

## Sport in the process of education

Jolanta E. Kowalska<sup>1</sup>

### Abstract

The study has highlighted the issue of sport in terms of its place and role in the process of education. The author draws attention to selected aspects: athletes as role models in moral education, ethical factors in sport, sports spectacle or the European football championship. The author points to the enormous potential of sport in supporting the process of education, while stressing that it should be used in a well thought out and planned.

**Keys words:** sports, education, ethics in sport, sports event, the European Championships in football

### INTRODUCTION

---

1 University of Lodz, Faculty of Educational Sciences, The Department of Physical and Health Education mail: [jolanta.kowalska@uni.lodz.pl](mailto:jolanta.kowalska@uni.lodz.pl)

Sport around the world, in contrast to other areas of life, such as: science, culture, art, is characterized by mass interest and great popularity.

### ***Sport as an area of contemporary socio-cultural reality***

The sport focuses on the importance of striving for excellence with team cooperation, or uncompromising aspiration to win the competition. Sport reflects characteristic and important features for societies and cultures<sup>2</sup>. This means that sport can be an area of intergenerational transformation of important values, the decline of which we observe in our societies. Among young people - as Robert Simon emphasizes - there are more and more threats, and as the number of divorces and family breakdowns increases, we have more young people who are not paid enough attention. Schools are given new responsibilities, such as sexual education, which was previously entrusted to parents. The author asks the question: Should schools be also responsible for the moral or ethical education?<sup>3</sup>. He further answers: school systems are moving away from education to values, for fear of indoctrination of current political, cultural or some religious societies. And I suggest: intergenerational role in the transformation of values and shaping appropriate attitudes ethically and morally - the sport is privileged by virtue of their ideological neutrality. Therefore, those focused on the Olympic idea or fair play are timeless and universal. The author at the same time emphasizes the huge role of athletes in promoting appropriate moral attitudes, as well as the possibility of modifying the educational system containing the principles of Olympism. He takes it in three points:

#### *1. Athletes as role models in moral and ethical education.*

Athletes have always been admired publicly. For young generations, athletes were and are heroes and role models. This results in an additional duty and responsibility on them. But if you fulfill this duty well, they are very influential figures in the educational process..

#### *2. Beginnings of the idea and principles of fair play in sport.*

At the beginning of the creation and implementation of the principles of fair play in sport, not all were unanimous in the rightness of the chosen direction. Because the sport in the nineteenth century- as he stresses-and was an elite members of sports clubs were only

---

2 R. Simon *Fair Play. The Ethics of Sport*, Second Edition, Westview Press, USA 2004, s. 200.

3 *Ibidem*, s. 204.

gentlemen, fair play meant honorable behavior and the introduction of penalties for breaking these rules was insulting for participants<sup>4</sup>.

### 3. *Olympism is not a system.*

According to Pierre de Coubertin, Olympism is not a system of philosophical or pedagogical assumptions, it is a state of mind. It can accommodate even very divergent attitudes. No time or discipline has a monopoly on Olympism. Assumptions may vary depending on the culture in which it is present and the time elapsed. Thus, there can not be any uniform system of Olympic pedagogy<sup>5</sup>.

Willie Daume agrees with this thesis, which, however, during the speech in Beijing in 1993: *Is the right proposal to add the word 'humanus' to the Olympic motto: citius, altius-fortius*<sup>6</sup>, emphasized the difficulties in implementing the principle: faster-stronger-further, emphasizing the promotion of humanitarian values through Olympic sport as extremely important all over the world. Sport is everywhere where people meet, but the Olympic idea does not only promote sport and connects it with culture. Referring to the question posed by Willie Daume, sport as a physical activity, which takes on competition with oneself or competition with others, should take place in the spirit of honesty and chivalry. It can not exist - as emphasized by Marcin Czechowski and Zofia and Ryszard Żukowscy, without the principle of fair play<sup>7</sup>. *Respect for others, kindness, openness, understanding and other ethical values may have the attitude of an athlete in the same way as any other human attitude*<sup>8</sup>, and this is associated with the recognition of authorities and the value of each person as a human being.

### ***Ethical factors in sport***

Ethical values in the narrow sense are defined by Andrzej Grzegorzcyk as *the value of relationships with other people*<sup>9</sup>. According to Alicja Przyłuska-Fiszler and Bohdan Misiuna, sports ethics has two meanings. In the first, narrower, it refers to the neutral definition of morality in the context of norms, assessments and models of behavior in sporting reality

---

4 R. Butcher, A. Schneider, *Fair Play as Respect for the Game*, [w:] *Sports Ethics An Anthology*, J. Boxill (red), Blackwell Publishing Malden, Oxford, Melbourne, Berlin 2003, s.153.

5 R. Simon *Fair Play...op. cit.*, s. 204-212.

6 W. Daume, *Fair play-universalna wartość sportu*, „Sport Wyczynowy”, nr 7-8, 1994, s. 31.

7 M. Czechowski, Z i R. Żukowscy, *Edukacja olimpijska. Dokumenty normatywne i kodeksy fair play (z warsztatami dydaktycznymi dla nauczycieli, trenerów i młodzieży)*, Estrella, (Zeszyt drugi), Warszawa 2011, s. 52.

8 A. Przyłuska-Fiszler, B. Misiuna, *Etyczne aspekty sportu*, AWF, Warszawa 1993, s. 135.

9 A. Grzegorzcyk, *Etyka w doświadczeniu wewnętrznym*, Pax, Warszawa 1989, s. 149.

(concerns athletes, trainers and people involved in sport). Thus, according to the authors, it concerns professional ethics. In the second, broader meaning of moral philosophy, reflecting on the meaning and scope of the principle of fair play, he refers to a specific ethical theory, for example to the principle of justice of John Rawls, to the notion of prima facie duties of William D. Ross, or the generalization of Richard M. Hare <sup>10</sup>.

Relying on Oscar R. Sandstrom, Adam Krokiewicz and Tadeusz Kotarbiński, Maria Ossowska points to the ancient rule used in ancient Greece - demanding that the fighting player stop ceasing when the opponent gives up, presenting situations from Homer's fights or pointing to analogous behavior in animals described by Jan Żabiński<sup>11</sup>. Contemporary rules of ethics of sports rivalry derive from the knight's code and were popularized in the gentlemen's sport of the 19th century.

An oath has been introduced to Olympic sport as a moral factor. As Maria Rotkiewicz and Grzegorz Młodzikowski write, the earliest form is found in Iliad and Odysa Homer (XXIII book of Athla epi Patroklo)<sup>12</sup>. There was the first oath and the first victory, in which the moral criteria were the basis of sport (admitting to the crowd under the oath of the son of King Pytlos that victory in the race with Menelaos was tricked), which was the only satisfaction. Highly developed were the ethical standards of sportsmanship observed in ancient Greece, athletes and judges swore before Zeus that sporting rights were respected before sports competitions (competitors still swore that they would be training for 10 months). Offenses were punished with fines from which the artists performing Zeus' penalty statues were paid. Each of these zanes was marked with a plaque with the name and surname of its founder and the name of the offense he committed. The description of making an oath in ancient Greece was given by Jan Parandowski in the Olympic Disc Work, which was awarded a bronze medal at the Olympic Literary Contest during the 11th Olympic Games in Berlin in 1936..<sup>13</sup>. For the first time, the oath was introduced to the Games in 1920 in Antwerp and to the I Winter Olympics in Chamonix in 1924 as opposed primarily to commercial threats. Coubertin, as the originator and author, introduced a text that was in force for 40 years.

---

10 A. Przyłuska-Fiszer, B. Misiuna, *Etyczne ...op. cit.*, s. 10-12.

11 M. Ossowska, *Ethos rycerski i jego odmiany*, PWN, Warszawa 2000, s. 30-31.

12 M. Rotkiewicz, G. Młodzikowski, *Z tradycji przysięgi olimpijskiej*, Almanach II 1987/1988, PKOl Polska Akademia Olimpijska, s. 67.

13 *Ibidem*, s. 68.

However, during the 9th Winter Olympic Games in Innsbruck in 1964, it was changed to a promise, and its content was changed as well.<sup>14</sup>

Andrzej Dominiak emphasizes that considerations about ethics in sport should be limited to indicating the border, after which sport competition becomes an addition to real rivalries that viewers can not see. According to this author, it is the *ability to see this border and not be tempted to cross it, this is ethical conduct, FAIR PLAY*<sup>15</sup>.

In sport, the idea of fair play can be seen in the individual as well as the social aspect. In the individual category, the importance of fair play *is mainly related to the personal responsibility of the player and applies to:*

- *physical and mental contact between opponents;*
- *concern for their own well-being as much as the other;*
- *efforts to achieve success at the highest possible level;*
- *accepting the referee's decision and observing the rules of the game;*
- *self-control of the case of victory and defeat;*
- *awareness and interest in what happens to the other participants*<sup>16</sup>.

Social conditions, on the other hand, concern the responsibility of sport organizers in the scope of:

- *formulating principles that make the sport more attractive;*
- *organizing competitions in which opponents have more or less equal chances;*
- *controlling the training and competition conditions so that it proceeds in a good atmosphere and a sense of security;*
- *adjusting training plans to potential physical capabilities*
- *and shaping the positive motivation of young participants;*
- *controlling commercial and political influences that may disrupt the proper course of competition*<sup>17</sup>.

Fair play in sport functions in three dimensions: formal, humanitarian and humanistic. The formal dimension refers to compliance, as rival competitors are required to get

---

14 *Ibidem*, s. 69-71.

15 A. Dominiak, *Czy jest jeszcze sens walczyć o etykę w sporcie?*, „Sport Wyczynowy”, nr 7-8, 1994, s. 43.

16 A. i A. Dąbrowscy, *Fair play w sporcie młodzieżowym i rekreacji ruchowej*, [w:] *Fair play. Sport. Edukacja*, Z. Żukowska (red.), Estrella, Warszawa 1996, s. 131.

17 A. i A. Dąbrowscy, *Fair play w sporcie młodzieżowym ...op. cit.*

acquainted with the rules prevailing in a given discipline and to submit to them. The player who breaks the rules and thanks to this success should admit his mistake. The humanitarian dimension is expressed in respecting such values as friendship or respect and the ability to resign from unfair success. Doing so allows you to preserve the dignity of their own and other people. The humanistic dimension, on the other hand, concerns the perception of the partner as the highest value, and more specifically the sacrifice of success for helping, maintaining health or saving the life of another person<sup>18</sup>.

### ***Educational value***

Through physical activity and participation in sport, while maintaining the fair play value, it is possible to provide children and young people with many educational and upbringing opportunities. Sport participants shape self-determination (they devote themselves, accepting the rules in force) and assimilate canons of behavior, socially accepted attitudes (fair play is an important factor in socializing young people)<sup>19</sup>. Noble competition is when the player is convinced internally. When there is something foreign and unknown. As Piotr Kierpc emphasizes, *choosing a competition within a rigid framework of fair play becomes something needed and desirable when the athlete is guided by his own freedom and in his conviction that fair play is the truth he is seeking and needs*<sup>20</sup>.

Sport influences both physical dispositions and the creation and strengthening of moral and social attitudes. It contributes to the harmonious development of human, and also creates the opportunity to independently solve life tasks. Józef Lipiec even considers that everyone has the right to participate in sport: *The right to sport as a human right*<sup>21</sup>. And increasingly the right to sport is not only seen in the context of participation in selected sports *as an athlete* (there are a lot to choose from), but also as a spectator - in a sports spectacle.

### ***Culture and educational dimension of sports events***

Sport accompanies people on a daily basis, for example through numerous sports events that cover various sports disciplines. Therefore, to a greater or lesser extent, the person

---

18 M. Czechowski, A. Dąbrowska, *Fair play w sporcie i życiu młodzieży. Warsztaty dydaktyczne dla nauczycieli i młodzieży szkolnej*, Estrella (Zeszyt pierwszy), Warszawa 2011, s. 23-26.

19 W. Skoczylas, *Przesłanie wychowawcze idei fair play w sporcie dzieci i młodzieży*, [w:] *Zdrowie-Ruch-Fair play*, Z. i R. Żukowscy (red.), Estrella, Warszawa 2001, s. 246.

20 P. Kierpc, *Być wolnym znaczy – walczyć fair*, *Olimpizm Mity i rzeczywistość*, Almanach VI 1995/1996, PKOl, Polska Akademia Olimpijska, s. 53.

21 J. Lipiec, *Prawo do sportu*, [w:] *Wychowanie fizyczne i sport jako prawo człowieka i proces ciągłej edukacji*, J. Nowocień, K. Zuchora (red.), Oficyna Drukarska Jacek Chmielewski, Warszawa 2014, s. 178.

looks at them, participates - sympathizing with a certain player, group of athletes, discipline or a specific sports club. Sport and the spectacle associated with it are intended for the audience. Without them, there is no spectacle, no emotions.

The reasons for participation in mass sports events are various. Czesław Matuszewicz mentions the following:

1 / Genetic determinants of emotional experiences - fight for territory, victory. Today they do not work in a pure form, they go through cultural conditions, where watching the fight takes place when you are safe yourself.

2 / Having free time, especially in young people, who are bored of looking for a substitute of wars, while the stadium is able to show their sympathy and antipathy, their attitudes towards the idea, gives way to feelings that blow them up.

3 / The participation of attractive players / players allows you to be in the circle of extraordinary people, heroes and sports stars<sup>22</sup>.

If we take into account all three reasons for participation in sports shows, their observers are diversified due to the emotional approach to the fighting party. And so we can distinguish the fan and the viewer. The viewer is passive, he only observes the course of the competition, admiring the technique, tactics or, for example, the figure of an athlete. The result is indifferent to him, he just wants to experience the beauty of sports competition, setting new records. *A fan is more than a spectator looking at sports games, a frequent visitor to stadiums and sports halls, a sympathizer of a club, team or player. The supporter is a carrier of a specific type of behavior called support, differing from behaviors recognized in non-sports situations and introducing new forms of expressing sports experiences and emotions*<sup>23</sup>. For some people, being a fan is almost as important as work and family life - they devote a lot of attention to the events associated with their favorite club and willingly participate in sports shows with the participation of their idols. The fans identify with the team, the athlete. Over time, they can imitate the way they dress and behave - they are emotionally connected with them. They are experiencing enthusiastic winning, but losing as strongly.

Social psychologists speak about support as cheering, because in the case of strong emotions, people want to compare them with other people, express them by joining others. The effect of

---

22 Cz. Matuszewicz, *Widowisko sportowe. Analiza psychospołeczna*, AWF, Warszawa 1990, s.28-34.

23 K. Hądzelek (red.) *Mała Encyklopedia Sportu. A-K.*, Sport i Turystyka, Warszawa 1984, s. 268

this is the consolidation of the audience with the referees and players. Czesław Matuszewicz lists factors that affect such consolidation:

- - likes and dislikes to players or the team,
- - failure to comply with the rules of team play as a mobilization against them infringing,
- - the appearance of stars, audience favorites,
- - dramatization of the spectacle,
- - high level of sports,
- - fierce, level competition,
- - accidental events during the sports spectacle<sup>24</sup>.

The most popular and spectacular sports disciplines in the European culture - as Halina Zdebska emphasizes <sup>25</sup> – belong to team sports games, especially football. This is favored, inter alia, by the specificity of sports rivalry (frequent changes in the pace of action, reversals of the situation, unpredictable effect of competition). It is not limited only to observe the players, but also becomes a weave ties between all participants: sports players, coaches, organizers, judges and finally the fans.

### **The European Football Championship is one of the most important sporting events**

UEFA European Championship game are carried out periodically, which tournament to the tournament are becoming more popular. It is a sporting event organized every four years by UEFA (Union Europeenne de Football Associations, European Football Federation), which currently has 16 teams, but fewer teams participated in the initial tournaments. It is the largest sports event in Europe and the third largest event in the world in terms of fans' interest. Only the Olympic Games and the World Football Championships are ahead of it.

The first European Championships were organized in 1960. The story of this event is interesting. Its originator and initiator was Henry Delaunay, who was elected secretary general of the French football federation in 1919 and held his duties continuously for 36 years. Repeated attempts to organize the championships of the Old Continent did not come to fruition, only at the conference in 1954, organized by UEFA, discussed the project of the event, which was approved in 1955 in Brussels. It was approved, among others, that the European Championships will be held every 4 years with the finale in the Olympic year. In 1957, at the congress in Copenhagen, the idea was approved, and a year later, on June 8, 1958

---

24 Cz. Matuszewicz, *Widowisko sportowe...op. cit.*, s. 35-36.

25 H. Zdebska, *Piękno sportu – piękno widowiska*, „Kultura Fizyczna” nr 9-12/2010, s. 7.



in Stockholm decisions were made about the name of the European Nations Cup, the rules of the competition and the cup award, which shows the boy juggling the ball. The model was such a prize bas-relief dating from the fourth century. BC<sup>26</sup>.

In 1966, it was determined that in 8 elimination groups each team will play a match and a rematch between them, and the eight best teams will meet in the quarter-finals. Winners from four pairs of matches will appear in the final tournament. In 1980, 8 teams joined the competition, and in 1996 - 16. In 2016, by UEFA decision, the games were enlarged to 24 national teams. Those played in 1980 were the last ones in which the teams fought for the 3rd place, as well as the first, to which the hosts and co-hosts did not have to play the qualifying matches, having automatic promotion<sup>27</sup>.

The UEFA European Championship consists of three phases: the elimination, the playoffs and the final tournament. The eliminations are played in nine groups. In each of them, five or six teams play the match and rematch between them. The winners of the groups and the best team from the second place immediately qualify for the final tournament. The remaining eight teams from the second place play the play-off aggregate deciding about the promotion to the finals. The composition of the championship participants is complemented by the host (or co-hosts) of the final competition<sup>28</sup>. Interestingly, in 2020, the host cities of EURO football games will consist of 12 countries. They are: Rome, Baku, Saint Petersburg, Copenhagen, Amsterdam, Bucharest, London, Glasgow, Bilbao, Dublin, Munich and Budapest<sup>29</sup>.

## CONCLUSIONS

Sport should be one of the factors shaping the student's personality and be an inseparable part of upbringing. This is favored by popularity among young people of certain disciplines, football and related championships. Conducted in a thoughtful, conscious and planned way is the completion of the education process.

## BIBLIOGRAPHY

Butcher R., Schneider A., *Fair Play as Respect for the Game*, [w:] *Sports Ethics An Anthology*, J. Boxill (red), Blackwell Publishing Malden, Oxford, Melbourn, Berlin 2003.

---

26 A. Godek, *Mistrzostwa Europy w Piłce Nożnej*, Kurpisz, Poznań 2003.

27 <http://www.ps2012.pl/index.php/Przewodnik-po-Euro-2012/Mistrzostwa-Europy-w-Pilce-Noznej-krotka-historia> [dostęp: 05.05.2012].

28 <http://www.2012.org.pl/pl/euro-2012/o-turnieju.html> [dostęp: 04.04.2012].

29 <https://www.uefa.com/uefaeuro-2020/hosts/?iv=true> [dostęp: 10.07.2018].

- Czechowski M., Dąbrowska A., *Fair play w sporcie i życiu młodzieży. Warsztaty dydaktyczne dla nauczycieli i młodzieży szkolnej*, Estrella (Zeszyt pierwszy), Warszawa 2011.
- Czechowski M., Żukowscy Z. i R., *Edukacja olimpijska. Dokumenty normatywne i kodeksy fair play (z warsztatami dydaktycznymi dla nauczycieli, trenerów i młodzieży)*, Estrella, (Zeszyt drugi), Warszawa 2011.
- Daume W., *Fair play-universalna wartość sportu*, „Sport Wyczynowy”, nr 7-8, 1994.
- Dąbrowscy A. i A., *Fair play w sporcie młodzieżowym i rekreacji ruchowej*, [w:] *Fair play. Sport. Edukacja*, Z. Żukowska (red.), Estrella, Warszawa 1996.
- Dominiak A., *Czy jest jeszcze sens walczyć o etykę w sporcie?*, „Sport Wyczynowy”, nr 7-8, 1994.
- Godek A., *Mistrzostwa Europy w Piłce Nożnej*, Kurpisz, Poznań 2003.
- Grzegorzczak A., *Etyka w doświadczeniu wewnętrznym*, Pax, Warszawa 1989.
- Hądzelek K. (red.) *Mała Encyklopedia Sportu. A-K.*, Sport i Turystyka, Warszawa 1984.
- <http://www.2012.org.pl/pl/euro-2012/o-turnieju.html> [dostęp: 04.04.2012].
- <http://www.ps2012.pl/index.php/Przewodnik-po-Euro-2012/Mistrzostwa-Europy-w-Pilce-Noznej-krotka-historia> [dostęp: 05.05.2012].
- <https://www.uefa.com/uefaeuro-2020/hosts/?iv=true> [dostęp: 10.07.2018].
- Kierpc P., *Być wolnym znaczy – walczyć fair*, Olimpizm Mity i rzeczywistość, Almanach VI 1995/1996, PKOl, Polska Akademia Olimpijska.
- Lipiec J., *Prawo do sportu*, [w:] *Wychowanie fizyczne i sport jako prawo człowieka i proces ciągłej edukacji*, J. Nowocień, K. Zuchora (red.), Oficyna Drukarska Jacek Chmielewski, Warszawa 2014.
- Matuszewicz Cz., *Widowisko sportowe. Analiza psychospoleczna*, AWF, Warszawa 1990.
- Ossowska M., *Ethos rycerski i jego odmiany*, PWN, Warszawa 2000.
- Przyłuska-Fiszler A., Misiuna B., *Etyczne aspekty sportu*, AWF, Warszawa 1993.
- Rotkiewicz M., Młodzikowski G., *Z tradycji przysięgi olimpijskiej*, Almanach II 1987/1988, PKOl Polska Akademia Olimpijska.
- Simon R., *Fair Play. The Ethics of Sport*, Second Edition, Westview Press, USA 2004.
- Skoczylas W., *Przesłanie wychowawcze idei fair play w sporcie dzieci i młodzieży*, [w:] *Zdrowie–Ruch–Fair play*, Z. i R. Żukowscy (red.), Estrella, Warszawa 2001, s. 246.
- Zdebska H., *Piękno sportu – piękno widowiska*, „Kultura Fizyczna” nr 9-12/2010.