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INTRODUCTION

From 12 April to 5 November 2006, the Olympic Museum is holding an exhibition entitled "Angel or Demon? The Choice of Fair Play". As the title suggests, the exhibition examines the opposing forces of Good and Evil and the sometimes difficult situations of those who must choose which direction to take and how they will act.

In sport, athletes’ behaviour, as well as that of their families, coaches and fans has an impact on the quality of the competition. The respect, or lack thereof, shown for certain codes of conduct influences the atmosphere and even the outcome of competitions.

The philosophy of the Olympic Movement promotes a number of values, including fair play. Applied to sport, the principle of fair play helps people to give their best. A lack of fair play, however, is harmful to sport.

This educational kit further develops the theme of the exhibition. It seeks to show the complexity of fair play, which can seem simple, but rarely is! The kit uses questions and activity suggestions to raise awareness of fair play amongst young people and teachers. Its aim is to contribute to the study of fair play and to the continuing application of its principles not only in sport, but in an ever-wider range of activities.
This educational kit explores the way in which fair play is evolving in the field of sport. Each section and chapter offers ideas and suggestions for activities.

The kit may be used in the context of a visit to the exhibition, or independently of it.

Objectives

- Examine the Olympic value of fair play
- Study its concrete application to sport and everyday life
- Determine its place and usefulness in sport
- Understand the processes required to put it into practice
- Give ideas for encouraging and teaching fair play

Skills required

The activities allow at least five transversal skills to be developed:

> **Self-knowledge and personal identity**
Identify, assess and communicate one's values, resources, limits, rights and responsibilities.

> **Perspective**
Challenge one's point of view, step aside and look at things from an alternative perspective.

> **Curiosity and constructive criticism**
Develop critical faculties and investigative skills; question one's own practices and role.

> **Analytical ability**
Analyse information, situations and relationships from different viewpoints; adopt a systematic approach.

> **Taking position**
Develop an idea of the world and its future, in order to enrich and orientate one's own actions.

Who is this kit for?

This kit has been developed for secondary school teachers and their pupils (aged 12 and upwards).
Activities

Seven types of activities are proposed in this kit, each introduced by a logo to make it easier to identify. They can be selected and adapted in line with pupils’ ages.

> Discussion
Discussion implies a simple exchange of views and ideas. It is not always structured, and enables everyone to express their views more freely and emotionally than in a debate.

> Debate
The ability to argue a case, i.e. to defend a point of view and to attempt to convince others, is a fundamental debating skill. The exchange depends on the right to free speech, but also on respecting others’ rights to express themselves. The teacher should encourage the pupils to establish the necessary distance and not to personalise statements, as individual experience cannot always be applied universally. The person chairing the debate can intervene at any time to add historical, cultural or ethical details.

> Exercises
Include problem-solving and image-reading activities. These exercises require creativity, discernment, notions of art, logic, critical analysis, identification of aspects of sustainable development, intercultural communication, etc.

> Research
A research project should be undertaken only if it corresponds to a question which interests pupils. Based on an anecdote, personal experience or topical event, the approach may include the following elements:

- Establish hypotheses
- Identify the means to be used to answer the question (written resources, necessary equipment, relevant people, etc.) and implement these
- Based on experience, find arguments to prove or disprove the hypotheses
- Dare to be wrong and start again differently!
- Do not forget to indicate and check the reliability of the sources of information used
> Role play / simulation

Role play increases awareness of social roles by requiring interaction with classmates in order to resolve issues. This work demands creativity, and is very useful in analysing values and/or behaviour. Simulation enables pupils to imagine themselves involved in a situation which is not their own and which they do not necessarily know. Based on real information, it enables them to cope with challenging circumstances. Thanks to role play and simulation, pupils achieve a better understanding of the complexity of problems and the way in which decisions are made.

The process can be summarised as follows:

• Define the nature of a problem, then write down the context in which it occurs.
• Define the interest groups, then give each group time to reflect and note down their arguments.
• The representatives (one or two) of each group describe the different ways of dealing with the problem. The groups then examine the proposed solutions and democratically choose the best one.
• It is important to conclude the role play or simulation by evaluating the consequences of this choice.

> Play

Through play, it is possible to address sometimes complex problems in a relaxed way. Play simulates a reality that can be approached in an easier and less serious manner. When playing, it is also possible to experiment with different behaviours and ways of thinking and reacting.

> Creativity

Creative activities develop imagination and curiosity, as well as the faculty of adapting to new situations. Creativity gives a meaning to dreams and enables us to express imagination and humour. It can also help us to see things from other perspectives.
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I. FAIR PLAY: WHERE DOES IT COME FROM? WHAT IS IT?

Fair play is a term that is employed in various ways. Although mainly associated with sporting vocabulary, it is also applied to different situations where people either get along or confront each other (in politics, at work, in traffic, etc.). But what do we really mean when we use this expression? What are its origins? Has it always been linked to sport?

Some etymology...

The word “fair” comes from medieval English, in which it meant “beautiful”, “pleasant”, “pure” or “immaculate”. Its first appearance (1205) was in reference to the weather. From the 14th century onwards, the adjective began to be used in the figurative sense, encompassing the idea of rightness. The word “fair” has been associated with sport since the mid-19th century. Thus things that were “fair” were those that were beautiful, both aesthetically and morally.

The word “play” also came from medieval English, and meant “to occupy oneself in a physical activity, frolic, make music”. “Swordplay”, referring to fencing, was its first use linked to physical activities.

Put together, the words “fair” and “play” appear for the first time in Shakespeare’s King John. They are used in a sense similar to that which we still use today: referring to the courteous rapport between opponents in confrontation.

“Shall we, upon the footing of our land, Send fair play orders and make compromise [...]?”
Shakespeare, King John, V, I.

Since the 19th century, the word has frequently been used in relation to the acceptance of rules and traditions associated with the games practised particularly by the British ruling classes. Certain expressions show to what extent the practice of a sport was bound up with a fair-play attitude: for example, the use of “That’s not cricket!” to mean “That’s not fair!”

Knowing the origin of a word can help to better understand its meaning. Look up the following words in an etymological dictionary (one which gives the history of words): Sport, game, performance, competition. Discuss the results.
Some history…

Fair play and chivalrous tradition
Fair play is a western notion. Its origins can be traced back to the Middle Ages, to the period of knights. Knights were expected to live by a code of conduct (chivalry) which entailed military, social and religious responsibilities. In his work, the Book of the Order of Chivalry (~ 1265), the philosopher Raymond Lully lists the principles of the chivalrous ideal. Here are some examples:

- Never attack an unarmed enemy.
- Demonstrate self-discipline.
- Be courageous in word and deed.
- Avenge the offended; defend the weak and the innocent.
- Never abandon a friend, an ally or a noble cause.
- Keep your word, and remain true to your principles.
- Have good manners, apply the laws of propriety, respect your host, authority and women.
- Be faithful to God, the sovereign, his kingdom and his code; show respect towards authority and the law.
- Be generous and hospitable to strangers.
- Avoid pride, lechery, false oaths and treachery.

Little by little, the ideals of chivalry lost their military and religious connotations. The nobles, progressively deprived of their military functions, became nostalgic for the age when they were knights.
This longing for a bygone era meant that certain values were transferred into the physical activities they practised outside of a military context – for example, in jousts.

“In the art of arms, if one causes an opponent’s arm to fall, one should pick it up promptly and return it to him politely.”

Pierre Massuet, *Science des personnes de cour, d’épée et de robe*, 1752

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**Fair play and sporting tradition**

The transfer of values continued with the development of sports practised in the 19th century by the aristocrats and gentlemen who succeeded the knights. These people were amateurs, that is, people who had enough money not to have to work. Chivalrous values, inculcated into the representatives of this social class, thus became important in the practice of the sports they played.

In British colleges, sport was part of the educational programme, along with the moral values attributed to it such as fair play. Pierre de Coubertin was particularly impressed by this during his trips to England and North America. It reminded him of the chivalrous spirit, and at the same time made him see sport’s educational potential.

“In our view, the Olympic idea is the concept of a strong physical culture based in part on the spirit of chivalry – which you here [in England] so pleasantly call “fair play,” and in part on the aesthetic idea of the cult of what is beautiful and graceful”.

Pierre de Coubertin, in *Selected Writings*, p. 588

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*Pierre de Coubertin (1863-1937)*

Founder of the Olympic Movement and the modern Olympic Games.

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**Look up** the name of a knight from the Middle Ages (e.g. Lancelot, Tristan, Palomedes) and write a description of him: What was he good at? Why did he become famous? What qualities was he recognised for?

**Discuss** the Code of Chivalry proposed by Lully. Could this code still be used today? Which parts of the code do you find old-fashioned? Why?

**Summarise** the code using values to replace the phrases.

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**Make** two columns. In the first one, list the sports you think have a certain aristocratic connotation. **Research** each sport briefly, then explain why you feel it is linked to a specific social class.

Do the same thing with the sports you think are more popular.

**Compare** the contents of the two columns and **discuss** your results.

**What role** does fair play appear to have in each case?
Fair play, a value lauded by Olympism

Coubertin’s conception of chivalry should be seen as typical of a historical period in which chivalrous values (heroism, devotion, loyalty and bravery) were idealised, to the extent where they became myths that greatly affected western mentality thereafter.

The 19th century perception of Antiquity can be viewed in a similar light. The Greek athlete was considered a role model. The Games held in Olympia were an example to follow. Less ideal aspects, such as cheating, violence, and the importance placed on victory, were therefore disregarded.

However, Olympism has not only inherited an idealised past. With the modern Olympic Games, Coubertin hoped to show that the practice of sport could contribute to improving the quality of life and human development. He also hoped that sport would convey certain values.

These ideas were at the origin of the fundamental principles of the Olympic Charter.

The emotional appeal of the rituals and ceremonies in Olympic culture also plays an important role in the symbolic transmission of values lauded by Olympism.

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> EXTRACT FROM THE CHARTER (pub. 1 September 2004)

“Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of the good example and respect for universal fundamental ethical principles.”

Principle no. 1

“The practice of sport is a human right. Every individual must have the possibility of practising sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play. The organisation, administration and management of sport must be controlled by independent sports organisations.”

Principle no. 4

> OLYMPIC PROTOCOL

- five interlaced rings
- a flag
- a motto
- a torch relay
- an oath
- highly-codified Games opening and closing ceremonies

FRIENDSHIP BETWEEN PEOPLES

Fair play – a shared value
Are these elements enough to guarantee the application of values on the field of play? Can a fair-play attitude be acquired through simply practising sport or participating in the Olympic Games?

> **Identify** the meaning of the Olympic rings, then **link** it to Principle 4 of the Charter. Explain how these rings can symbolise values. Do you think there is a link between the rings and the notion of fair play?

> **Identify** the highlights of a Games opening ceremony. What emotions do such rituals provoke? What messages are conveyed?
II. ANGEL OR DEMON?
THE ATHLETE’S CHOICE

While there are numerous protagonists in sport, from referees and coaches to spectators and journalists, it is athletes who have the leading role. People look to them first. The fair-play choice rests on their shoulders. What should they do? Will they choose to be Angels or Demons?

Angels and demons in sport

Roland Garros, 1982 - Tennis
Sweden’s Mats Wilander won the French Open at the age of 18. During the tournament, the Swede won the respect of the public and the hearts of spectators by insisting on replaying a match point he had won in his semi-final against the Argentine Clerc. This gesture made him as famous as the victory itself.

Olympic Games in Los Angeles, 1932 - Fencing
In the final, British fencer Judy Guinness gave up her hopes of winning gold when she informed officials that her opponent, Austria’s Ellen Preis, had hit her twice.

World Cup, 1986 - Football
In the quarter-finals, Argentina beat England 2-1. Maradona scored twice. The second goal was a masterpiece, but he scored the first with his hand. Everyone saw it except the referee, who thought that Shilton, who was behind Maradona, had marked with his head. This “hand of God” goal, as Maradona called it to disguise the truth, went down in history. In the final, Argentina beat Germany 3-2. Maradona did not admit what had actually happened until 2005.

Olympic Games in Turin, 2006 - Skiing
Frenchman Pierre-Emmanuel Dalcin was leading in the super-G and seemed headed for the podium. Heavy snow forced the organisers to halt the race momentarily. In his second attempt, Dalcin missed a gate at the end of the run. He skied to the finish line, turned round and raised his middle finger in the direction of the jury and spectators.

To which category do the athletes mentioned above belong? Angels or demons? Is it that easy to classify them? Isn’t reality more complex?

Perhaps the study of certain aspects of philosophy and religion can help us to find the answers.

Coexistence of angels and demons, the reign of duality

We most often think in dualistic terms: good/evil, virtue/vice, order/chaos, God/Devil, true/false, beautiful/ugly, theory/practice, strength/weakness, concrete/abstract, objective/subjective and so on.
In every-day life, duality is frequently expressed in **contradictory** behaviour: *I want to* or *I don’t want to.* For example: “I like nature, and am aware of the damage caused by pollution, but I choose to travel by car as it is more practical, and I don’t sort my rubbish because I don’t have time.”

It is often difficult to consider an issue or problem as a whole, perhaps because we have never learned to think other than in terms of duality.

Rather than getting stuck in opposing contradictions, let us try to see how they can be complementary!

**Good and Evil**
To express its desires and fears, every civilisation has created its own myths about its gods and its demons, about what causes good and bad luck. Every age offers different answers to the eternal problem of Good versus Evil.

Although representations can alter, it is generally the case that:

- Good is represented by God. God rules the angels.
- Evil is represented by the Devil (Satan). Satan rules the demons.

Heaven and hell are other ways of representing this duality.

**Angels and demons**
In several religions, including Christianity, Judaism and Islam, angels are beings created by God before the existence of people. Their main role is to act as God’s messengers. When created, they were given the choice between Good and Evil. Those who chose Evil became demons.

**What is an angel for?**
The angel symbolises virtue. The excellence of the angels helps us through difficulties in the relations we have with other people. The power of angels helps counteract our weakness in the combat we wage against ourselves and against demons.

**What is a demon for?**
In ancient times, demons were spirits, good or bad, attached to the destiny of a human being, a city or a state. In the Biblical tradition, the demon is an angel who, having chosen Evil, tempts human beings. His goal is to break the bond between a person and God, his or her entourage or him or herself.

The demon symbolises vice, our individual aptitude for Evil. The demon seeks to justify the desire or need to occasionally give free rein to our basest instincts.
Angel and demon: one and the same person!
Over the centuries, demons and angels alike have lost their independent reality. They have become powers inherent to the person, a symbol of his or her quest for perfection or of personal weaknesses. Times of crisis can reveal different facets of the same personality: Angel or Demon? That is the dilemma.
Model athletes

Some sociologists claim that sport is today’s religion. Baron Pierre de Coubertin himself said in 1935 that religion was the principal and essential characteristic of ancient and modern Olympism. So who are the saints of this new religion?

Doctors of the Church have been known to call saints the “athletes of God”. If saints are indeed athletes, can it also be said that champions are saints? It is true that some similarities can be observed: athletes subject themselves to strict discipline and accomplish incredible feats. Crowned with glory, they are adored by crowds and their image can be seen everywhere, from the front pages of magazines, to posters and advertisements. Relics of their sporting feats, such as autographed clothing and equipment, may also be preserved “religiously” in museums or halls of fame.

The enthusiasm they generate also makes them an example to follow. As a kind of messenger of Good, the athlete is an angel who transmits a number of values.

> Examine a number of fairy tales, myths, cartoons, etc. to find characters who have to choose between Good and Evil.

> Draw up a list and discuss:
- the situations which provoke these conflicts;
- the decisions which the heroes finally take.

> Find some expressions in everyday language which refer to angels or demons.

> Make a list and explain the meaning of these expressions.

> On the internet, look for examples of angels and demons from different religions. What are their names and what do they do? Put together a file on the subject.
But athletes can also fall prey to temptation and eat of the forbidden fruit which promises them certain advantages:

“You shall be like gods”, said the serpent (Genesis III, 5).

If an athlete succumbs to temptation and chooses to be a demon, he endangers sport and reveals the negative side of his humanity.

Can fair play be a solution to help athletes avoid such a trap? How does one play fair, and what does it involve?

> Write a text on people’s desire to possess items used by great athletes, and to identify themselves with such heroes.
> Example: If I have the same boots as Beckham, can I play like him, will I be like him or somehow feel closer to him?
> Do you think that the current phenomena of stardom and personality cults are somehow linked to the idea of getting closer to God?

> Research athletes and other personalities who, in addition to their sporting careers, work for a humanitarian cause.
> Why are they chosen to defend such causes? In your view, what impact can this have?
> Continue the discussion by citing examples of athletes or other people who have disappointed you through their actions or words. Explain why.
III. WHAT DOES FAIR PLAY MEAN?

“Be a sport!”, “A bit of fair play, please!”: these are two phrases you often hear in situations when the tension is mounting and a dispute is on the cards. Easier said than done! Playing fair in such situations consists of:

**Showing respect!**

Respect implies consideration for others or for a given situation. You can respect someone for their age, rank or merit. You can also respect religious, cultural or linguistic differences, for example.

In sport, you need to respect:

- the rules
- the referee
- your opponent
- your partners

Respect in sport can raise the level of the game, both for those taking part in it and for those watching it. Without respect, sport can instead reveal the basest instincts of players and spectators and incite them to cheating, violence (physical or verbal) and abuse.

**Being a good sport!**

In order for a competition to be truly successful, the participating athletes not only have to display virtuoso-level technique in their sport, but also show themselves to be good sports!

- A good sport will lose graciously (with no bitterness in defeat) and will win modestly (without ostentation).

Conversely:

- A bad sport will show his temper and argue points for the sake of it.

> TENNIS, AUSTRALIAN OPEN
Roddick, the good sport

Eliminated from the final 16 in Melbourne, Andy Roddick took a very fair play approach after losing to Marcos Baghdatis (6/4 1/6 6/3 6/4):

The number two seed in Melbourne, Andy Roddick did not stay for the second week of the Australian Open. Beaten by the surprising Cypriot Marcos Baghdatis, the American did not look for excuses after his defeat. “I didn’t play that badly today. I think that I could have beaten many players, but you have to give credit to Marcos, who played a great match. If you look at the stats, they are pretty impressive, and he produced some great shots”, Roddick admitted, gracious as always, even in defeat. (Taken from www.sport24.com)

BE A GOOD SPORT
Adopt a fair-play attitude
Adopting a fair-play attitude shows what your values are

People or societies hold certain values. Values are a judgement on what a person or a society considers is right, worthy or honourable; they are therefore subjective. Values dictate a person’s or a society’s attitudes and behaviour.

The term “fair play” used in a sporting sense dates from the 19th century, when it was coined to describe the adherence to the rules and traditions associated with the organized games of the British upper classes (such as cricket and rugby). Such sporting traditions of fair play became part of the educational ethic of elite public schools such as Rugby, Eaton and Harrow. From there, the word spread to other sports and into the domain of daily life.

Today, fair play is a value that a person or group can choose to adopt – or not. For those that do so, fair play determines the rules, people and authority figures they will respect in sport.

Living your values requires courage, determination and risk-taking, particularly in the society in which we live today, which often places the priority on quick results, easy profit and quantity rather than quality.

A LIFE CHOICE
Live out your values with conviction
The following exercise will help you assess what you may win or lose by playing or not playing fair.

<table>
<thead>
<tr>
<th>Situations</th>
<th>My decision: A) “Win at any price; only victory matters!”</th>
<th>My decision: B) “Play fair in all situations!”</th>
</tr>
</thead>
<tbody>
<tr>
<td>In sport – Sailing race</td>
<td>Consequences:</td>
<td>Consequences:</td>
</tr>
<tr>
<td>I am leading the race when I receive a distress call...</td>
<td>Consequences:</td>
<td>Consequences:</td>
</tr>
<tr>
<td>At school</td>
<td>Consequences:</td>
<td>Consequences:</td>
</tr>
<tr>
<td>Despite my efforts and enthusiasm, my essay gets lower marks than my classmate’s, which the teacher says showed originality...</td>
<td>Consequences:</td>
<td>Consequences:</td>
</tr>
<tr>
<td>Professional life</td>
<td>Consequences:</td>
<td>Consequences:</td>
</tr>
<tr>
<td>I am looking for a job and come across an interesting offer, but one for which I do not have all the qualifications. I do however have a friend who better matches the job profile...</td>
<td>Consequences:</td>
<td>Consequences:</td>
</tr>
<tr>
<td>Other situations?</td>
<td>Consequences:</td>
<td>Consequences:</td>
</tr>
</tbody>
</table>

> **Comment** on your results. Are the arguments in column A) defensible? What is the interest of defending the arguments in column B)?

> **Make a list** of values other than fair play. Are there any of them which might conflict with the rights of certain people or social groups?

> **What are your values?**

> **Write a text explaining your choice and what this implies for your daily life (well-being? sacrifice? etc.).**

> **Explain** which values you would have difficulty adopting and why.
In basketball (for example), a child faced with an opponent who is taller and who prevents him from shooting a basket will often shout “That's not fair!” This feeling of injustice may arise even when the rules of the game are being respected. How can this be dealt with? How to avoid players being discouraged and tempted to break the rules?

The goal here is to reduce the obstacle while still playing fair. Offering the child a chance to develop his agility will enable him to deal with his taller opponent, rather than increasing his frustration through insisting he play on anyway. In this way, “injustice” is no longer suffered but overcome, and without breaking any rules. Wanting to play fair can even motivate someone to try harder and develop their aptitudes: indirectly, the tall opponent can help the child to play better!

Robin Hood: an outlaw true to his values

Robin Hood was the defender of the poor and downtrodden. He stole from the rich people in power and gave the money to the poor. Despite the good cause he defended, he was breaking the law. But who would blame him? This character perfectly embodies the occasional ambiguity of official laws.

True to his values, Robin Hood obeyed the rules of an unofficial justice different from that of the law in force. Had he obeyed the latter, the poor would have remained poor and the oppressed would have remained oppressed. Robin Hood thus restored some degree of balance. The overly strict application of official laws in order to establish justice can lead to inequalities, and therefore injustices. To avoid this, it is sometimes necessary to have recourse to decrees, or to assert the primacy of values which are stronger than laws, to safeguard human dignity.
Imagine two players, A and B. The referee decides in favour of B. He has therefore legally won, as it is the referee, the “guardian of the rules”, who has decided. But B challenges this decision in favour of his opponent A, knowing that he has committed a fault not seen by the referee. B’s conduct goes beyond the established rules and relates to the respect of values.

Comment on B’s action.

Think about situations in sport or daily life where people take decisions which go against or break the established rules.

Comment on these decisions.

So, playing fair does not simply mean behaving impeccably. Indeed, playing fair may even mean making life choices which may sometimes be in contradiction with rules or justice. True fair play is therefore often a fragile thing.
IV. CAN I LEARN HOW TO PLAY FAIR?

We sometimes have the impression that some people naturally play fair, and others do not. Do ideal fair-play personalities or character types exist?

**Knowing yourself and others, according to Jung**

Carl-Gustav Jung, the Swiss psychologist and psychiatrist, identified different personality types. His analysis is the basis for tests like the MBTI¹, which is often used in career – and even sports – guidance. It highlights the natural preferences of the individual and describes each personality as a combination of preferences. For example, which person in a team should be made captain, because he or she is capable of identifying the team’s needs, motivating the other players, being respected and getting the coach to listen? Which player should be dropped or included when a team is not successful?

To create a successful team, it is vital to know how to include the different personality types, regardless of their physical abilities. Jung’s typology helps identify the differences in attitudes from one person to another, and encourage acceptance of others not though, but because they are different: my team mate has his way of reading the game, and so do I, but it’s the sum of the individual parts which makes our team successful!

1) Where does my energy come from? (Extroverted – Introverted)

- The key stimulation for the Extrovert comes from the environment, the outside world of people and things. He needs relationships; he draws his energy from people and activities.
- The key stimulation for the Introvert comes from his inner world, his ideas and thoughts. He needs to be alone, and draws his energy from his thoughts and feelings.

2) How do I obtain information and how do I move forward? (Sensing – Intuitive)

- The Sensing type receives information from all five senses. Such a person likes to follow established procedures and routines, preferring defined, measurable things. They like to concentrate on the present, their sensorial perception and practice.
- The Intuitive type receives information from premonitions and intuition. This person likes change, variety and opportunities to be creative. They prefer to look to the future and base themselves on facts in order to anticipate.

3) How I decide (Thinking – Feeling)

- The Thinking type decides on the basis of logic and an objective analysis of causes and consequences. Such a person is concerned with truth and justice, and sees problems from an impersonal and long-term standpoint. They spontaneously criticise faults.
- The Feeling type decides on the basis of personal and subjective values.

¹ Myers-Briggs Type Indicator

“Know thyself!”
Socrates
Such a person considers the impact that their choices may have on others. They see problems from a personal and immediate perspective. They appreciate human relations and understand people.

4) How I act  (Judging – Perception)
• This person’s lifestyle is orientated towards decisive and planned Judging. Such a person prefers to organise their life based on timetables and structures. They like clear concepts and seeing projects through to the end. They feel at ease with established decisions.
• The person with a Perception-oriented lifestyle is flexible, conciliatory and spontaneous. Such a person prefers to organise their life flexibly, and keep their options open until the last moment. They like freedom, can appear disorganised and meet deadlines by rushing at the last minute.

GET TO KNOW YOURSELF
Who I am, who I want to be
For example:

<table>
<thead>
<tr>
<th>If I am extrovert, I may think of introverts as...</th>
<th>Whereas the introvert sees himself as someone who...</th>
</tr>
</thead>
<tbody>
<tr>
<td>not spontaneous</td>
<td>thinks before acting</td>
</tr>
<tr>
<td>slow to respond</td>
<td>thinks before speaking</td>
</tr>
<tr>
<td>antisocial, rejecting me</td>
<td>needs time alone to recover</td>
</tr>
<tr>
<td>incapable of reacting to aggression</td>
<td>takes time to think about his reaction and, if necessary, seeks help</td>
</tr>
</tbody>
</table>

> Get into pairs of A+B
> Draw a table like the one above. Using the Jungian typology, A indicates in the first column the way in which he or she sees him/herself. In the second column, B indicates the way in which he or she sees A.
> Discuss the results.

> Knowing yourself helps to identify problems and blockages, and to become aware of the potential that lies within you – and everyone! It is also a process which helps to accept others more easily.
> With the help of Jungian typology, try to combine the different character traits and determine a personality which would be perfectly fair play and another which would be the opposite.
> Which of your character traits help you to adopt a fair-play attitude?
> List too the character traits which prevent you from playing fair. What ways can you think of to change these?

Paying attention to yourself and others, and getting to know yourself and those around you, are key processes in learning to play fair.
V. COMPETITION AND FAIR PLAY, A WINNING COMBINATION?

If a person chooses to play fair, can this choice be threatened when confronted with reality? Competition and performance characterise sport. But are the demands of competition and the quest for performance compatible with playing fair?

The realities of sport

According to the Oxford English dictionary definition, competition is an event in which people measure themselves against each other to find out who is best at something.

While competition can have positive effects (stimulating the desire to improve, measuring one’s own strengths and weaknesses and those of others, questioning oneself), it can also have negative effects: media “hype” around sports events, the obsession with record-breaking, pressure from coaches and sponsors who want results...

Can fair play accommodate these parameters which must be taken into account nowadays? Can today’s athlete reconcile the realities of high-level sport with a value like fair play?

THE MOST IMPORTANT THING IS TAKING PART
Fair players always win
Then summarise your results in a text which shows the advantages and risks of competition. Can you find any arguments which show that fair play can help overcome the contradictions of competition?

> The Olympic Movement’s motto, CITIUS ALTIUS FORTIUS means:
  FASTER HIGHER STRONGER
> Compare this motto with the following phrase of Pierre de Coubertin’s, which has become the Olympic Movement’s credo:
  THE IMPORTANT THING IS NOT WINNING, BUT TAKING PART
> Organise a debate. How do you interpret the motto and credo? Are they contradictory?
> After the debate, list, in table form, the positive and negative aspects of competition.

<table>
<thead>
<tr>
<th>competition 😊</th>
<th>competition 😞</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

> Then summarise your results in a text which shows the advantages and risks of competition. Can you find any arguments which show that fair play can help overcome the contradictions of competition?

“Fun” sport and “extreme” sport

Does the evolution of competition bring risks with it, or will these risks diminish with the emergence of new sports and new challenges? Will extreme sports alter the nature of competition and influence the practice of fair play?

> GOLF, OK, BUT IN SPACE?! 

During 2006, a Russian cosmonaut will be attempting the longest drive in history.
During a space walk, the cosmonaut will put a golf ball into orbit using a special gold-plated six iron. If all goes well, his ball should circle the Earth for up to four years, covering as much as 3.36 billion kilometres, before disintegrating in the atmosphere.
A Canadian golf equipment manufacturer is sponsoring the event.
Contemporary sports culture has become highly varied. Competition sports coexist with new types of sport, practised in urban or natural environments and outside of existing structures such as clubs, federations, stadiums or sports halls. It is for this reason that these sports are sometimes referred to as “alternative” sports.

Such sports fall into two often interdependent categories: fun sports and extreme (or “X-treme!”) sports.

Fun sports

So-called “fun” sports have grown rapidly over the last 40-or-so years. New sports appear regularly, often a combination of two or more sports, like kitesurfing, for example (a combination of kite flying, windsurfing, wakeboarding and surfing). These sports, which are perhaps closer to being games, correspond to a desire for freedom, independence and creativity. Pleasure, fun and sensation are values which count for more than results or the notion of performance. Practising fun sports also implies adopting a whole culture: there are values, dress codes and vocabulary which “belong” to each sport and make up their distinct identity.
Define fun sports by completing the table below:

<table>
<thead>
<tr>
<th>Fun sports</th>
<th>YES</th>
<th>+ / -</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>are not organised (with competitions, etc.)?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>are self-managed?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>are friendly?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>encourage cooperation?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>enable you to try new things?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>follow the principle of <em>no ref, no coach, no rules</em>?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>function with training groups rather than clubs?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>are practised in cities?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>are individual?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>are practised in “gangs”?</td>
<td></td>
<td></td>
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<tr>
<td>put a higher value on authenticity rather than performance?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>encourage fun rather than rivalry?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>are often part of a sub-culture (music, clothes, etc.)?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>allow you to assert your rights over your body and appearance, as well as what gives you a sense of pleasure or performance?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>encourage fair play?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

List some advertisements which draw on alternative sports to sell their products. Identify the slogans they use.

Comment on your findings in a short text.
“X-TREME” sports

Like fun sports, extreme sports differ from other sports through their relative absence of results. The goal is less performance than sensation. Extreme sports are not practised indoors, nor in the street, but in the natural environment, the wilder and more hostile the better. The extreme sports enthusiast is generally alone, and pits himself against the elements rather than other people.

The Need for Danger
Western society has almost eliminated risk from daily life. The limits which were previously set by family, school, religion and society are in general disappearing, or are less clear than in the past. This is perhaps why some young people seek out highly dangerous situations in which they can test their limits and thereby develop.

Testing one’s limits outside the framework of competition can be dangerous. Taken to the extreme, it can lead to obsessively competing against yourself or even flirting with death. In competition sports you measure your own limits against other people's and the conflict is resolved in the physical confrontation with the other person; in extreme sports, this dimension does not exist to the same extent.

A fun sport can become extreme, depending on the risks taken.

> “When I arrived at Peahi, I thought that I would never be able to surf there. Then I said to myself: “What the hell; today’s a good day to die!”
Gerry Lopez in the film Riding Giants.
Today, extreme sports enthusiasts have a great deal of technical and physical help. Technology (specialised materials, communications equipment) and funding (sponsorship, marketing) paradoxically enable them to take risks while enjoying a certain degree of safety.

The risk associated with extreme activities does not in itself justify extreme behaviour. While risk gives those who practise extreme sports certain “benefits” – standing out from the crowd, belonging to an exclusive club, showing off, living “on the edge” – between enthusiasts, there is more admiration and emulation than rivalry.

Mike Horn, a South African adventurer based in Switzerland, plans his expeditions thoroughly. He seeks out the limits of performance but with a maximum of safety.

Do some research into the first explorers of the Antarctic or the Himalayas. What was their approach to safety? In your view, did they take more risks than the adventurers of the 21st century?

Is performance important in fun and extreme sports?

The quest for performance exists within fun and extreme sports, but is more a question of personal choice. There is a kind of refusal to abide by limits and prohibitions in the quest to “do your own thing”. In fun and extreme sports circles, one often hears: “I want to decide for myself, and too bad what other people think”, or “I’m a free agent and don’t want other people deciding for me”.

The notion of performance, then, is more about working on your own limits. A skateboarder will practise for hours to be able to perform a jump or clear an obstacle. When he succeeds, he feels liberated, knowing that he will be able to do it next time without thinking about it. His performance is above all for himself; it is an individual affair and a personal choice.

Media coverage of extreme sports

Extreme sports are a dream for the media. In the beginning, extreme sports were a wholly personal affair, where the outside world did not count for much. Today, extreme sports have a much higher profile: practitioners talk about their exploits even before they accomplish them. Even such virtual adventures are already talked about in the media!

A number of extreme sports and rallies now include typically competitive aspects such as time-keeping, rules and final rankings. Adventure is becoming organised...

The *X-Games*, annual competitions in various extreme sports, are broadcast in the USA by the sports channel ESPN. Like the Olympic Games, they are split into two seasons: the *Winter X Games* and the *Summer X Games*. Each year, the games are held in different cities. The best competitors even receive gold, silver and bronze medals!
Collect some images of fun and extreme sports.
Comment on the equipment used and the clothing worn in them.

Find a fun sports enthusiast (meet him or her or find interviews with him or her).
Then write a description of the person. What are his or her principal values?

At the 1998 Winter Games in Nagano, snowboard became an official discipline on the Olympic programme. In your view, do such new disciplines contribute positively to sport and competition?

Do you think the spirit of fun or extreme sports will be affected by media coverage of them. What about the effect of competitions like the X-Games or inclusion in the Olympic Games?

The mindset of fun or extreme sports may seem somehow opposed to competition, which by definition seeks to pit participants against each other and to stimulate performances. Will the encounter between fun or extreme sports, with their relaxed approach, and the structures of "institutionalised" sports lead to the reconsideration of extreme limits or to the protection of certain defining values? These two conceptions of sport currently coexist, but it is not easy to predict what, if any, fusion might take place. The beginnings of such a process do however encourage discussion and raise awareness about fair play and the values that sport can transmit.
VI. FAIR PLAY: 
NOT JUST WORDS, ACTION!

As we have seen, fair play implies certain values! But how can something as abstract and elusive as fair play be truly practised and applied in concrete terms?
Let us put aside for a moment the theories associated with fair play and the charters which seek to preserve it, and get real!

Look at this example of a rather unusual sport and see how it tries to put fair play into practice.

**Tchoukball**

*Tchoukball* primarily focuses on fair play, taking risks for others, protecting others and working together, values which enable everyone to take part and fully enjoy the game.
A mix of handball, volleyball and squash, it is a team sport that was invented in the 1970s. It requires players to cooperate closely with their team-members. The seven players on the court complement each other, and it is impossible to win a match without working together.

*Tchoukball* is characterised by the elimination of all forms of physical aggression between opponents:

- no body contact is allowed between players, and there is therefore no temptation to interfere with others on the court
- specially adapted rules eliminate negative play and useless aggression
- it pays to be strategic rather than to seek to destroy the other team
- the game is accessible to everyone, so attractive to beginners, although it can become complex and very physical at competition level

> DESCRIPTION OF TCHOUKBALL

Two rebound surfaces are needed (the frames are inclined trampolines). Each team can score using either rebound surface.

A player scores a point:
* when he has thrown the ball against the rebound surface and it then touches the ground before being caught by an opponent.

A player gives the opposing team a point:
* if he misses the rebound surface;
* if the ball lands out of bounds before or after the shot (the frame of the rebound surface is also out of bounds).

> In groups, visit www.tchoukball.org and read the *Tchoukball Charter* (choose the language by clicking on "Welcome" on the left of the home page).

> Each group should underline the sentences they regard as the most important, related to fair play. After discussion within the group, agree on the three most important principles. Can they be transferred or adapted to other sports?
Are some sports fairer than others?

Amongst more traditional sports, some have a fair-play “label”: curling is one such example.

In curling, self-refereeing is the norm. The referee intervenes only if requested by the skips when there is a difference in the interpretation of a rule, or to determine the position of the stones by measuring the distance between them.

> Find some people who practise or know about different sports (e.g. tennis, unihockey, golf, cricket…) and ask them how fair their sport is.
> Based on your findings, list the fair play aspects of each of these sports and try to find links between the game or rules in these sports.

Can games exist for their own sake without rules?

Whether the rules are implicit or explicit, they are necessary for games or sports to be played or practised! It is rules which give games a meaning. Even in fun sports, where the pleasure of playing is the main aim, the No refs, no coach, no rules principle is not entirely applicable. In spite of not having a referee or a coach, there are still rules which are generally accepted: those which govern skateboarder traffic on the ramps in skate parks, for example.
WHEN THE RULES BECOME MECHANICAL
Is fair play in danger of dying out?

Zero tolerance, a solution to the lack of fair play?

There are numerous examples of injustice (real or imagined) within sport. As a witness to or victim of a lack of fair play, what recourse is open to you:

- vengeance?
- frustration?
- denunciation?
- sacrifice?

Nobody is indifferent when faced with an injustice. People who do not respect the rules destroy the balance and put sport in danger. They are the “demons” described in chapter 2.

If, during a competition, the referee has not seen a fault, is the fair-play solution to respect his decision? You can do this once, but if the same thing happens again, what then? How do you prevent future injustice?

To preserve the integrity of sport, it is necessary to identify the cheaters and prevent them from doing harm.

People now talk about zero tolerance. This means rules are being tightened up. For example, in ice hockey, stricter rules have been introduced; in football, refereeing uses more and more video footage to control infractions.

> What consequences might zero tolerance have on fair play?

What might be the effects of using technology to compensate for refereeing or judging errors? What influences do you think this might have on the athlete’s attitude?

Does the smooth running of a competition depend on the strictness of the rules or the implacable evidence of a video? Is relying on the principle of fair play to be consigned to the history books?

Before writing off fair play completely, let us think instead of the role of education in keeping fair play alive.
VII. TEACHING FAIR PLAY

People do not perhaps play fair instinctively, but they can change! This implies that fair play and the values it embodies can be learned. And if fair play can be learned, can it be taught?

Yes, if the games or situations used require rules to be applied and certain values to be respected.
No, if they do no more than suggest the right thing to do. “Be a sport!”, “Respect your opponent!” or “Leave it; there’s no point getting uptight!” remain just words, if they are not applied on the playing field. Displaying a fair play charter in a changing room or classroom is one thing, but it is only once someone has tried something positively (deriving benefit from it), that the desired behaviour will be validated and incorporated into a particular activity.

Understanding why cheaters cheat

To play or practise a sport, you need rules. Respecting the rules of the game or sport is the essence of fair play. But fair play is not enough to ensure that the rules are respected, and playing a game does not necessarily develop fair play. Why is this?

Breaking the rules is intrinsically linked to playing, for two reasons:

• It is in transgressing a rule that we seek its legitimisation.
• Cheating may offer a greater chance of winning than respecting the rules, which may result in an extra thrill... or higher winnings!

If failure to respect the rules must be punished, the punishment must be accompanied by explanations. “That's just the rule!” is not a very helpful expression. Nor does the cheater’s acceptance of the punishment ensure genuine acceptance of the rule and a fair-play attitude thereafter. Resignation is not proof of acceptance!

For this reason, it is necessary to understand what makes someone cheat and to ensure that the person understands the reasons for the punishment.
TEACHING FAIR PLAY

Fair play is something we have to learn

> In groups, reproduce different situations, taken from sport or daily life, which illustrate questionable ethical behaviour. For each situation, determine who is involved, directly or indirectly, and give them a role.

> Focus on the relationship between the person or people at fault and the one(s) imposing the punishment. Each party must be able to give their point of view and argue their theory.

> The aim is to understand the reasons for and consequences of each person’s acts and to consider the difficulty of confronting people who do not share the same values.

> Examples of situations which could be used for this role play exercise:
A conflict in class, drivers in a traffic jam, fans of different teams at a football match, art dealers selling fake paintings, someone jumping a queue in a shop…

Highlight unfair behaviour as “wrong” and reinforce fair play

Fair play cannot be learned without playing, so let’s play! Games are a way of enacting complex situations which enable children and young people to get involved and to resolve problems which may be more difficult than if they were real. In a game, the goal is to succeed; a game is therefore more motivating than a simple activity or imagined situation.

Games that are intrinsically educational or "useful" for developing a specific ability are generally proposed by a teacher or educator with a precise aim in view. It is nonetheless preferable to avoid announcing such educational objectives by saying “We are going to play this game to teach you fair play” or “Tchoukball teaches you how to work together”. A game should remain a game, and those taking part should not feel trapped!
How do you teach fair play through games?

Breaking a rule, opting for an easy win, giving free rein to your anger: all of these forms of behaviour are sometimes very tempting! Who has never been attracted by the idea of being the bad guy? Games offer this luxury, enabling participants to experience what it is like to be bad! Through the game still, but in the opposite sense, players may be transformed into angels, seeing things and acting differently to their usual behaviour. In moving from one character to the other, players experience difficult moments of choice, the famous dilemma between Good and Evil. In the safe environment of the game, players can approach such situations light-heartedly, with amusement and curiosity. Why not invent a game which will help players take on board a sense of fair play without moralising speeches?

> Devise a game where the participants decide whether or not to play fair.
> Think about the type of game you want to create: a board game, an outdoor game, physical or mental tests, or both.
> Choose a game which will allow the players to form a team (the whole class must be able to take part).
> Determine your aim.
> Imagine situations where
  a) the participants choose to play fair;
  b) the participants choose not to play fair.
> What will happen to them in each case? What consequences will their choice have on game strategy?
> Remember that the person playing fair will not necessarily win (perhaps he is not the fastest, strongest, etc.).
> Establish the rules.
> List the equipment needed and, if possible, produce it.
> Test the game, and if necessary make changes so that it works better.
> Give the game a name.
> Organise an official presentation of your game (to the head of your school, or to another class, for example) and invite people to take part.
> **Collect** together all the illustrations in this kit.
> **Comment on** the pictures, and talk about the style and tone used.

> **Produce** your own illustrations on fair play!
To do so, you could use:
   a) cartoon style;
   b) press drawings.
> What will be the tone of your drawings:
   humorous, ironic, moralising, naive or provocative?

**Get drawing!**
> Once you have finished, organise a **presentation** of your work.

> **Put together** the work you have completed for each exercise to create your own kit on fair play (in the form of a folder, catalogue, brochure or file).
> **Present** your document attractively, and give it a title.

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**LEARNING THROUGH PLAYING**
Playing the role of the bad guy so as not to be one on the pitch
VIII. FAIR PLAY, EVERYONE’S BUSINESS

Playing fair is not just the athlete’s responsibility, but that of all the people associated with him/her and with sport.

> Athletes
Athletes play an essential role in making fair play part of the sport they practice. They serve as examples, as role models. Their attitude, whether positive or negative, has an influence on those around them, as well as on the public. Fair-play athletes look to win, but not at any price. To give but a few examples: they respect the rules, do not argue with the referee’s decision, do not take banned products, do not behave aggressively, do not take unfair advantage of others...

> Parents
Parents are responsible for their children’s education. Outside the family, it is up to them to ensure that the values of fair play are defended and encouraged, whether it be in the playground, in class, or on the playing field.

> Teachers and educators
Teachers and educators play a major role in the social education of children. The majority of school and recreational activities combine competition and collaboration, which can obviously be a contradictory experience for children. It is the teacher who must set limits and rules, explain a decision which seems unfair, encourage positive and altruistic attitudes, and propose sports and other activities which call for fair-play values to be applied.

> Sports organisations
Sports organisations are responsible for defining the ethics of sporting conduct. These are translated into charters and rules which must then be respected and applied. It is up to clubs and other sporting organisations to reject unsporting behaviour and punish those responsible for it.

> Coaches
Coaches have a major influence on athletes, as much on their development of technical skills as on their development of a fair-play attitude. A fair coach will reprimand a player who is not playing fair, even if it means his team losing a point or the match.

> Doctors and carers
The doctor’s responsibility is health in the broadest sense of the term: “Health is a state of total physical, mental and social well-being, and does not consist solely of the absence of sickness or infirmity” (WHO). Some of a doctor’s decisions have an impact not only on health, but on fair play too: giving inappropriate or prohibited medicaments, authorising an injured player to take part in a competition, and so on.
> **Referees**
The referees' contribution is essential. They ensure that the competition takes place according to the rules. They have an exceptional amount of power, as they are both witness and judge, a status not found in any other applications of justice! They carry a great deal of responsibility, as they must both know the rules and interpret them according to the situations they witness.
A referee's attitude and the way he applies the rules influence the attitudes of players and spectators too.

> **Public authorities**
Public authorities can choose to adopt a pro-fair play position. They can take an active role in promoting the teaching of fair play by offering training to teachers and coaches.
As the bodies in charge of sports facilities, they can make fair-play attitudes a requirement of the activities held there. Their official position also carries weight: from publicly condemning unsporting acts by supporters, to choosing fair play in spite of political issues or questions of prestige, their acts have a major impact on public opinion.

> **Media and journalists**
Journalists have a great influence on the values transmitted to the public through their writing, pictures, videos and commentaries. Theirs is an educational mission which should ideally not be influenced by pressure from sponsors, advertisers, federations or television station owners.
By condemning unfair conduct, unsporting attitudes and cheating (doping, corruption, etc.), they too can support justice and fair play.

> **Spectators**
Spectators can have a major effect on a competition and influence the game or action for better or worse. If support for a team or a player becomes excessive, it may transform into hate for the opposing team and its fans.
Today, numerous measures are taken to avoid negative situations and channel the spectators' energies. Harsh punishments are not the solution, education is undoubtedly more effective. In this sense, parents and teachers have a role to play in educating fans alongside the police, event organisers and the media.

> **Use photos, press clippings or examples you have heard of to illustrate the positive or negative influence which the above groups can have in encouraging (or discouraging) fair play. Choose two different groups.**
What about you? What can you do to encourage fair play? How can you improve your daily life and relations with those around you by adopting a fair-play approach? What choice will you make: angel or demon? What effects do you think this will have? Write a brief text on this.

FAIR PLAY AFFECTS EVERYONE
That includes you!
RECOMMENDED REFERENCES

Educational material on fair play

BINDER, Deanna
Fair Play for Kids: a handbook of activities for teaching fair play
Information on fair play and suggestions on how it can be taught through games, discussions and other activities.

Fair Play – It’s your call!
Available at the Olympic Museum for the duration of the exhibition.
A set of four brochures for teachers, coaches, clubs and sporting officials, which give information on how to actively encourage and promote fair play in sport.

General

BLACKSHAW, Tony and CRABBE, Tim
New Perspectives on Sport and “Deviance”: consumption, performativity and social control

DAVIS, James
Skateboarding is not a Crime: 50 years of street culture

HOULIHAN, Barrie (ed.)
Sport and Society: a student introduction

INGHAM, Alan G. and LOY, John W. (eds.)
Sport in Social Development

LAPCHICK, Richard E.
Sport in Society

LOLAND, Sigmund
Fair Play in Sport: a moral norm system
Ethics and Sport Series, edited by Mike McNamee and Jim Parry. See also, in the same series, the titles Ethics and Sport and Values in Sport.

LUMPKIN, Angela, STOLL, Sharon Kay and BELLER, Jennifer M.
Sport Ethics: applications for fair play
Links

Ethics and fair play in sport

http://www.fairplayinternational.org
International Fair Play Committee (CIFP).

http://www.fairplay.ch
Website of the Swiss Olympic 2004 fair play campaign. Downloadable documents in German, French and Italian.

http://panathlon.net/
The Panathlon movement works on behalf of sport and sportspeople, particularly in the development and defense of sport as an educational tool and as a way of building solidarity between different peoples.

http://www.panathlon.co.uk/
See the fair play section for a charter governing acceptable and unacceptable behaviour in a sporting context.

http://www.cces.ca
Canadian Centre for Ethics in Sport.
Promotes ethical conduct in all aspects of sport in Canada. Offers educational programmes on ethics in sport, including fair play and drug-free sport. An international authority and world reference in terms of the creation and maintenance of a sporting environment which is drug-free, fair and ethical.

Further information on Olympism

www.olympic.org
History of the Olympic Games and Movement, the institution of the IOC and current affairs in sport.
An Information Kit covering the principal themes of Olympism (The Games in Ancient Greece/ The Modern Olympic Games/ The Olympic Symbols/ The Olympic flame and torch relay/ The Olympic Posters) is available online and for downloading from www.olympic.org/education
RENDEZ-VOUS AT THE OLYMPIC MUSEUM FOR A VERY FAIR-PLAY VISIT!