axiology of particular forms of sports activity do not change the fact of the decadence of chivalrous ideas and sale of honesty. 'The chivalrous spirit' remained only in the martial arts, which have yet to become typical combat sports and preserve their own moral codes. [...] Japanese budo presents an alternative to the functioning physical culture and sport" Cynarski/Obodyski, p. 2.

"Relevant historical phenomena such as Olympic Games and in the revitalized form

modern Olympic Games, originated and have survived due to the fact that they present fusion of objective and subjective semantic structures." Junger/Nemec, p. 94.

Zukowska, p. 45.

Code of Sports Ethics – Council of Europe. [online]. [cited 28.10.2010].

Reference: <http://www.radaeuropey.sk/?1683/>

European Sports Charter – Council of Europe. [online]. [cited 28.10.2010].

Reference: <http://www.radaeuropey.sk/?1693/>

Olympic Charter – Slovak Olympic Committee. [online]. [cited 28.10.2010].

Reference: <http://www.soa-olympic.sk/index.php?style=green&id=.sk&smr=charta>

"If there exists such a basic form of ethics, then in its light it is possible to conduct historical reconstruction of human situation and it is not irrelevant for closer determination of our ethical bonds at all. On the contrary, only such a reconstruction, which would have to be hermeneutic as well as critical, may then by creating of a consensus between the participants lead to concrete and situation-related norms. It is necessary to note that the variability of historically and socio-culturally spreadable conditions of behaviour is not an argument for ethical relativism at all. [...] On the other hand there is an argument that the variance of individual norms related to the situation may be basically fused with the supposition of the basic ethical norm [...]" Apel, p. 250.

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Olympic Education, Fair Play and their Practice in Schools



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1. Olympic Education as the Centre of the Olympic Idea

Olympism and the Olympic Idea cannot be understood without their educational aims and values. They are indeed an educational concept. Coubertin himself often stresses this point, saying that the Olympic Games, once in four years, are just a solemn occasion to show this educational basis and to remind the world of the fundamental and everlasting aims of the Olympic Idea which "needs permanent factories". Among others, the activities of the International Olympic Academy, the National Olympic Academies and the European Fair Play Movement, of P. E. lessons and sports events in schools and sports clubs are such factories. Olympic education is the didactical concept to make the Olympic pedagogy come true.

If we ask now what these educational aims really are, we are confronted with the fact that Olympic education can obviously be described only as a multi-form concept of ethical values and honourable character traits, exactly according to the Olympic Idea, on which it is dependent. I'm of the impression that since the thorough studies by the German philosopher and Olympic Champion Hans Lenk on the aims and values of Olympism, the range of Olympic values has steadily expanded, has become more and more differentiated and orientated towards modern educational and moral demands. In the words of the late Dean of the International Olympic Academy, Otto Szymiczek, this spectrum is described as follows:

"Olympism, a major and powerful social phenomenon of our era, embraces world society without any discrimination, cultivates the spirit of mutual recognition, cooperation and friendship among peoples, sincere understanding, recognises honest and fair competition on equal terms and sets a specific and tangible example to those who compete with one another in other fields of social activity. Olympism recognises and extols individual effort and accepts no discrimination among nations, races, political systems, classes etc."

You can find lots of similar examples for such a definition throughout Olympic literature, even up to our days. Though they are quite correct and apply to a widely accepted understanding of Olympism, they lead to the assumption that there is no human value, no educational aim that is not part of the Olympic Idea and not comprised by Olympic pedagogy. It is because of this background that the ambiguity and the wide range of meaning of the Olympic Idea, resp. Olympic education, have been stated as its strong point as well as its weak point. Coubertin knew about this dilemma, and his understanding of the Olympic Idea was to some extent the origin of the problem itself: "Olympism is not a system; it is a state of mind. The most diverse educational forms may be penetrated by it, and no one race or epoch can claim an exclusive monopoly of it."

Faced with this fact, one must be thankful for attempts to condense and restrain the variety of manifold Olympic values. In Germany, Ommo Grube was the first to have made such efforts since the 1980s. He reduces Olympism to the following five basic principles that already have the status of a standard-quotation in the discussion on Olympic education, and they are - consequently - educational:

(1) the principle of the harmony of body and soul that aims at the harmonious education of the whole person, repelling above all a one-sided physical orientation,

(2) the idea of self-development and self-perfection through high-level per-

formance, thus striving for character formation, a path for a better self,

(3) the idea of amateurism, which he interprets as a form of self-discipline, an appeal for "sporting conscience", preventing the athlete from "the obsession to win", from "becoming a circus-gliadiator",

(4) the voluntary commitment to rules and ethical principles, the acceptance of fair play and "the renunciation of unjustified advantages".

Norbert Müller has added a sixth point to this list by which he wanted to stress the equality of all national sports and the acceptance of the sports of minorities.

This boundlessness of the Olympic values shows the problematic nature of the Olympic Idea. On the one hand, there is the danger that any educational values, wherever their cultural origin throughout the world may be, will rapidly be absorbed by Olympic pedagogy, and perhaps may be deprived of its specific meaning. On the other hand, the Olympic Idea, because of its all-encompassing character, is forced to adjust itself to the shifting scene of human values, thus becoming ever more abstract. As a result, the Olympic Idea possibly tends to formulate universal generalities, educational commonplaces, and it would be ever increasingly difficult to tell the difference between the aims of Olympic education and those of good physical education in general.

It is up to the Olympic philosophers to find out whether this situation must be considered as the strength of the Olympic Idea or as its crucial point. The educationalist's problem is that due to the vagueness of the Olympic Idea, this educational concept is difficult to handle, to make it come true in a more or less concrete way of plastic and vivid experience. In Germany, the latest effort to show practical ways to Olympic value education has been made by Roland Naul. He developed a didactic matrix by which he tried to integrate the main concepts of Olympic education. The one branch of this matrix shows "four subject areas: Olympic learning as sporting ability, Olympic learning as social behaviour, Olympic learning as moral behaviour and Olympic learning as knowledge about Olympia and its pedagogical concerns", the other one faces these aspects with three "development tasks" (disposals, actions, orientations). The twelve criteria of the matrix provide an orientation for the planning of Olympic value education.

2. Striving for Personal Excellence as the Centre of Olympic Education

For my part, I have been focussing my work in this area on the question of whether there is a central point in the Olympic Idea, constituting it more than other aims and values do, so to speak a central value that vitalises the others while being practised. This would be of some importance especially for P.E. at schools, where, simply for lack of time, we are forced to achieve a good balance between all the other aims of this subject and the particular demands of Olympic education.

For me the centre of Olympic education is the belief that everyone is obliged to develop his or her abilities as far and as perfectly as possible. Here, we are confronted with the task of striving for our human perfection, to show what one can achieve by the means that are given to each of us as a unique human being. Of course, this is a never ending process and it has to be measured primarily on individual terms. As Olympic education is concerned with the physical part of the individual in order to develop from here the whole person, it is the striving for better physical condition, for better athletic achieve-

ments where this educational concept sets in.

Such a position isn't original at all. It has been closely connected with the Olympic Idea since Coubertin's days. But to apply such an understanding of the Olympic education in P.E. at schools is neither self-evident, nor generally accepted. It seems to me that it is even becoming less important today within the range of physical educational aims. A position like that refers to the character forming values of persistent physical exercise, of training and competition. But many teachers and experts nowadays claim that it is just this concept of performance sport that leads to egoism, aggression, selfishness, unfairness or questionable rivalry. In contrast to this, P.E. at schools should better concentrate on leisure-sports and wellness, thereby stressing compensation and communication. Such a P.E. concept supports the spontaneous and varied physical activity as the basis of movement education. It works with the argument of fun, entertainment, distraction or compensation. Olympic education, however, as I see it, means concentration, intensity, perseverance in physical exercise. That's the germ of it. The aspect of competition against others is not a *conditio sine qua non*, though it is predominant in the Olympic Games, the stage where the Olympic Idea is celebrated. The individual physical skills and status have to be proved in a test-situation without opponents, the effort to do your jogging three times a week etc., situations that provide physical and mental challenges, so to speak a competition against oneself. It is for this core point that Naul described my position in Olympic education as "physical-achievement-oriented"; but he also describes the other components in my concept (fair play and mutual respect), which I will be dealing with below.

The Olympic Charter emphasises the importance of this position in its Fundamental Principles: "Olympism seeks to create a way of life based on the joy in effort ...", this is the first criterion to be mentioned. The joy that one finds after persistent and systematic efforts is meant here. This concept sees its educational gains in striving for athletic achievements of a personal high level. It wants to make people give their best, not being content with average performance, achieved without any notable effort or even by chance. Such a process reaches far beyond the pure athletic results. It is constant work on one's own personality. In overcoming difficulties, in developing the strengths that are given to us, we can learn that success and self-perfection depend on our own will and perseverance. This is the deeper sense of the Olympic motto "citius - altius - fortius", and it is for this reason that the aim of Olympic education is not, as we all know, to be the winner in a contest but to compete well, i.e. to take part in a process perfecting the individual.

Coubertin described this striving for the excellent development of the self as the human "cult of effort", the "love of excess", which for him means a part of human nature. But at the same time he confronted this drive of human nature with "the cult of harmony", "the love of moderation", "the cult of eurhythmy". For Coubertin Olympic pedagogy "is borne of the twofold cult of effort and eurhythmy" [...] these two elements [...] which though of contrasting aspect are yet the root of all true manhood". And of womanhood as well, I would like to add.

Olympic education is not merely interested in physical achievements of a personal remarkable degree of excellence. While continuously striving for better physical results the other constituent human abilities, the socially affective as well as the rationally cognitive ones are brought forward. One has to show strength of will to overcome the many threatening obstacles, setbacks, frustrations, diminishing motivations, listless moods, poor relationships with one's fellow sportsmen. Just as much, mental strength is called for while improving physical abilities: the search for better training methods, analysing mistakes and abolishing them, the necessary coordination of the sporting interests with all the other tasks of life, awareness of medical risks and so on.

The social dimension of Olympic education is based upon fair play, chivalry and honesty. Following the written and unwritten rules of sports in a voluntary commitment is a good description of what is meant here. As someone who knows about the hard work of training the athlete appreciates the performance of his fellow competitors, be their results higher or lower than his own. He should know that there are things in life that are more important than countable victories or mere records, and that these are of no real value, if they are won dishonestly. The real sportsman should know about the transience and evanescence of winning. Sportsmen have close ties through their common work that makes them symbols of the human urge to set oneself the highest possible standards. To estimate the rival as my fellow-sportsman, to enjoy the love of physical striving that one has in common, ennobles one's own performance and leads to closer human bonds. Here we see that Olympic education is not an individual concept, focussing on the athlete's personality. Moreover competitive sport is "an example of how to overcome individualism for the sake of establishing, through [...] athletic exploit, partnership, cooperative social growth and cooperation in all realms of life".

3. Fair play and the Striving for Excellence as Twin-Principles

Coubertin's "cult of effort" is controlled and balanced by the "love of moderation" that consists of such points as I have just been mentioning. For me, fair play symbolises what "the cult of harmony", the "cult of moderation" really means. Therefore the striving for excellence and the striving for fair play are the twin-principles of Olympic education. The learning of real fair behaviour is closely bound to physical performance on a personal degree of some importance and to its proof of worth in competitive situations.

These twin-principles are constantly at work in sport. The handling of the one has its effects on the level of the other. They are dependent on each other, be it a congruent or incongruent manner. Therefore, the idea and practice of sport is an educational model centred around the idea of effort and fairness sticking to the rules and to what they stand for in the name of what is fair, morally relevant and character forming. It is easy to see, I believe, that Olympic values such as fair play and mutual respect can be experienced and understood the better the higher the level of effort in competitive or other situations of physical exertion is.

Keeping the balance between Coubertin's "cult of effort" and the "cult of moderation" becomes more difficult and more fruitful, if we compete on a high individual level. Acting in a fair manner will probably be learnt better when fair play is at stake. In Lamartine Da Costa's understanding of Coubertin's pedagogy "the equilibrium of man", dependent on both physical and fair play efforts in sport, is central, too. In his younger publications on Olympic education Ommo Grupe ever increasingly stresses the striving for personally remarkable results in sport as the important element in Olympic education.

In recent years, the number of those sports pedagogues has increased who are of the opinion that fair play can only be achieved through cooperative games, which no longer follow the game concept of competition, for this cannot be accepted as being educational in a positive sense. On the one hand, the so called play-movement has developed this tendency against athletic and game contests. On the other hand, the remarkably increasing amount of unfair behaviour in the sport of children and young adults has promoted this change. Playing and competing against each another leads to unfair behaviour because of the special structure of these games. The only way out, for this position, is to avoid such games and to practise the so called "games without tears" or "games without winners". These new games want to emphasise the experience of cooperation and communication pretending to promote real and lasting fair play.

Competitive sport is a system that is governed by rules, written and unwritten, that must be deliberately and willingly agreed to when taking part in it. If someone breaks the rules, it can seriously be doubted whether what has been done, or what remains, is still sport. Such a competitor leaves the rule-governed practice of sport and contest and consequently denies the social conventions and codes of behaviour that are known as being typical of partners and

opponents in sport. Therefore I don't agree with the view that competition is, because of its mere structure, immoral.

In the Olympic educational concept, as I see it, competition is seen as a pre-condition of self-perfection and character forming. By the above mentioned twin-principles there is an opportunity offered to avoid effects that undermine the intended personal growth and social relationship of a "good sportsman". For me, Olympic education is an appeal to intensify a dimension that has been more and more neglected in modern P.E. concepts over the last fifteen years: the experience of a satisfactory athletic performance, challenge, competition and fair play - for the sake of a personal development that is based upon individual and social capabilities.

We all know that this understanding of the Olympic Idea and its pedagogy demands a great deal and is an educational ideal. It is the nature of educational visions to serve as mirrors for the required behaviour. Violation and malpractice cannot annul them. Should we stop teaching our children not to lie, because they will come across liars every day? Should we stop working for democracy, because many people, even the democrats, often show non-democratic behaviour? It is not only the athlete's fault or his or her weak character that compromises the ideal, but - the higher the level of competitive and professional sport - the stronger the conditions of the system work against it and the top-athlete is in an existential dilemma. But nevertheless, there are those "great moments" even on the Olympic stage, which show fair play and mutual understanding despite all obstacles. We as educationalists have to start from the bottom, that means starting to work for the Olympic ideals with our children and students at schools and sports clubs.

4. Methods of Fair Play Education

As in moral education in general, the development of ethically based fair behaviour in sport cannot be managed according to some fixed and rather simple rules undoubtedly crowned with success. The bringing about of moral growth in and through physical education, sports instruction and training cannot be planned in a straight manner. We can help to cultivate the pupils' moral judgement so that they may willingly act upon it. We can best initiate such a disposition by often clarifying, discussing and analysing fair play as a human value and quality on the one hand, and, on the other hand, by supporting this rational approach through emotional experiences in situations of practical action, so that the young people are personally affected.

4.1 Talking and Discussion

As the development of a moral consciousness is the cardinal point of this educational task, the pupils must be drawn into discussions and clarifying talks on fair play problems. The lessons offer lots of appropriate opportunities for that:

- (1) a player of the opposing team has been stopped against the rules,
- (2) a member of one's own or opposing team is being blamed for an unsuccessful act and heavily insulted during or after the match,
- (3) the good performance of one's own is provocatively cheered, the successful performance of an opponent is met with disregard, an unsuccessful one with mockery,
- (4) when the team is lined up some pupils - without compromise - demand to be elected for the better team.

The lessons should often be interrupted in order to discuss actual experiences like that under the aspect of fair or unfair behaviour. One possibility is that the teacher interrupts the game or exercise giving reasons for this and telling the pupils his view about what has happened. Then the teacher judges the misbehaviour and finishes his short comment by stressing the sense of fair play in general. Here, the teacher should avoid blaming the players in question in person, because they might feel humiliated in front of their friends. It will perhaps be more efficient, if the teacher, after having interrupted the game, asks the class to discuss the act of unfairness.

Though this will cost a bit more time, there are two advantages. Firstly, teachers are in permanent danger of wearing out in time as an "institution" of admonishing and chiding. Secondly, a discussion among young people of the same age is often extremely frank and controversial and makes the participants more embarrassed than when the teacher gives his opinion. It will often be necessary at the end of a discussion for the teacher to give his view, so that deeper fair play arguments are given at hand to make up their minds. As a variation to this method the teacher may ask a pupil to interrupt the lesson or game and to comment on the noticed unfair behaviour. Moreover, someone may be asked to be the fair play observer of the team or class and to give his or her report and improving tips after a fixed period of time.

It is easy to see that such fair play talks are limited in time, insofar as the lessons mustn't be interrupted too often. On the one hand, the other aims and educational objectives of P.E.

would be cut too short and the fair play theme would become boring for the students, who lose attention and earnestness.

The hitherto mentioned methods of discussion are a means of responding to situations of unfairness. It is of similar importance, however, to plan talks on fair play in advance and independently of possible events in a certain lesson. The teacher decides to have a fair play talk once a month. He chooses the topic in cooperation with his students, and they begin to prepare the planned talk that may be on the origin, the meaning or certain problems of fair play. Such talks can also be used to discuss in class spectacular events of fair or unfair behaviour that are dealt with in the public media. Units like this should not exceed ten minutes and are best placed at the beginning of a lesson. If a teacher doesn't plan to have such discussions within definite periods of time he or she runs the risk of forgetting about this educational task at all. As these talks and reports mostly deal with basic information or general fair play questions or with other people's unfair acts, the teacher must steadily draw the attention back to one's own behaviour concerning fair play. Otherwise these talks will be seen by the youngsters as being of a remote topic they are not confronted with.

4.2 Empathy and Sympathetic Feeling

The development of moral behaviour largely depends on clearly and consciously perceived ethical principles. That does not mean that moral and fair behaviour can only be practised after having reached an elaborate idea of it. For sure, there are people acting in a fair way in everyday life who can't or don't reflect on their guiding values as such. But if you start intentional education in this domain and even try to form a curriculum, then a cognitive concern and penetration on the part of the students is indispensable. The described measures of talking and discussing that stand for lots of similar ones are thought of as serving this purpose. In order to practise the values that we dispose of mentally we must also agree to them from a strong emotional basis.

Empathy training is the best known method here. It affords to project oneself into another person in order to understand this person's feelings. Appropriate situations are described or photos shown to the pupils that arouse sympathetic feeling for the person in question:

- How would you feel, if your opponent makes fun of you because of an unsuccessful shot?
- How would you feel, if you were the attacked referee in the picture?

The students answer the questions honestly and then - together with the teacher or classmates - try to find ways of changing the situation and of making it more tolerable for the person who one has felt with. We must enable our students to see that the feelings of their partners in sport count as much as their own. After the cognitive capacity, or along with it, the affective dimension has to support this process of education. In a deliberate and intentional

act of will young people must show that they are not only concerned with moral judgement and that they can discuss eloquently on it, but that they want to behave according to the accepted values.

As my remarks may have shown, fair play education tends to refer to cases of unfairness as examples to start with. Though it is very important to discuss those cases vividly and being affected by them, we must not forget to use examples of successful fair play as often as possible. By doing so not only the effect of compromising can be avoided, but, what is more, a better atmosphere of learning will be established.

4.3 Fair Play Games and Rules

I now want to leave those methods primarily based on thinking, discussing and sympathetic feeling and talk of those which refer to concrete motor experiences. Here I chose two examples that are known from the measures of social learning in P.E.

The Swiss association for P.E. at schools has published an interesting collection of so-called fair play games. These games are subdivided into those that follow the ideas of "with one another - for one another" and into others that are characterised by "with one another - against one another". The so-called confidence games belong to the first group. A pupil with blindfolded eyes is being led by his partner through an obstacle course in the gym. The fair play aspect of this game is seen in the responsibility on the side of the leading person, and in the confidence on the side of the "blind" person.

The catching-games are typical of the "with one another - against one another" concept. What one has to learn here concerning fair play is i.e. to avoid bumping into one another while running around, to apologise, if such a misfortune has happened, and to help the other one get up again after falling down. Not to run after one who is obviously weaker in running and to be considerate to team mates who can't run as fast as the rest of the team are other aspects of fair play learning by these games.

Fair play games of this kind want to reduce the competitive character in order to achieve play experiences pleasing to as much of the players as possible. The experiences made here may be of a lower importance for the necessary fair play competence afforded in games of a higher competitive level. But if the importance of these fair play-games is based upon the thesis that only those who have learnt to cooperate will afterwards better be able to compete in a fair manner, then they may be of a remarkable importance for fair play requirements in contexts of a higher level.

The second example deals with the learning and setting of rules. Pupils play a certain game or cooperate in other kinds of movement or given rules. Afterwards they speak about their experiences with the rules, think about their sense and about the structure of the game they are governing. Often pupils are requested to invent rules and new games.

The main aim of this measure is to change rules and set up rules so that the pupils will play a game that is attractive for all participants. On the one hand, the students realise that following the rules is an important aspect of fair play. On the other hand, they learn that rules and games in sport are not irrevocable, they are made by people and can be changed. And they get to know that even rules may be the reason for unfair behaviour as they do not always establish equal chances.

This method owes a great deal to the theories of Piaget and Kohlberg concerning the development of moral judgement, which as you certainly know - comes about in six steps, one based upon the other. The consciousness of the rules and of what they mean is the ability to improve one's judgement (Piaget) thus moving on to the steps of higher moral capability. One has to proceed from the mere knowledge of the rules and from simply following them to a behaviour according to the rules that is based on a good fair play-conscience.

Kähler found out that these chances to develop moral understanding are rather seldomly used in P.E. in our schools. One reason for this is seen in the fact that the pupils are confronted with rules as unquestionable norms. Therefore, the rules are followed mostly because of threatening punishments and not because of a deeper insight into their meaning.

4.4 Teachers as Role Models of Fair Play and the Importance of Fair Atmosphere

Whether or not the values of the Olympic Idea, and especially fair play, are of some importance in P.E. depends on how sport - and especially competitive sport - is introduced and

taught to the children and young people. Here, it is up to the teachers to become role models of what is required by the pupils. The students must be able to learn from their teacher's conduct what it means to act in a fair and honest way, and the teachers must be aware of their role. It is impossible for them not to be a role model. To be impressed by a role model will often be more fruitful than a rational clearing up of the rules and values of sport. The teacher, as an influential guardian of Olympic education, must encourage his pupils to practise fair play in sport and especially in sport as a context of endeavour.

The students must realise their every day life at school as being grounded on an atmosphere of understanding and respect. Only if they feel accepted in both their strengths and their weaknesses will they be emotionally open to learn about values. In this respect it is one of the advantages of the subject P.E. resp. sport to appreciate above all the students' individual development and their strenuous efforts. Here the evaluation of performance, the measuring of skills and the giving of marks can be handled more relatively to the pupils' individual conditions and gifts than other subjects can afford. In P.E. a poorer result is not automatically a minor performance. A student who gives his or her best is a good sportsman or sportswoman and has to be accepted with respect in class. Such an atmosphere of fairness is not given for granted; teachers and pupils must work to establish a just community in the sense of Kohlberg.

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Youth Sport and Ethics: The Case of Flanders (Belgium)



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Introduction

The connection between sports and the development of moral character reaches back at least as far as the philosophical writings of Plato, but recently we experience a big increase in attention for sports ethics. This results in books, articles in newspapers, magazines and journals, conferences, codes of ethics and campaigns for athletes, coaches, parents, members of the board etc.

In their overview of "Worldwide trends in youth sport" De Knop et al. stress that norms and values of adults predominate which results in youth sport becoming more serious and less playful: "Children are socialized into sports and thereby also into the value system of sport." There is nothing wrong with the value system in sport as long as it is in harmony with the development of young people and thus youth-oriented or child-friendly.

According to Loland Fair Play is the key concept in the ethics of competition. Nevertheless this term has also a broader meaning. Besides formal ("following the rules") and informal aspects ("respect"), Fair Play can be understood as an important pedagogical and didactical principle. In our article we prefer the concept ethics because of the broad character of our approach in youth sport with a wink at the daily ethical approach of activities for children in society. This contribution focuses on how sport ethics is cited in European Sports documents and more in particular how this is stressed and elaborated in Flemish youth sport policy.

European policy documents referring to ethics in (youth) sport

When we look at sport notes on European level, the conception "integrity" plays a crucial role. The European Commission makes a difference between moral and physical integrity. After two years of intensive consultation with sport organisations (like the NOCs), sports federations, members and other stakeholders, the European Commission published the "White Paper Sport" on the 11th of July 2007. Europe hereby indicates the important role of sport in the daily life of the European citizens. The White Paper contains strategic guidelines about the role of sport in Europe and acknowledges the social and economic importance of sport. This White Paper is the first big initiative for sport of the European Commission and proposes some concrete actions with social and economical aspects of sport involved, such as public health, education, social integration, volunteer work, external relationships and sport funding. On European level, the interest in integrity management in

sports is growing.

We cite the following action, concerning the rights of the child in sport:

"(43) The Commission will propose to Member States and sport organisations to co-operate on the protection of the moral and physical integrity of young people through the dissemination of information on existing legislation, establishment of minimum standards and exchange of best practices".

After a survey among individuals and organizations (EU-wide public Online consultation, 2010), the following needs have been reported (scores from -3 for "strongly disagree" up to 3 for "strongly agree"):

- support and promote the social and educational function of sport (2.44 & 2.52),
- promote the ethical and social values of sport (2.46 & 2.48),
- contribute to the protection of minors in sport against exploitation (2.35 & 2.35),
- encourage EU member states and sport organizations to improve the quality of training for sports professionals who deal with children and young people (2.23 & 2.27).

The EU sport forum reports the need of special attention to protect the integrity of young athletes. It is the responsibility of different stakeholders and people who have a good connection with young people to be attentive. The mission of the EU is to support this behaviour, to promote prevention and to encourage awareness. According to McNamee and Parry one source of interest in the ethics of sport has been a degeneration of moral standards as noted in the actions of athletes, coaches and other agents of sport practices. European and Flemish notes reproduce the fact that integrity in sport needs to be safeguarded, disregarded age, level and so on. In youth sport, children have a special position, dependent from the quality of organisations and guidance. This dependence makes them vulnerable. The explicit wish of the European Commission is more co-operation to spread information about legislation, minimum standardisation and good practices.

Flemish policy documents referring to ethics in (youth) sport

In the Flemish sport policy document (2004-2009) quality and integrity were principal themes. The general mission of this Flemish sport memorandum was:

"A Flemish (twofold) sport policy to, first, optimize the sport climate

in Flanders and get as many people as possible to sport in high quality circumstances and, second, to provide talented athletes with optimal development possibilities to achieve top performances on European and world level, with an explicit safeguarding of the integrity.”

We can find the concept “integrity” in one of the eight separate strategic goals: “the safeguarding of integrity in sport at all levels”, with special attention for youth sport. The emphasis on the quality in youth sport the minister points out in his policy note, has to do with the notion of the important social role of youth sport in the sport sector on the one hand and the necessity for a quality care instrument. On the other hand, there is the impact of the Children’s Rights Commissionership and the Children’s Rights Coalition. The Children’s Rights Commissionership insists to use the UN Declaration as a basis and inspiration for an active and qualitative policy for children. The most urgent points of attention are the following:

- a global child-friendly policy in which we take into account the children’s best interests and
- possibilities of participation for youth.

Specific actions with reference to the sport context are mentioned in the Flemish Action Plan, such as:

- lower the threshold of regular leisure opportunities for immigrant children;
- develop specific initiatives, projects and actions to safeguard the rights of children of gypsies;
- increase the amount of playgrounds by unclosing urban infrastructure;
- stimulate the use and accessibility of school, sport and cultural infrastructure.

The search for decrees linked with youth sport and ethics is relevant in organised sport at competitive and recreational level.

The decree of sport federations of 2001 on the recognition and subsidization of sport leagues and alliances was evaluated by Ernst and Young. Following findings are relevant:

- Based on the data of the general working scan the “quality label for youth sport” is rarely utilized.
- Only 30% of the competitive sports federations and 10% of the recreational federations lay claim to the sport clubs for a sport technical/didactical diploma among youth coaches.

• The possibility to apply for the facultative assignment of youth sport (extra budget for stimulating youth participation) is not popular among the federations. They make objections to the complex quantitative criteria that are used and would prefer a more lasting effect with respect to past initiatives to integrate in their policy plan.

• A minority of sports federations (situation 2006) did sign the charter of Panathlon. Some of them justify this by telling they have analogous formulation in their own regulations of the federation concerning sound sport participation or because they work with regulations sport clubs have to sign.

Based on the findings of the study by Ernst and Young, advices were given for the adjustment of the decree on sports federations in Flanders. Actually the situation has changed concerning some of these weaknesses as pointed out in the findings of Ernst and Young. More and more sports federations apply for extra finances to focus on the quality of youth sport. As there were several actions, especially in 2009 and 2010, on ethics in sport, the popularity of the Panathlon declaration has grown.

Another often discussed Flemish decree in competitive sport is the “Decree on Medical Sound Sport” (decreet Medisch Verantwoord Sporten) with the problems of doping as a central topic. There is sport medical control during sport events and in the private life of athletes during and out of competition periods. Elite athletes do have to register and communicate with the administration when and where they can be reached. Rules on doping are the same for adults as well as for young athletes. Sports clubs and federations have the responsibility to recognise and respect these disciplinary measures. Another topic relevant in this decree is the agreement concerning the minimum age to participate in competition and the modalities. Since January 1, 2007 there is a generic conclusion describing the prerequisites for participation of children in several sport disciplines. Children who want to participate in cycling or motor cycle do have to fulfil the educational requirements (skill test and competition) and are obliged to register their activities and profile in a sport passport. The organisation of motorcycling is restricted to skill tests and for competition extra rules are prescribed, for example minimum ages (15 years of age), categories for participation, education modalities, medical research, etc. In other sports the responsibility is given to the sports federation.

In 2008 the Department Culture, Youth, Sport and Media has broadened this decree with an ethical part and thus changed it into “Decree on Medical and Ethical Sound Sport”. In 2009-2010 workshops were organised in order to decide, together with the sport sector at macro and meso level, what topics are most essential and within reach. The six accents are: rights of children in sport, inclusion, respecting diversity, fair play, physical and psychological integrity, and solidarity.

With the “Sport for All decree” in Flanders, the policy makers want to stimulate, invite and accompany, by means of a strong co-operation with municipalities and province governing boards, as many people as possible. Big importance has been attached to a varied sport offer, both in and outside sports clubs. For vulnerable target groups extra boosts are asked. Centrally in this decree is the sports policy plan, which is expected to be established, carried out and evaluated interactively. The subsidizing has been based on quality standards which are stipulated by the respective governing boards (municipal, provincial). A minimum of 10% of policy subsidy granted by the Flemish government must also be applied for the organisation of a group of sport-qualified leaders. For the Flemish government the local corporate life is a central issue in the government policy. For this reason an interactive governing board style, where the local sports policy is prepared and carried out in intensive dialogue and co-operation with all involved private (e.g. sports associations) and public actors (e.g. education or other governing boards such as inter-municipal or provincial co-operation bonds) is one of the most important angles of the new decree. Tips are given in a guide concerning how one can start a participating process. The different participation levels which are described below can be implemented for youth members.

a) to inform: politics and governing boards keep the citizens informed on the decisions that are taken, but the citizens do not provide input;

b) to consult: politics and governing boards stipulate the policy direction and the citizen is speaking partner, the results are non-binding building stones for the policy;

c) to recommend: politics and governing boards let citizens formulate problems and solutions, their ideas play a full role in the policy development;

d) to co-produce: politics, governing board and people involved agree on a problem agenda and solutions, politics commits itself to the solutions at the stage of final decision-making;

e) to co-decide: politics and governing board leave the decision-making to the citizens, politics takes over the results, after having tested some peripheral conditions.

Since the new decree has only just began, there are no dates available concerning: (a) child friendly behaviour in the quality standards, (b) participation possibilities for youth at the drawing up, carrying out and evaluating the sports policy plans of provinces and municipalities and (c) the pole of sport-qualified experts. However evaluation is necessary to systematically answer the following main questions:

- How has the interests and needs of the minors been taken into account during the formulation of the postulated quality standards in the sports policy plans?
- Are young people also effectively reached / involved with the participating methods during the three phases of the sports policy plan (formulation, carrying out and evaluation) and which of the participating methods is most workable/feasible in practice?

• How has the pole of sport-qualified experts been informed concerning the rights of the child in the sport?

As a topic of the pulse subsidies from the new Sport for All-decree, the Department of Culture, Youth, Sport and Media has chosen to improve the quality of youth sport accompaniment.

Beside the decree and therefore statutory regulations, there also is a stimulating approach of an integrity policy, where ethical codes or codes of conduct are used. The Flemish government has engaged itself in its policy note to develop an ethical code for the organisation and the accompaniment of youth sport, judging by:

- the International Convention on the Rights of the Child;
- scientific research on the quality of youth sport;
- the advice of experts in the field.

Although there were some codes of conduct in sport before, it was in 2004, that Flanders took an international initiative to make the rights of the child in the sport recognized on large scale worldwide and let (inter)national sports organisations sign a declaration. During a consensus conference Panathlon International presented the declaration to the international sport world during the European Sport Management (EASM) congress (September 24, 2004) in Ghent. After reading the five points (cf. infra) and the explanation by the experts, all participants present agreed on the text. An overview work “Ethics in youth sport” was published that day.

A code, like the Panathlon Declaration, may and cannot be an individual code, but has to be part of a covering integrity policy. A code can only fulfil its role as stimulating instrument as long as it is part of a strategy. There are already a lot of recommendations, but not enough concrete action plans, according to the SMART principle.

With the Panathlon declaration sports structures such as federations, sports clubs, ... can subscribe a contract to define behaviour rules at pursuing the positive values in youth sport. At the same time we must recognise that sport can also cause negative impact and that there are preventive and calculated measures necessary to protect children. It is essential that we try to exile all forms of discrimination in youth sport. A possible support of sponsors and media must be in agreement with the main aims of youth sport.

The rights of the child in sport, defined by the Panathlon Declaration, can only be achieved when governments, sports federations, sports agencies, sports goods industries, media, business, sport scientists, sport managers, trainers, parents and children endorse this declaration. In 2006, Panathlon Flanders and the Flemish sports federation (VSF), with the support of the cabinet Anciaux, have conducted a campaign for “sport at youth size”. On a symposium in several working parties (sports federations, schools, government agencies, media and sponsors) policy recommendations were formulated based on the Panathlon declaration.

An overview of the 10 measures for child-centred sport as policy recommendations:

- As many federations, clubs, schools, sport services, ... as possible sign the Panathlon declaration and also get to actively work with it.
- Child-centred sport gets an explicit place in training courses and initiatives of the sports federations and of the Flemish coach training centre (VTS).
- Municipalities have an important role in youth friendly local sport policy.
- An independent “hotline” will be organised, where victims of abuse in sport can formulate their complaints and receive help.
- The sports sector engages itself to draw up guidelines, a code of conduct and examples of good practice for coaches/teachers, for policy makers and for parents.
- Coaches who follow their education/training at the Flemish coach training centre sign an ethical code.
- It is examined that, together with the education system, the medical school inspection (every two years) can be extended with a sports medical examination.
- Several pulse measures must ensure more qualified teachers are involved in youth sport.
- The sports federations engage themselves to stimulate Fair Play aims into youth competitions.
- The Flemish government wants to support the above measures by extending the decree on medically justified sport and the decree on the sports federations, so that guarantees are being built in for protecting the mental and physical integrity of children and young people.

In 2011 two small research projects on sport ethics were started. The aim of the first project is to evaluate different didactical approaches of sports ethics in coaches training. The second study is an analysis of the way physical, psychological and social wellbeing of young people is promoted in sports federations and clubs. Our hope is that there will be more structural support for short and long term follow up of what has been activated during the last six years in Flemish sports concerning ethics by several partners such as Panathlon International, International Centre Ethics in Sport (ICES), the Flemish Sports Federation (VSF), and others.

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Messages from the future: Significance of Sport and Exercise in the third Millennium (*)



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1. Humans are made for movement.

The human body has not changed since our species evolved into homo sapiens sapiens. Humankind reached this evolutionary stadium through the acquisition of well coordinated motor skills and the social skills to interact in and between groups, both required for hunting and gathering. As we were originally designed as hunter-gatherers, our bodies are made to move:

"Like all higher animals, man [sic] is basically designed for mobility. Consequently our locomotion apparatus and service organs constitute the main part of our total body mass".

Humans therefore are homobiles. The human body has remained an anachronistic and stable island in an overwhelmingly accelerating stream of technological and cultural changes. Through our bodies we learn to experience and explore our surroundings. Through play we discover our spatial, social, mental and physical limits, and through sports we try to expand them. Sport is inherently physical and the human body is the primary instrument of Homo movens. Our physical performance is the product of our physical constitution and our motor abilities: balance, endurance, flexibility, speed and strength and our capacity to coordinate these qualities and harness them with our mind. Human movement is therefore at the same time a bio-motor, neuro-motor, psycho-motor and socio-motor activity. These physical and motor capacities vary widely according to age and sex, as well as interindividually. The fact that sport in this way emphasises human inequality was well understood by the patriarchal aristocrat Pierre de Coubertin. He saw sport as a social 'amortisseur' (shock absorber), a means of accepting one's own limits and social inequalities. Coubertin even proposed that sport federations should forget their old principles and offer free courses in all sports in order to stop the trade unions from conquering the working class.

Sports, and especially sport records demonstrate dramatically the limits of human motion and performance. This factual confrontation with our physical limits, confronts and challenges the philosophy of progress, cherished both by the social and by the natural sciences. De Moor and co-authors stated that we are no longer living in a biotope, but in a technotope, in which science and technology intervene in our daily life. Biotechnology has and will probably have an ever increasing impact on top sports. Biomechanics, exercise physiology, biochemistry, training science are applied in the attempt to reconstruct the natural body into an artefact of physical culture. Technology is already colonising the human body, it appears to be the last part of nature which still remains to be cultivated.

Our physical constitution is largely genetically determined. The nature versus nurture debate is a hot topic at the moment in sport science.

"If you want to be an athlete, choose your parents well".

"Athletes are first born, then made".

These statements have become popular notions. Not only are an individual's cardio-respiratory and motor qualities genetically determined, but so is their trainability. Training studies on identical twins have shown that if one of the twins has not made any progress after a period of intensive training, neither will the other. However, it would be rather fatalistic to conclude that some people should therefore not bother to train at all. High heritability estimates are found for VO₂max, for isometric strength and muscular cross-sectional area. So training can only exert its profound effect within the fixed limits of heredity.

Bouchard, Malina and Pérusse have warned of the enormous consequences, including abuse and exploitation, which can result from applied genetics in the selection and 'construction' of top athletes in a near future. In the Third Millennium, the plague of doping might be greatly overshadowed by the genetic manipulation of bionic sportsmen and women in some hidden Jurassic Sport Parks. The possibilities of athletic 'farming' will not be limited by scientific boundaries, only by ethical boundaries. However, genetic research is also aware of its own limitations. Thank God, ...it's not all in our genes! Human movement is a bio-cultural phenomenon, in which both aspects interact intimately. It is however not enough that biologists and social scientists admit their reciprocity, it is about time that they start to operationalise it in more holistic research projects.

During the second half of the 20th century, Homo movens has suddenly become more sedentary – at least in most parts of the Western world – than ever before in history. Through automobiles and aeroplanes, televisions and computers, fax machines and (mobile) telephones, home video and audiosets, washing machines, elevators and escalators, we are constantly tempted to remain immobile or to extend our horizons from a reclined position. This movement deprivation is partially reclaimed through jogging, gardening, fitness exercises or doing sport, at least by a socially privileged part of our society. Plessner's theory that sport was a form of compensation for industrial society, might now be paraphrased by saying that the recent fitness boom is a form of compensation for the post-industrial society. Blair recently concluded that:

"...based on the amount of disease, disability, and death in the population that is caused by sedentary habits, physical inactivity is the most important health problem for the new millennium".

The end of the Second Millennium has been fascinated with all kinds of manifestations of virtual reality. However, virtual reality cannot replace our corporeality and 'the return of the body' has recently been echoed in the humanities and the social sciences. Pfister made the poignant remark that:

"Homo sociologicus did not possess a body and history, too, seemed to be peopled by bodiless characters".

Our future lifestyles will require time for 'movement meditation', time for both bodily and mental reflection, not just recreation. The Latin term 're-creare' literally means to 're-store' lost energy in order to start working again; recreation is thus highly indebted to the work ethic. People must have the right to move, to play and frolic, for its and their own sake, not to increase their working potential. The end of dualism seems near.

2. Sport is passé

Sport is a product of modernity. Modern sport was a product of the 18th, 19th and 20th century. It originated as a potent cultural expression of the modernist era, highly indebted to the protestant ethic, capitalist ideology and industrialised western society.

European society has over the last two centuries changed from a predominantly agricultural feudal Gemeinschaft (community) into a highly industrialised Gesellschaft (society). According to Elias' concept of the civilising process, forms of play and physical exercise have not only been affected by this overall process, they have also played an active role in it. The physical activities of the elite and the folk games of the common people have gradually changed into internationally standardised competitive sports. This 'sportisation' of pastimes first occurred in England in the 18th century and started spreading all over Europe and the rest of the world from the 19th century onwards.

When comparing equestrian sports before and after 1800, Eichberg noticed a change from positional choreography (dressage) to a linear race against time (horse races). He also found an analogy between these changes and the shift from the notion of performance to one of achievement. Fencing also underwent a drastic change from medieval swordplay to highly stylised and salonised performances in the 17th century, which became a dead end when modern fencing took over. Guttmann has brilliantly summarised the modernisation of sport in his standard work *From Ritual to Record*. He pointed out how modern sports have lost their sacred or cult character and have emancipated into a secular activity. In modern sports opponents are played off against each other on the basis of matching or equality of age, weight and performance. Modern sport is also typified by extreme specialisation based on intensive training, which is systematically built up in a rational manner. The contemporary athlete is surrounded by a whole bureaucracy of associations and federations with their administrators, officials, trainers, coaches, physicians and physiotherapists. In contrast to the ancient Olympic Games, today's sport achievements are registered objectively and quantified by means of time and distance, statistics and judges' scores. Finally the concept of the record, is an abstract, universal standard by which means top athletes challenge each other without ever meeting in person. These seven characteristics thus show how sport is both a product and a catalyst of modernity.

'Progress at all costs' seems to be the key word for understanding both modern society and modern sport. Citius, altius, fortius, the motto of the Olympic movement, which de Coubertin borrowed from the French Dominican father Didon, is a heathen ode to the modern concept of progress. Coubertin was well aware of the fact that excesses were the logical consequence of such a Leitmotiv. As early as in 1901, he wrote in his *Notes on Public Education* the following comments on the citius, altius, fortius theme:

"This formulation is not new. It belongs to the Stoics of all time".

...today as well as in the past sport has a tendency towards excess; it strives for higher speed, higher altitude, greater strength – always for more.

That is in my opinion its drawback with regard to human equilibrium. But it is at the same time its nobility and its poetry".

We know though that it [sport] tends irrevocably towards excess and that this is part of its nature and one of its irradicable characteristics. Trying to change this basic principle means to follow an illusion; one will never prevent that this 'citius, altius, fortius' slips from the lips of a true sportsman, just as little one can prevent that true sportsmen exist. The only thing one can do is to moderate this excessive strive individually".

Coubertin was therefore against the distribution of individual prizes, which would stimulate dangerous cupidity. Love of money had devaluated the democratic athleticism in ancient Greece and it lost its moral nobility when professionalism started to develop. Also in modern society he saw but one solution against this threat: amateurism. Coubertin has repeated this view in slightly different wordings in 1925 and again in 1935 when the amateur ethos had already received its first serious blows. Amateurism had been a status symbol of the 'happy few' sportsmen of the Belle Epoque, masterfully depicted in Veblen's *Theory of the Leisure Class*. It is questionable though whether amateurism, as a personal code of honour, was strong enough an antidote to neutralise sport excesses and personal greed. It was economically speaking only available for and practicable by the sons of the rich and certainly completely out of reach for the less well to do. With the gradual democratisation of the sports scene, professionalism made its entrance through the backdoor. It was welcomed through the frontdoor of the Olympic Movement after Juan Antonio Samaranch had become the new president. Excesses in the domains of doping, nationalism, racism, sexism etc. had not waited for the waning of amateurism to infect the movement. The history of the Modern Olympics is a perfect example of Ogburn's concept of 'social or cultural lag'. Their evolution has indeed shown how their moral code and value system completely lost pace with their economic and political reality.

In 1966, the Council of Europe adopted a long term Sport for All policy and in 1975 the "European Charter of Sport for All" was established. Its content clearly shows how Sport for All was a child of the political culture of the Sixties, when democratisation, participation, inclusion and pluralism were the common talk of town and gown. Very soon, the concept of Sport for All was reinterpreted and became an alternative to highly standardised – and often commercialised – competitive sport. Sport for All laid its emphasis on the personal motives of the sport participants, whereby participation was more important than the result. This alternative Sport for All philosophy was recuperated and institutionalised into international associations such as the Fédération Internationale du Sport pour Tous (FISPT) in 1982 and the Trim and Fitness International Sport for All Association (TAFISA) in 1990.

Now that Sport for All has been labeled and legitimised, new types of movement expression can be observed on the pavements and squares of

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our cities, on water and snow. This gliding generation (on skateboards, surfboards, snowboards etc.), as it was named by Loret, has very little – not to say nothing – in common (yet) with the established sport forms and structures. Are they the heralds of a new movement culture? Will these subversive and heretic forms of physical activity shake and undermine the old time sport religion?

The postmodern era will have to replace the worn out sporting values, based on the principle of progress at all costs, by a new ethic of movement culture, based on ecological harmony, physical wellness and equity. The end of the *citius, altius, fortius* ideology seems at hand.

3. Top sport becomes neo-gladiatorism

During the 1900 Olympics in Paris, the rumour was spread that a Dutch soccer player, a certain Mr Van Heuckelum, had played with the Belgian team on the occasion of the World Fair. This act of unfairness sounded almost like high treason. However, Dutch sport enthusiast Bijkerk could recently exonerate Van Heuckelum when he discovered that the latter was actually a Belgian, who played both for HBS in The Hague in the Netherlands (on Saturdays) and for the Léopold Club of Brussels in Belgium (on Sundays) in the 1900-1901 period. He must have got tired of his weekly train rides between the two cities and ended his club membership of the Dutch team at the end of 1901. International sport contests have always had great symbolic meaning for nation states and regions. From 1952 onwards to 1988, the Olympics were a symbolic battleground of the Cold War period, where East and West counted their medals instead of their casualties. The Euro 2000 soccer championships mobilised huge police and security forces in order to control a hard core of ultra-nationalist hooligans. These contests have lost little of their nationalist significance, but the athletes and players who compose the national teams now look quite heterogeneous.

Times have changed and we are now into an era of globalised athletic labour, where national affiliation is becoming more and more meaningless. The so called 'Bosman case', in which a Belgian soccer player took the Belgian FA and the UEFA to the European Court, highlighted the problems over freedom of contract and the right to reside and play for a club within the EU. Some athletes are changing countries as fast as some of them change partners or cars. The national emblems with which they shroud themselves have become mere flags of convenience, in no way different from the commercial logos of their sponsors. Well known examples of such country-hoppers are Wilson Kipketer, who left Kenya for Denmark, or Mohammed Mourhit, who changed his Moroccan passport for a Belgian one. National soccer teams now often present a representative sample of the country's former colonies. There is of course nothing wrong with this globalisation trend of the sports market, but why are national anthems still played when none of the players can sing them? What is actually going on, both on a socio-economic and on a cultural level, is a complex process of glocalisation: globalisation seems as it happens to go hand in hand with localisation. Many Europeans have become world citizens, but they are still 'ninety minute patriots' when their national teams enter the stadium.

All this seems more or less like a 'déjà-vu', when one thinks of the mass immigration movement into the United States and Canada at the turn of the former century. These immigrants have helped to shape the development of athletics in the new adoptive fatherland. It appears though that many ethnic groups in the US and Canada have achieved a higher degree of cultural assimilation (they adopted the language and political and economic values) rather than of structural assimilation (they kept their personal and social relations within their own group). The latter is often witnessed by their allegiance to their traditional ethnic games.

A consequence of the growing domination in society of television, especially of the rich tentacular TV companies in the USA, is the trend towards more and more 'gladiatorial' and violent – or simulated violent – spectator sports, such as pro-wrestling, boxing, car and motorcycle racing in its many forms. Whereas sport at large will be replaced by a new movement culture, professional top level sports will survive as an independent branch of show business, characterised by commodification, legislation, bioengineering, pharmacolisation etc. Talent scouts roam Africa in search of new athletic potential, as the Roman *lanistae* – the private owners and coaches of a gladiator troupe – did centuries before. Should Ridley Scott's movie *Gladiator*, released in 2000, therefore be seen as a revival of the *peplum*-movie genre or as an omen of the new sport gladiators? These private athletes, just like private dancers "...dancing for money", perform for the highest bidding nation or sponsor. These circuits are to be governed by multinational bodies such as Olympic or Athletic corporations. All this will probably bring an end to the Coubertinian myth of the athlete as an exemplary role model, but certainly not to sports hero worship.

4. The new movement culture

At the turn of the last century, human movement culture in Europe could still be divided neatly into three components. Firstly, there were the traditional games, some of them centuries old, which belong to the folk heritage and which were often governed by seasonal or religious festivals. Secondly, there were the (German) *Turnvereine* and gymnastic societies, which literally 'incorporated' the bodies and minds of their members into the prevailing political ideologies.

Thirdly, there were the modern sports, imported from Britain. The latter were originally monopolised by a handful of dandies from the nobility and the upper class, who had enough time, money and physical energy to wear themselves out for no other reason than "...for the game's sake". The gradual democratisation of sport followed in the wake of the humanisation of labour and the emancipation of women, both obtained after much social struggle.

Meanwhile the old triad of movement culture, and especially the sporting landscape, has undergone further differentiation, resulting in a drastic hybridisation. A new generation of movement activities has appeared and appealed, which does not fit classical definitions of sport. Vanreusel identified a diversification of sport participation styles between 1978 and 1982 and Brettschneider has just recently presented an empirical typology of various sport lifestyles of youngsters in Germany. This process of 'internal differentiation' of sport has been interpreted as a reaction against over-institutionalised and over-competitive sport. These nonconformist movement forms have been qualified as 'non-sporty' sport, 'improper sport' or 'de-sported' sport. The new movement culture has also given rise to a 'physical counterculture'.

New sport subcultures are centred on thrilling movement experiences. City kids get their kicks on skateboards, in-line-skates and city bikes; snowboarders, cross-country, downhill or telemark and para-skiers do it on snow; hanggliders, skydivers, bungee or base jumpers and air-surfers do it in the air; surfers, canyonists, sailors and waterscooterists do it on water. Tra-ceurs or parcourists now do it on walls, roofs and stairs in the city. Boy scouts and girl guides are often considered to be 'out', but outdoor equipment shops are absolutely 'in'. Climbing, spelunking and skiing can now be practised on artificial climbing walls, in artificial caves and on artificial slopes. Even windsurfing championships are held indoors. The great outdoors finally became 'waterproof'!

Postmodern movement enthusiasts act more and more as individualist mavericks, who personally compose their private 'mélange' of activities. Their behaviour is also characterised by often short-lived imitation rather than serious initiation. They zap while watching television, listening to music or reading, and they zap also when 'shopping' for physical leisure activities.

The new trend of narcissistic individualisation in movement culture, should nevertheless rather be qualified as para-social than as antisocial. The new movement culture – as part of the 'cool lifestyle' – has become a para-social experience in which people tune in to distant reference persons and groups. These new saints are movie stars, sport heroes and pop singers, but also fitness gurus and beauty stars. Their devotees form style communities of individuals, who

do not interact, but who follow the same lifestyle and whose 'look' is their life project.

The new 'personalised' movement culture will be further enriched by old movement forms from the past and by alternative movement forms from other cultures. Old folk games and traditional physical activities witness a revival, especially at local or regional level, and exotic movement forms such as capoeira, belly dance, tai chi etc. are adopted and adapted within their new cultural contexts. The global village will also toll the end of the hegemonic sportisation process. Maguire has summarised this globalisation process, which is very influential in shaping the new movement culture, as a balance and blend between diminishing contrasts and increasing varieties.

5. Physical education redefined

Hardman has concluded from a historical and cross-national survey that there is substantial evidence that school physical education is on the decline worldwide, in short that there is a global crisis:

"[...]physical education has been pushed into a defensive position [...] it is suffering from decreasing curriculum time allocation, budgetary controls with inadequate financial, material and personnel resources, erosion of quality standards and predispositions towards alternative physical activity forms, has low subject status and esteem, and is even more marginalised and undervalued by authorities. Frequently, physical educators are being called upon to justify the inclusion of physical education within the school curriculum".

This doom and gloom scenario reappeared in the Worldwide Survey of the State and Status of School Physical Education. Such adverse features were also highlighted in an earlier European survey, proving that physical education is under threat in all regions of the world. Why and how has the situation deteriorated after a struggle of more than hundred and fifty years?

Part of the answer lies in the unsolved status and identity conflict of physical education, due to its liaison with sport. This conflict has old roots and was already brought into the open by Georges Hébert. During the inter-war period, Hébert was fighting a double private war in France. One campaign was directed against the 'false scientism' of the Swedish gymnastics system, represented in France by Philippe Tissie, a physician. His other campaign was against the intrusion of modern sport into the French educational system. This, of course, made him an opponent of Coubertin. In Hébert's 1925 publication *Le sport contre l'éducation physique*, he stated:

"Sport should remain an educational tool for the youngsters, and not become an element of moral as well as physical destruction ...if sport does no longer have the three following essential characteristics to keep it on the right track: utility, moderation, altruism, as is the case at this moment, its educational role is no longer existent".

Hébert had to wait patiently for the official recognition and acceptance of his 'natural method of PE' by the French school authorities. It was adopted in the French schools from 1945 onwards until the reform of 1967, which brought a shift towards sport activities. A similar shift happened in the schools of the Federal Republic of Germany, where *Leibeserziehung* (physical education) was changed into Sport. The same drastic change happened in Belgium in 1968, when the PE pendulum suddenly swung from rigid Swedish gymnastics to playful sport activities. While Bob Dylan sang that "...the times are a-changing", physical education got bored with the old time gymnastics and cast its faith to sport activities. Having been labeled as 'gym teachers' for more than a century, the physical educators were now relabeled as 'sport teachers'. Through its overt flirtation with sport, physical education lost some of its academic *sérieux* and was more and more considered as a – more or less respectful – form of recreation in between other 'serious' intellectual activities. Despite the fact that physical education and sport would be better off by complementing each other instead of lying in each other's line of fire, Andrieu was right when he stated that:

"Physical education is ill because it has too much resemblance with sport".

The same concern was also expressed by Telama:

"Physical education and sport make for something of a dangerous combination, since physical education always tends to remain in sport's shadow".

So far for the roots of the present global crisis. This crisis is even aggravated by the observation that significant numbers of children have adopted sedentary lifestyles. With the minimal amount of two class hours per week in most EU countries, PE teachers can either try to maximise the 'talents' received from their minister of education, or do like the slothful servant in the parable and "...hide these talents in the earth". Let me condemn the 'recreational' option of physical education. This fatalist option can be illustrated by a cynical example from Greece, where the PE teacher has been credited with the neologist term 'parte bales ke pechte', which literally means "...grab the ball and play".

The other alternative is what I would like to qualify as the 'inspirational' option. Physical educators should rather act as counselors than as demonstrators. They should promote and regularly evaluate the physical fitness of their pupils and stimulate and assess their involvement in physical activities. This implies that they should prescribe individualised 'home movement', complementary to the intellectual homework.

Physical education should go back to its roots: education of the physical and education through the physical. Its core business is movement enculturation, both in theory and practice.

Physical education puts a strong emphasis on practical knowledge, which is an absolutely legitimate kind of knowledge but often judged to be inferior to academic subjects. Physical education therefore needs an integrative scientific paradigm and an appropriate common denominator for its theory and practice. It is time to end the dangerous liaison called 'sport pedagogy'. The American Academy of Physical Education (AAPE), founded in 1930, showed the way by changing its name in 1993 into American Academy of Kinesiology and Physical Education. Changing the name to kinesiology, however, remains only a face-lift, if the present and future departments of kinesiology do not manage to balance better their bio-cultural foundations and their efforts devoted to teaching, research and service.

6. New paradigms

As sport will no longer be the appropriate 'appellation' for the new movement culture, some of the paradigmatic myths linked with sport will have to be revised critically.

Probably the greatest myth, the hardest to destroy, is the myth that sport is healthy. Whereas in Medieval times and during Renaissance, people searched for the 'fountain of eternal youth', whole populations in the 20th century firmly believed that sport was the magic panacea to keep people young, vigorous and good looking. The basis of this dogma relies on the observation that sportsmen and women are (were?) predominantly young, vigorous and good looking. The causal interpretation of this correlation leads to the false conclusion that sport keeps people young etc., whereas a more logical – but less flattering – interpretation would be that in order to perform well in most sports, one has to be young and vigorous (though not necessarily pretty). The same dogmatic message is still proclaimed in the over-and-over-again abused Latin saying of Juvenal: "*Mens sana in corpore sano*". It seems indeed that people don't want to hear the full sentence: "*Orandum est ut sit mens sana in corpore sano*", actually means: "Let us pray that there might be a healthy mind in this healthy body". Indeed, this was not a statement but a birth wish to a newborn baby!

Just as sport is often abused as a stand-in term for physical education, it is also often confused with fitness and health benefits. A nationwide survey on the economic significance of sport in the Netherlands, which included health benefits and health losses through sport, led to diversified conclusions. In the 18 to 34 age group, (competitive) sport practice was responsible for a considerable amount of health costs through injuries, absenteeism etc., which resulted in a negative balance. However, between the age of 35 and 54, (recreational) sport practice had beneficial health effects. At all ages sportsmen and women had less psychosoci-

al complaints, but the conclusion was that the often claimed multiple health benefits from sport had no economic justification. The well known cohort studies by Blair, Paffenbarger and their coworkers on cardiovascular fitness and health, show that low fitness is an important precursor of mortality, whereas moderate fitness seems to protect against the negative influences of smoking, high cholesterol levels, elevated blood pressure and negative health status. The question is however whether (cardiovascular) fitness can be seen as a singular factor? Fitness is not only a physiological, but also a cultural construct and an aspect of social participation and lifestyle. In a prospective cohort study, Glass and coworkers came to the conclusion that among people aged 65 or older, social and productive activities that involve little or no enhancement of fitness, lower the risk of all cause mortality as much as fitness activities do. They suggested that in addition to increased cardiopulmonary fitness, activity may confer survival benefits through psychosocial pathways. So the whole question should be reformulated, not 'Is movement healthy or not?' but 'When is movement healthy and when not?'

McIntosh pointed out in 1966 that there had been a significant change of attitude towards sport in Britain during the 20th century. After World War II, sport was no longer seen as instrumental, but as a cultural goal in itself, expressed in the phrase 'fitness for sport rather than sport for fitness'. It seems that this also has to be revised and rephrased into 'fitness for fitness' tout court.

Another paradigm that needs revision, is the paradigm of lifelong sport socialisation. This paradigm stems from a naive functionalist approach, which supposes that adult and senior (sport) behaviour is the result and continuation of youthful experiences. This rational is articulated in the saying "Once a boy scout, always a boy scout". Longitudinal research in Flanders over a life span from 12 to 40 years of age has shown that the tracking of sport participation from youth into adulthood is only low to moderate. Moreover it seems that physical inactivity, rather than activity, fits the socialisation theory. All in all, sport participation fits more the 'age class' model, where one steps over from one lifestyle and sport to another according to age; and not the 'age set' model, which would mean that one stays faithful to one sport type and context throughout life. Similar longitudinal research in Sweden indicates that the social background as well as school success both in PE and theoretical subjects at age 15, determine – more than any other factor – physical activity or inactivity habits at age 41. Differences in sport activities at the age of 15 were not related to later fitness training if the impact of other variables was controlled. It seems that an active lifestyle is very much an expression of the 'habitus' of the social and cultural elite. Therefore, if we want to 'move the masses' of the sedentary population, we will have to democratise fitness programmes.

Finally, if we don't want to reify sport science to the arts of neo-gladiatorism, we should come up with a better concept and term for the bio-cultural science of human movement and humans in movement. This debate for a new paradigm and common 'appellation contrôlée' has been held too little over too long a period. What we have in common are:

"...human movement phenomena – exercise, sport, the body, health. All are biological and socio-cultural entities, and they require understanding that only a vibrant, and whole multi-dimensional field of study can produce".

Although I have been in favour of the term kinanthropology for etymological and conceptual reasons, I must admit that the term has probably missed its chance through its terminological affinity with anthropology. Human movement science and kinesiology make probably a better chance to become the new 'label of identity'. Kinesiology has the advantage that it has been in existence since 1854. It was the Swedish 'gymnasiarch' Carl August Georgii (1808-1881), who used the term for the first time as international identifier for movement science. Three years later, in 1857, the Frenchman Nicolas Dally (1795-1862) defined kinesiology as: "...the science of human movement in its relationship with education, hygiene and therapy".

Kinesiology has further the advantage that – through its Greek etymology – it can be adopted in all languages without translation, which is not the case for human movement science. Moreover, kinesiology can be differentiated into a variety of subdomains, which can be identified by adding prefixes. Physical educators can then be qualified as agogical kinesiologists. A strategy for survival of our field in the 21st century would be to externalise it in a more coherent way. I am of the opinion that agogical kinesiologists should stick together with physiological kinesiologists, mechanical kinesiologists, behavioural kinesiologists, developmental kinesiologists, social kinesiologists, historical kinesiologists etc. and integrate their knowledge in a common body of knowledge with a multitude of professional applications.

7. Conclusions

Huizinga, well known for his classic *Homo ludens* (1938), concluded that it is history's aspiration to understand the world in and through the past. However, because historical causality can never be fully proven, one cannot speak of historical laws. An historical fact does not repeat itself, historical knowledge must therefore be considered rather as explanation ('verstehen') than as proof. Several historical forces, which have shaped the 20th century, are still active. One can, however, not draw a reliable picture of the future by extrapolating the line of the past and the present. If one wants to prepare and shape the new movement culture of the third millennium, one must question the present and listen to the wise advice that can be drawn from the past.

The six standpoints presented are, of course, messages to mould the future, rather than messages from the future – as the title falsely promised. Therefore, it seems also appropriate to paraphrase Friedrich Schlegel by saying that, in this case:

"The prophet was a historian looking forwards".

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