



University of Physical Education in Kraków, Poland

Studies in Sport Humanities

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Kraków 2018

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From the Editor



“Studies in Sport Humanities” is a scientific journal publishing original works on physical culture prepared on the basis of a multidisciplinary approach (including the perspectives of history, psychology, sociology, philosophy, cultural anthropology, Olympism, physical education theory, recreation and tourism theory as well

as management sciences). The journal includes book reviews, polemics, conference proceedings and reports from other important scientific events. Detailed guidance for preparing texts, procedures for reviews and other editorial requirements are located in the publishing regulations.

The 23rd issue of “Studies in Sport Humanities” is a special edition. It is published with a feeling of great sorrow after the passing of someone closely connected with our journal – Assoc. Prof. Halina Zdebska, Ph.D. She was the assistant Editor-in-Chief, and she earlier held this post herself. She was the journal’s head of the „Olympism, Pedagogy” department. Halina Zdebska passed away unexpectedly on March 17, 2018 in Kraków. This issue is therefore related to the subject matter that Professor Zdebska-Biziewska had dealt with in recent years. We also publish a memoir about her – her personality is shown by Magdalena Żmuda-Pałka (referring to the idea of *kalokagathia*) and Małgorzata Tomecka. Arkadiusz Włodarczyk introduces the atmosphere and circumstances accompanying the 1936 Olympic Games in Garmisch-Partenkirchen. The philosophy of Pierre de Coubertin and the ways of interpreting his thoughts is described by Maria Zowisło by performing a greatly interesting analysis from the perspective of a philosopher. And finally, the text by sport psychologists – Jan Blecharz and Małgorzata Siekańska, also referring to the Olympic theme – this time presenting the psychological aspects accompanying the end of a sports career of high-level, professional athletes. We encourage our readers to take a minute for reflection after reading the articles published in this issue. We also encourage you to publish texts dedicated to the humanistic aspects of physical culture in our Journal.

Editor-in-Chief

A handwritten signature in blue ink, which appears to read "Blecharz". The signature is written in a cursive style with a long horizontal stroke at the end.

Associate Professor Jan Blecharz, Ph.D

Halina Zdebska-Biziewska (1960-2018), an invaluable professor and Olympic activist

Magdalena Żmuda-Pałka, Ph.D.

University of Physical Education in Kraków, Poland

Summary:

Halina Zdebska-Biziewska was a person connected with sport and involved in popularising physical culture. Her activity, energy and diligence inspired others. In her life, she was guided by the "Fair Play" rule. She was a valued professor and researcher. H. Zdebska-Biziewska showed that the essence of sport is not only its pragmatic side, but also the axiology associated with it, because the philosophical theory of values allows to perceive sport as a source and transmission of many values. H. Zdebska-Biziewska, as an open, friendly and respected person, was a valuable figure in the development of Polish Olympism and the Kraków UPE (the University of Physical Education in Kraków). This publication aims to present the profile of professor Halina Zdebska-Biziewska, who was not only a valued researcher, but also acted socially to promote physical culture in the country and abroad.

Keywords: Zdebska-Biziewska, Zdebska, professor, activist, Olympism, POC, UPE Kraków, AWF Kraków, Fair Play

Pedagogical activity of Professor Halina Zdebska-Biziewska

Professor Halina Zdebska-Biziewska was a person connected with sport, involved in popularising physical culture. In her private life, she was a loving mother and wife. She was an active person and her diligence inspired others. Valued among students, possessing broad, interdisciplinary knowledge, she showed how many respected values can be noticed in sport. Friendly, sociable, full of optimism and elegant, she was a role model for others, and her entire life was based on the "Fair Play" rule.

H. Zdebska-Biziewska was born on May 21, 1960 in Ryglice, in the Tarnow powiat. Associated with Kraków from an early age, where she graduated from elementary school and Maria Dąbrowska 11th Secondary School. From early on, she showed interest in sport and repeatedly represented herschool at local and provincial competitions. She started regular volleyball training at the *Korona Sports Club* in Kraków during secondary school. She started her studies at the University of Physical Education in Krakow (UPE) in 1978 in the field of training with a specialisation in volleyball. From that time, UPE almost became a "second home" for H. Zdebska-Biziewska. As a model student, she represented the Academic Sports Association of the Kraków UPE (University of Physical Education archives, 2018).

In 1983, Halina Zdebska-Biziewska graduated obtaining a Master's degree in sport and 2nd degree trainer in volleyball. In October of the same year, she was employed as an assistant trainer at the Volleyball Department of the University of Physical Education in Kraków.

During that same period, she completed a teaching internship at Primary School No. 5 in Kraków, conducting physical education classes for sports classes with a volleyball profile. At the same time, H. Zdebska-Biziewska worked as a coach of the junior group of the University Sports Association at the University of Physical Education in Kraków (Akademicki Związek Sportowy Akademii Wychowania Fizycznego w Krakowie, AZS AWF Kraków), while she herself did not stop practicing sport. In 1984, already as an assistant, H. Zdebska-Biziewska carried out didactic classes in the subject of volleyball regarding the fields: teacher, coach and physical rehabilitation. At the same time, as an active young person, she started postgraduate studies at the Ideology and Pedagogy College organised by UPE Kraków. From the beginning of her professional work, she also conducted classes at postgraduate training courses organised in cooperation with the Polish Volleyball Federation. In addition to didactic work, during her studies, she also coordinated the work of the examination commission as a secretary of the Faculty Recruitment Commission and she was the supervisor of the groups of candidates for studies. She also supervised student internships.

In 1998-2005, she conducted the National Methodology and Training Workshop for Teachers of Physical Education and Sport Colleges. She also prepared documentation and managed a grant from the Ministry of National Education and Sport regarding the implementation of Postgraduate studies in Physical Education for graduates of the University of Physical Education, which took place since 1999. It should be emphasised that this was the first such type of support from the Ministry for the Kraków UPE. Then, H. Zdebska-Biziewska was the

head of the Postgraduate Studies for Teachers with Pedagogical Preparation. She was also a lecturer and conducted practical classes at courses for sports instructors and instructors of physical recreation. Since 2002, she was a lecturer of postgraduate studies organised by the Institute of Public Affairs at the Jagiellonian University organised jointly with the Polish Olympic Committee (POC) on the management of sports organisations. She worked as an expert at the Management Training Centre of the College of Education in Sopot (Sportowetempo.pl, 2018). And in 2006-2008, she was also a lecturer at the School of Banking in Chorzów, where she taught philosophy of Olympism and contemporary problems of global sport and conducted diploma seminars. H. Zdebska-Biziewska promoted numerous Master's theses, which were often distinguished, such as the work of Magdalena Górowska entitled *Polish table tennis in the 1988-2004 Olympic Games* awarded in the cyclical POC competition for the best diploma thesis on the subject of Olympic Games. H. Zdebska-Biziewska was also a reviewer of four doctoral dissertations and two postdoctoral dissertations (nauka-polska.pl, 2018). In 2009, H. Zdebska-Biziewska was awarded a postdoctoral degree in physical education culture. She was a member of the Board of the Faculty of Physical Education and Sport, as well as the member of the Senate of the Kraków UPE (UPE archives). The professor was also a member of the Polish Academy of Sciences, 6th Department – Medical Sciences; Rehabilitation Committee, Physical Culture and Social Integration (nauka-polska.pl, 2018). She was also the editor-in-chief of the scientific journal *Studies in Sport Humanities*.

Scientific activity of Halina Zdebska-Biziewska

In the second half of the 80s, H. Zdebska-Biziewska started her scientific activity, and her research mainly focused on issues related to the evaluation of programme implementation and the effectiveness of selected team game techniques. She participated numerous times as a listener, but also as a referent, at conferences organised by the Kraków UPE.

“The radical turn of the research direction – as H. Zdebska-Biziewska admitted herself – was knowledge gained from participation in the seminar on the history of sport, conducted at the Kraków UPE held by professor Kazimierz Toporowicz. Interest in the humanities of physical culture was also affected by first encounters with the Polish Olympic Academy in Rozalin in 1986” (UPE archives). These events caused H. Zdebska-Biziewska to begin her research work in the direction of interpretation of sport based on the humanities. In 1995, she defended her doctoral thesis under the supervision of professor Józef Lipiec entitled: *Sports hero. Study of individual case of Bronisław Czech (1908-1944)*. Reviewers professor Zbigniew Krawczyk and professor Kazimierz

Toporowicz admitted that the work was highly original and innovative in nature (UPE archives). In 1996, the doctoral dissertation by H. Zdebska-Biziewska was published, and the POC decided to distinguish this publication with the prestigious *Bronze Olympic Laurel* award in the category of scientific and popular science works. Let us add that the book entitled *Sports hero. Study of individual case of Bronisław Czech (1908-1944)* was resumed in the following year and in 2007, on the anniversary of Bronisław Czech's 100th birthday (Zdebska, 2007). After obtaining a doctoral degree, H. Zdebska-Biziewska worked as an adjunct at the Department of Theory and Methodology of Volleyball (UPE archives).

Despite her interest in the Olympic idea, in 1998, H. Zdebska-Biziewska published a textbook entitled *Volleyball: a training program for children and youth* in cooperation with J. Uzarowicz, the content of which is still a programme implemented at the School of Sport Championship of the Polish Volleyball Federation (Uzarowicz, Zdebska, 1998).

H. Zdebska-Biziewska published numerous works in the field of sports biographies concerning the Olympians: B. Grocholskiej-Kurkowiak, J. Ustupski, M. Woyny-Orlewicz, S. Marusarz, and the culmination of research in this area was the publication of another book in 2000 entitled *Ski masters*, showing a collective portrait of Polish skiers and Olympians. In 2001, the book entitled *Matysz: Thank God*, was published, in which H. Zdebska-Biziewska is the author of the biographical part (Stanowski, Zdebska, 2001). She is also the author of the *Epilogue* for the volume of poetry by Józefa Ślusarczyk-Latos *A flight over the abyss* from 2004 (Ślusarczyk-Latos, 2004).

In 2007, H. Zdebska-Biziewska co-authored the book entitled *Volleyball. Defense of the field in the tactical perspective. Textbook for instructors and trainers* (Kasza, Zdebska, 2007).

The habilitation monograph, which H. Zdebska-Biziewska undertook to write, was pioneer in nature. It was an attempt to supplement the theory of games with the humanities. The study required interdisciplinary preparation in the field of philosophy, sociology, sport psychology, social psychology and cultural anthropology. The knowledge of sport practice was also crucial. The publication in 2008 entitled *The essence and values of team sports games* required the theoretical explanation of the peculiarities of team sports games from the author, based on the in-depth axiological interpretation “presenting the game in the world of values and as a world of values in itself” – as the author herself emphasised (UPE archives; Zdebska, 2008).

In 2014, H. Zdebska-Biziewska was a co-author of a book published under the patronage of the Fair Play Club of POC entitled *Fair Play* (Hądzelek, Rejf, Zdebska-Biziewska, Żukowski, 2014). Also available in English and electronic version, it was very well received by the international scientific community (Fair Play Club, 2018).

H. Zdebska-Biziewska also undertook journalistic activity, promoting the values of sport and Olymp-

ism. Long-term cooperation with the editors of *Narty, Sportowy Styl, Tempo, Dziennik Polski, Akademicki Przegląd Sportowy, Magazyn Olimpijski* was the manifestation of these activities. In 1994-2005, more than 200 texts were published in these journals.

The result of extensive research in humanities undertaken by H. Zdebska-Biziewska constituted numerous publications and participation in national and international conferences (Salesian Sports Organisation of the Polish and POC conferences in Warsaw; conferences organised by the International Sports Game Scientific Association in Warsaw, Biała Podlaska, Kraków; the 9th International Sport Science Conference – Management of High Performance Athlete Training, Wilno, Lithuania, Health and Body Values in the Eyes of the Higher School of Business in Nowy Sącz, the 12th International Scientific Conference of Sport Kinetics in Kraków in 2011, and the 13th and 14th International Congress of Physical Education and Sport in Komotina in Greece. It should be emphasised that H. Zdebska-Biziewska delivered a speech entitled *The Strive for Athletic Excellence: A Central Element of Olympic Education* at the prestigious 13th International Session for Directors of National Olympic Academies *Olympic Values. The Value of Excellence as an Educational Tool*, attended by representatives from 73 countries, which was a distinction for activities among the Polish Olympic environment (President of the Fair Play Club in Olympia, 2015; Archives UPE, 2018).

Social activity of Halina Zdebska-Biziewska for the promotion of physical culture

Scientific activity was closely related to the professional work of H. Zdebska-Biziewska. However, the hardships of undertaking additional social activities, mainly to promote physical culture and Olympism, show how noble she was. Her first award for merits among the sports environment was received shortly after graduation in 1984, when H. Zdebska-Biziewska was honoured the Silver Badge of AZS UPE. In 1988, on the other hand, she was awarded the Golden Badge of the Kraków Regional Volleyball Association (UPE archives).

In 1995-1999, H. Zdebska-Biziewska was a member of the Board of the AZS UPE Kraków (UPE archives).

In the meantime, in 1996 H. Zdebska-Biziewska became a member of the Culture and Education Committee of the POC and belonged to the Youth Association of the Polish Olympic Academy. She undertook cooperation with the International Olympic Academy, the world's largest research centre on Olympism, located in Olympia, Greece. In the same year, H. Zdebska-Biziewska represented the POC and the Polish Olympic Academy during the congress for young people from around the world. She also became a member of the Consulting Team for the *Winter Olympic Games*

2006 Cultural and Educational Programme, operating at the Office of the Olympic Strategy in Kraków (UPE archives).

In 1999-2002, H. Zdebska-Biziewska was the secretary of the Lesser Poland Olympic Council of the POC in Kraków. She also organised many cultural activities related to the Olympic idea, such as the exhibition *Polish Olympic Book* or the poster competition related to the organisation of the 2000 Olympic Games in Sydney (UPE archives).

Since 2002, the professor was a member of the International Scientific Society of Sports Games. She also cooperated with Wisła Kraków in the organisation of cultural undertakings, related to running artistic contests, honouring the 95th anniversary and the 100th anniversaries.

In 2002, H. Zdebska-Biziewska was honoured the title *Friend of Sport*, for her contribution to the Kraków environment as an effective supporter of physical culture in Kraków. In 2005, she was awarded the Silver Cross of Merit by the President of the Republic of Poland. And in 2009, H. Zdebska-Biziewska received the Medal of the 90th Anniversary of POC.

In 2013, she became the chairman of the Polish Fair Play Club of the Olympic Committee. On November 22, 2014, during the organised General Assembly of the International Committee of Pierre de Coubertin (CIPC), H. Zdebska-Biziewska also became a member of the Committee and the Board of CIPC. As the POC members emphasise: "This choice, which is a great distinction for the Polish Olympic movement, is an expression of appreciation for the Polish achievements in the promotion of Olympism" (Professor Zdebska-Biziewska in the CIPC authorities, 2014). In 2014, H. Zdebska-Biziewska received the Medal of the 30th Anniversary of the Polish Olympic Academy (Archives UPE, 2018).

In the 2014/2015 academic year, she initiated the establishment of the Olympism Lab at the Institute of Humanities at the Kraków UPE, which to this day, carries out the assumptions of H. Zdebska-Biziewska and contributes to the dissemination of the Olympic idea. According to the decision of the UPE Senate in Kraków, the Olympism Workshop was named after professor Halina Zdebska-Biziewska following her death.

H. Zdebska-Biziewska repeatedly represented the POC in the international arena. In 2014, as a representative of POC, she participated in the 20th European Congress in Riga. She was also present at the Vatican on May 14-15, 2015, where the International Study Seminar – *Church & Sport Section Coaches: Educating People* was held, attended by the representatives of scientific environments, associations and Catholic sports organisations from around the world (Vatican on Sport, 2015).

In 2016, at the 22nd General Assembly of the European Fair Play Movement (EFPM) in Vienna, H. Zdebska-Biziewska was elected as part of the authorities of EFPM (The Polish woman in international sports organizations, 2016).

H. Zdebska-Biziewska died after a short illness on March 17, 2018. In her private life, she loved classical music, theatre, literature and, of course, sport. She was an extremely warm and cordial person. She rests at the Rakowicki Cemetery in Kraków. Those who knew her will always remember her openness and nobility.

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Old Greek ideal of *kalokagathia* and its examples in the contemporary world. A reminiscence of the beautiful, good and wise

associate professor – Halina Zdebska-Biziewska

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Summary:

The crisis of traditional values in the contemporary world is becoming a serious social problem of global range. New values appear and displace the ones that we regard as timeless and universal. The values which were originally located in men involve the commonly known ones which are included in the basic categories of ethics – truth, goodness and beauty. Unfortunately, in present times, traditional values seem to lose to the unreflectively popular trend of success and being “cool”, fit and trendy. More and more often, anxiety appears regarding shaping a type of a man of one dimension or a man of narrow specialisation or a man of a civilisation of death. Is the old Greek ideal of a versatile personality possible in the contemporary world, is it desired and where do we look for its embodied examples? The present work is an attempt to provide an answer to this question on the basis of the examples of the Polish “*KalosKagathos*” distinction as well as the versatile personality of Halina Zdebska-Biziewska (1960-2018).

Key words: *kalokagathia*, “*KalosKagathos*”, Halina Zdebska-Biziewska, personality, values, social capital.

Introduction

In the recent years, the level of individualism and narrow specialisation has been rising in almost all the spheres of life, from sport to medicine. New values appear and displace the ones that we regard as timeless and universal. Nowadays, new trends are becoming popular, such as trends of success, being “cool”, fit and trendy and a new cultural ideal is popular, an ideal of personality of a man of the “civilization of death” (Pope John Paul II). More and more often, anxieties appear regarding the personality of man of one dimension or of narrow specialisation. In the contemporary world, a versatile personality according to the pattern of the Old Greek *kalokagathia* seems to be impossible, although, as Kazimierz Doktor writes “dignified future life requires a dignified and versatile personality” (Doktor 2002: 168). Thus, it seems that promoting values related to the Old Greek idea of *kalokagathia* becomes an urgent and socially desirable need. It is commonly known that a “word” written or spoken can act more efficiently than a two-edged sword¹, however, the examples of individual people make up a motive power in shaping and changing attitudes, also towards values. These are the values located

mainly in man which are a signpost of acting and evoking moral awareness (sensitivity) in other people. It is possible “thanks to the type of examples and the method of their analysis” and it “shows us such dimensions of ethical experience which we normally do not perceive (...). However, what man does with the opportunities, which he can understand, depends on what kind of man he is” (Winch 1990: 34). By contrast, a versatile man of the embodied example of *kaloskagathos*, besides goodness and beauty, involves such virtues as vigour, generosity, wisdom, honour, honesty, responsibility, spiritual perfection and proper ethical attitude in daily routine. It is worth noting that the earlier listed virtues and e.g. justice, kindness, loyalty, culture, friendship or respect, make for a “conglomerate of features providing a foundation of sport ethics, to which the rule of fair play directly relates” (Zdebska-Biziewska 2014a: 14). Both the laureates of the award of “*KalosKagathos*” and Professor Halina Zdebska-Biziewska obeyed the rule of fair play, both in sport and in life beyond sport. Similarities between *kalokagathia* and the main principle of olympism is beautifully expressed in the sentence: “Plato’s ideal of *kalokagathia* makes up a bridge between ancient times and Coubertin’s vision of olympism to which, the mod-

¹ Cit. on the basis of the Millennium Bible: “For the Word of God is living and active, sharper than any two-edged sword, piercing the division of soul and spirit, or joints and marrow, and discerning the thoughts and intentions of the heart” (Hebrews 4:1).

ern olympic movement relates" (Zdebska 2008: 83). Is, thus, the Old Greek ideal of *kalokagathia* present in the contemporary world and where can we find its embodied examples? In the present work, I attempt to answer these questions.

The tradition of Kalokagathia

"Although the word *kalos* in ancient Greek expressed beauty and *agathos*, meaning goodness, the meanings of the notions were not the same for all Greeks. The heroes of Homer (2008), particularly those shown in the *Iliad*, are teachers of the good and beautiful life, and they are also figures² to whom not only the notions of *kalos* and *agathos* but also the knightly *ethos* is referred. The *Iliad* is an epos telling the story of mostly bravery, devotion and gallantry of the knightly elite, in which each of the knights is presented together with his noble ancestors. The origin of the term "*kalos*" can regard the notion of decency and the man named *Kallias*³, about whom Herodotus (2005) wrote that he deserves to be frequently mentioned. In *Symposium*, the famous dialogue of Plato, the word *Agathon* refers to the host's name and his goodness and wealth. It can be interpreted that wealthy people who were good were *kalokagathos*. However, this wealth can be understood as personal virtues, involving sport talents. However, a man himself can be *Agathoi*⁴ - dignified by activities visible through the virtue of *arete*, which is explained as perfection and which, according to Socrates, determines spiritual beauty.

Kalokagathis cannot be spoken about without reference to Plato, in the thought of whom, twenty-five centuries ago, the ideal of versatile perfection in shaping both the body and spirit was born. These words sound particularly accurate: "There is no body that has in itself as much of godlike elements as wings. And the godlike element[s] are beauty, goodness, and reason, and all the like things. That is the food for the feathers of the soul which grow the fastest, and which waste away and disappear because of moral laxity" (Plato 1993: 36). It can be assumed that Aristocles (the real name of Plato) was the first *KalosKagathos* man, who not only practiced poetry, painting and music, but was also successful in sport games. It is worth mentioning that the pattern to follow and personification of harmony of body and spirit

in Greek education was the Homeric Achilles as well as Hippocrates, known as the father of medicine, who was also an athlete in his youth (Lipoński 2012). However, the ideal of *kalokagathia*, which combined truth, goodness, and beauty, has never been fully realised (Lipiec 1988), and even if it embodied itself, this was only for a short while in view of contradictions within different directions of development (Morrou 1965).

The ideal of versatile perfection became a foundation of lasting values, which the Greek agonistics incorporated into general human culture (Biliński 1956). *Kalokagathia* was the philosophical base of modern Olympism, and the creative continuator of the idea of harmony between body and spirit was Baron Pierre de Coubertin. Krzysztof Zuchora, who has been propagating the Olympic message for years, writes that Coubertin's Olympism "referred to the ancient philosophy preaching invariably the appreciation of truth, goodness and beauty, justice and valour" (Zuchora 2013: 6). The ideals of the ancient Hellas became the foundation of European culture and always accompanied the Olympic Games, and the idea of Olympic sport was unification (Lipiec 1988).

"*KalosKagathos*" in Poland⁵

The originator of the award that promotes people who skilfully combine sport and non-sport related achievements was the then editor-in-chief of *Tempo* magazine in Kraków, Ryszard Niemiec. Together with the rector of the Jagiellonian University, Józef Gierowski, they worked out the conception of the distinction, which was to show that in Poland, there is no place for sport which does not provide any opportunities for development in other areas of life. Moreover, it is possible for outstanding sports persons to achieve success not only in sport, but also, in other aspects of life. Besides this, an important message was the signal that sport does not break spirits but on the contrary, it is a school for life beyond sport.

The beginning of the 1980s was a time of negative emotions related to the introduction of martial law in Poland (1981) and undignified events in the world of sport. It is worth mentioning, for example, the boycotting of the Olympic Games in Moscow (1980) and Los Angeles (1984) and the retreat from Coubertin's idea of

² Homer's knights, although they fought with different intentions than e.g. Achilles (revenge) and Hector (reverence and honour), appeared to be generous and honourable. The example of Achilles' cruelty is that of profanation after having cast insults over the corpse of Hector. However, on the other hand, Achilles is aware of his tragic fate and is able to show compassion and generosity. Hector, by contrast, seems to be the opposite of Achilles, and although he is equally courageous, he is less irritable than Achilles, he does not burn with hatred, and he understands that in a fight, one may have to lose. In spite of the fact that the brave and unrestrained Achilles is the main hero, it is Hector who compels greater admiration, in view of his ability of devotion and his sense of duty. In Homer (2005), *Iliad*, Greg, Kraków.

³ The enemy of titans, a member of a wealthy and eminent clan of Athenian aristocracy, who not only strove zealously for freedom of his native land but also won in the Pythian Games and in Olympia. In Herodot (2005), *Dzieje*, Wrocław-Warszawa-Kraków: Zakład Narodowy im. Ossolińskich, pp. 480,482.

⁴ *Agathos* can be an adjective but it can also be a noun. However, *agathos* is a term including many other notions of the ancient Greeks, such as e.g. good, generous, wise, just, strong, brave, or also useful. <https://agathoi.wordpress.com/key-homeric-terms> (18.10.2018).

⁵ The subject discussed in the present work was presented at the International Conference in Mińsk (Belarus, 2018) on the subject – Values, Traditions and Innovation of Contemporary Sport, as well as in Athens at the 18th Annual International Conference on Sports (2018), the subject of which was Economic, Management, Marketing & Social Aspects, Athens Institute for Education and Research.

amateurship, which allowed the first professional sportsmen to compete in Olympiads (1984). Experts claim that this era began the process, continuing until now, which can be described in the words of KazimierzDoktór, “from Olympic games to games of business” (Doktór 2014: 244).

Eventually, it was specified that the award would honour outstanding sportsmen who were representatives of solid but not necessarily brilliant professional careers and people who exemplified a proper attitude in their daily lives. Although the idea of referring to the Greek Olympic ideal crystallised in autumn 1984, the unique event for conferring the distinction for the first time took place one year later. The distinction of *KalosKagathos* is an award of an exclusively symbolic character; it is a cultural value and a symbol of universal and timeless principles, which are expressed in the symbolism of the disc itself. Sport belongs to the area of symbolic culture, and the characteristics of symbolic behaviours are their additional meaning and additional perceived value, understood by people of a particular cultural circle (Krawczyk 2006). The laureates are representatives of symbolic capital related to awards, which has become particularly meaningful due to globalisation of cultural and media industries (English 2013).

The symbolism of the “medal after medals” (Fig. 1) refers to the ideals of ancient Greece as well as those selected by the chapter house outstanding former sports-

men, who have achieved success in other areas following their competitive sport careers. The garment on the outstretched hand symbolises the dignity of the awarded. It is worth noting that Professor Jerzy Nowakowski’s medal received the third prize in the national contest entitled “Sport in Art” in 1986, which was organised by the Polish Olympic Committee and the Museum of Sport in Warsaw (Nowakowski and Nowakowska 2004). Furthermore, one of the medals is kept in the museum in Olympia (Greece), which is an iconic place where ancient Olympiads were held. This is undoubtedly an honour and a meaningful recognition for our Polish, prestigious award, as well as a symbol for the elite of *KalosKagathos*.

KalosKagathos are mainly “People of the Medal” as well as jurors of the award who perform their task with solemnity and dignity. They are eminent people and instances of all types of prestige in chairpersons of the chapter house: rectors of the Jagiellonian University⁶. The composition of the chapter house has also included chairmen of the Polish Olympic Committee⁷. The members of the chapter house who have fulfilled their functions the longest are: RyszardNiemiec, the originator of the idea and laureate of the distinction in 2003; Józef Lipiec (Jagiellonian University), co-founder and long-time chairman of the Polish Olympic Academy; and Aleksander Krawczuk (Jagiellonian University)⁸. The medal is associated with the prestigious aca-



Figure 1. The two sides of the medal

Front of the Medal Reverse of the Medal

Source: Jerzy Nowakowski’s private collection.

⁶ Józef Gierowski, Aleksander Koj, Andrzej Pelczar, Franciszek Ziejka, Karol Musioł, and Wojciech Nowak, the current rector.

⁷ Starting from the first edition of the medal, they were: Marian Renke, Bolesław Kapitan, Aleksander Kwaśniewski (president of the Republic of Poland, 1995–2005), Andrzej Szalewicz, Stanisław Stefan Paszczyk, PiotrNurowski, and Andrzej Kraśnicki (current chairman of the Polish Olympic Committee since 2010).

⁸ A member of the chapter house of the early medal editions was one of the later laureates (1994) and the one who gave the name to the distinction: WojciechLipoński. One of the members of the chapter house was also Anna Pawlak, and the one who fulfilled the duties of secretary was editor Jerzy Wicherek. Zbigniew Porada, also a member of the chapter house. In the last editions of the medal, there were also the laureate of the first edition from 1984, WojciechZablocki, as well as the recently deceased and frequently titled Polish sportswoman and laureate of the distinction of 1994, Irena Szewińska.

demic institution of Jagiellonian University, the oldest university in Poland and one of the oldest in Europe, which has represented the distinction since its beginning. Since 1987, the medal has been collaboratively handled by Jagiellonian University, the editorial board of *Tempo*, the Polish Olympic Committee and the Polish Olympic Academy⁹.

It is necessary to underline that over the thirty-five years, out of hundreds of nominees, in each of the ten editions, only seven “magnificent” awards were made. Listed below¹⁰ are the laureates starting from the first edition (1985) until the last one in 2017. Each of the medallists deserves a separate report, but space limitations preclude more extensive biographical information: *KalosKagathos 1984*: Jerzy Chromik, Stefan Dziedzic, Witalis Ludwiczak, Zbigniew Resich, Marian Suski, Marian Śliwiński, Wojciech Zabłocki; *KalosKagathos 1987*: Izabela Cywińska, Roman Ciesielski, Jerzy Jurowicz, Jan Karol Kostrzewski, Jerzy Olszowski, Witold Henryk Paryski; *KalosKagathos 1989*: Adam Brodecki, Czesław Centkiewicz, Władysław Hasiór, Tadeusz Koszarowski, Adam Papée, Zdobysław Stawczyk, Kazimierz Wejchert; *KalosKagathos 1993*: Leszek Balcerowicz, Zbigniew Garnuszewski, Zbigniew Lewandowski, Jan Nawrocki, Edward Popiołek, Leszek Rostwo-Suski, Wanda Rutkiewicz, Marek Walczewski; *KalosKagathos 1994*: Waldemar Baszanowski, Marian Dudziak, Wojciech Lipoński, Czesław Marchewczyk, Jerzy Młynarczyk, Zbigniew Pietrzykowski, Irena Szewińska; *KalosKagathos 2001*: Zbigniew Boniek, Janusz Czerwiński, Michał Joachimowski, Bogusław Nowak, Jacek Pietrzyk, Wilibald Winkler, Sobiesław Zasada; *KalosKagathos 2003*: Andrzej Bachleđa-Curuś, Maria Kwaśniewska-Maleszewska, Michał Kleiber, Ryszard Niemiec, Zenon Ważny, Maksymilian Więcek, Marian Zieliński; *KalosKagathos 2009*: Jacek Bierkowski, Barbara Grochalska-Kurkowiak, Teresa Kodelska-Łaszek, Andrzej Łędzki, Mieczysław Nowicki, Helena Oszast, Bohdan Tomaszewski; *KalosKagathos 2013*: Zbigniew Czajkowski, Barbara Gorgoń-Flont, Kajetan Hądzelek, Marian Machowski, Janusz Różycki, Adam Smelczyński, Danuta Straszyńska-Kossek, Jerzy Twardokens;

KalosKagathos 2017: Iwona Bielska, Czesław Lang, Edward Mleczko, Zbigniew Pacelt, Antonii Piechniczek, Grażyna Rabsztyń, Aleksander Ronikier.

Firstly, it is necessary to note that among the 71 distinguished people, there are 11 *KalosKagathos* women, which is a little over 15% of all the laureates. The most numerous groups comprise representatives of individual sports (51), Olympic Games participants (34), and winter sports representatives (10). In sport categories, there are athletes (17), basketball players (12), fencers (10), football players (3), hockey players (3), tennis players (3), and skiers (3). There are also “heavy-weight athletes”: one boxer and two weightlifters. There are two representatives each for volleyball, alpinism, cycling, and hockey, as well as one representative of handball, shooting (tramp), speedway, rowing, swimming, modern pentathlon, motor racing, luge, skating, and sport aviation. It is necessary to notice the lack of representatives of such Olympic events as field hockey, horse riding, gymnastics, wrestling and judo. In regard to post-sport accomplishments, the most numerous group of medallists are representatives from the world of science, including 24 professors of great prestige. The areas of greatest representation are medical sciences (health and physical culture sciences) (23) and technical sciences (15). The average age of the awardees at the time of their award is 66 years, which testifies that they have to represent a proper, ethical attitude over a lifetime (Tomecka 2018)¹¹.

The versatile personality of Professor Halina Zdebska-Biziewska

There are many theories and concepts of personality and descriptions of its inner structure, which makes up a subject of interest regarding the representatives of several sciences. Sociologists understand personality as a composition of biological, psychical and social-cultural factors and they often refer to the definition of Jan Szczepański, who writes that personality is “a social element in man and an internalised culture as well as a dynamic organisation of ideas, attitudes, motives, built on the basis of biological nature” (Szczepański 1970: 108). However, due to scientific and professional interests and social activity, it can be accepted that Professor Zdebska-Biziewska is a physical culture personality¹² (Dzi-

⁹ A special and equally honourable role was performed by institutionalised members of the chapter house of the first edition: the Academic Sports Association, *Tempo* sports daily (which simultaneously took over the media affairs), and the Chief Committee for Physical Culture and Sport. In the 2009 edition, the newspaper *Przegląd Sportowy* [Sport Review] substituted for the daily *Tempo* in the chapter house, and it continues to handle the media affairs. A few medal bestowals have also been covered by Polish television, and the last editions were shown by the Polsat private TV station.

¹⁰ Perforce, I include only the dates of the consecutive editions and I mention the distinguished by their names and surnames. More information about the laureates can be found in the work M. Tomecka, “The Elite...”.

¹¹ Contents included in this and the preceding subsection has been sent for publication in “The Athens Journal of Sports” – M. Tomecka: “The Elite of *KalosKagathos* in Poland”. Available on: <https://www.athensjournals.gr/ajspo/forthcoming>

¹² A thorough attempt at identification of the various factors influencing the shaping of personality (involving the components of its structure) directed towards physical culture was made by Dziubiński, Z., (2017). *Osobowość w kontekście kultury fizycznej*, pp. 27-54. In: Dziubiński, Z., Janowski, K. W., (ed.), *Kultura fizyczna a osobowość*. Warsaw: AWF, SOS RP.

ubiński 2017), including sport personality¹³ (Tomecka 2009) and olympic personality¹⁴ (Lipiec 1999). She is also a knightess of olympism, a tireless promoter of fair play and *homo olympicus* who, according to Józef Lipiec, is “not necessarily only an outstanding sports person, but also, a person of right character features. He is equipped with specific valours of a self-fulfilling subject. He is the same in a sport agon of any level as in any other fragment of life beyond sport” (Lipiec 2017: 13). Nonetheless, most of all, the personality of Professor Zdebska-Biziewska is an example of contemporary embodiment of the Old Greek ideal of *kalokagathia* in the sense given to it by Plato: goodness, beauty and reason.

Professor Halina Zdebska-Biziewska as the embodiment of beauty

Everyone who met the Professor personally will admit that she was an embodiment of physical beauty (Fig. 2). Tall, slim and sporty silhouette, a gracefully moving figure of gentle facial features, with a kind smile and with eyes of penetrating gaze, full of understanding – these are only a few of several physical and esthetical features of this attractive and always elegant lady – Halina Zdebska-Biziewska. The professor was also a team sport personality, engaged in volleyball since her childhood and she always underlined that moral beauty which completed physical perfection of a sportsman made up the foundations of the rule of fair play. In the beginnings of H. Zdebska-Biziewska’s multiannual adventure with sport, already as a student of primary school, she was many-time representative at local and regional school

competitions. Then, she became a regularly training competitor at the “Korona” Sports Club in Kraków, to eventually study coaching at the University of Physical Education in Kraków and to represent AZS AWF Kraków (Academic Sport Association at the University of Physical Education in Kraków) (AWF archive, 2018).

Halina Zdebska Biziewska described not only the beauty of sport from a holistic approach and with deep understanding but also proved that “beauty can have application in relation to the reality of the playground” and team sport games. The author of “The Essence and Values of the Team Games in Sport” also writes that “the way of understanding beauty which has its origin in Homer (connecting goodness with beauty) can have application in relation to the reality of the playground as beauty of the game, beauty of the presentation, beautiful competition or beautiful sport fighting”. However, this beauty of the game in the sense of a show dictates the rejection of traditional analysis, as the presentation of the physical build of competitors is not the essence of the sport match (Zdebska 2008). That is why “in relation to the activities of a volleyball or basketball player, such categories of beauty can be applied as: accuracy, inventiveness, agility, dynamics, perfection and fluency, etc.” (Zdebska 2008: 85). Among others, it was the practical and theoretical “anchoring” in sport structures which resulted in the fact that the beauty of the sporty body of Professor Zdebska-Biziewska maintained harmony with the beauty of the spirit shaped by sport.

It is necessary to bear in mind the beauty located in values of the profession of a trainer performed by Professor Zdebska-Biziewska, but most of all, by the pro-



Figure 2. Halina Zdebska - Biziewska

Source: <https://www.google.pl/search?q=obrazy+dla+halina+zdebska+biziewska>

¹³ On the basis of the personalities presented by F. Znaniński, e.g. technical personality in relation to technical life, the term sport-centred personality can also be used and it becomes a foundation of the broadly understood social personality. More in: Tomecka, M., (2009). *Kariery sportowe a kariery zawodowe czynnych i byłych zawodników w hokeju na trawie*, pp. 84-86. Katowice: Ukup G&G

¹⁴ Although professor Zdebska-Biziewska was not an Olympian, according to Józef Lipiec, among the eight basic types of combinations, which constitute the Olympian personality, there is the type: beautiful, wise and good and thus, the professor could be regarded as a personality of the *homo olympicus* type. In: Lipiec, J., (1999). *Filozofia olimpiizmu*, p. 140. Warsaw: Sprint.

fession of an academic tutor. "Personality of the teacher should be characterised by spiritual culture and true humanism (...). Such a teacher can focus the attention of young people on educational values and educational values of the great symbolic culture and art in the process of school education, but s/he can also perceive and teach values which are popular and fulfil life" (Zuchora 2009: 123). The message of Tadeusz Kotarbiński reminds us that we are all teachers, and every teacher is doomed for "moral greatness" (cit. after Zuchora 2009: 33), thus, every teacher is doomed for moral beauty. Such a teacher, trainer and educator was Professor Zdebska-Biziewska, very much appreciated by her students and trainees. She complemented the beauty of a fit body with the beauty of spirit through high culture (classical music, theatre and literature). Obviously, it is a number of factors which decide about the beauty of man as a unity of reason, heart and body, including different life roles performed by him. Besides the role of a daughter, wife and best friend, one of the most important roles and also one of the socially most appreciated was the "beautiful" role of a mother performed by H. Zdebska-Biziewska. The experience of motherhood enables to have a different, more sublimated perception of the surrounding world and almost naturally equips a person with the readiness to offer help, focused upon the needs of another man. Such a fully beautiful Professor Zdebska-Biziewska is remembered by the author of the present work.

Professor Halina Zdebska-Biziewska as the epitome of goodness

It seems that, at least for a certain part of ancient Greeks, beauty was linked to or even identified with goodness, because "what was beautiful was good at the same time, and there was no such goodness that would not be beauty" (Karolak, 2015). That is why it seems that a beautiful and good spirit can live only in a beautiful body and "the commitment to goodness is realised on the grounds of truth" (Zuchora 2009: 78). Truth, generosity and kindness as synonyms of goodness and the resources of a versatile, properly constructed personality always accompanied Professor. H. Zdebska-Biziewska's "goodness", reflected in different dimensions of human activity, performed to the fullest through her social activity, often connected with her scientific and

professional activity. Besides numerous distinctions¹⁵ and social functions¹⁶ performed by the professor, special attention, in connection to the subject of this paper, should be paid to the activity in favour of the Polish and international Olympic movement. Among other activities, she undertook cooperation with the International Olympic Academy (the greatest world centre for research on olympism), she represented the Polish Olympic Committee and Polish Olympic Academy at the congress of young people from all over the world in Olympia (Greece). Halina Zdebska-Biziewska carried out the function of the secretary of the Małopolska Olympic Council of the Polish Olympic Committee in Kraków (1999-2002) and she organised events of cultural nature related to the Olympic idea, such as e.g. the Polish Olympic Book exhibition or a poster contest connected with the organisation of the Olympic Games in Sydney in 2000 (AWF Kraków archive). H. Zdebska-Biziewska represented the Polish Olympic Committee in the International Arena many times and from 2013, she was the chairperson of the Polish Fair Play Club of the Polish Olympic Committee and in 2016, at the 22nd General Assembly of the European Fair Play Movement (EFPM) in Vienna, she was chosen a member of the Board of the EFPM (Polish woman in international sport organisations, 2016). The engagement of Professor Halina Zdebska-Biziewska's good will in her "personal goodness", we find in the fulfilled roles of a virtuous: person, mother, wife, pedagogue, coach, ambassador of olympism and promoter of fair play.

Professor Halina Zdebska-Biziewska as an embodiment of wisdom

The virtue of wisdom is accurately described using the words of archbishop Stanisław Wielgus, namely that "Wisdom is the synthesis of knowledge, goodness and justice" as well as commonly known, experience. It is difficult to overprice the resources of the knowledge of Professor Zdebska-Biziewska, who, already as a young and very good student, was committed to the University of Physical Education in Kraków for many years. Devoting herself equally perfectly to the performed profession and scientific work, she consequently moved to next levels of her two-track career. H. Zdebska-Biziewska was an excellent didactician¹⁷, she was known to be

¹⁵ After graduation from university (1984), H. Zdebska was honoured with Silver Distinction of the Academic Sport Association of the University of Physical Education and in 1988, the Gold Distinction of the Regional Association of Volleyball in Kraków. In 2002, H. Zdebska-Biziewska was honoured with the title "Friend of Sport", and in 2005, with the Silver Cross of Merit by the President of the Republic of Poland (AWF archive, Kraków).

¹⁶ In the years 1995-1999, she was a member of the Board of the Academic Sport Association at the University Education Academy in Kraków. In 1996, she was a member of the Board of Culture and Education of the Polish Olympic Committee and belonged to the Youth Club of the Polish Olympic Academy. She was also a member of the Consulting Group regarding the Cultural and Educational Project of the 2006 Winter Olympiad (by the Office of Olympic Strategy in Kraków), from 2002, she was a member of the International Scientific Association of Sport Games.

¹⁷ As a lecturer she held classes as an assistant intern regarding the volleyball specialisation at the University of Physical Education in Kraków, then as an assistant, she held didactic classes on volleyball at the faculties of pedagogy, faculty for trainers and rehabilitation. She also held postgraduate courses for trainers and coordinated work of the examination board at the university as a Secretary of the Department Selection Committee. She was responsible for the candidate groups and student training.

an exceptionally talented lecturer¹⁸, not only at the University of Physical Education in Kraków. She also ran the nationwide methodical-training workshops for teachers of the WFis Collage (1998-2005), prepared documentation and managed grants of the Ministry of National Education and Sport regarding the implementation of post-graduation studies related to Physical Education for the graduates of the Physical Education Studies (1999). H. Zdebska-Biziewska held diploma seminars, promoting numerous M.A.¹⁹ theses and was a reviewer of four doctorate theses and two post-doctoral dissertations (nauka-polska.pl, 2018). Moreover, Professor was a member of the Physical Education and Sport Faculty Council and a member of Senate of the University of Physical Education in Kraków (AWF archives), a member of the Polish Academy of Sciences, VI Department – of Medical Sciences; Rehabilitation Committee, the Physical Culture and Social Integration Committee (nauka-polska.pl, 2018), and the vice-editor-in-chief of the scientific journal “Studies in Sport Humanities”.

The intense activity of H. Zdebska-Biziewska in the field of science²⁰ resulted in her doctoral degree - in 1995, she finished her doctoral dissertation under the supervision of Professor Józef Lipiec. The title of the dissertation was: “Sport Hero. Study of the individual case of Bronisław Czech (1908-1944)”, and the dissertation was distinguished with a prestigious Bronze Olympic Laurel Wreath in the category of works of science and popular sciences. The habilitation monograph of Professor Zdebska-Biziewska entitled: “The Essence and Values of Team Games in Sport” was a successful attempt to complete the theory of games with humanistic sciences and was of pioneer nature. This interdisciplinary work published in 2008 was based on the issues of philosophy, sociology, psychology of sport, psychology of society, cultural anthropology, as well as the command of sport practice. H. Zdebska-Biziewska was also involved in journalistic activity²¹ and humanistic research, which resulted in nu-

merous scientific papers and participation in local²² and foreign²³ conferences. Special attention should be paid to the fact of her participation in the prestigious 13th International Session for Directors of National Olympic Academies. Olympic Values. At the conference Value of Excellence as an Educational Tool, where she presented a speech entitled: “The Strive for Athletic Excellence: A Central Element of Olympic Education”, representatives of 73 countries participated. This was undeniable recognition of the activity of the Polish Olympic environment.

Conclusions

Due to limited framework of this work, it is not possible to mention all of the wise, good and beautiful merits of professor Halina Zdebska-Biziewska. I am convinced that those who knew her, will confirm that they had the honour and pleasure to meet a person of unusual bodily beauty, but also of a beautifully shaped inner spirit. Professor Zdebska-Biziewska was one of the very few individuals who fulfilled their important social roles linking work with passion which was undoubtedly the promotion of Olympic values. The knightness of olympism was an embodiment of the idea of fair play, the rule which “also shapes moral sensitivity, making up a typically human disposition, expressing itself as attentiveness towards injustice and harm, eagerness to provide help to the weak and the needy. Fair play is at the same time the most elegant way of being – in sport and beyond it” (Zdebska 2014: 197). There are no perfect people, however, “about the maturity of a person, his/her perfection is mainly decided by the fact that a person lets himself/herself be carried by true values, that s/he can be fully absorbed by them” (Zuchora 2009: 79). All the “People of the Medal” and distinguished with the “*Kalos Kagathos*” medal are exceptional people marked with social pres-

¹⁸ She was the manager of the postgraduate studies for teachers with pedagogical qualifications. She was also a lecturer and held practical courses for sports instructors and instructors of recreational movement. From 2002, she was a lecturer for postgraduate studies held by the Institute of Public Affairs by the Jagiellonian University, organised together with PKOL (Polish Olympic Committee) on the subject of managing sport organisations. She worked as an expert at the Centre of Education for Managers at the University of Sport Education in Warsaw (Sportowetempo.pl, 2018). In the years 2006-2008, she was also a lecturer at the Chorzów School of Banking.

¹⁹ The works were often distinguished e.g. the work of Magdalena Górowska: “Polish Table Tennis at the Olympic Games 1988-2004”, for which she was distinguished in the annual contest of the PKOL (Polish Olympic Committee) for the best dissertation on the Olympic subject.

²⁰ In 1998, she published the manual: “Volleyball: programme of training children and teenagers” together with J. Uznarowicz. The contents of the manual is the basis for the programme, which is carried out up to now at the Schools of Sport Mastery of the Polish Volleyball Association. She published numerous papers on biographical sport writing regarding the Olympians: B. Grocholska-Kurkowiak, J. Ustupski, M. Woyna-Orlewicz, S. Marusarz. The culmination of her research work was the publication of another book in 2000 entitled “Champions of Skis”. In 2001, a new book appeared: “Malysz: Thank God.”, in which H. Zdebska-Biziewska is the author of the biographical part. In 2007, she was a co-author of the book: “Volleyball. Defense of the field in tactical perspective. Manual for instructors and trainers”.

²¹ She promoted values of sport and Olympism. The expression of these activities was the long cooperation with the editors of “Narty” (Skis), “Sportowy Styl” (Sport Style), “Tempo” (Tempo), “Dziennik Polski” (Polish Daily), “Akademicki Przegląd Sportowy” (Academic Sport Review), “Magazyn Olimpijski” (Olympic Magazine). In the years 1994-2005, about 200 articles appeared in the mentioned magazines.

²² Such an example are the consecutively organized conferences of Salos RP and PKOL in Warsaw or by the International Scientific Association of Sport Games in Warsaw, Białą Podlaska and in Kraków.

²³ Such examples are the 9th International Sport Science Conference – Management of High Performance Athletes Training in Vilnius (Lithuania), Health and Body Values in the Eyes of the Higher School of Business in Nowy Sącz and 13th International Congress of Physical Education and Sport in Komotini (Greece).

tige and social trust, making up a collective social capital (Sztompka 2016). Halina Zdebska-Biziewska was not distinguished with the “*KalosKagathos*” medal, she was not an Olympian, but in light of the above considerations, it can be accepted that she was a contemporary embodiment of the Old Greek ideal of *kalokagathia* and *homo olympicus*. In conclusion, Professor Zdebska-Biziewska can be regarded as an individual social capital (Sztompka 2016).

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Olympic Games in Garmisch - Partenkirchen 1936 – sport, logistics, media

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Summary:

The subject matter of the 1936 Olympic Games is mainly taken up in a political context because, at that time, both the summer and winter Olympic Games were held in Nazi Germany. On the other hand, however, the Olympics proved to be a great success in terms of organisation, communication and new technological solutions. This article is an attempt to show the preparations and conduct of the Olympic Games in Garmisch-Partenkirchen in terms of organisation, logistics and media. The article is based on the official Olympic report, press releases from that period and information from the Olympic exhibition at the stadium in Garmisch-Partenkirchen.

Keywords: history of sport, Olympic Games, Garmisch-Partenkirchen 1936

Introduction

The Fourth Winter Olympic Games were held in Garmisch-Partenkirchen, Germany. They were of key importance for the Germans, as they were an opportunity to present organisational skills and to deprive the international community of any doubts about the organisation of the summer Olympics, which a few months later, were to be held in Berlin. The Ga-Pa Olympic Games allowed the hosts to test the procedures related to security, crowd control, communication, logistics and the media, which were planned to be used during the August 1936 Games in Berlin.

The aim of this article is therefore to present the Winter Olympics in Garmisch-Partenkirchen from an organisational, logistic and media point of view. Until now, the subject matter of the Ga-Pa Games has been largely focused on the political and sporting side, and the issues contained in the following article have been treated as a background for other considerations or those completely ignored. Consequently, this article is an attempt to supplement scientific deliberations on the Garmisch-Partenkirchen Olympic Games and broaden the knowledge on the organisation of the Games, logistics and media solutions, which were repeatedly used at later times.

Preparation for the Olympics

In 1931, at its 30th session, the International Olympic Committee granted Germany the right to host the 10th Summer Olympic Games in Berlin in 1936. The Games at the German capital were originally intended to take place in 1916, but were cancelled due to the outbreak

of World War I. However, in 1913 the official opening of the *Deutsches Stadium* took place, attended by 60 000 people, and 10 000 pigeons were released during the ceremony [The New York Times 1913, Eisen 2013].

After granting the right to organise the Summer Games, the German Olympic Committee also decided to apply for the organisation of the Winter Games (an unwritten custom that a country awarded the Summer Games has a good chance of organising the Winter Games in the same year). Potential candidates were the following locations: Garmisch and Partenkirchen (as two separate ones), Schreiberhau in Lower Silesia, Braunlage and Schierke in the Harz Mountains. Ultimately, the choice was made regarding Garmisch and Partenkirchen. The decision was made in Vienna at the 32nd session of the International Olympic Committee in June 1933, and the exact dates when the Games were to begin and end were set at the beginning of July. The two towns of Garmisch and Partenkirchen were merged into one on 1 January 1935 by administrative decision [Large 2007, IV Olympische Winterspiele 1936. Amtlicher Bericht 1936, Lennartz 2011].

By 30 October 1933, an initial estimate was made of the potential expenses and revenues from the organisation of the Games. The expenditure was to amount to around 1 000 000 Deutschmarks (DM), and within this amount, it was planned to rebuild the *Große Olympiaschanze* ski jumping hill, which was to absorb 151 000 DM, to improve the downhill, slalom and cross-country ski slopes with 10 000 DM, 155 000 DM were to be used for the design and construction of the bobsleigh track. Most of this amount, 300,000 DM, was planned to be spent on ice-rinks, while the construction of stands at sports facilities was to close at the amount of 50,000 DM. Therefore, 666,000 DM were planned for the

Olympic infrastructure. The remaining 334 000 DM were to be used for: propaganda - 100 000, administration - 100 000, organisation - 30 000, the decoration ceremony - 30 000 and for unforeseen expenses - 74 000 DM. As regards the potential revenue from the Games, it was estimated at 1 000 000 DM. These included grants from Garmisch and Partenkirchen municipalities totalling 200 000 DM, a grant from Munich of 50 000 DM and a State grant of 160 000 DM. In addition, the revenue from admission tickets, which was expected to amount to 490 000 DM, as well as revenue from lotteries and the sale of Olympic programmes and various types of badges, totalled 100 000 DM [IV Olympische Winterspiele 1936. Amtlicher Bericht 1936].

The German Olympic Committee and Partenkirchen authorities decided to build an Olympic Stadium with an Olympic House, which would become a sports centre for the local community after the Games. The stadium was placed at the exit point of the ski jumping hills, so that jumpers would enter it after their jumps, and in summer, it served as an athletics stadium with a 400 meters hardened track and hills. The stadium was 120 meters long and 90 meters wide, it was also equipped with a telephone line, time and distance displays and a radio and sound system. The Olympic House was 24 meters long and 16 meters wide and consisted of an underground, ground and first floor. In the basement, there was a beer cellar, a bowling alley and sanitary facilities for the competitors. On the ground floor, there was a hall adjacent to the restaurant with a terrace overlooking the stadium. On the first floor, there were two halls for various celebrations and a 16-metre wide balcony with a view of the ski jumps and the stadium. A total of about 60,000 people could stay at the stadium and around it at specially designated places at a time, but during the ski jumping competition, which took place on the last day of the Olympics in front of the stadium, an additional 20,000 spectators could be accommodated. There were 1 850 numbered seats on the wooden western stand, including 320 seats for the press. Additionally, under the stand, there was: a police station, a room for employees and rooms for sportspersons. The eastern stand had a similar layout to the western one. It had 2 400 seats, in the upper part, 10 rooms for radio commentators were built, and under the stand, there was a press room with 60 seats, 10 telephone booths and technical rooms with devices to amplify the transmission signal. The total capacity of the stands at the Olympic Stadium was 18 326 seats (2 413 seats and 15 913 standing places) [IV Olympische Winterspiele 1936. Amtlicher Bericht 1936].

The ski jumping hills were built on the *Gudiberg* hill due to the favourable weather (snow lasted until late spring) and soil conditions. The size of the large hill did not allow for its natural incorporation into the hill profile, so an inrun tower with a height of 43 meters and a width of 5 meters was built. The tower was made of wood, set on a concrete foundation. The inrun was 70 meters long and the inclination angle was 35°. Thanks

to this construction, the jumper could reach a speed of about 80 km/h at the exit from the threshold. The K-Point was located at 80 meters. On the hill, a 22-meter high judge's tower with three radio stations and three judge's chambers was also built. Right next to it, a small ski jumping hill was constructed. These modernisations and new facilities were completed in 1934 and 1935 [IV Olympische Winterspiele 1936. Amtlicher Bericht 1936].

Another facility that was built in connection with the Olympics was the *Olympia-Kunsteisstadion* (stadium with an artificial ice-rink), about the total area comprising approximately 10 000 m², a ice plate freezing mechanism modern for those times, measuring 60x30 meters and stands for about 10 000 spectators. The main wooden stand on a concrete foundation was 16 meters long and 14 meters wide. The stand was completely roofed, it could accommodate 1 700 people, and in the middle, there was a balcony for honorary guests, from which Adolf Hitler watched the course of hockey matches. Inside the grandstand, there were changing rooms, a bathroom with 10 showers and office rooms. Opposite the main stand, 320 seats were allocated for the press. In the complex of the described stadium, there was also a building for the press office with 10 telephone booths and a telegraph with the possibility of sending 30 telegrams at the same time. The remaining part of the stadium consisted of stands with standing places that could accommodate 6 150 spectators, as well as an engine room and mechanism creating artificial ice, and a tower with soundproof transmission cabins [Large 2007, IV Olympische Winterspiele 1936. Amtlicher Bericht 1936].

In addition to the stadium with an artificial ice-rink, Lake *Rießersee* (water level of 785 meters above sea level) was adapted to completions in speed skating and hockey. On the shore of the lake, stands were built for 2 000 people (300 seats, 1 700 standing). The stands were 50 meters long and 8 meters wide. At the top of the stands, 4 soundproof cabins for radio broadcasts were placed. The layout and purpose of the rooms was the same as in the *Olympia-Kunsteisstadion* described above. An Olympic bobsleigh track was built near the *Rießersee*. It was located on the steep northern slope of the *Rießerkopfs*. It was the first bobsleigh track in the world, where the curves were lined with ice blocks, resembling the shape of a cube. The length of the track was 1 525 meters and the height difference was 129 meters. The spectators could watch the bobsleigh races from the sitting stand (1 320 seats) and the standing ones (2 050 places), as well as journalists (320 seats) [Historische Olympia-Bobbahn und Bobmuseum am Rießersee 2015, IV Olympische Winterspiele 1936. Amtlicher Bericht 1936].

In 1934, the international community became acquainted with the official poster of the Olympic Winter Games in Garmisch-Partenkirchen, which were to take place two years later. The poster was designed by Ludwig Hohlwein, a Munich artist. The poster itself depicted a skier who had five Olympic wheels attached to his chest, holding his skis in his left hand and holding up his

right hand, which aroused public interest. The Swedish newspaper "Morgontidningen" published in Göteborg even erected a question about the skier's gesture to the readers: What is he holding in his hand? Does it indicate the high peak from which he intends to jump, or to descend, or the danger associated with sport, or perhaps it simply sends greetings with a Nazi gesture. Awards were given for the best and funniest answers. Swedish readers were eager to answer the question, sometimes giving unexpected answers. Examples of answers were: the skier is holding a laurel wreath, a statuette of a "country of freedom", beer, sausages, roast goose or he is chewing gum [Olympischer Pressedienst No. 3, 1934, pp. 1 - 2].

The first teams to appear in Garmisch-Partenkirchen were athletes from Japan and Sweden. They arrived on 11 January 11. Dr. Ritter von Halt, Baron von le Fort and Mayor Scheck were welcomed with the performance of a music band. In the following days, the next teams came to town e.g. on 12 January skiers and bobsledders from the United States and Canada came, on 13 January - skiers from Luxembourg, on 16 January 16- the Norwegians, on 20 January- representatives of Romania and Turkey, on 23 January - the Polish hockey team arrived in Garmisch-Partenkirchen [exhibition at the stadium in Garmisch-Partenkirchen, IV Olympische Winterspiele 1936. Amtlicher Bericht 1936].

The Olympics and participation of Polish Olympic Team

The official opening of the Fourth Winter Olympic Games in Garmisch-Partenkirchen took place on Thursday, 6 February. The opening ceremony then taking place, which, despite heavy snowfall or even snowstorms, attracted about 20 000 spectators. The ceremony started at 11:00 a.m. at the ski stadium, and the Reich chancellor Adolf Hitler arrived at the railway station by a special government train at 10:55 a.m. The organisational committee was responsible for the ceremony. After the entry of 668 athletes from 28 countries, Ritter von Halt gave a welcome speech in which he stressed a peaceful message of the beginning of the Olympics. He was followed by Adolf Hitler, who officially started the event according to the words recommended by the International Olympic Committee: "I declare the Fourth Olympic Winter Games of 1936 in Garmisch-Partenkirchen open". Afterwards, Willi Bogner, holding a swastika flag, took the Olympic oath and said that the Olympic flame had been lit, after which a pistol was fired and the Olympic flag was pulled up on a 35-metre high mast. The Olympic flame burnt day and night, regardless of the weather, from the beginning until the last day of the Games. This was possible due to a special electrical and gas construction and ignition devices, thanks to which gas was supplied to an iron tower 25 meters high, on which the fire burnt. During the Olympics, 2 000 steel gas cylinders were used. The

bowl in which the fire burnt was 6 metres in diameter and 2.5 meters high [Bergman 1980, exhibition at the stadium in Garmisch-Partenkirchen, IV Olympische Winterspiele 1936. Amtlicher Bericht 1936].

The programme of the Olympics on the following days was as follows:

- Friday 7 February – men's downhill run and slalom
- Saturday 8 February – women's ski run and slalom
- Sunday 9 February – men's downhill run and slalom
- Monday 10 February – 4x10km relay race
- Tuesday 11 February – fast skating at a distance of 500 m
- Wednesday 12 February – 18-km long-distance running, fast skating at a distance of 5 000 m, four-seater bobsleighs
- Thursday 13 February – combination of Norwegian skating, fast skating at a distance of 1 500 m, figure skating in pairs
- Friday 14 February – fast skating at a distance of 10 000 m, figure skating for men
- Saturday 15 February – 50-km ski marathon, figure skating for women, double bobsleighbing
- Sunday 16 February – ski jumping competition and closing ceremony.

The Polish national team was among the teams taking part in the Olympics. The Polish state sent 20 representatives to the Games. They performed in 6 sports disciplines. In addition, Poles exhibited four athletes in the military patrol, which was a demonstration discipline at that time. Bronisław Czech went to Garmisch-Partenkirchen (1908-1944) as the most titled Polish cap in the interwar period. He took part in the alpine combination (downhill and slalom - first time at the Olympics), in which he assumed 20th place, the Norwegian combination, in which he finished 15th and the competition of jumps, for which he was classified in 13th place. In the 4x10 km relay, B. Czech together with M. Górski, M. Woyna - Orlewicz and S. Karpiel achieved 7th place. It is worth mentioning that for Czech, it was the third consecutive Olympics in which he took part. After the outbreak of World War II and the occupation of part of the Polish state by the Germans, he was offered a job as a coach for the German national team, which he rejected. In 1940, he was sent to the Auschwitz concentration camp, where he died four years later [Zdebska 2000, 2007, "Dziennik Bydgoski" 1936, <http://www.olimpijski.pl/pl/194,polska-reprezentacja-olimpijska-garmisch-partenkirchen-1936.html>, <http://web.archive.org/web/20121113004543/http://www.sports-reference.com/olympics/countries/POL/winter/1936/>].

In addition to Bronisław Czech, Karol Zając and Fedor Weinschenk took part in the alpine combination, assuming 34th and 35th place, respectively. In the Norwegian combination, the highest achieved by Stanisław Marusz, ranking 7th, while Marian Woyna-Orlewicz and Andrzej Marusz, were ranked in further places. S. Karpiel took part in the marathon, coming in 26th. In the ski jumping competition, which was finally watched

by about 130 000 spectators, Stanisław Marusarz won 5th place and two Olympic points for the Polish national team. In addition to Bronisław Czech, Andrzej Marusarz took part in the competition, achieving 21st place. In addition, Poles participated in the hockey tournament, in which they finally assumed 9th place. In fast skating, Poland was represented by Janusz Kalbarczyk, coming in 12th and 9th, respectively in 5 000 and 10 000 meters individual races [Zdebska 2000, "Dziennik Bydgoski" 1936, <http://web.archive.org/web/20110830011848/http://www.sports-reference.com/olympics/winter/1936/ICH/mens-ice-hockey.html>].

After nearly two weeks, on 16 February the closing ceremony took place. On this occasion, forty special trains were launched on the track, which set off e.g. from Munich. The first of them left at 2:00 a.m. and the last at 8:00 a.m. Due to the dispatch of special trains to the tracks, the railway line for regular services through Griesen was blocked. On that day, Ga-Pa was visited by around 130 000 people, of which approximately 35 000 spectators participated in the closing ceremony. The ceremony was also broadcast live by radio via a loudspeaker on Eisenbahnstraße. The ceremony itself consisted of an award ceremony for the competitors, military demonstrations (saluting of German soldiers and firearms) and a firework show. Twelve Luftwaffe spotlights illuminated various events throughout the closing ceremony. A total of 543 155 tickets were sold, entitling them to enter the Olympic arenas with a value of 1 010 618.41 DM. It was only at the 1972 Sapporo Olympics that the number of sold tickets was higher than in Garmisch-Partenkirchen (621 232) [Lyberg 1989, exhibition at the stadium in Garmisch-Partenkirchen].

Logistics

The Olympic weather forecast was emitted daily, especially for the time of the Games. Information on weather conditions was collected on the basis of meteorological observations and consultations during the preparations for the event. At the end of January 1936, the weather was nice and the valley was free of snow. A few days before the start of the Games, on Sunday, 2 February, it started to rain. At night, on the same day, the temperature dropped significantly, and on Monday, it began to snow in the valley. The following days brought gradual cooling and increased snowfall [exhibition at the stadium in Garmisch-Partenkirchen].

No Olympic village was built in Ga-Pa. The athletes, members of the Olympic teams and VIPs stayed at Bavarian hotels and guesthouses. The Olympians could count on meals similar to those they usually ate in their own countries, which was the responsibility of specially selected chefs who had experience in preparing international meals (the organisers declared that the daily cost of such food would not exceed 8 marks corresponding to the equivalent of 2 U.S. dollars). Competitors and team members could also try local Bavarian cuisine, in

particular, liver dumplings, pork and knuckle, and regional beer, although Bavarian dishes were limited to the aforementioned international cuisine, adapted to the preferences of individual teams. On the other hand, 81 000 simple, warm meals a day were served at special dining rooms and local restaurants. The German authorities also made sure that there was no shortage of food products, in particular cold cuts, which surprised foreign observers and visitors who thought that such food was very difficult to find in Germany [Krebs 1997, *The Journal of Health and Physical Education* 1935, Large 2007].

Media

Representatives of the national and foreign press came to Ga-Pa on 4 February. Two barracks were prepared for journalists, which were built on the premises of the "Olympic Centre". In addition to the press room, a room for the newspaper's headquarters and management, a room for film reports and radio, as well as a post office reserved for the press office were also offered. The journalistic record was made available in three languages: German, English and French. The Games were reported by 403 journalists from 29 countries, of which almost half (193) were German journalists. Stands were specially set up for media representatives, from which there was good visibility of the competitions. During numerous receptions for journalists, Germans tried to present their country and its inhabitants in the most positive light [IV. *Olympische Winterspiele 1936 Amtlicher Bericht*, exhibition at the stadium in Garmisch-Partenkirchen].

Cinematography loomed large during the IV Olympic Winter Games. Thanks to the recordings, the course of the Games and individual disciplines and competitions was documented and presented. The film crew consisted of four cameramen, two filmmakers responsible for slow motion recording, three narrow-tape cameramen, five sound technicians, sixteen workers and eight assistants, and forty workers wearing equipment and sixteen lighting technicians. The whole team had eight cars with drivers, four snowmobiles and one glider at their disposal. Every day of the Olympics, film recordings were sent to Berlin, where they were processed and copied. In the Third Reich, the edited film could be shown at the cinema within 24 hours, and in the largest European cities within 48 hours [exhibition at the stadium in Garmisch-Partenkirchen].

The Olympic radio transmitter was located in a barrack next to the railway station. Around the central control room, there were twelve recording and playback rooms and a broadcasting cabin. All transmission lines from sports facilities (there were ten of them) were led to the headquarters, hence, the inter-city lines started their course. Additionally, five mobile transport trolleys were available. Forty-nine radio announcers came to the Olympics. In Germany, 66 radio channels transmitted Olympic news and information, with a total duration of

65 hours, and 201 radio broadcasts abroad, with a total duration of 236 hours. Live transmissions from the Olympic competitions and the use of Olympic fanfares prior to all radio broadcasts, both in Germany and in all other broadcasting countries, were completely innovative. It was in Garmisch-Partenkirchen that for the first time in the history of the modern Olympics, full radio coverage of the events in the Olympic arenas was broadcast. Radio coverage appeared for the first time at the St. Moritz 1928 Olympics, when Radio Bern broadcast the opening ceremony [Slater 1998, exhibition at the Garmisch-Partenkirchen stadium].

For the duration of the Olympics, the German post office was additionally responsible for telegraphy, remote speakers and power transmission. In addition to the main post office at the Ga-Pa railway station, a post office was created at the ski stadium. As already mentioned, at the Olympic Centre, a press post office was created for the press. Other points of this type were set up at the ice-rink, *Reißersee* Lake, the bobsleigh track or at the *Kreuzeck* railway station. Around 2.7 million letters and postcards were sent from Garmisch-Partenkirchen during the Games. In connection with the Games, special stamps and stationery were also issued [Bergman 2002, exhibition at the stadium in Garmisch-Partenkirchen].

Conclusions

Several months after the end of the Olympics, a summary and statement of expenditure and revenue was made (April 1936). It showed that both the expenditure and revenue had more than doubled compared to the projected intended amounts. In total, 2 618 259 DM were spent. 1 257 200 DM were spent on the expansion of the sports infrastructure, 1 099 000 DM on the organisation and management before and during the Games. Other expenses included propaganda, cleaning, office work and the construction of temporary infrastructure, such as barracks. Revenues from the organisation of the Games amounted to 2 415 368.60 DM. Included in this amount were grants from Garmisch and Partenkirchen municipalities, Munich from the Bavarian state and the German government, amounting to 1 253 831.25 DM. As mentioned above, the revenue from admission tickets amounted to 1 010 618.41 DM. It can therefore be concluded that the expenditure exceeded the revenue by 202 890.40 DM. The official Olympic report stated that the German State undertook to cover this difference [IV Olympische Winterspiele 1936. Amtlicher-Bericht 1936].

The Fourth Winter Olympic Games brought forward a number of new solutions in terms of organisation, logistics, communication and sports infrastructure, most of which were used during the summer Olympic Games in Berlin. The Games in Garmisch - Partenkirchen were successful on many levels: sports, propaganda, as well as in terms of the number of spectators who watched the

Olympic Games German resorts for less than two weeks at. The organisational success of the Olympics contributed to the precedent, which was the awarding the next Winter Games in 1940 to Garmisch-Partenkirchen.

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Coubertin – the philosopher of *paideia*

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Introduction:

This article presents some selected aspects of Pierre de Coubertin's philosophical anthropology. Coubertin's philosophy of man is conceived as a philosophy of *paideia* in the perspective of Werner Jaeger, Pierre Hadot and Michel Foucault thought. The author describes three possible ways of interpreting Coubertin's thought: doxographical, and creative as well as hermeneutical reconstruction. Next, the possibility of objective criticism of the idealistic vision of Coubertin's Neo-Olympism is taken into consideration. It is pointed out that the principles of such objective and antydogmatic criticism were established by Immanuel Kant, and it is proposed to use them in the process of critical evaluation of Coubertin's philosophy. By use of this form of criticism, the foundations and philosophical references of Coubertin's pedagogical philosophy can be properly highlighted. The author creates her own hermeneutical trigger, comparing Coubertin's anthropological reflection with the somaesthetics of the contemporary American pragmatist and philosopher - Richard Shusterman.

Key words: philosophical anthropology, *paideia*, hermeneutics, eurhythmics, pragmatism, somaesthetics

Baron Pierre de Coubertin, French pedagogue, humanist, admirer of Greek antique culture, ideologist and social activist, visionary, initiator of modern Olympic games, speaker, prolific writer and journalist, in his speeches and letters, he repeatedly emphasised the philosophical founding of his reflections, their ideological premises and the educational, sports and Olympic projects based on them. It is worth taking a closer look at the philosophical references made by the Master of Neo-Olympism, at his writing achievements from the perspective of the tradition of philosophy, its concepts, disciplines, trends and individual thinkers. Such a research perspective is obvious when reading this writer's legacy, in which philosophical ideas and values are often referred to, although without direct reference to specific works or even individual theses of selected philosophers. The contemporary philosopher, devoting himself to this reading, however, already undergoes some consternation. He could use Baron's general and often eclectic ideas for the conceptual basis of philosophical senses, thus acknowledging his impressive general knowledge and perfect intuition allowing free use of the achievements of ancient culture and modern thinking of the West. He is forced to add himself the proper quotes to Coubertin's texts, where their author with a flourish and passion, calls for the rebirth of such ideas as the integrity of man, the beauty of the body and soul, "moral Altis", egalitarianism, universalism and community above political,

racial and religious divisions, or the Spring Festival of Humanity. Coubertin allusively refers to ancient and modern humanism, which is the work of philosophers of both these eras.

Coubertin's appeal for a revival of the enlightened ideas of classical and modern humanism, which was once manifested, among others, in the ideal of individual harmony, cultivated also through sport education and the athletic and artistic games, was an important reforming voice at the beginning of the 20th century, in the era of materialism, scientism, technical progress, and simultaneously, the growing political and economic crisis (national, libertarian and revolutionary movements) and the crisis of man's self-knowledge. His appeal was to maintain the continuity of tradition and to resume the models of personal, social and political education established in Antiquity, Renaissance and the days of the Enlightenment. All the more important is the extraction of the relevant philosophical references from Coubertin's message and implementing them into the tradition of philosophical thought, which Baron sometimes directly referred to, more often indirectly, using general humanistic or pedagogical knowledge, in which he was an educated bachelor, and who in his own history, was often subordinated to philosophical inspirations, or even the work of philosophers, such as the sophists, Rousseau, Locke or Spencer.

One can interpret the "Coubertin philosophy" in at least three ways. The first interpretation is doxog-

raphic. It develops Coubertin's thoughts, concepts, individual issues, as well as his references to other researchers. The creative contribution of the interpreter is then limited to the ordering of reflections, problematic schematisation, propaedeutic introduction, recapitulation of the concept and its premises, indexation of issues, references or even the creation of an anthology. Such a unique doxographic study of the complex literary output of Coubertin is the work by Norbert Müller, *Pierre de Coubertin (1863-1937). Olympism. Selected Writings*¹, preceded by an introduction to Coubertin's Olympism and divided into thematic chapters complemented with biographical- and review-forewords. Within this doxographic research perspective, there are also critical analyses by Bronisław Biliński, who, with the precision of a historian and classical philologist, extracts numerous philosophical components of the Coubertinian vision of Hellenism, while showing the creative metamorphosis of the ancient cultural heritage in the Neo-Olympic ideology². The second form of interpretation, let us call it **complementary reconstruction**, relies on inscribing Coubertin's reflections into a wider horizon of philosophical theory, supplementing philosophical ideas by recalling the author of the idea of more detailed explications of the philosophical concepts evoked by him directly or only allusively. This interpretation is presented by the connoisseurs of Coubertin's thoughts, who in this manner, complement his reflections with references to specific philosophers and their anthropological, ontological and axiological concepts. Wojciech Lipoński, Józef Lipiec, Jerzy Kosiewicz, Krzysztof Zuchora, Krzysztof Hądzek, Grzegorz Młodzikowski and Wiesław Firek³ belong to them in the Polish humanistic physical culture. Often, this type of analysis smoothly turns into a kind of criticism, which we can call a hermeneutic interpretation. It is a creative analysis, "the understanding interpretation" in accordance with the assumptions of the 20th-century philosophical hermeneutics of cultural ideas, their theoretical and practical potential, as well as the sense-making directive of historical fusion of tradition with modernity⁴. This approach allows the extraction of fragments, intuitions and projects from the literary output of Coubertin, which echo with contemporary moods, fashionable ideas, dominants of cur-

rent self-knowledge of human beings and consciousness of the collective post-industrial and post-modern society. It turns out then, that Coubertin was prophetic, that he foresaw many trends and social practices of modern times. Today, there is undoubtedly a cult of a beautiful and healthy body, fitness practice, and on the grounds of competitive sport and Olympism, secular ritualisation, fraternisation and ilinx (according to the classification of game by Roger Caillois, ilinx is euphoria and bewilderment, a kind of ecstasy, which is the centre of some games, including some sports games⁵) aspects of a sports spectacle.

Following the three perspectives of interpretation, let us first take a look of a doxographer and note whose philosophers are summoned by the Master directly. Are they Plato and Aristotle, teachers of virtue (*arete*), *kalokagathia* (beauty-good of man), *dikaioσύνη* (personal and social justice, based on the harmony of the soul and body), *paideia* (education in the duty of the Muses and gymnastics) and *philia* (love and friendship) as a foundation for co-operation and mutual respect in a society dominated by the passion of competition? After all, the spirit of these great Greeks and the echoes of their ideas radiate from the passionate words of Baron's speeches, letters, poems and writings. And further associations resulting from visions, often characterised as utopian and dreamy, are of the universal reform of mankind. Do we not hear the voice of another Frenchman, the founder of positivism and sociology, the secretary of the French social utopianist Claude Saint-Simon - August Comte, who wanted to use the knowledge of dynamics and social statics for a new government of souls, social engineering for good and universal happiness of *Grand Etre*, what was Humanity to him? Do we not meet such references (in the spirit of complementary interpretation), reading about the social reform of the modern world through the upbringing and cult of a new religion, that is, a sports spirit expressed in the fortitude of the body and soul, internationalism and progress? Comte preceded Coubertin, or perhaps positively impregnated his thought by forming a project of a new religion based on the cult of Humanity. Is Coubertin's "Spring Festival of Humanity" not the spirit of this tradition? The idea of intensifying human power, ethical shaping of a new man,

¹ N. Müller, *Pierre de Coubertin (1863-1937). Olympism. Selected Writings*, International Olympic Committee, Lausanne, 2000.

² B. Biliński, *Olimpizm Pierre de Coubertina* [The Olympism of Pierre de Coubertin], Almanach PKOL and PAOL, 1989/1990.

³ See, among others, K. Zuchora, *Edukacja olimpijska ku wspólnym wartościom* [Olympic Education in the Direction of Common Values], Heliodor 2006; J. Kosiewicz, *Sport i wartości olimpijskie* [Sport and Olympic Values], in: idem, *Filozoficzne aspekty kultury fizycznej* [Philosophical Aspects of Physical Culture], BK Publishing House, Warsaw 2009, pp. 295-350; J. Lipiec, *Filozofia olimpizmu* [The Philosophy of Olympism], Sprint, Warsaw 1990; idem *Kalokagathia. Szkice z filozofii sportu* [Kalokagathia. Philosophical Sketches of Sport], PWN, Warsaw-Kraków 1988; W. Lipoński, *Olimpizm dla każdego* [Olympism for Everyone], AWE, Poznań 2000; G. Młodzikowski, *Geneza coubertinowskiej myśli pedagogicznej neoolimpizmu* [The Genesis of Coubertin's Thought of Pedagogical Neo-Olympism], in: *Kultura Fizyczna* [Physical Culture] 1964/10, W. Firek, *Filozofia olimpizmu Pierre'a de Coubertina* [Pierre de Coubertin's Philosophy of Olympism], FALL Publishing House, Warsaw 2016.

⁴ See M. Szulakiewicz, *Filozofia jako hermeneutyka* [Philosophy as Hermeneutics], WN UMK, Toruń 2012; J. Gordin, *Wprowadzenie do hermeneutyki filozoficznej* [An Introduction to Philosophical Hermeneutics], WAM Publishing House, Kraków, 2007; K. Rosner, *Hermeneutyka jako krytyka kultury* [Hermeneutics as Criticism of Culture], PIW, Warsaw 1991.

⁵ R. Caillois, *Gry i ludzie* [Games and People], transl. A. Tatariewicz, M. Żurowska, Volumen Printing House, Warsaw 1997; M. Zowisło, *Gra*, w: *Filozofia i sport. Horyzonty dialogu* [Games, in: Philosophy and Sport. The Horizons of Dialogues], AWE, Kraków 2001, pp. 86-103.

proper “sculpting” the potential of his nature, body, soul and spirit, and the idea of creating a new universal order of the world through the unification of solidarity in the joint venture of Olympism – all this seems to be a conscious, though directly unannounced, continuation of both the progressive ideas of the French and English Enlightenment and the social thought of Saint-Simon and Comte. Does the Baron recall Immanuel Kant in his writings, so alive in today’s political rhetoric of the European Union? It would seem that he perfectly knows his formal ethics based on categorical imperatives, the premises of the autonomy of human reason, moral freedom, goodwill, autotelic human dignity when writing about mutual respect⁶. The Baron can be asked more questions, placed before the tribunal of the history of philosophy. With what result? None of the above philosophers appear in Baron’s considerations, even the idea of *kalokagathia* is not explicitly mentioned, although we can guess the name where Coubertin writes about harmony and integrity of man.

A just tribunal should also listen to advocates who will certainly create a list of philosophers quoted directly by the Master. It will then turn out that it is interesting and diverse. It will include Pythagoras (he introduced the idea of the harmony of the cosmos to Greek philosophy, which every human being should reflect through *askesis*, exercise in a wise, healthy, good and beautiful life), Socrates (philosopher of virtue understood as *kalos*, i.e. beauty of man), Stoics Marcus Aurelius and Epictetus, the Platonic thinker Plutarch, Cicero – the greatest Roman devotee of Greek thought, The Church Father Tertullian, Renaissance humanist Michel de Montaigne, Jean-Jacques Rousseau – author of one of the most revolutionary pedagogical treatises and fervent defender of human nature. Furthermore, John Ruskin – English romantic aesthetic, Hipolit Taine – French positivist and author of *Philosophy of Art*, 19th-century English positivist-naturalist and philosopher of physical education – Herbert Spencer, French sociologist Fryderyk Le Play from the same era, Friedrich Nietzsche – modernist eulogist of the superman and of “Great Health”, not to mention the luminary of modern pedagogy and physical education, such as Johann Basedow or Thomas Arnold, whose works and assumptions of educational practice were known from reading or autopsy (the significant impact of the latter on Coubertin was the result of Baron’s trip to England and visiting the school in Rugby in 1880-83). Although many of these direct references are more or less allusive and fragmentary, Coubertin cannot be denied the grandeur and panoramic vi-

sion as well as insight into the rich humanistic heritage of Western culture; what is more – this knowledge had not museum or archive value (in his pedagogical works, Coubertin battled with the “overload” of vain knowledge⁷), but was for him a vital issue of the historical lesson of humanity.

But is it necessary to verify such a “Coubertin philosophy” by prosecutors and defenders? Should the lesson of humanism given to us (also contemporary philosophers) by the Master of Modern Olympism be subject to a scholarly assessment and criticism? Is the work initiated by this man, now ubiquitous in the collective consciousness and social life of the inhabitants of the five continents of the world (whose graphic symbol was created by the Baron himself), its presence in the media, politics, raising young generations in the spirit of sport, in countless elaborations, interpretations, the creative humanistic continuation of his thoughts, not a sufficient testimony and proof of his own universal value? The idea of Olympism continues, living its own life, developing, constantly facing new challenges, and even when *in realiter* it succumbs to the temptations of commercialisation and pathologies, it confirms its inalienable value and presence in culture. There are some interpretations that perceive in the idea and practice of modern Olympism and competitive sport the lens or a mirror of society⁸.

However, it is possible to put Coubertin’s thought in front of the philosophical tribunal in a truly Kantian spirit, that is, in the spirit of Enlightenment criticism, aiming not at negating the dogmatic, rigid adherence to authoritative schools, but understanding assumptions, conditions, limitations and possibilities, as well as inspiring senses, values and leavens of new thoughts⁹. In this way, open and situational interpretation opens up, allowing to show the vitality and relevance of selected elements of Coubertin’s Neo-Olympism in new historical, social and existential contexts. My intention is to use the Kantian manner of studying, coincidentally with the perspective outlined here earlier as a hermeneutic interpretation¹⁰ and to look at the anthropological premises of the philosophical *paideia* (the philosophy of education and self-fulfilment of man) of the Baron and then to compare them with the melioristic thought contained in the somaesthetic and pragmatic philosophy of Richard Shusterman.

Coubertin’s philosophy is the philosophy of *paideia*. Werner Jaeger, in his *opus magnum Paideia*, wrote about the Greek *paideia* as of the art of “a living man”: “The most magnificent work of art, to which

⁶ P. de Coubertin, *Szacunek wzajemny* [Mutual Respect], in: idem, *Przemówienia. Pisma różne i listy* [Speeches. Various Writings and Letters], Introduction, selection and elaboration by G. Młodzikowski in co-operation with K. Hądzelek, PTNKF, Warsaw 1994, pp. 75-95.

⁷ P. de Coubertin, *Przeciążenie*, w: *Przemówienia...* [Overload, in: Speeches ...], op. cit., pp. 9-13.

⁸ P. Nosal, *Technologia i sport* [Technology and Sport], WN Katedra, Gdańsk 2014, pp. 115-16.

⁹ See I. Kant, *Krytyka czystego rozumu* [The Critique of Pure Reason], vol. I, transl. R. Ingarden, PWN, Warsaw 1957, pp. 7-20, where Kant lays out the assumptions of his project of anti-dogmatic criticism of reason, examining his own limitations and possibilities, and thus, also the possibilities of metaphysics.

¹⁰ It is possible, following the footsteps of Wilhelm Dilthey or Hans-Georg Gadamer, to indicate many elements of Kant’s transcendentalism, which inspired philosophical hermeneutics, however, there is no place for this in the given article.

this nation felt addressed, was the living man”¹¹. The art of shaping man is, of course, “education”, or upbringing, whose heroic foundation was provided in Greece by Homer, and the philosophical superstructure concentrated around the idea of *kalokagathia*, beauty-good of man further developed by Socrates, Plato and Aristotle. The Greek *paideia* was integral education, focusing both on intellectual and physical development. Repeatedly invoked in the humanistic reflection on physical culture, the text from the *Republic* by Plato about the dialectic of music and gymnastics¹² illustrates this holistic pedagogy practiced in gymnasiums, at the stadiums of Olympia, Delphi, Nemea, Corinth, Athens and other fields governing gymnastics and artistic games. Pierre de Coubertin, who visited the ruins of Olympia shown to the world thanks to the excavations of Ernst Curtius, a German archaeologist and historian (author of the two-volume *History of Greece*, 1857-1861), became deeply interested in the cultural, including religious, pedagogical and philosophical premises of the Panhellenic Games. The bold thought of resurrecting the Games slowly sprouted in him. However, the modern Olympic games were only part of his vision; the Baron consistently saw and translated their value as an instrument of human formation, a tool for comprehensive development, in keeping with the spirit of the Greek holistic *paideia*. He expressed this stance several times in many of his writings and speeches.

The most representative lecture of Coubertin’s idea of integral pedagogy in sport are *Sport Pedagogy* and *Olympic Letters*. In a letter from October 26, 1918, Coubertin recalls the thought of his great countryman, philosopher of the Renaissance, epicurean defender of the existential experience of carnality, Michel de Montaigne: “Montaigne once said that the body and soul are compared to two horses walking at one shaft. Therefore, he acknowledges the two-horse carriage. I, however, prefer to harness four horses, for I see not only the body and soul, which I consider to be too simplistic, but: the muscles, mind, character and conscience. Here is the quadruple task facing the educator”.¹³ This task is, in his opinion, an urgent need of the modern world subjected to the ideology of materialism, scientism, but also the past standards of scholastic anthropology, still alive in the Victorian era of prudishness and bourgeois conventions. On the one hand (scientific naturalism), the body is reduced to “muscles”, harnessed in industrial-military functionality. On the other, spirit and conscience are subjected to religious asceticism deprecating the value of the

body in the perspective of the supernatural destinies of man. In this way, the cultural “extreme dismembering of man” took place. And yet, “transparent Greek pedagogy”, which came to life in the anthropological and educational projects of the Renaissance (Montaigne) and Enlightenment (Locke and Rousseau), created and passed on to descendants a proven formula of “driving a horse cart, that is, combining several different forces into a common, harmonious unity”¹⁴. It is significant that, recalling the pattern of the Greek *paideia*, Coubertin relied not on Plato and his famous metaphor of the threefold soul as a two-horse cart driven by the coachman of Reason, contained in *Phaedrus*¹⁵, but on Montaigne. Thus, he reveals his not very detailed insight into Greek ancient philosophy, but - as it was said - before the tribunal of philosophical criticism, this deficiency becomes irrelevant in comparison to the strength of passion, expression and appeal included in Baron’s vision.

It is the multidirectional functionality of sports practices that, according to Coubertin, allows for the natural unification of fully separated elements, constitutive of human condition. These elements are not separate and independent particles, but factors of a whole network of mutual connections, therefore, they should be understood in a systemic, not atomistic manner (“mosaic”, according to Baron). The idea of harmony, or more precisely, the idea of eurhythmy, is aimed in that direction. This eurhythmy is both ontological (as an expression of the unity of human being) and functional. The functionality of eurhythmy is best emphasised by Olympism understood as a “state of mind” and sports practice. Olympism derives from the dual cult of moderation and exaggeration. Sport is essentially both egalitarian and elitist, it requires rivalry and cooperation, it is individualistic and pro-social. This contradiction of sport is its essential feature: sport calls for maximising effort, feat, “breaking world records” according to the principle of *citius, altius, fortius*, but at the same time, it is continuation (through the imperatives stemming from the principle of fair play) of the Greek *philia*, friendship of equals, and *dikaiosyne*, justice, as well as the medieval ethos of chivalry and honour. Therefore the postulate named “freedom beyond measure” of performance sport should be harmonised through the “moral Altis”, “alliance and cooperation” of the chosen athletes in a joint effort of sports competition¹⁶.

The principle of eurhythmy is fundamental to the philosophy of Pierre de Coubertin’s *paideia*. In addition to the ontological and functional rooting, it has

¹¹ W. Jaeger, *Paideia*, transl. M. Plezia, t.1, Pax Publishing Institute, Warsaw 1962, p. 26.

¹² Plato, *The Republic*, trans. W. Witwicki, AKME Publishing House, Warsaw 1990, vol. III, frg. 410-412.

¹³ P. de Coubertin, *Olympic Letters*, in: *Speeches ...*, cit. work., p. 96.

¹⁴ *Ibidem*.

¹⁵ Plato, *Fajdros*, [*Phaedrus*] transl. L. Regner, PWN, Warsaw 1993, frag. 253 d-e.

¹⁶ P. de Coubertin, *Filozoficzne podstawy nowożytnego olimpiizmu* [Philosophical Basis of Modern Olympism], in: *Przemówienia ...* [Speeches ...], cit. work, pp. 134-135.

an aesthetic dimension. It is associated with the beauty of sports movement, the grace of the body and the raw beauty of physical exertion accentuated on the faces of athletes during the struggle. Coubertin referred to the aesthetics of the English romantic art philosopher John Ruskin, who treated sensitivity to beauty as an important element of education¹⁷. It is much more important to recall the very idea of eurhythm, which was the core of the system of rhythmic gymnastics of Swiss musician and choreographer Emil Jaques-Dalcroze (1865-1950)¹⁸. As a composer, he was initially interested in the cadence of music, but he noticed that the rhythmic dynamics refer not only to sounds but also the human body, which turns out to be the most sensitive “musical instrument”. In the human body, the principle of rhythm and harmony is immanent¹⁹. It is interesting that Jaques-Dalcroze participated in the Olympic Contest of Art and Literature, presenting a piece of music, however, he did not win an award²⁰. Nonetheless, his idea of eurhythm has survived, inspiring not only outstanding contemporary choreographers and dancers, such as Rudolf Laban, Mary Wigman, Kurt Jooss, Uday Shankar or Pina Bausch, but also the philosophy of Pierre de Coubertin’s *paideia* (although here too, Baron’s appeal to the Swiss concept is extremely enigmatic).

In *Pedagogy of Sport*, Baron develops reflections on the subject of harmonising man through sport. It turns out that, in his opinion, sport has multiple and multidirectional effects. Not only does it fuse the body, personal character and moral conscience into one, it is an instrument of personal and educational reform, but it is also a means of social influence. It affects the health and beauty of the body, but also mental abilities, temperament, personality and moral sense. Sport is also a lesson in social cooperation, preparation for military service, having impact on family life, the worldview of the community and on art²¹.

At this point, recapitulating the considerations and making my own hermeneutical contribution to the philosophy of Pierre de Coubertin’s *paideia*, I would like to mention a fragment of *Pedagogy of Sport*: “Requiring the individual to coercion, master, observe ... sport involves both psychology and physiology, and can affect the ability to understand, character and conscience, thus it is a factor of moral and social improvement. [...] In this way, sport sows a grain in a person, from which mental and moral benefits sprout. Only a germinating grain, the development of which may remain localised within exer-

cise, are served by these traits, but they can also cross this narrow border and spread to the entire personality, fertilising and changing it”²². The action of sports exercise exceeds the limits of physicality and human physiology. This thought is extremely current today. It turns out that in addition to its antecedence in the Greek *paideia*, it finds its update in contemporary pragmatic philosophy practiced in the spirit of somaesthetics by Richard Shusterman, American philosopher and creative follower of John Dewey’s thought. Shusterman refers to Fryderyk Nietzsche, who (also inspired by Greek athletics) appealed to his contemporaries to make himself a work of art (both on the physical and axiological level of life). For Shusterman, this is the first signal of a general cultural tendency to shift art into practice, to replace the rigid and weathered ethical imperatives of aesthetic ideas, i.e. the idea of aesthetic taste and a harmonious (healthy) lifestyle. Life is an art, the Greeks taught it by introducing the concept of *techné tou biou*, the bio-technique of a happy life subjected to the maxims of order, measure, dignity and integral (psycho-mental-somatic) self-realisation. These maxims of Greek biotechnology are invoked today by a pleiad of eminent philosophers who understand philosophical wisdom as psychagogy and *paideia*, i.e. skilfully shaping oneself and managing one’s own life, while maintaining all of its complex ontological and axiological potential. They are, alongside Richard Shusterman, among others, Pierre Hadot, Michele Foucault, Richard Rorty, Peter Brown, Martha Nussbaum and Arnold Davidson. They refer to the Ciceroian melioristic understanding of culture as the care of human life in its physical, mental, intellectual, social and cultural opulence. Latin *cultura*, understood as “cultivation of human”, is the Roman continuation of the Greek *paideia*.

The somaesthetics of Shusterman is such a culture, it is “pragmatic meliorism”, i.e. practicing the art of living in its full dimension: experience, activities, cognition, creativity, carnality, hygiene, health, physical exercise, sport and recreation, tourism, social and political ventures. Somaesthetics, thus, exceed the limits of pure aesthetics, it builds harmony of life based on a harmonised body, hence, the key to the practical philosophy of Shusterman is to cultivate health and physical beauty. The task of the new, somatically oriented philosophy is: “critical, improving the study of human experience and the use of the body as a place of sensory and aesthetic perception (*aisthesis*) and creative shaping of oneself. It also concerns knowledge, discourse, prac-

¹⁷ Idem, *Art in Education*, in: N. Müller, op. cit., pp. 155-159.

¹⁸ Idem, *Why I Revived the Olympic Games*, w: ibidem, p. 546.

¹⁹ See, among others, M. Brzozowska-Kuczkiewicz, *Emile Jaques-Dalcroze i jego Rytmika* [Emile Jaques-Dalcroze and His Rhythmics], WSiP, Warsaw 1991.

²⁰ *Emile Jaques-Dalcroze i jego Metoda Rytmiki* [Emile Jaques-Dalcroze and His Method of Rhythmics], <http://spimr.pl/new/kalendarium-EJD-3.pdf>, accessed 5 Feb. 2017.

²¹ P. de Coubertin, *Pedagogika sportowa* [The Pedagogy of Sport], in: idem, *Przemówienia ...* [Speeches], op. cit., pp. 121-132.

²² Ibidem, pp. 121-122.

tices, somatic disciplines organising this kind of body care or improving it”²³.

If we understand the philosophy of Pierre de Coubertin's *paideia* as such, as a kind of Foucaultian discourse of “caring for oneself” and the techniques used in caring for a good and beautiful life²⁴, the thought of the initiator of Neo-Olympism and the creator of pedagogy will prove to be extremely vital and timely. It can be read as a philosophy of *kalokagathia* incarnated in everyday life not only by selected athletes, but by every human being. In this hermeneutic understanding of Coubertin's thought, all critical remarks about a utopian view of amateur professional sport formulated towards this extraordinary dreamy and idealistic vision turn out to be secondary. The universal and psychological message of the art of a healthy, harmonious and full life will come first and be the most inspiring.

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Psychological aspects of Olympic athletes' sport career termination and post-sport life

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Abstract:

The chapter is dedicated to psychological aspects linked to sport career termination by high-performance athletes, the level of which is expressed by e.g.: Olympic successes. In the first part, the path of development of the interest in the transition issue occurring in the course of sport career was presented. The second part is dedicated to an overview of the most important research reports concerning the circumstances of career termination by Olympic athletes as well as the course of their further development (after professional career termination). In the last part, suggestions and recommendations on the development of competences which facilitate the process of coping during and after the termination of the last transition phase in sport career are presented.

Key words: Olympic athletes, sport career termination, athletic retirement, post-sport life, retirement planning.

Development of interest in the issue of sport-career transition

One of the anecdotes about the famous Japanese ski jumper - Noriakim Kasai - goes that when he was asked a question about how long he intended to jump, he answered: "Forever". When following his uncommonly long and greatly successful career (e.g. seven-time Olympic athlete, three-time medallist of the Olympic Games), it is difficult to think of any other answer. Maintaining peak physical fitness late in life - referring to a high-level professional athletes - and maintain a positive attitude towards life, let him break Guinness records time and time again, and allowed him to gain popularity and affection of fans all around the world. Without a doubt, he is a remarkable figure in sport, in general, not only when it comes to ski jumping. Nevertheless, regardless of the successes, however great they are, every career, special as it is, will come to its natural end. No matter what the circumstances of the career termination (planned vs. unplanned), it is always connected with changes whose course and nature have influence on the way that athlete functions in successive stages of life.

Research on the issue of *career development and transitions of athletes* fall into the category of issues which are said to have a long past but a short history. They attracted interest in the 50s, when studies were conducted in the fields of thanatological psychology and social gerontology [Taylor, Ogilvie, 1994]. The first, well-known example is the study published in the Bookbinder's paper in 1955. The subject of the study was

types of difficulties baseball players had to face during their professional career [after: Lavalley et al., 2012]. In the successive decade, research on athletes (mainly male, most often boxers) who reported alcohol problems, low mood and symptoms of depression, occurring in relation to career termination, was approached [cf.: Hallden, 1965; Hare, 1971].

In the 70s reports, which showed that transition connected with career termination did not necessarily have to be linked with unpleasant experiences or stress, appeared [cf.: Haerle, 1975; Sands, 1978; Snyder, Barber, 1979].

The 80s was a time of rapid development of sport psychology, within which researchers started to be interested in the problem of transition, i.e.: the period of career termination and the search for mechanisms conditioning adaptation to changes [Coakley, 1983; Werthner, Orlick, 1986]. While in the 80s the number of publications related to the subject of the course of sport career reached about 20, in following 30 years, it increased to more than 500 [cited in: Lavalley et al. 2012].

Since 2000, studies have been focused on narrower issues, e.g.: the influence of transition on the quality of athletes' lives [Stephan et al., 2003; Wylleman, Lavalley, 2004] and the reaction of significant people (e.g.: family) to the changes connected with professional development and sport career of athletes [Lally and Kerr, 2008]. Moreover, the studies include discrepancies related to the specification of certain groups, e.g.: ethnic groups [Harrison, Lawrence, 2003; Alfermann et al., 2004], groups defined by gender [Harrison, Lawrence, 2004], or groups characterised by different levels of athletic performance [Pawlak, 2000; Bruner et al.,

2008]. What is more, researchers are interested in the issue of the course of sport career within the context of cross-cultural comparisons [Wylleman et al., 2004; Stambulova et al., 2007; Stambulova, Ryba, 2013]. A separate trend is delineated by studies aiming at designing tools meant to examine athletes terminating their professional career, e.g.: *Athletes' Retirement Decision Inventory* [Fernandez et al., 2006], *Retirement Sport Survey* [Alferman et al., 2004], *British Athletes Lifestyle Assessment Needs in Career Transition Inventory - BALANCE Scale* [Lavalle and Wylleman, 1999].

Research on the determinants of the transition process of Olympic athletes' professional career termination

During the last three decades, there has been rapid development in the area of studies focused on the determinants of the transition process of professional career termination. They provided much interesting and valuable information on the subject of various predictors and prompted specialists addressing the issue to prepare thorough reviews and summaries [Park, Lavalle, Tod, 2013]. Publications, which appeared between 1968 and 2010 were taken into account. Eventually, 126 studies were considered. *Elite-Olympic level athletes* took part in 50 of them. The researchers were able to define 15 key correlations connected with the quality of experiences characteristic of the stage of the transition process and 4 factors related to available resources considered significant in dealing with changes connected with sport *career transition*. Among the most important variables which had negative influence on the quality of experiences and the adaptation process after the termination of professional careers were, e.g.: identity, which was strongly tied to sport activity, and young age (the feeling of premature career termination). Aspects which have positive influence on the transition process of career termination include: significant sport achievements, higher level of competition, social and financial status as well as marital status (presence of a life partner). Moreover, it was shown that the level of athlete's autonomy, the degree to which the athlete controlled the situation, and if the decision regarding athletic retirement was their own, were of significant importance. If they feel that they were "forced" to resign from their professional career, then they are more vulnerable to unpleasant experiences and negative emotions such as: anxiety, feeling of being betrayed and socially excluded, loss of identity [ibid.] (cf.: CeciĆ-Erpi, Wylleman, Zupan i, 2004).

When analysing 11 studies regarding the relevance of injuries and other health problems incurred during athletic career, it happens that they have negative influence on the quality of life after termination of professional sport activity, i.e. athletes complain about various physical issues more often.

The group of the most significant factors negatively influencing the quality of life after the termination of professional career comprise: poor financial situation, unsatisfactory level of education and professional development, bad relationships and conflicts with the coach, changes in habits and discomfort caused by leaving professional athletic lifestyle which mainly consists of training and competitions.

In contrast, among factors which correlate positively with the quality of life, the following should be listed: positive perception of one's own body, self-esteem, self-confidence, maintaining healthy balance between sport life and life outside sport during professional career, and time factor (i.e. the more time passes from the moment of professional career termination, the lesser discomfort connected with the event of retiring).

Regarding the four most significant factors referring to available resources which were considered important when coping with changes occurring during sport career, the following were listed: the application of effective *coping strategies*, *pre-retirement planning*, psycho-social support and benefiting from programmes focused on the development of skills needed in post-sport life [Park et al., 2013]. The analysis process of the research results related to the coping strategies employed by athletes do not provide grounds for identifying strategies which could be considered more efficient than others. The exception are the strategies targeted at looking for new ways of professional development and new interests. It was also observed that during the transition period, athletes who were active and busy (i.e. they feel their time is filled), coped better than athletes who were passive or those exhibiting some addictive behaviours, e.g.: addiction to alcohol, nicotine or other substances.

Pre-retirement planning includes: psychological preparation for the changes and setting a clear goal for the post-sport life. It occurs that this factor has significant influence on the athlete's sense of comfort and promotes better professional adaptation [Stambulova et al., 2009]. A qualitative study involving 18 Olympic athletes showed that the process of preparation for the termination of athletic career is a long one and it takes place in phases [Torregrosa et al., 2004]. In the first and second phase of athletic career, when development is very intense, athletes do not think about their career termination. They are mainly focused on monitoring their progress in mastering skills and achieving results. Since many young athletes do not choose other paths of professional careers than sport, the lack of ideas about career termination at the first phase is natural and entirely justified [Côté, Baker, Abernethy, 2007]. The first and maybe a little "blurred" ideas appear only in the third phase, when sport becomes dominant activity, when athletes start achieving desired sport goals (e.g.: participation in Olympic Games, medals received at the highest-level sport events) and when they experience some kind of physical injury and rehabilitation. One of the symptoms of thinking about ath-

letic retirement is paying more attention to one's own education and professional development. A clear idea about the termination of athletic career appears when the level of achievements does not change or declines. A trigger stimulus can also be reminding oneself about family, friends and other close people [Torregrosa et al., 2004]. What is more, research showed that athletes who seem to be surprised by the fact that their career came to an end and who are in a weaker financial situation, are more prone to experience negative emotions than those who are in better financial position and who gradually prepared themselves to move on to the next phase - a post-sport life. In other words, the more gradual and gentle the vision of career termination is, the calmer the termination itself becomes.

Information gathered during research conducted by Torregrosa et al., allowed for designing a three-stage model of preparation for athletic retirement applied in sport counselling [ibid.]. A good example can be the approach proposed by Stambulova, according to whom psychological work with an athlete should incorporate not only aspects related to improvement of their performance but it should also consider holistic development regarding a longer lifespan perspective [2010]. On the basis of the conclusions drawn from 20-year-long research, long-time, international experience as a counselor in the field of athlete career planning, and as a teacher and supervisor of individuals working with athletes, she developed a counselling framework called the Five-Step Career Planning Strategy (5-SCP) which involves three time perspectives (past, present and future) and allows to look at athletic development within the context of other development areas [Stambulova, 1994; 2010; Stambulova et al, 2007; Stambulova et al., 2009; Alferman, Stambulova]. The application of the strategy offers athletes better insight and a sense of effective control over current situations. It allows the use of previous experiences efficiently and a better understanding of changes coming along with the successive development stage [Stambulova, 2010; 2012].

Regarding social support, it relates to sources which are outside of sport (e.g.: a partner, family, friends and other significant people), as well as sources which are connected with sports activity (e.g.: coaches, team members) [Siekańska, 2015]. Research shows that athletes value their coaches as a source of help. It occurs that those athletes who, at the career termination stage, received informative support (*pre-retirement information*) from their coaches, are less often prone to experiencing negative emotions and difficulties connected with the transition when compared to those who did not receive such aid [Park et al., 2013]. Researchers underline that, in the future, it is worth drawing attention to the coach-athlete relationship as it can be one of the most significant factors influencing the stage of transition process as well as athlete's functioning in the next stage of life [ibid.].

According to athletes who terminated their professional career, skills which are valuable and useful in

post-sport life are those which facilitate professional development, e.g.: making decisions about the choice of career, looking for a job, preparing for a job interview, group leadership and management skills, effective planning (cf.: the Five-Step Career Planning Strategy by Stambulova [Stambulova, 2010]), and communication skills (assertive behaviour, negotiating, conflict resolution, etc.) [Lavalle, 2005].

Shaping competences facilitating coping mechanisms during and after the last transition stage of sport career termination

As the above-mentioned studies show, the reasons for sport career termination can be various. It seems that planned sport retirement, which occurs after fulfilling one's sport career along with knowing what the next step after its termination will be, is the most desirable. The termination of career might also be less spectacular - forced by aging processes and decline in sport competences. In a different case, sport career termination can be caused by the decision to give priority to other forms of activity. The situation in which an athlete suffers from physical injury (contusion), especially when they are in high athletic shape, is the most distressing.

An overwhelming majority of athletes who do competitive sports professionally (about 82%) [Łuszczynska, 2011], declare that they alone decide about the time of sport career termination. Planned and voluntary termination of a career fosters better social adaptation. Planning career termination contributes to fewer costs connected with adaptation to the new situation and building a new identity.

In each of the cases, it is necessary to adapt to a different social role, new tasks and new responsibilities, which may sometimes be overwhelming. Many years devoted to training and competitions, surrendered to training regime as well as emotions accompanying all those processes make being an athlete tightly connected with a certain sense of identity and life style. After all, an athlete is an athlete 24 hours a day, 7 days a week. Moreover, what an athlete does after a training has tremendous influence on the results they achieve. Through the activity connected with sport, an athlete satisfies numerous basic, physiological needs, such as: the need for autonomy, competences and good relationships with others (relatedness). The need for autonomy is expressed by the internalisation of the sense of control and by the conviction about controlling one's own behaviour. Competence is understood as the sense of professionalism (proficiency and efficiency), and effectiveness in the field in which a person is involved. The need for relatedness refers to the sense of connection with other people and social groups. The above-mentioned needs are included in the theory of *self-determination*. Authors of the notion - Ryan and

Deci [2007] - believe that the listed needs are universal and cross-cultural, and fulfilling them is essential to feel full satisfaction with life. After career termination, some athletes can face problems with fulfilling those needs outside sport. It is connected with the fact that sport career termination is tied to changes in the structure of *athletic identity* which is self-identification as an athlete. Absolute engagement in and full identification with sport goals can limit development in other areas. Moreover, the image of one's own body: fit, well-shaped, here plays an important role. It has an influence on the acceptance and satisfaction with the image of "physical self". During a sport career, attachment to and a need for competition participation is formed. A certain demand for a specific amount of stimulation, including risk, is created. Doing sport, especially at a high professional level, is associated with specific psychophysical feelings defined as *flow* or *runner's ecstasy*, which provide unforgettable experiences. The flow is an optimal state of mind and the whole nervous system designed to do some activity. Attention is focused only on the information significant for performing the action; there is ideal information flow between the mind and the body. Things happen alone, automatically; an observer has the impression that an athlete performs sport activities without effort and with ease. Runner's ecstasy is associated with the increased release of endorphin (the so-called happiness hormone), which accompanies physical activity and competition. There is also a number of sport disciplines which are available only for those who achieved a specific level of performance, among which there are: ski jumping, diving or numerous sports which are commonly called extreme sports. All of the above make sport career termination a moment when an athlete is deprived of all the incredible feelings (available only for chosen ones), of the sense of security connected with an ordered and predictable lifestyle. A shift in goals, numerous changes in the area of "Self", in relationships with others, in one's own behaviour and habits follow. The feeling of emptiness and the question: "What now?" can occur. Often, there is a change in the level of income, the fear about maintaining the same level of life emerges. In the case of sport stars, a problem of lesser media interest or losing social position can appear.

Moreover, the word 'responsibility' acquires different meaning. During sports career, it means intensive trainings, a sport lifestyle, while during the competition period, full engagement and fulfilment of goals. After career termination, athletes have to make their own decisions, take responsibility for their own life and the lives of those closest to them. This requires setting new goals and formulating plans for action with a sense of certainty that they have sufficient resources to their disposal to face the new reality.

Research shows [Łuszczynska, 2011] that a relatively small group of athletes demonstrate social mobility and assume high professional positions in fields outside sport. It was also shown [ibid.] that former

athletes demonstrated weaker preparation to perform professional roles and lesser determination to make efforts to gain academic success or to make difficult decisions about the future.

The above shows the importance of earlier preparation for career termination. It allows to plan what specific type of education to acquire, and to obtain support and information. Adaptation to new conditions is associated with gaining new skills, both professional and social. That is why, if possible, former athletes remain in the sport environment which is known to them, in which they feel comfortable, they feel no fear when navigating in it. They can feel competent there and fully maintain their autonomy. Sometimes, a former athlete stays in sport as a coach and has a great career making his/her name fill the media's space not at all to a lesser degree than when they were athletes. Some good examples can be excellent athletes who became equally brilliant coaches (in football, among others: Josep Guardiola, Zinedine Zidane or Johan Cruyff).

Years spent in professional competitive sport equip an athlete with numerous resources useful in other forms of activity, of which an athlete may not even be aware. Sport teaches perseverance in achieving goals, gratification delay, emotion control, availability, setting goals requiring utmost effort, effective performance in stressful situations, following the rules of *fair play*. Athletes should be aware of the potential they have and should be able to employ it in other fields of life. After all, the values of sport mastery are universal and that is in a way, the necessity of balance development of an athlete, which guarantees existence in sport and through sport.

There is a number of examples of athletes who after sport career termination, achieved quite significant (some of them outstanding) scientific, artistic successes, had a political career, or they are excellent journalists and managers. They were or are exceptional employees in various industries, they are able to cooperate with others and manage a group of people. They owe those successes mainly to the abilities and personality traits developed during the time when they were athletes. It is important to make a kind of secondary identification of one's own predispositions (talents) after career termination and choose a form of activity which allows for full self-realisation.

The consequences of performing sport go beyond the duration of the sports career period. This is mainly connected with the influence of the years spent on doing sport on the personality of an athlete. Certain needs and ways of meeting them are created. Developed habits and ways of problem solving are very persistent and they guarantee efficient functioning during a sports career, and what is more, they contribute to the development of the feeling of being an athlete – athletic identity. Those skills have considerable contribution to achieving successes during post-sport life.

Examples of athletes who cope well after career termination have not only individual meaning (good

adaptation in the next stage of life and rediscovering one's own professional role) but also a social one, because they show that values guiding sport career (e.g.: fair play rules, care for health, perseverance in achieving goals, willingness to share one's own experience with others) are of fundamental and universal nature. Irrespectively of whether further professional career is connected with sport or other areas of life, athletes can make use of their resources and potential to break barriers (e.g.: coping with limitations, looking for new possibilities) and mark out new directions (e.g.: gaining support and establishing cooperation producing the effect of synergy).

It is necessary to remember that those who seem lost after their career termination and are not able to navigate in the new reality also have abilities which, at times, are not conscious. Sometimes, those people lack a sense of self-efficacy, which is very characteristic for the time when they were active professional athletes. It is worth supporting them so that they regain self-confidence and self-belief, and as consequence, the abilities which are universal and developed as a result of performing sport can be used in new life circumstances.

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