

## Sport against the threats of the modern world

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### Abstract

The study points out the problem of sports threats in the face of threats in the modern world, ie commercialization, dehumanization, doping, aggression of the sports audience, and what is connected with this attempt to win by athletes at all costs.

The author, pointing to these problems, presents them in the context of respecting the principle of fair in sport as an opportunity to preserve its educational values.

**Keys words:** sport, threats, sport spectacle, fair play

### INTRODUCTION

Sport is not isolated from many problems of the modern world, i.e. lack of tolerance, aggression, etc. It struggles with them equally as other areas of life. At the same time, it creates the possibility - by promoting the values that it brings, can counteract their negative effects (eg by promoting the fair play principle).

### *Professional sport in the face of contemporary threats*

McIntosh distinguishes two types of competition in sport: playful and serious, which results in different goals. In the second case, it's about victory. The attempt to win at all costs becomes a threat. Athletes are expected to be modest in the event of victory and self-control in

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the event of a failure. The search for patterns of behavior in sport combines the pursuit of victory and adherence to the rules of the game, which is done through experience. Bohdan Misiuna indicates that the educative role of sport will be possible when it is simultaneously carried out by another type of life activity. Bohdan Misiuna indicates that the educative role of sport will be possible when it is simultaneously carried out by another type of life activity- *the perfectionistic pursuit connected with sport realizes these values only when it finds its outlet also in the pursuit of developing its own intellect and positive ethical instructions*<sup>2</sup>.

The higher the rank of the competition, the more co-participants in it strive to achieve the goal. As Andrzej Dominiak emphasizes, *effective behavior is not always ethical and ethical sometimes makes it impossible to achieve sports success. Despite these negative sides, sports competitions are the most objective form of competition*<sup>3</sup>. *Sport can teach respect for rules, although it can also teach the opposite. It is Alicja Przyluska-Fischer who notices the attitude of many people involved in sport-related activities It depends on the attitude of many people involved in sport-related activities*<sup>4</sup>.

Professional sport plays a significant role in human life - it allows you to meet its physical, mental and social needs, and also raises the quality of life. Participation in sport leads to individual development and strengthening of group ties. Unfortunately, there is some risk associated with professional sport, namely losing its noble character and intentions. On the one hand, sport is a contribution to the escalation of negative phenomena, on the other hand, it is an educational tool that allows counteracting social pathologies, especially among children and adolescents. The Commission of the European Communities has prepared a document, the so-called White Book. We read in it: *Sport also faces new threats and challenges that have appeared in European society, such as commercial pressures, the exploitation of young athletes, doping, racism, violence, corruption and money laundering*<sup>5</sup>. This paper presents sport as entertainment and an educational tool necessary for socialization and health - hence the exchange of experiences in order to establish common safety standards and the role of sport in it<sup>6</sup>.

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<sup>2</sup> A. Przyluska-Fischer, B. Misiuna, *Etyczne aspekty sportu*, AWF Studia i monografie, Warszawa 1993, s. 138.

<sup>3</sup> A. Dominiak, *Czy jest jeszcze sens walczyć o etykę w sporcie?*, *Sport Wyczynowy*, nr 7-8, 1994, s. 43.

<sup>4</sup> A. Przyluska-Fischer, B. Misiuna, *Etyczne aspekty sportu....op. cit.*, s. 135.

<sup>5</sup> Biała Księga, Komisja Wspólnot Europejskich, COM (2007) 391 wersja ostateczna, Bruksela 2007, s. 3.

<sup>6</sup> m.in. w dokumentach tj.: Deklaracja nr 29 w sprawie sportu, załączona do Traktatu Amsterdamskiego – COM (1999) 0644, Deklaracja z Rady Europejskiej w Nicei – 7-9 XII 2000, program pn. Europejski Rok Edukacji przez Sport – COM (2005) 0680 (Rezolucja Parlamentu Europejskiego, 2007/2086: 1).

Also, the European Commission, emphasizing the role of education in the process of preparing for life in a united Europe and in building tolerance towards other cultures and challenges, has marked the huge role of sport. *Tolerance is born through knowledge and understanding, and everything begins at a young age, at home, at school, on playgrounds, in sports clubs*<sup>7</sup>.

Sports competition is increasingly becoming a source of financial income not only for clubs, coaches, but also for athletes themselves - sport has become a profession. Thus, sport adapted to the development of civilization.<sup>8</sup> Man has become a product. Dehumanization of sport is also connected with other threats, i.e. corruption, doping, commercialization and *dehumanisation of sport results from non-sport causes of sport abuse as a positive value for purposes and benefits contrary to the essence of sport - that's how a mechanized, politicized and commercialized*<sup>9</sup>. We see this, among others on examples of doping scandals among the best players in the world (Luis Armstrong, Maria Sharapova, Maria Savinova, etc.) or corruption scandals in various disciplines and significant sports organizations. (MKOl, FIFA). Norbert Mueller writes that *sport, being a reflection of social life, cannot be based on completely separate and freely interpreted ethical principles (...) sports activity is in the same degree dependent on social norms and values as all other aspects of life*.<sup>10</sup> The question about doping is also important. *Where to set the boundary between what is permitted and acceptable in sport and what is prohibited*.<sup>11</sup> Aleksandra Leszczyńska at the same time emphasizes that these issues may *show a new perspective on sport competition, issues of equal opportunities for players and adherence to the principles of fair play in sport*.<sup>12</sup>

Tadeusz Olszański adds that *a bit more than 40 years ago, fair behaviors did not have to be promoted. Until the stimulation of aggression, using it as an important element of achieving success, fair behavior, maintaining the adrenaline level and the aggression necessary in the fight, in strictly defined regulations, the framework needed to be distinguished or rewarded, because it was something personal. Like condemning the foul*.<sup>13</sup> Fair play, however, determines a certain behavior, but also affects the way the behavior of others is interpreted -

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<sup>7</sup> Deklaracja Rady Europy w sprawie sportu, tolerancji i fair play, Amsterdam, 11 IV 1996.

<sup>8</sup> J. Nowocien, Studium o pedagogice kultury fizycznej, AWF, Warszawa 2013, s. 193.

<sup>9</sup> S. Wołoszyn, *Olimpizm-edukacją globalną*, [w:] [w:] Fair play. Sport. Edukacja, Z. Żukowska (red.), Estrella, Warszawa 1996, s. 12.

<sup>10</sup> N. Mueller, O znaczeniu fair play w sporcie na przestrzeni stuleci, [w:] Fair play – Sport – Edukacja, Z. Żukowska (red.), Estrella, Warszawa 1996, s. 80-81.

<sup>11</sup> A. Leszczyńska, Doping, [w:] Socjologia sportu, H. Jakubowska, P. Nosal (red.), WN PWN, Warszawa 2017, s. 20.

<sup>12</sup> Ibidem, s. 21.

<sup>13</sup> T. Olszański, Przyczyny i skutki, [w:] Sport a agresja, Z. Dziubiński (red.), Salos, Warszawa 2007, s. 319-320.

this principle is the basis for the assessment of the choice made. Willi Daume, recalling the philosopher Karl Jaspers, strongly emphasizes that *without fair play sport would be a ritual of violence and brutality, completely devoid of human thoughts and feelings. Sports competition is not a fight till the end.*<sup>14</sup>

### ***Threats from the sports audience***

An inherent element of the sports spectacle are fans. Unfortunately, it should be noted that not all fans come to the match to support and cheer their team. An important problem of recent years are stadium fights and hooliganism of the so-called hooligans. For Jerzy Dudała, *the hooligan is a person for whom matches are a pretext for causing a fuss.*<sup>15</sup> Aggression among fans is mainly caused by prejudices and hatred towards supporters of other clubs. In large cities often there are several sports clubs and then the problem of hooligan attacks is much more intense. It is particularly visible in such cities as: Warsaw, Łódź, Krakow or Silesia, where the place of residence is closely related to a club and comes to fights between various districts of the city. Such behavior is a serious problem for many societies (not only in Poland), often their sources are non-sports.

Due to the commercialization of sport, sport shows resemble consumer groups, *the public is the most important part of sport. Without sports people's interest, there is no chance for a sponsor. There will be no results without money. There will be no interest without results. The circle closes*<sup>16</sup>. Those who are looking for safe entertainment find it in this, but those who identify with sports clubs, no longer. *Corporate sports so adds value to the economy and the logic of late capitalism, with no form of grassroots activism will not be able to break its hegemony. Thanks to fans of fanatics, the sports domain will, however, create many different niches*<sup>17</sup>.

Aggression and violence at football stadiums are among the social problems indicated as one of the biggest threats of modern sport. The reasons for aggressive behavior should be seen in both the situation that initiates it and the wider, socio-cultural scope. A division into WE - THEY was created, which generates stereotypes, most often transmitted by chanting at stadiums. The crowd gives a sense of strength and impunity, acts as one body and is difficult to

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<sup>14</sup> Daume W., Fair play-uniwersalna wartość sportu, Sport Wyczynowy, nr 7-8, 1994, s. 34.

<sup>15</sup> J. Dudała, Fani-chuligani. Rzecz o polskich kibolach, Żak, Warszawa 2004, s. 65.

<sup>16</sup> R. Zieliński, Pamiętnik kibica. Ludzie z piętnem Heysel, Wrocławska Drukarnia Naukowa, Wrocław 1993, s. 107-108.

<sup>17</sup> R. Kossakowski, Kibice, [w:] Socjologia sportu, H. Jakubowska, P. Nosal, WN PWN, Warszawa 2017, s. 55.

stop. There is a phenomenon called the polarization of the group, where ever more *courageous actions* intensify the next more *bold ones*. Piotr Potejko emphasizes the great importance of the media in propagating violence, also on the occasion of sporting events. *First of all, excessive attention is paid to acts of violence; they are usually shown on television many times, secondly, many articles in the press focus on violence and even glorify violence, thirdly, the promotion of television programs often uses acts of violence that have already taken place in sports competitions, which may encourage or discourage viewers to participate and watch sports events.*<sup>18</sup>.

Commercialization of sport and the associated negative phenomena: dehumanization, achieving a result at any price (often through corruption, without respecting the values of the idea of sport, and in particular the Olympic sport), is also reflected in the behavior of the fans. *Corruption in sport, especially in football, is so big that it is difficult to believe. PZPN does not react, and it would not be difficult at all (...). Does not anyone really care about fair play?*<sup>19</sup>. *If football were still based on the rules of fair play, you could watch it, but after all it takes just a little intelligence to see that everything is decided by money. Whoever has it - this one wins - claim the leader of the so-called Cracovia militia, which in recent years has become the terror of Polish stadiums*<sup>20</sup>.

Also in the work of Radosław Kowalski, among the situational sources of aggression in fans, commercialization is in the first place. *Sport is ruled by money. Whoever has more of them can afford to buy good players, thus strengthening the strength of their team.*<sup>21</sup>. In the following paragraphs, the broken rules of fair play are calculated: the bias of the judges, the progressive pharmacology of sport, the provocative activity of police and security services, the infiltration of fans by various types of parties and the development of popular culture.

During sports spectacles, fans are often treated as a group responsible for the behavior of groups of hooligans, hence they do not have a good reputation in the eyes of the public. In the culture of hooligans there is a social domination of violence and aggression, which is the result of poor education, giving the possibility of self-realization, searching for alternative forms of building a sense of value and own identity. After a series of tragic riots in Europe, guidelines have been developed to coordinate the work of law enforcement agencies of individual Member

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<sup>18</sup> P. Potejko, Dewiacyjne zachowania kibiców sportowych jako zjawisko patologii społecznej, [w:] Dewiacyjne aspekty współczesnego świata. Przejawy – zapobieganie – terapia, M. Prokosz (red.), Adam Marszałek, Toruń 2005, s. 260.

<sup>19</sup> R. Zieliński, Pamiętnik...op. cit., s. 93.

<sup>20</sup> „Polski Kibol”, nr 1/96.

<sup>21</sup> R. Kowalski, Potomkowie hooligana Szalikowcy. Społeczno-kulturowe źródła agresji widowni sportowej, A. Marszałek, Toruń 2000, s. 12-13.

States, especially before major football events. Efforts have also been made to combine the work of law enforcement agencies with appropriate preventive actions. Analysis of the possibilities of implementing the recommendations of the Council of Europe Committee was started then<sup>22</sup>.

If we see what is the social mechanism that generates specific social roles, then we can create a plan to counteract the negative emotions among the recipients of sports shows. But cooperation is necessary for this in the field of micro- and macro-systems, ie school-student-parent, ministry-school, mass-media, etc.

The social mechanism of the phenomenon is defined by the following roles of participants:

- ideological (national successes, entertainment, promotion of physical culture with health);
- institutional (formulated by ministries, sports associations, federations, clubs, expressed in sports regulations and regulations);
- cultural (mutual relations between players: player-player, player-referee, player-publicity, etc.);
- local-moral (limited range of activity, special local significance)<sup>23</sup>.

### ***Fair play a chance to keep clean in sports***

To prevent the crisis of the value of sport, it should be - as already noted in the 1980s - restore faithfulness and strengthen the position of the fair play principle. This problem was touched upon in the Fair Play Manifesto of 1977, developed by the International Board of Physical Education and Sport in cooperation with the CIO and with the help of UNESCO. The Code of Sports Ethics with the principle of fair play is here to impose restrictions on competition, where equality in respect of the rules will be respected.

A completely different view is Jerzy Kosiewicz, who points out that moral norms related to the principle of fair play are completely different in the context of sport and its regulations in individual disciplines - *the principle of fair play - that is, its application - is also not the basis, determinant or test of individual or collective righteousness or a testimony of active goodness in sport. It is not an ethical phenomenon, nor a touchstone or a testator of morality.*<sup>24</sup>

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<sup>22</sup>(91/1) w sprawie promowania bezpieczeństwa na stadionach; (2001/6) w sprawie zapobiegania rasizmowi, ksenofobii i nietolerancji rasowej w sporcie; (2003/1) w sprawie społecznej roli środków edukacyjnych w zakresie zapobiegania przemocy w sporcie i podręcznika w sprawie zapobiegania przemocy w sporcie; (2009/1) w sprawie public viewing, (2010/1) w sprawie karty kibica.

<sup>23</sup> R. Kowalski, *Potomkowie...* op. cit., s. 36-39.

<sup>24</sup> J. Kosiewicz, *Sport poza dobrem i złem moralnym*, [w:] *Kultura fizyczna a globalizacja*, Z. Dziubiński, P. Rymarczyk (red.), Salos, Warszawa 2010, s. 38.

The author even questions the sense and the need for the ethics of sport, considering that sport should be an amoral phenomenon<sup>25</sup>.

However, it should be remembered that compliance with the law as a value still has a broad social and civic dimension: *Sports-oriented attitudes towards regulations are usually transferred outside of sport, are introduced into everyday life*<sup>26</sup>. *The lack of a uniform prototype of the fair play principle does not diminish anything, but rather elevates its values as a universal value. This universalism consists, among others on the fact that defining this principle is always about acting in accordance with the rules and regulations*<sup>27</sup>.

## CONCLUSIONS

Promoting the idea of fair play at school and in everyday life has a chance to contribute to improving the effectiveness of the educational process. However, as Roman Trzeźniowski emphasizes, sport cannot and should not neglect the educational values that lie in it<sup>28</sup>. This is a physical education teacher in the era of development of humanistic pedagogy, exposes the right attitude, assessed, among others, in terms of ethical values, he / she can and should therefore react quickly to all threats of the modern world, including sports. But for this you must be not only a teacher, a specialist, but above all a human being. As Bohuslav Hodan and Zofia Żukowska write - in all specialties of pedagogical education *only an open and vulnerable teacher, intellectually sensitive and morally sensitive, will retain the center of independent thought and autonomous, and at the same time responsible tasks*<sup>29</sup>.

Stefan Wołoszyn, in the interest of the comprehensive development of the personality of young athletes, calls for *research on youth practicing sport and players, their behavior and attitudes. Aiming on the one hand to detect the reasons for the lack of socialization, lack of discipline, lack of moral brakes, disregard for weaker colleagues or defeated opponents, and on the other - to follow the path that led the player or team to a high degree of discipline and team to control persistent attitudes and moral habits and social, for good results in sport, science and production work, for a beautiful civic and human profile*<sup>30</sup>.

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<sup>25</sup> Ibidem, s. 32-33.

<sup>26</sup> J. Nowocień, Zasada fair play źródłem wartości moralnych w wychowaniu poprzez sport, [w:] Fair play w sporcie i olimpiźmie. Szansa czy utopia, Z. Żukowska i R. Żukowski (red.), Estrella, Warszawa 2010, s. 80.

<sup>27</sup> A. Bodasińska Czysta gra w sporcie i życiu codziennym, AWF, Biała Podlaska 2007, s. 19.

<sup>28</sup> R. Trzeźniowski, Wychowanie fizyczne a sport, [w:] Myśli i uwagi o wychowaniu fizycznym i sporcie, K. Zuchora (red.), AWF, Warszawa 2000, s. 59.

<sup>29</sup> B. Hodan, Z. Żukowska, Nauczyciel wychowania fizycznego i jego społeczno-wychowawcze funkcje, AWF, Olomouc-Warszawa, 1996, s. 318.

<sup>30</sup> S. Wołoszyn, Pedagogika wychowania fizycznego i sportu, [w:] Stefan Wołoszyn. Pedagogiczne wędrówki przez wieki i zagadnienia. Studia i szkice, Z. Żukowska (red.), A. Marszałek, Toruń 1998, s. 221.

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