

## Sport: The Power to Attract, Inspire and Mobilise – How the United Nations Uses Sport to Accomplish Development and Peace Objectives

The United Nations (UN) considers sport to be an innovative and efficient tool for the promotion of education, health, development and peace. Sport has the power to attract, unite and inspire people, and it can be used to teach important life skills such as teamwork, peace-building and Fair Play. Sport can be a powerful catalyst for social change; it can create havens in which individuals can set aside their differences, allowing people to build friendships and overcome even their most deeply-rooted divides. Whether it be in advocating social inclusion, equality and non-discrimination, or in developing role models for the community, sport has demonstrated that it can be a valuable tool for the fostering of positive social development and that it can, at times, help support or even strengthen diplomatic ties in various regions around the world. There are many examples of how UN programmes, funds and specialised agencies use the power of sport as a stimulus to promote development and peace.

In order to further the objective of promoting development and peace through sport, the former United Nations Secretary-General Kofi Annan appointed the first Special Adviser on Sport for Development and Peace in 2001. In 2008, current UN Secretary-General Ban Ki-Moon appointed me as his Special Adviser on Sport for Development and Peace. My mandate, supported by the United Nations Office on Sport for Development and Peace (UNOSDP), accords me the three roles of advocate, facilitator and representative. Together with UNOSDP, I am co-ordinating the interface between the UN's activities and the world of sport with the aim of encouraging, in a more systematic and coherent manner, the use of sport as a means to promote development and peace.

As Special Adviser, I have selected and focussed on five content areas as my main priorities: contributing to the social development of Sub-Saharan Africa; encouraging dialogue and mutual understanding in conflict-prone areas; advancing gender equality; fostering the inclusion of persons with disabilities; and promoting youth development and supporting community role models. Under my guidance, UNOSDP strives to maximise the contribution made by sport and physical activity in order to help create a safer, sustainable and equitable future. UNOSDP acts as the gateway to the United Nations system in the field of Sport for Development and Peace, and actively engages with an extensive network of stakeholders – including UN entities, civil society organisations, governments, sports federations and organisations, academia, the private sector and the media.

I am a firm believer in a 'Sport for All' approach – the idea that everyone has the right to participate in sport with dignity and equality, regardless of race, class, gender, social background, ability, or physical restraints. The promotion and strengthening of this domain can be achieved, in essence, through physical education and sports programmes, which act as an entry point that allows children to acquire those life skills which can be learned through sport. This approach can also be derived from, and is encouraged in, the *International Charter of Physical Education and Sport* (UNESCO, 1978):

*"Every human being has a fundamental right of access to physical education and sport, which are essential for the full development of his personality. The freedom to develop physical, intellectual and moral powers through physical education and sport must be guaranteed both within the educational system and in other aspects of social life."*

Implementing physical education and sports programmes at an early age to promote and teach inclusion, Fair Play, tolerance, commitment, and loyalty can help improve young participants' self-esteem and empower them to help build a better and more peaceful world. UNOSDP supports and promotes this process through various initiatives and programmes.

One of UNOSDP's most prominent initiatives is the Youth Leadership Programme (YLP). The YLP, which started in 2012 in Doha, Qatar, brings together – and aims to strengthen the personalities of – young people from disadvantaged communities throughout the world. In the Youth Leadership Camps (YLC), each of which lasts for two weeks, these young people are given a platform for the building of friendships, the sharing of best practices, and the development of leadership skills which they can use to inspire and encourage change when they return to their home countries and projects. Each camp involves approximately 30 to 35 participants between the ages of 18 and 25. The YLP strives to empower these young people to develop both personally and professionally, as well as to invoke change in their local communities thanks to their expertise in using the power of sport as a common bond and tool. Thus far, there have been a total

of 12 YLCs, and UNOSDP plans to host 6 camps in 2015, of which the first will be in Latin America.

Apart from bringing together outstanding young people who are committed to using sport to improve society, the YLP has also had a residual impact in terms of peace-building. During the more recent years of my mandate as Special Adviser, I have tried to encourage an increasing level of dialogue and understanding between the People's Republic of Korea (North Korea) and the Republic of Korea (South Korea) by using sport as a basis for interaction and exchange. At the 2013 YLP in Gwangju, South Korea, a total of four participants from North Korea and South Korea attended the two-week event, and thanks to this were able to learn more about each other.

Engaging with youth and the community is one way in which UNOSDP and I advocate and help facilitate the use of sport to create a better world. Another is by supporting the development of national government policy and programmes in this field. Since 2008, UNOSDP has been hosting the Secretariat of the Sport for Development and Peace International Working Group (SDP IWG), an inter-governmental policy initiative that aims to promote the integration of Sport for Development and Peace policy recommendations into the national and international development strategies of national governments. The SDP IWG is a voluntary association of those UN Member States who are actively involved in Sport for Development and Peace. The work of the SDP IWG is structured into five thematic working groups (TWG): 1. Sport and Child and Youth Development; 2. Sport and Gender; 3. Sport and Peace; 4. Sport and Persons with Disabilities; and 5. Sport and Health. Action plans are formulated for each TWG, and UNOSDP encourages and supports the active participation of, and the development and adoption of policies and programmes by, the Group's member states.

On a broader scale, UNOSDP supports the work conducted by the United Nations programmes, funds and specialised agencies which utilise sport as a tool for development and peace. In a large part of its work and initiatives, the UN has increasingly recognised the value of Sport for Development and Peace in attaining its objectives. This fact is demonstrated by the numerous activities and initiatives which have been conducted (e.g., the UN-IOC Forum on Sport for Peace and Development, last held at UN headquarters in New York in June 2013); further proof of this is provided in an exemplary way by the 2013 UN General Assembly's decision to proclaim April 6 as 'International Day of Sport for Development and Peace' (A/RES/67/296) in order to raise awareness of the positive role sport can play in the field of development.

In the context of general policy, the UN General Assembly regularly adopts resolutions and reports regarding the positive impact sport can have with regard to development and peace objectives. In its most recent decision (October 2014), the UN General Assembly adopted resolution A/RES/69/6, entitled *'Sport as a means to promote health, education, development and peace'*. This resolution reaffirms the power of sport and encourages its use to bring about positive social change. It also shows appreciation of the creation and implementation of the Youth Leadership Programme as an innovative initiative in this field.

In the area of more specialised policy, the Human Rights Council has adopted several resolutions that involve sport, the most recent being *'Promoting human rights through sport and the Olympic Ideal'*. One particular field of attention originated from the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance, which resulted in the Durban Declaration and Programme of Action. The documents specifically mention sport many times in the context of fighting racism in sport, thus sending a message to the world regarding the practice of sport without discrimination. In support of efforts undertaken in this regard, I have recently accepted the invitation extended by the Global Watch Association to make a contribution to their Global Watch Summit by means of a keynote speech in which I will specifically address questions of sport and racism.

Finally, and in more general terms, I strongly encourage the use of sport as a means to promote peace, foster development, and create a better world. As Special Adviser to the UN Secretary-General I call on actors in both the private and public sectors (including international organisations, national governments, international and national sports federations, not-for-profit Sport for Development and Peace initiatives, researchers and the media) to come together and harness the power of sport at its fullest potential in order to create a better world. It is my sincere hope that this power will be translated into reality and that sport will continuously and increasingly contribute to the creation of a better world.



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## The International Fair Play Committee at the Youth Olympic Games: Disseminating the Ideal of Fair Play among Future Generations of Athletes

**What is Fair Play? How can we grasp the essence of such a complex concept – one that lies at the very foundation of sport? If we are able to identify the building blocks of Fair Play – this beautiful notion, social phenomenon and form of behaviour – how can we then introduce it to the younger generation of athletes in our modern era in such a thought-provoking way that young people will be inspired to absorb its principles and act in accordance with them?**

The International Fair Play Committee (CIFP) has addressed the considerable challenge of answering these questions by means of its Fair Play Culture and Education Programme, specifically developed for the Youth Olympic Games (YOG).

The CIFP is proud to have been invited by the IOC to participate in the inaugural edition of the Youth Olympic Games, hosted by Singapore in 2010. Since then, Fair Play has become an essential part of cultural events at the YOG, offering colourful, exciting and interactive games and workshop activities. The Fair Play Culture and Education Programme features the heroes of Fair Play, highlights the history of the most inspiring Fair Play Awards, and encourages young people to follow the principles of Fair Play both on and off the sports field.

### The Essence of Fair Play

**Everyone wins with fair play.** This has been the motto of the International Fair Play Committee since 1963 – the year which marked the birth of the modern Fair Play movement. The legendary French tennis player Jean Borotra provided the spark for the organisation by setting up a joint initiative between the IOC and UNESCO which aimed to preserve and draw attention to the positive core values of sport. During the 50 years that have gone by since then, the CIFP has been tirelessly advocating, and attempting to preserve and defend, the values of fair and honest competition, ethical conduct, equality and sportsmanship.

It is essential for every athlete to understand that sport is more than just competition. Without the presence of an ethical framework, the whole purpose of sport becomes negated. Without ethics, the purity of sport is compromised, and society is impoverished and disempowered. Sport teaches us traditional humanistic values such as integrity, tolerance, friendship and respect. These values are the building blocks, the very foundation, of our communities. A world without such values would be a very cruel place to live in.

The International Fair Play Committee is firmly committed to disseminating the principles of Fair Play in order to bring about an improvement in society.

### Teaching Fair Play by means of Interactive Activities

For the CIFP there could be no better platform for the fulfilment of its noble aims than the Youth Olympic Games, which are a magnificent bonanza of sport. The aim of the YOG Culture and Education Programme is to celebrate youth and the Olympic values of excellence, friendship and respect, having as its mission the creation of a unique cultural and educational platform by means of new technologies and a rich and diverse range of activities.

The educational objectives of the CIFP's Fair Play programme at the Youth Olympic Games are as follows:

- To promote sportsmanship among athletes, and to promote those values which Fair Play represents;
- To develop a better understanding of the notion of Fair Play and of how Fair Play and its values can be applied in athletes' daily lives;

- To put the principles of Fair Play into practice through exciting interactive activities, assisted by eye-catching promotional materials.

While preparing activities for the YOG, the CIFP had to bear in mind the characteristics of the target group – young people aged between 15 and 18 from various different cultural and educational backgrounds; therefore, image-based materials were created for their strong appeal to this age group.

In order to convey the message of sportsmanship, the CIFP incorporated the following elements in its Fair Play games and activities:

- Clear definition of those values which together make up the idea of Fair Play;
- Key messages and slogans on the subject of sportsmanship;
- Examples of how the principles of Fair Play can be adopted in the daily lives of athletes, both on and off the sports field;
- Images and stories of popular athletes who throughout their careers have demonstrated attitudes that are in harmony with the ideals of Fair Play.

### The CIFP conducted its activities in the following formats:

- 'Free and easy' 10- to 15-minute walk-in activities (including interesting board games), all of which were designed to test participants' knowledge of the principles of Fair Play – as well as computer games focussing on the symbols of Fair Play; and

- Workshops teaching the values of Fair Play by means of exciting team-building activities which provided first-hand experience of specific 'Fair Play' situations.

The purpose of the team-building activities (which challenged the physical as well as the technical skills of the players) was:

- To encourage respect and fair behaviour in sports and games;
- To teach the basic principle 'Treat others the way you yourself would like to be treated';
- To inspire positive communication and interaction – from ME to YOU to WE; and
- To reinforce the positive experience of co-operation.

In addition to the above-mentioned interactive games and activities, the CIFP also put a strong emphasis on supplementary promotional tools. Various colourful printed materials featuring the heroes of Fair Play and presenting the history of some of the most interesting Fair Play Awards, all of which were specifically tailored to young people, were produced. Moreover, the visual elements of the Fair Play booth set up within the Youth Olympic Village contributed greatly to the integrity as well as the efficiency of communication.

### Fair Play Heroes Recruited

Thanks to the successful implementation of the Fair Play Education Programme within the framework of the Youth Olympic Games, our Fair Play messages have reached thousands of young athletes since the inception of the event.

Anyone – from famous champions to lesser-known competitors – can become a 'Fair Play Hero'. With exemplary behaviour and the right attitude, we can all shape our environment and contribute to the enhancement of social well-being and the betterment of the world.

**The CIFP encourages everyone to take part in this noble mission!**



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## Sports Infrastructure and Cultural Heritage; Bridging the Gap by means of Fair Play Values



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### Abstract

The question of cultural heritage is a fundamental aspect of mankind's endeavour to preserve human values and memory. At the same time, cultural heritage serves as a vehicle for carrying these values into the future, thus ensuring the continuation of our evolution in those terms that most define us as human. Therefore, the notion of safeguarding cultural heritage becomes intricately entangled with that of responsibility. Nevertheless, a common misconception is still in place – namely, that safeguarding 'cultural heritage' consists solely of the cataloguing of artefacts of 'outstanding universal value'. Our analysis shows that no normative approach to the problem can fully grasp its complex and elusive character. Similarly, the notion of preservation is still thought by many to be simply a matter of providing a functional and effective legislative and administrative framework; this is revealed to be a significantly more difficult task, mainly because culture itself is embedded in, and is indeed evolving in, the fabric of everyday practices and the memory of the living community.

Paradigmatic shifts in policy show that there have been significant changes concerning the above misconceptions. These changes become evident as institutional authorities such as UNESCO and the IOC bring forward questions of fair practices, the empowerment of local communities, the sharing of responsibilities, etc. Most importantly, rather than showing complete faith in rigid ideologies and hard certainties, this paradigmatic shift is most noticeably expressed through a renewed interest in humanistic values, and in humanism in general. Ideas of fairness, competing on equal terms, shared values and common heritage take centre stage as culture is understood in terms of an organic whole, implementing equally a global perspective and a situated ecology.

Sport is fundamentally connected to all these questions. For one thing, it is understood by its very nature to claim a part in the values that we are discussing; yet, it is the lived practice of sport that reveals its humanistic foundations. Similarly, while a warped view of sport presents it as measurable achievement, it is in glorious moments of solidarity, sportsmanship, empowerment and fairness that the practice of sport becomes a shared experience. Such moments are also times when place merges with memory, thus becoming an indispensable part of the stories that emancipate society and social life. In general terms, this is the mechanism by which sport and place become not only collective memory, but also cultural heritage. Again, this is not a question of using measurable characteristics such as aesthetic properties, history or symbolism in order to denote something as worthy of preservation; rather, it is a question of safeguarding the humanistic aspects of sport in living communities that project themselves into the future for the fulfilment of their aspirations. This mindset is revealed as being truly a most 'Fair Play' thing.

**Keywords:** cultural heritage, sport, sports infrastructure, safeguarding, humanist values, humanism, Fair Play.

### Preface

While the question of heritage, according to UNESCO, still primarily addresses tangible artefacts, by proposing that claims to 'outstanding value' are necessarily embedded in the context of a living culture that grows by the day and develops into the future, it has grown out of its former preoccupations thanks to the introduction of elements such as 'intangible cultural heritage', as well as of strategies that go beyond preserving things as exhibition items. The evolution of this concept has been ongoing for almost fifty years, spanning five UNESCO Conventions, and has evolved from definitions such as 'cultural property' into the more inclusive and humanistic attitudes described above. Forrest argues that this shift reflects "the economic, social and political context in which [the problem at hand] was negotiated, and sheds light on a range of issues relevant to cultural heritage at that time". It thus becomes evident that the problem of heritage is difficult to pinpoint in a normative manner. According to Forrest, this process "evinces a move away from a purely norm-based conventional régime designed to protect the simply physical manifestations of culture, to international conventional régimes which rely less on norms and international enforcement, and more on international co-operation underpinned by a more holistic notion of cultural heritage. This move, and the recognition that the protection of cultural heritage is the common concern of humankind, provides the basis for a principle of international co-operation, best implemented through the co-ordinating function of UNESCO."

One of the most representative tokens of this paradigmatic shift is the notion of 'intangible heritage'. This may include "oral history and literature, music, dance, agricultural and manufacturing skills, rituals and use of symbols, traditional medicine, culinary traditions and traditional sports and games". Yet, contrary to prevailing preconceptions, these terms denote more than a physically-defined artefact – something which is quite impossible to reduce to measurable attributes. Lourdes Arizpe, an anthropologist who has served UNESCO for many years, suggests that this is a problem of understanding culture as a living whole where time, community and expression are thought of as a dynamic complex whose integrity is to be maintained. As she states quite clearly,

*"It is not only the objects used or the singular events that are recognised, but also their historical evolution and the agency of those who create, perform or display them. Such holistic recognition becomes a tribute to contemporary cultural agency in whichever particular cultural context it may be found. It leads the way, then, to building a new 'cosmoculture', that is, a global perspective of constantly evolving human creation and communication."*

This position quite clearly entails an argument more for 'good practices' than for 'hard policies' which are based on *in vitro* assumptions. It ultimately involves an ethical stance instead of a scientific truth – revealing that rather than fixating on measurable standards and efficiency charts, policy needs to give greater consideration to the question of humanistic values. Rittel and Webber introduced the terms 'wicked' and 'tame' in order to address exactly this fluid nature of the problem of policy – 'wicked' denoting problems in complex and dynamically-evolving systems, and 'tame' denoting problems in a stable scientific context. This terminology is now embedded largely in the field of *Design Studies*; therefore, for the purposes of our argument, when we encounter the term *design* in any of its iterations (verb, noun, or adjective) in the following lines, we should project exactly to this holistic dimension of the problem under discussion. In this context, facilities or places in general can be *designed* equally as policies, mentalities, narratives, etc.

In conclusion, we aim in what follows to show that the problem of heritage – sports infrastructure being a part of this in regard to both of its constituents (namely, *sport* and *infrastructure*) – is a problem of raising, as well as achieving, a certain *awareness vis-à-vis* this understanding. Moreover, we will argue that the taking up of extreme positions, either on the part of governing authorities or on that of local communities, produces more casualties than benefits – a state of affairs which is hardly consistent with the humanistic aspirations upon which the very definitions of culture and heritage are founded. Finally, we will show that sport already incorporates such values within its very fabric, both as design and as living memory, and that the aspiration of safeguarding these values is part and parcel of the fundamental aims – indeed, practically the very essence – of Fair Play.

### Understanding cultural heritage: a question of definitions

As sports events grow exponentially in size as well as in resonance, the impact of the infrastructure necessary to support events of this kind has become a pre-eminent topic in heated debates among officials and the public alike. While the foremost issues in these debates are usually ones that reflect either economic or environmental concerns, a third element subtly finds its way into the discussion: the subject of cultural heritage. This is clearly reflected in the International Olympic Committee's 'Manual on Sport and the Environment' under the heading 'Key Concepts and Issues Concerning Sport and the Environment', where it appears primarily as a concern for the empowerment of the local community and its knowledge, tradition and expertise. In the report's own words,

*"Local communities have a vital role to play in environmental management and development because of their particular knowledge and traditional practices. Their identity, culture and interests should be recognised, and should not prevent them from participating in the achievement of sustainable development. (...) Efforts must thus be made to protect and enhance significant features of the natural environment and the cultural heritage of a designated area. It is indeed fundamental that sport be fully integrated into the local culture, and that it maintain a social profile moulded on the participation of the surrounding community, inclusive of environmental organisations, local residents and underprivileged groups. Their values, traditional knowledge and resource management practices should be recognised and integrated. Specific attention should also be paid to protected areas, historical monuments and other traditional aspects."*

It is most interesting to note that rather than focussing on the aspect of *artefacts* (such as the products of architecture and their aesthetic or symbolic value), the IOC focusses on maintaining a *social equilibrium* instead of disrupting it, thus integrating something that is uniquely local into a larger, global

concern. In these terms, 'cultural heritage' consists of

*"(...) goods and resources (monuments, local products, arts and crafts, natural resources); traditional know-how (use and management of local resources); [and] social aspects (local community, cultural values and practices, traditional events and sports)".*

While singular objects such as 'monuments' are indeed mentioned, it is evident that the IOC understands the terms 'culture' and 'cultural heritage' in the widest possible sense, thus giving importance not to the process of valuation and qualification (in a sort of 'cultural inventory'), but rather to the preservation and empowerment of an ecosystem of human production which reflects social bonds as well as evincing the traces of an accumulated intellect. This is ultimately a call for 'good practices', informed by an elevated awareness of our "individual and collective responsibilities" – a notion to which we will return further on in our argument.

All the same, UNESCO's standing definitions of 'cultural heritage' continue to put forward individual artefacts in the form of:

- **monuments:** architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

- **groups of buildings:** groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

- **sites:** works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

This makes sense, considering that the aim of the organisation is primarily to preserve significant landmarks (by means of legislative framework and finance), yet it has also produced a list where "Europe, historic towns and religious monuments, Christianity, historical periods and 'élitist' architecture (in relation to vernacular) were all over-represented on the World Heritage List; whereas, all living cultures, and especially 'traditional cultures', were under-represented". Since 1994 there has been a significant shift in the understanding of the term 'cultural heritage' thanks to UNESCO's 'Global Strategy', a "comprehensive framework and operational methodology for implementing the [still standing] World Heritage Convention" which now involved living communities and their relationship with the natural and cultural space and resources. A conference organised in Amsterdam in November 2004 with the title 'Linking Universal and Local Values: Managing a Sustainable Future for World Heritage' establishes a clear framework for this new ecology on six levels:

- **Understanding the nominator 'outstanding universal value' as an inseparable whole with "local values, intangible and spiritual values, and traditional management systems"**, in terms of an ever-evolving and dynamic continuum rather than an academic hierarchy. In this context, World Heritage properties are seen as "dynamic entities where cultural and social values evolve", rather than being "frozen in time for the purposes of conservation".

- **Implementing local communities by participation and involvement**, namely, understanding that inscribing a property on the World Heritage List raises the stakes for the local community equally to the aspirations of the international community. This entails a raised awareness on the implications concerning the respect for traditional lifestyles equally to safeguarding the values of property and the social and economic development, and pursuing the involvement of local communities on the provision that all stakeholders share an understanding "on accepted standards and principles and on the recognition of local values and of 'outstanding universal value'".

- **International co-operation**, in recognition of the fact that stakeholders at an international level, including major organisations outside and within various United Nations Agencies can benefit largely by "the multi-lateral and interdisciplinary approach promoted by the World Heritage Convention [as it] can lead to new opportunities for peace-building, sustainable development and international co-operation", including funding.

- **Management systems**, by implementing the potential of local knowhow and manpower into the management of heritage sites, as well as establishing a dialogue between "indigenous and scientific knowledge holders to enhance biodiversity conservation and to transmit local and indigenous knowledge by education".

- **Capacity-building**, namely implementing human knowledge "as capital, and as a basis for sustainable conservation and development founded on respect and involvement of social and cultural values of local communities".

- **Partnerships on all scales**, being the prerequisite for any sustainable effort based on a holistic understanding of cultural heritage, including conservation, management, financial investment, recourses, and most importantly the ongoing dialectic relationship between the global and the local aspect of the processes involved.

When one compares all these approaches, it becomes evident that the question of cultural heritage is slowly yet perceptibly shifting from being a problem of definitions to being one of **sustainable practice**, as well as one of awareness of the complex yet fundamental ties that exist between a situated condition and a global strategy. At the same time, the processes and the operators involved are conceived of as part of an organic whole – the principal problem being to maintain its equilibrium rather than to violently impose on it an external set of values. Therefore, assigning extraordinary value to a carrier of memory, significance or human achievement necessarily entails understanding the complex process by which this value actually becomes meaningful. Such a holistic understanding of the nature of heritage reveals it to be not something 'frozen in time' for exhibition purposes, but rather a complex and ever-evolving network of relationships between living memory and future aspirations. Obviously, such an entity is quite difficult to define in a normative manner – that is, one that follows a 'top-down' approach in policy and management strategy. In this context, a 'bottom-up' approach is put forward in order to be able to address the particularities of each case in a sustainable manner that is equally fair to all.

**Sports infrastructure is inherently bound up with the athletic event – and with all that it encompasses**

Trying to examine the notion of sports infrastructure is almost as problematic as was the attempt to define 'outstanding universal value' in the previous section of our argument. While Sociology has conducted extensive studies into the richness of the bonds that sport brings in the construction of identity, community, place, etc., the bond that binds the athletic event to the ground it occupies cannot be examined unless we first try to bring about a disambiguation between

- a) The notions of competitive sport, recreational sport and play; and
- b) The notions of place and space.

With regard to the first of these, as English geographer John Bale puts it, competitive sport is characterised by "rigorously enforced spatial parameters", whereas "[r]ecreation, leisure, play and games" are not. Competitive sport usually relies on "carefully defined spatial contexts" (such as, for instance, a 400-metre running track) which provide the basis for accurate measurement of the athletes' achievement. At the same time, leisure and play actually do occupy a ground defined by the limitations of a given set of rules (consider, for example, a simple game of chase) or a user-defined objective (e.g., jogging for 'x' miles), but this ground is not rigorously defined. All of these activities are fundamentally linked to a territory whose morphology defines the character of the effort made (e.g., running up a steep slope, or running on equal terms for the 400-metre dash) but which also acquires meaning in the context of the relevant activity – a field in the park becomes meaningful as a football field once football is played on it.

As for the second set of notions, any situated activity binds physical space to experience, memory and social bonds. Any game is revealed to be a condensed field of relationships, partly imposed by the 'rules' of the game, yet most importantly imposed by the fact that a number of actors "[representative] of different cultures, nations, races and classes" come into society outside 'normal' social intercourse and "into the artificially-created time and space limits of sports". According to French scholar Michel de Certeau, these are the dimensions which distinguish place from space, the former being the stable product of strategies defined by a governing authority, and the latter being the unstable and ever-evolving product of variables defined by the tactics that living bodies apply on the spot, and which are never really predetermined by the aforementioned rules. To give a practical illustration of this distinction, consider a football field as an 'instantaneous configuration' by the rules of the game (place); then consider the dynamic configuration of the 'practised place' through the bod(ies) of the footballer(s) at play (space).

Therefore, we can conceive of the sports infrastructure in two distinct ways:

1. As a 'top-down' design by a governing authority (e.g., the IOC, the State, the architect) that comes



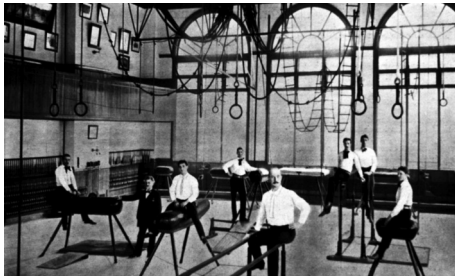


Fig. 1: Gymnastics room in Turner Hall, Milwaukee, ca. 1900

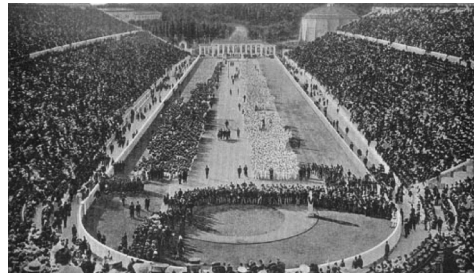


Fig. 2: The 'Kallimarmaron' Stadium – the venue where the first Olympic Games were held



Fig. 3a: Adolph Hitler and Albert Speer's scheme for a monumental complex where all the Olympics from Tokyo onwards were meant to "be held for all eternity". Fig. 3b: The test section that was constructed in Hirschbachtal in order to 'get a feel' for what the stadium would be like when completed. Photo credits: Dokumentationszentrum Reichsparteitagsgelände.



to impose this design on a certain ground;

2. As a 'bottom-up' design by a living community (e.g., of athletes, of people regularly practising sport, or of children) that (re)orients this ground according to the perspective of the lived instance of sport.

In absolute terms, neither of these two conditions is meaningful on its own; and it should be obvious that neither notion of design can exist without the other – consider a stadium which lies still, with no athletic event to make it a lived space, or, respectively, a number of people playing a game with no rules and no defined goal. On the other hand, it is perfectly understandable that the focus of design should be shifted according to the purposes it aims to serve: a competitive stadium is more of a machine that safeguards the evaluation of the athletes' performance, both in place and in time (the former results in medals, the latter in records – world, regional, personal, etc.), while a park, a jogging route or a street corner where children play is probably better defined as a place for sport or play by its landscape particularities, its locale, living memory and identity, etc.

Then again, we see that the very athletic event that this ground aims to support is a powerful generator of meaning: it generates experiences, memory and collective identities, and it acts as a point of reference for community in various groupings (e.g., an athletic club, sports fans interested in a specific or a general way, friends with a shared interest, hooligans, etc.). This meaning is organically embedded in the ground it occupies, in either a tangible or an intangible form – consider, for instance, the colourful patchwork of flags that decorates the stadium at an athletic event, or the songs that resonate in the living memory of the stadium, or even, on the negative side, territorial disputes between opponents (fans, athletes, etc.). The same thing is also evident in other kinds of play – for instance, a view of the sunset seen while jogging, or the sense of identity felt during neighbourhood play.

All in all, an examination of the sports infrastructure in terms of a ground that is occupied by an athletic activity reveals it to be a truly complex thing. How can we purposefully design places of memory? How can we ensure that by following a determinist route we do not shut out lived space and the communities that stem from within it? How can we design places of identity without impoverishing the richness of people's spontaneous reactions? Once again we see that by enforcing a 'top-down' approach we risk failing in all of these concerns. This finding echoes the arguments we developed in the previous section, where UNESCO was found to be in need of redesigning its policy in order to address the multi-faceted problem of establishing a dialogue between a global aspiration and a local condition. Understanding sports infrastructure according to the context that it entails, instead of as a mere technical feat, requires principally a certain understanding of the nature of the problem, if not an elevated *awareness* of it. As spontaneous play is mostly free of planning aspirations, it lies with those endowed with the task of policy-making – namely, those responsible for a 'top-down' approach – to integrate this kind of thinking into their endeavours.

#### Sports infrastructure is inherently bound up with cultural production – and with all that it entails

DO.CO.MO.MO is an international non-profit organisation whose mission is the documentation and preservation of architectural heritage, but aimed specifically at buildings of the Modern Movement. In 2003, the first of a series of seminars was held in Athens, focussing on "the documentation of sports facilities of modern architecture as well as the theoretical approach of body training and the ideals of athletics in the age of modernity". In the preface to the volume documenting this meeting, aptly named *The Body, Sport and Modern Architecture*, architectural historian Panayotis Tournikiotis identified sport as the foundation for the modern redefinition of the human body on the ideal of "the health and beauty of the trained body", a notion which had great impact on the development of sports facilities. This was shown to be "the outcome of a major European effort in the nineteenth century to revive the ancient Greek approach to athleticism and of a wider-reaching rethinking of the body and its social activity in the modern age". In Tournikiotis' argument, the neo-classical ideological revival is combined with the emergence of leisure as an antidote to the gloomy conditions of the city, and gymnastics is presented as the physical manifestation of a modern society that glorifies health, strength and harmony. In a most interesting way, he places the revival of the Olympic Games in 1896 "at precisely this meeting point between gymnastics and sport". He proposes that "Pierre de Coubertin's central idea was to employ the ideological power of the Olympic Games, as a more noble athletic activity, to achieve the most widespread dissemination of physical training possible among his contemporaries".

Given the nature of sport (as we described it in the previous section), this shift towards the body came with the necessary infrastructure to support it. Open and closed gymnasiums, stadiums, swimming pool facilities, etc., now infiltrated the landscape of the city, the premises of schools, and public spaces. The ideological charge of these spaces was evident as early as the 1800s with the movement known as *Turnverein* (literally meaning 'a club for the performance of gymnastic exercises') – the brainchild of the German teacher Friedrich Ludwig Jahn, who is considered to be "the father of modern gymnastics". Jahn's belief in the cultivation of the body was not a self-sustained ideal; known (and ultimately prosecuted) for his nationalistic views, he believed that "physical education was the cornerstone of national health and strength and important in strengthening character and national identity". While the first Turnverein were open-air gatherings, the culture resonated in many other countries – most prominently in the United States and the 'Turner Movement' – and resulted in the appearance of a significant number of indoor facilities (fig. 1) and of ideologies such as that of the Czech *Sokols*, who saw it as exemplary in terms of their ideal of founding their state upon 'brotherhood', outside class distinctions.

Just as with the ideological charge of the practice, the very shape of these facilities also shows itself to be charged with meaning. The *Kallimarmaron* in Athens (fig. 2) recalls the form of stadiums in classical antiquity (namely, those of Olympia and Delphi), a form which is manifested in a monumentally-enlarged version in the case of the (also ideologically-charged) schemes of Adolph Hitler and Albert Speer in Hirschbachtal (fig. 3a, 3b), while stadiums such as Schweizer's Nuremberg Stadium (fig. 4a, 4b) and Pier Luigi Nervi's Community Stadium in Florence (fig. 5a, 5b) embody a different ideological charge: that of the Modernist dictate of eschewing historical reference in favour of pursuing the purity of the design in terms of its own fundamental architectural vocabulary – in fact, Tournikiotis deems them "the first strictly modern stadium[s]" – in the sense of Modern architecture. This is the sort of discussion that Tournikiotis proposes as combining theoretical discourse with "the problems of documentation and conservation of functional buildings", namely, a discussion on 'outstanding universal value' as we encountered it in our previous discussion on cultural heritage and the question of preserving it against changes in its functional role.

Cultural production does not, however, stop with historical distance. A quick empirical examination of everyday life should make it quite clear that all the phenomena we described above are still very much in existence today; the culture of the body makes for indoor and open-air constructions of place and space, while athletics even now produces ideologically-charged designs which aspire to act as nodes for communities on various levels (as shown in the previous section). Major athletic events are promoted by means of catchphrases: the Sydney 2000 Olympics, for example, were promoted as a celebration of 'the natural', while the Athens 2004 Olympics were deemed "a Unique Homecoming of the Games to the country where they were born and the city where they were revived in 1896". Such ideological charges usually reflect wider concerns (for instance, the Athens 2004 Olympics were seen as 'a return to the Games' romantic roots' after the over-commercialisation of the Atlanta Games). At the same time, we see leisure space and leisure activity (both indoor and outdoor) becoming invested with fantasy, explicitly so in the overwhelming landscape of apparel and equipment advertising (fig. 6, fig. 7) – which is not unlike, for example, Leni Riefenstahl's nationalistic celebration of the body (fig. 8).



Fig. 5. a & b. Pier Luigi Nervi, 'Stadio Giovanni Berta' in Florence (1930-32)



Fig. 4a, 4b: Städtisches Stadion (now Grundig Stadion), designed by architect Otto Ernst Schweizer in the Bauhaus style. It is also the only octagonal stadium in Germany, and one of the very few of this kind in the world (1926-28).



Fig. 8: An image from Leni Riefenstahl's 'Olympia' (1938), combining the body, nature and 'the natural' as an ideal of strength in terms of both character and race

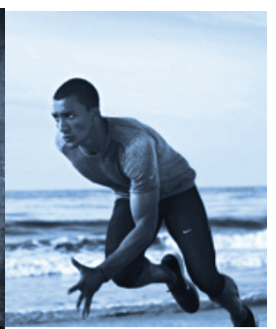


Fig. 6: (left) Nike's 'Make yourself team' campaign, 'inspir[ing] and motivat[ing] women everywhere to (...) become the best 'versions' of themselves'. (Photograph: Nike)  
Fig. 7: (right) Nike's 'Nike Aerofoil' campaign, promoting 'Nature Amplified' as the company's design ethos. (Photograph: Nike)

Returning to our distinction between *place* and *space*, what the aforementioned examples illustrate quite clearly is the *design of place* by means other than those of a formalist language – namely, symbolism, ideology, narrative, etc. As the natural or artificial ground that sports activities occupy can obviously be designed with the aim of expressing these dimensions, the question of place ultimately involves wishes and will, or the ideological beliefs and technical understanding of the authorities behind its production. This ultimately becomes a field for politics, for the exercise of power, and for a game of inclusion and exclusion.

Introducing *tactics* into the picture suddenly renders this *in vitro* design infinitely more complex. In Michel de Certeau's argument, everyday activities such as walking, talking and dwelling constantly make claims on the well-established boundaries imposed by administrative authorities. According to Andrew Blauvelt, these behaviours bring "an element of creative resistance to these strictures enacted by ordinary people (...) [a] battle [between] repression and expression". The same applies to *memory* as it becomes a play between stories that are written in full and fragments that exist embedded in wordings, artefacts or places. De Certeau sees memory as "a sort of 'anti-museum', fragmented and not localisable as the people themselves carry the fragments in their everyday acts". Places act as triggers, not as showcases in an exhibition: "You see, someone used to live here," someone says, superimposing the invisible on the visible, and at the same time revealing a sort of identity with a place, a connection that makes it something other than what it was designed to be in the master plan of 'the authorities'.

People acquire a sense of identity from territories, and this can be shown in the living understanding of what would otherwise be a heap of iron and concrete – in other words, an amalgam of its formal characteristics. Stadiums become a vehicle for living memories, bound up with those emotions that document the athletic event in a personal story. Gaffney and Bale argue that "in many cultures a stadium – a universal architectural form of the modern city – is the place where the 'most people' have the 'most common experience' most frequently". This is the form of the collective, a shared story – personal and yet common to all. People gather at these places to live, not merely to be, and this elevates the narrative of the place to the level of living heritage. Examples of this phenomenon are abundant: the aura of the 'Santiago Bernabéu' or the 'Camp Nou', the 'ghosts of Wembley', the frills that so frequently become elements of myth for the Boston Red Sox' Fenway Park, or the Yankee Stadium in New York – all attesting to a gathering of men and memories that transcends time. It is at once historic heritage and living culture, to be safeguarded as 'past' as well as maintained in its living form for future generations.

This is not the culture of the signifier: collective identities are not designed *in vitro* but rather *in vivo*, and the meaning that is ascribed to the place is the result not of the 'drawing board' aspirations of politics but of the organic conglomerations of *lived space*, the play of de Certeau's tactics in the field of narrative. Like any scheme of things, narrative presents us merely with an abstraction – it attempts to encompass reality in a placeless understanding that aspires to transcend time by refuting it. Yet, as our examples demonstrate, reality proves to be far more complex than these schemes, and thankfully far richer. Once again, de Certeau's tensions are revealed: if we take these two as opposing conditions, the play ultimately becomes a dispute and, in the end, an exercise of power. But what if we saw the two as an organic whole?

#### Epilogue: Bridging the Gap by means of Fair Play Values

As geographer Philip Wagner notes, "There is nothing natural about a sports event". While Wagner is, in fact, referring to sport's restrictive nature, with its rules and conditions, our own analysis has aimed to show that any argument concerning sport or cultural artefacts ultimately entails a notion of *design*. As we have seen earlier, this brings forth a multi-faceted dialectic between an *a priori* and an *a posteriori* condition, namely, an *in vitro* in contrast to an *in vivo* design of space and place, a top-down versus a bottom-up perspective on the problem, and the distinction between *strategy* and *tactics*. Many scholars, including Michel de Certeau, understand this in terms of a conflict between the exercise of power and the spur of opposition – be it rooted in political ideology, religion, consumerism, territorial claims, or whatever. However, the most important thing we need to understand here is that all of these are *extremes*.

History has shown beyond any doubt that embracing either one of these two extremes in preference to the other will eventually result in a conflict over boundaries and a competitive attempt to exercise power. We have seen this in the case of UNESCO and its otherwise well-meaning pursuit of the documenting and preservation of cultural heritage, leading as it did to a situation in which "Europe, historic towns and religious monuments, Christianity, historical periods and 'elitist' architecture (in relation to vernacular) were all over-represented ... whereas, all living cultures, and especially 'traditional cultures', were under-represented". Similarly, we have seen grandiosely ambitious development schemes overlook aspects of local cultural expression and built heritage (and in this connection we may cite the destructive impact which such development schemes – including those intended for the Beijing 2008 Olympics – had on traditional Chinese courtyard houses), regardless of the fact that these schemes themselves rightly aspire to be vehicles for carrying culture into the future. All in all, although humanity has historically shown great eagerness to jump into the fray, it should be evident by now that a mentality of this kind produces far more casualties than it does benefits.

On a different note, cultural production is deeply rooted in the very fundamental condition by which man and society define themselves. For one thing, it is a defining aspect of human activity – and, for that matter, one that we cannot escape from as it distinguishes us from all other life forms on the planet. As Prof. Dr. H. Atilla Erdemli puts it,

"Man shapes and modifies his basic nature so that it is more suited for living side by side with others. To this end he makes rules, determines principles and fashions an environment that does not exist in nature and is unique to humanity. It is this process by which man adapts nature and his own nature, making them more conducive to a 'human' way of living, that gives rise to the many-layered habitat that we call 'culture'. Man is a creature who is obliged to create culture."

This actually introduces another fundamental aspect of the problem: while animals are bound to an equilibrium with nature, survival being the principal aim of any species, human activity brings with it significantly more complex implications – ethics being one, and aesthetic appreciation another. Human activity cannot be reduced to utilitarian purposes, nor can it be evaluated by its purposefulness alone. Human activity – as distinct from animal behaviour – becomes meaningful in the context of society, and in consequence of the impact that it has upon the intricate network of relationships that exist in society. By the same argument, this also applies to the notion of culture. Cultural heritage becomes, then, a vehicle for our ontological questions and answers; in consequence, selecting which artefact (tangible or intangible) is 'right' and which is not becomes an almost impossible task – or, at least, a purely philosophical one.

How can we, then, assign 'exceptional value' to anything? By what measure is something deemed valuable – and valuable to whom? As we have suggested throughout this paper, this is much more a problem of understanding than it is a problem of definitions. This is clearly illustrated by the shift in viewpoint demonstrated by UNESCO in the implementation of its framework for cultural heritage; it is also evident in the IOC's understanding of the problem. Those things that are brought forward most prominently are firstly, the question of 'equal terms' between an administrative authority and a local community; secondly, the need for a policy that is equally 'fair' both to global aspirations and to local traditions and practices; and thirdly, the need for a shared responsibility for the preservation of human memory and local culture. Ultimately, this en-



# 4 • Academic Supplement

# PLAY FAIR!

tails a process of *emancipation* for both parties – something which is very much consistent with the values of Fair Play.

As Renson argues, Fair Play itself is founded on the notion of play 'among equals', involving giving the other 'a fair chance'. This notion is evident in the very fabric of the athletic event, because of the normative way in which competition is designed by governing authorities (e.g., the 400-metre track, the 50-metre swimming pool, etc.). Compressing "normal" social intercourse into the artificially-created time and space limits of sports" reveals the ground where "fluid interpersonal experience that would never occur so rapidly or within such permutations in real life" takes place. This can be a place of fierce competition, or it can be a place of noble sportsmanship. Erdemli suggests that having a choice between the two reveals the purpose of sport to be a humanistic one. A long-distance runner who helps his adversary to stand after a fall rather than taking advantage of it transcends the utilitarian goal of a medal or a record. By those utilitarian standards, helping your opponent to stand up is an act that defeats the purpose of winning. Yet, as Erdemli notes,

*"[h]ere, the people involved are united by a lofty ethic that is inherent in the fabric of sport and which has now been called into manifestation. My opponent is my friend. Life soars above its mundane preoccupations and acquires new value. Man himself is the highest value. All who engage in sport are brothers. Here we see that sport is a form of humanism, having humanism as its essence. This is what we mean by Fair Play."*

The ethical value described here transcends the design of sport as competition, while at the same time revealing what is embedded in its very design. Equal opportunity, brotherhood, the value of character: these are all ideals that were promoted as narrative in all the cases we examined, yet they manifest in a single act of solidarity towards the ethos of competition. *Strategy and tactics, in vitro and in vivo*, place and space – all these unite in an ethical stance towards the defining elements of sport. This act itself becomes part of the collective memory, uniting singular individuals in a shared experience that elevates the trivial to the level of the poetic. The stories that are told become the living memory of the community; they teach, and they carry this teaching into future generations. At the same time, place is bound to memory. It becomes filled

with ghosts that create national, regional, community, or personal identity. The grounds where sport takes place become places of emancipation, places of teaching. The act of sport becomes culture, and the place, ghosts and stories embedded in it become *heritage*.

In closing our argument, we hope to have shown, in addition, that policy and policy-making *suffer* from the adoption of extreme positions. No single authority can capture reality in its full richness by theorising about it, and no scheme that aspires to determine values and behaviours *in vitro* can succeed without implementing a dynamic understanding of the problem it aims to 'solve'. This ultimately brings forward the idea of treating culture, society, authority and place as a dynamic whole, a 'wicked problem' in feedback loops rather than a 'tame' one that is subject to the authority of science – as Rittel and Weber would have it, a place "where there are no 'solutions' in the sense of definitive and objective answers". This kind of policy-making brings with it considerations of 'fair treatment', 'shared responsibility', 'empowerment' and 'sustainable practices', suggesting an ethical dimension that is again absolutely in accord with the values of Fair Play.

In this context, safeguarding heritage is hardly to be seen as an act of preservation for exhibition purposes. Rather, it is to be seen as a question of preserving living memory, a recollection that teaches values rather than merely serving as a reference point for a congregation of empty bodies. As we have already seen, heritage cannot be reduced to its mere descriptive properties (e.g., aesthetic valuations, finance, etc.). It is first and foremost a vessel for potential, charged with the responsibility of passing these values on to future generations. Ultimately, this endeavour becomes a matter of awareness, of accepting the obligation to fulfil this responsibility with a sense of humanism. This is, once again, a quintessentially 'Fair Play' attitude, and raising awareness of this issue becomes a most humane act; in defiance of the tempting perspective of 'winning the competition', we stand shoulder to shoulder with the athlete who helps another. But then again, this emancipation of the whole idea of 'winning' is fundamentally what the values of Fair Play are all about.

## Dual Careers for Athletes on the Agenda of the European Fair Play Movement



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### Introduction

The White Paper on Sport (2007) regulates sporting careers and education: *"In order to ensure the reintegration of professional sportspersons into the labour market at the end of their sporting careers, the Commission emphasises the importance of taking into account at an early stage the need to provide 'dual career' training for young sportsmen and sportswomen and to provide high-quality training centres to safeguard their moral, educational and professional interests."*

Once compulsory schooling is over, athletes are faced with a choice: either to abandon their studies and keep on training and competing, or to continue their professional education through whatever means are available in their country while continuing to train (the 'Study on the Training of Young Sportsmen/women in Europe', 2008). Following the European Council's Declaration of 2008, which addresses the question of 'dual careers', the European Commission has emphasised the importance of ensuring that young high-level athletes are offered a quality education in parallel with their sports training. In most European countries, many efforts have been made to allow young high-level athletes to combine undergoing higher education with participation in high-level sport. However, several studies show that in practice this is often not sufficient, and that many high-level athletes cannot complete a course of studies efficiently if they want to reach the highest level in their sport.

According to Espwall et al (2004), the attempt to combine education with involvement in sport becomes an increasingly time-consuming undertaking during childhood, and especially during adolescence: for most sports, 15 to 25 hours of training per week are recommended by sports federations for persons in the latter stages of their youth. For the same age group, time expenditure on schooling ranges from 25 to 35 hours per week. At universities, these figures are widely exceeded. Additional demands arise from homework, studying, and competition trips. In order to facilitate the successful combining of sporting achievement with the educational development of the individual, manifold structural models of co-operation between organisations involved in high-performance sport on the one side and educational institutions on the other have been developed in different ways in Europe. Particular attention has been focussed on flexible solutions to the time-management issue.

Henry (2010) carried out an analysis based on the findings of four studies: Amara et al, 2004; Aquilina, 2009; Aquilina et al, 2005; and the 'Review of Performance Lifestyle Initiatives in the UK', 2010. These studies identified three main forms of specialist provision that can be observed in institutions of higher education which seek to meet athletes' needs: 1. Facilitation by universities of the acquisition of academic experience on the part of elite athletes through the provision of services such as: flexibility in timetabling (Cyprus, Germany), distance learning (Denmark, Sweden), and transfer between campuses and unlimited tenure of student status (Greece, Latvia); 2. Enhancement by universities of the sporting experience of elite athletes through the provision of services such as: sports scholarships (Austria, Ireland, Slovenia, Poland, Portugal), elite sport development programmes (Finland, Spain, Germany, Sweden, UK), and professional support services (Belgium, France, Spain, UK); and 3. Provision by universities of assistance with post-athletic career opportunities through study grants (Germany, France, Finland, UK) and through new programmes (Sweden, The Netherlands).

It is a well-known fact that government regulation and government approval plays an important role throughout the whole process.

Cecic-Erpic et al (2001) conducted a study on 85 former elite Slovenian athletes aged from 21 to 44 years who by the end of their sporting careers had reached national or international level in one of 16 Olympic sports. One of their conclusions was that an understanding of the process of terminating a career in sport which incorporates both the athletic and non-athletic aspects of this process, provides a more complex and multi-faceted perspective on the course of athletes' entry into retirement from sport and their adaptation to 'post-sport' life.

### Dual Career Projects in the Republic of Croatia

In view of all the above, one of the aims of this paper is to present the main activities of a new project entitled 'Athletes and Education' (2012-2016) which has the following main features: 1. Policy purpose: the analysis of policy documents and the formulation of a proposal as to how the position of athletes vis-à-vis the educational process can be improved (e.g., by bringing about improvements in the process of validation for foreign degree diplomas, etc.); 2. Research purpose: to form a team of researchers interested in the 'dual career' issue and to develop a methodology according to which they can conduct their studies, to enhance educational programmes at various levels by means of distance learning, and to create a lifelong educational programme for former athletes with the aim of enabling such persons to continue their involvement in sport by providing work for them in this field; 3. Networking: to develop communication with those national bodies that are responsible for education and sport, to hold meetings and seminars, and to offer a forum for athletes, coaches, teachers, etc., with the aim of improving the situation at both national and regional levels; 4. Marketing: to enlighten the population as a whole regarding the position of athletes and elite sport in their country, to initiate a campaign to 'secure a career after an athlete's sporting career is over', to evaluate the role of athletes in the promotion of their country in an international context, and to publish brochures about the project with the aim of providing young athletes with information on the role of education and on the opportunities that educational institutions offer them.

In order to determine the actual situation encountered by athletes in Croatia, the results of several Croatian studies were taken into consideration. The first of these was carried out on 564 pupils aged 15-20 (comprising 337 male and 227 female athletes) who participated in the Croatian Sports Secondary Schools Games (involving competitions in handball, basketball, volleyball, track and field athletics, table tennis, badminton and cross) held in Porec in May 2013. For the purpose of this study, we analysed answers to 26 questions relating to personal data (age, duration of sporting career, category/categories of sport taken part in, and the special rights and privileges attached to athlete status), as well as to questions on top sporting achievements, athletes' interest in the subject of their future education and career, environmental support and the special conditions prevalent in the education system.

Analysis of the answers relating to the subject of 'dual careers' given by athletes/pupils at elementary school showed that 192 (i.e., 31.7%) rarely had problems at school, while 46 (7.6%) indicated that problems arose 'very often'. During secondary school, more athletes/pupils reported problems with the making of adjustments and with

lack of comprehension on the part of teachers: 262 (43.1%) indicated that problems of this kind happened 'rarely', while 62 (10%) reported that they arose 'very often'. Quite a large number of athletes (252, i.e. 41.4%) said they were absent from school for up to two school hours several times per month, while a small number (39, i.e. 6.4%) were absent for this amount of time during most of the school year. The idea of a 'dual career' for athletes (combining education with sport) was found to be endorsed by a large majority of parents (522, i.e. 85.5%). As to the question of who had the greatest influence on athletes' careers, the most popular choice was 'parents' (277, i.e. 45.5%), followed by 'coaches and friends' (153, i.e. 25.1%).

These findings confirmed the results of previous studies such as those of Hoch, 1999; Harmon, 2010; Trninic et al, 2009; and Stambulova et al, 2009. They also confirmed the results of projects such as The Education of Young Sportspersons (2004), the Athletes2Business Project (2011), etc., as well as validating the EU guidelines whereby the key persons or factors in the provision of a 'dual career' are identified as being parents, coaches and the quality of co-operation throughout the whole system (i.e., between schools and sports clubs, and between athletes and parents/coaches). Munivra et al, 2013, conducted an analysis on a sample of 73 top-level active and former athletes in the Splitko-Dalatinaska County. The participants in this study were athletes who had competed in and won medals at Olympic Games, or at World or European competitions. Analysis showed that many of these athletes had received only secondary education (42%), while 37% had received vocational college education and 14% higher education. 7% of the athletes enjoyed student status at the University of Split. Results relating to employment showed that 4 athletes (i.e., 5%) were unemployed (all of these had received only secondary education), while 12 (6%) were still professional athletes and 28 (38%) were employed in sport and other services. The majority of athletes (17) with higher education were employed in other services, while those athletes with only secondary education were mostly employed in sport as coaches or as secretaries in various sports organisations (sports clubs, sports associations, etc.). The main conclusion of the study was that athletes who have received higher education have more chance of finding employment in various services in both the private and public sectors.

One interesting finding related to the influence of family and friends: most athletes indicated that they received significant support from family and friends in 'dual career' matters. As to the financing of a 'dual career', the family was often reported to be the main source of support. As athletes progress from undergoing education to embarking upon a career, the challenges increase: the vast majority of athletes considered full-time employment to be incompatible with a serious commitment to a sporting career.

**The 20th EFPM Congress in Riga: What can be done to support athletes in the 'dual career' process and in the transition to 'post-sports' life – by national authorities, by sports organisations, by Fair Play organisations, by business and by the athletes themselves?**

The purpose of the EU Guidelines on 'Dual Careers' (European Commission, November 2012) was to inspire governments, sports governing bodies, educational institutions and employers to create the right environment for the provision of 'dual careers' for athletes; subjects covered included the legal and financial framework, and the raising of awareness at national level of the concept of 'dual careers'. The promotion of 'dual careers' for athletes harmonises with several of the aims of the 'Europe 2020 Strategy' (i.e., the prevention of early school leaving, participation by more athletes in higher education, the ensuring of higher employability) and makes policies on sport more efficient by keeping more talented and high-performance athletes in the sport system.

According to the results obtained from EU projects, in comparison with regular job-seekers, the majority of athletes feel that they are at a disadvantage when looking for a job because they have undergone different experiences and developed different skills, whereas regular job-seekers appear more 'traditional' in the eyes of prospective employers. What many athletes cannot do is translate the skills and attitudes that have made them elite champions into the language of business. It is this transition to the world of work that is difficult for them to achieve without a career coach.

According to the EU guidelines, athletes need to be trained to understand the labour market and to realise how, thanks to their competences and learning experiences in sport, they can make a positive contribution to their employers' objectives; sponsorship contracts should include a clause on 'dual careers', with enterprises committing themselves to offer career opportunities to sportspersons who fulfil the profile requirements.

There is a growing awareness in most Member States that although the majority of athletes are successful in the transition to a new life of career, measures need to be taken to avoid personal crisis and loss of value – both for society as a whole and for the labour market. Some Member States provide guarantees of employment or preferential recruitment based on sporting performance. In addition, some European countries have a policy of recruiting retired elite athletes for jobs in the public sector. Some of the best athletes are employed by the State on the basis of a special agreement granting them employment during the time in which they are actively involved in sport.

### Conclusion

The subject of athletes and education has been the focus of a number of important studies and projects. European countries and their universities have adopted a variety of different positions and policies in the matter of the legal and moral responsibility to support athletes/students. The recommendations of the European studies mentioned above include the provision of advice and support, of careers counselling, of employment opportunities, of financial support and of incentives for athletes to return to education. The European Fair Play Movement (EFPM) put the subject of a 'dual career' for athletes on the agenda of its 20th Congress. Possible future activities for the European Fair Play Movement (EFPM) and its members, as well as for other European sports and media organisations, might involve a combination of the following: 1. Communication (publicising the 'dual career' issue at national level, and sharing examples of good practice); 2. The determination of a long-term strategy (including the placing of the 'dual career' issue on the agenda of future EFPM Congresses in which the main theme is a different topic – e.g., ethics, the role of parents and coaches, etc.); 3. The initiation of pilot projects (on subjects such as the promotion of Fair Play in relation to the issue of access to education, and networking); and 4. Cooperation with other organisations involved in sport (for instance, the signing of agreements with various European sports organisations such as the Association of European Journalists, ENGSO and others).

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