PANATHLON INTERNATIONAL

LUDIS IUNGIT

Aldo Aledda, Lucio Bizzini, Antonio C. Bramante,
Marc Maes, Jim Parry, Antonio Spallino,
Claudio M. Tamburrini, Yves Vanden Auweele, Georges Vigarello

Ethic and sport. Youth and manager
Etique et sport. Jeunesse et manager
Etica e sport. Giovani e manager

Proceedings of the XVI Congress of Panathlon International

Antwerp, 22-24 November 2007

Universiteit Antwerpen

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Welcome speech by the International President

by Enrico Prandi*

I would like to welcome all Authorities and friends of Panathlon International and to thank them for being here at the opening session of the XVI Congress of P.I. For the first time we are supported by a prestigious University, the University of Antwerp.

I would like to congratulate and thank the Rector, Professor Francis Van Loon and Central Board Chairman, Professor Verschore, both personally and on behalf of the whole of Panathlon, for deciding to support the cultural initiatives promoted by our Association.

And last but not least, I would like to thank the Antwerp Panathlon Club, its President Peter Verboven and the other Belgian Panathletes who organised with great participation this event, Thank you for the care and attention devoted to the successful outcome of this Congress.

Panathlon's Scientific Cultural Commission, chaired by Antonio Spallino, shared with the Central Board the decision to hold our XVI Congress in Antwerp, Belgium, and appreciated the work done by Panathlon's movement in this Country, featuring 5 clubs (Antwerp, Brussels, Ghent, Wallonie–Brussels, Limburg) 1 Junior Club (Brussels), 4 Universities (Antwerp, Louvain, Ghent, Free University of Brussels) and our Vice President Vic De Donder. All these organisers were involved in the diffusion and implementation of the different Resolutions starting from 1995 (Avignon) to reach 2003 (Basel) and focusing on the Rights of the Child in Sport, a commitment that resulted in the now famous P.I. Declaration on Ethics in Youth Sport, presented in Ghent at the EASM Consensus Conference in September 2004.

This Declaration was accepted by UNICEF, underwritten by GAISF, by EOC (European Olympic Committee), by 3 National Olympic Committees, by 22 International Sports Federations, by numerous National Sports Federations and Associations, by Cultural Institutions (Universities and Research Centres) and Political Institutions (Cities, Regions, National Governments) of the 20 Countries where P.I. is present.

"Ethics and Sport. Youth and Managers"

This is the title of the XVI Congress and this title refers to the Declaration con-

* Panathlon International President.

tents. The topics to be discussed will be illustrated by the Scientific-Cultural Commission Chairman, Antonio Spallino.

From the papers, from subsequent meetings divided into language areas and from the general debate, Panathletes will have the opportunity to examine in depth their knowledge and draw new vigour to develop actions and initiatives confirming that P.I. is alive and kicking in the different areas.

All this shows the topicality and importance of our movement.

Thank you once again for your presence and for your kind attention.

Welcome speech by the Rector of the University of Antwerp

Universiteit Antwerpen

22 November 2007

Dear Sport Friends,

Welcome to the XVIth Panathlon International Congress: "Ethics and Sport. Youth and Managers". The University of Antwerp is proud to welcome you in the major city of Flanders, the Dutch speaking and largest region of Belgium.

Antwerp is the economic capital of Belgium and the cultural heart of Flanders, the city with its 480.000 inhabitants (980.000 including its agglomeration) is the world diamond centre (90 % of all world trade), the 4th port of the world and together with Milan, Paris and London, the place for fashion designers and flag stores.

The University of Antwerp is characterised by its high standards in education, internationally competitive research and entrepreneurial approach. It was founded in 2003 after the merger of the three former Antwerp universities; the university's roots go back to 1852. The University of Antwerp is the third largest university in Flanders. In order to face the challenges posed by the internationalization of European education and research, the University is part of the Antwerp University Association (AUHA) which welcomes each academic year nearly 30.000 students.

Sport incorporates an important part in the development of a person in all the different phases of life. It has a positive impact on the social, physical and psychological experience of one's being and therefore the University of Antwerp considers this as an important aspect of the academic development of our students.

As an academic institution that plays an important role in the transition phase from adolescent to adult, the University of Antwerp tries to promote the views of the Panathlon Declaration in its own daily governance of the Sports Department. Therefore we are very eager to discover the results of this Congress.

I sincerely wish you a successful stay in Antwerp.

Best sportive regards,
Prof. Dr. F. Van Loon
Rector University of Antwerp

Introduction.
Ethics and sport in a changing society

by Aldo Aledda*

Sport and ethics, as perceived by modern people, form an almost inseparable binomial, in the sense that when you practice a sport, everybody assumes that this should be done according to ethical principles. However, despite the fact that contemporary society has assumed the concept of sportsmanship as a moral category, the application of ethical principles in sport should never be given for granted, since they are fundamentally asserted through the competent people and institutions. It's up to the latter to ensure that sporting practice is constantly inspired by ethical principles, most of which do not provide immutable facts on sport, but vary considerably according to human times and beliefs. In fact, although sporting 'ideals' refer, as indicated by the very word, to an idealised world where sport is a unique social universe, a totally social fact, according to Maussian meaning, based on meritocratic activity, the permeating relativism requires ethics not to be assumed as uncritical, but dialectically constructed in the constant relation between sport, its athletes and the surrounding world (Loland 2000, Attali 2004).

In a framework of renewed Humanism, the values referred to sport are not to be intended as concluded and to be an end in themselves, but aimed at the development of *sportsmen and women*, human beings who in sport are to be seen as goals and not as means useful only to express competitive anxiety (Delattre 1976). Consequently all discussions on ethics in sport is to be intended, at the same time, also as ethics of discussion, to avoid any sports-related social implications of an uncertain, hesitating ethics, influenced in particular by that 'excess' culture that nowadays seems to deceptively characterise the highest expressions of sport. In this culture that appears to have obsessively gone beyond all limits, with the body increasingly becoming a means to produce and reproduce identities – more cultural than social – on which exhausting diets are tested, efforts are made risking traumas and death, to reach increasingly higher achievements, all strictly aimed at obtaining a product (Mangone 1998, Vigarello 2004, Queval 2004, Rail 2004).

In modern society, the progressive loss of ethics risks landing sport in a vicious circle when it is pursuing exclusively those aggressive instincts that sport is called to

* Scientific and cultural Commission Member.

sublimate. Everybody is aware that if sport results in mere physical enhancement, man is deprived of that essential enrichment that comes from merging bodily values with the intellectual, spiritual dimension. Hence the need to provide proper guidance for the values that characterise physical sports activities, particularly when considering the youth world, which is the privileged group in the sports sector.

It was correctly affirmed that sport, when considered as part of an educational project, is a precious vehicle to transmit, through visible events, apparently less tangible but substantially deeper values (Attali 2004, Liotard P. 2004). However, when youth conditions and experience are to be taken as a point of reference, we have to remember that we are faced with interlocutors for whom existence is more in terms of prospects than of pure reference to the past. Even though we should acknowledge that within sport an ethical framework has developed in the course of years and is still valid, when examining the sporting arena we must also consider a range of current values. And this not only for the fact that concrete methods and forms in sporting activities are subject to historical evolution, but because the related values are also subject to changes. When some of these values, such as *fair play* – intended essentially as a method to establish the correct sporting behaviour - show deep historical rooting, we should never cease to transmit them to strengthen intrinsic motivations that encourage people to devote their time to sporting activities (Butcher- Schneider 1998).

1. Old and new values

Today, classic sports disciplines come alongside of or are replaced by physical sports activities to meet modern man's need to valorise his body and not just for entertainment or leisure time. Consequently modern sport, initially intended as an élite practice, underwent radical changes particularly when it became a major mass activity in a decidedly individualistic society. More and more space is provided with facilities for a practice in which psycho-physical health, body appearance, socialisation, conviviality, entertainment, etc., prevail over the actual competition. We also have to be aware of a paradox of sport, whereby it reaches its maximum expansion at a time when the traditional values are gradually fading or deeply changing. (Pociello 2004).

It is worth remembering that modern sport originated in a precise historical atmosphere, based on deeply rooted belief, such as that on the presumed superiority of the white race, and sport in this context could be a means to protect purity. So sport, in reflecting the ideas of surpassing oneself, of selecting and competing, that were being affirmed in economics, in society and biology, ends up by being in some cases an ambivalent tool assuring, on the one hand, for example, peaceful coexistence of populations and, on the other, at the same time, an instrument for military achievements. Apart from the Social Darwinism that has always characterised it, while asserting itself as the highest health ideal, in harmony with nature, as opposed to the imbalance resulting from urbanisation and industrialisation, as time went on, sport produced the well-known excesses that drove it to the opposite direction with respect to its hygienic objectives. Subsequent historical events – more specifically those that allowed European totalitarian regimes to use sport to control youth masses and as a display of

hegemonic aspirations – and, in general, the ability to produce high principles and, at the same time, to host less noble behaviour, have clearly highlighted that sport has an eminently 'neutral' character. It was somehow understood that sport is not a 'value' in itself but an ''expectation of values' to which man must give a meaning (Aledda 2004). However, even though it can be considered an intrinsically virtuous practice, it must be acknowledged that educators can take advantage from the fact that sport attracts a large number of social categories, among which positive values can be promoted through sport.

A distinctive feature in sport, with respect to the sudden changes occurring in many other social aspects, is to present always a certain equilibrium between tradition and innovation, this favours the promotion of values that are not just ephemeral. The core of sport is still represented by the current practice of team games and athleticism that developed at the end of the 19th century and beginning of the 20th century and that find full expression in organised sport. It is not surprising that sports organisations are still the guardians of traditional ethics, also when they no longer directly experience ethical principles. These disciplines - apart from statistical data, on whether they still prevail or not with respect to new disciplines that emerged in recent decades, and on whether they still attract large sections of the youth among which sport's educational message, focusing on aggregation and socialisation - should be promoted. These traditional forms of sport provide the most spectacular events resulting in the Olympic Games and in the world championships of the most important disciplines; such occasions attract large crowds from all over the world. Tensions characterising the sports spectacle are in general quite far from common people's daily practice, but 'champions' play an important symbolic function for the masses that, based on the body-popularity bond, constantly identify themselves in these stars (including their private lives); they are therefore important role models for younger generations, so inevitably, any promotion of ethics in sport must be through these champions (Alabarces 2000, Liotard P. 2004).

2. Ethical horizons in sport

It is therefore difficult to affirm that traditional ethical concepts in sport have somehow lost their topicality, with respect to more universal concepts such as *fair play* principles, gentlemanly behaviour with opponents and with the rules of the game, fairness in competition against any form of deceit and change in results. In modern sport, and perhaps already in post-modern sport, these aspects have to directly meet new and more specific requirements of an increasingly global society, in which more justice is strongly required, and individual and collective solidarity should be enhanced. For this reason we have to rethink all elements forming 'sport' and understand the meaning of such concepts as body, gender, sexuality, race, science, power, image, etc. (Rail 2004).

First of all, if we want to prevent sport from nourishing the culture of violence, nationalism, chauvinism, racial intolerance, sexual discrimination, unhealthy habits, or from being restricted to a mere body aestheticism, it is urgent to associate to it an eth-

ics of responsibility and more awareness of its social duties through the individuals and groups practising physical sports activities. A sport whose aim is to bring together different peoples and races, that is intended as a means of peace and solidarity, in this way acquires a social function meeting the expectations the modern world has in sport.

In this context, some of its indirect responses based on intersubjective relationships, as in the case of sports competitions, may play an important role, as long as the different stakeholders – players, spectators and managers – observe the rules more and respect opponents.

Sport becomes educational for the very fact that it is consistent with itself, when it is 'taken seriously' for what it can give in terms of 'recreation' of the body and soul. The overall behaviour that goes under the name of fair play and all the ethical principles sport refers to can result in a real 'philosophy', an ethically credible and practically achievable approach of sport, a sound, reasoned coexistence opposing the logic of wild competition (Butcher-Schneider 1998). Affirming this doesn't mean that we are not aware that current sport – first of all through the spectacular, traditional disciplines and, secondly, through the new physical sports activities – is being dangerously deprived of its values and is shifting towards hyperconsumerism, individualism, unrestrained narcissism and, even a populism that imposes a bothersome rhetoric of sport that includes also those intellectuals who up to a short while ago haughtily shun from sport and from all its forms.

3. An ethics for young people

It is therefore necessary to revisit, in the light of post-modern society, all those elements forming sport, with the aim of examining some data on values. This is to the benefit of all athletes practising sport, and in particular of young people. Sporting activities, starting from childhood, should continue emphasising a whole series of values somehow considered indestructible, just like discipline and self-control that, when reinterpreted according to modern times, can be translated into education on legal issues, on peaceful cohabitation and 'non violence' – including violence against one's body and against the opposite sex – in the name of a sport unequivocally 'ethical'. Competition and research of excellence are certainly positive values in our culture, but it is essential to define them in an adequate ethical and motivational dimension where there should be less and less room for conflict; they should preferably be conceived as contexts where authentic fraternity and peaceful cohabitation should be experienced, with the aim of educating a responsible citizen, as resulting from the constant observance of the rules in sport (Hyland 1985; Liotard P. 2004; Vanden Auweele 2006).

The principles of ethics in sport can intervene to exalt social relations and culture, by imposing physical sports activities as precious opportunities for developing the personalities of younger people in their interaction with peers, managers and parents. The so-called 'sporting triangle', that will be discussed in this book by Vanden Auweele and Maesschalk, representing coaches, parents and athletes, could be improved

only by urging observance of the rules and roles as a function of an educational project that, in terms of collaboration and in a climate of mutual acceptance and consensus, should exalt the ethics of individual and collective responsibility, should promote cohabitation and respect for differences. But in order for this to occur, we should not start from excessively mechanistic concepts of sporting socialisation that they attribute – too hastily – to sports practice symbolic meanings that go beyond the logic of the sport and of the game. We have to make sure that sport doesn't run the risk of surrendering under the burden of external significance when facing social dynamics in passive terms, as this would simply increase sport's anxiety to hand down typical values that sport intends to express or interpret. Researchers who investigate into the causes of deterioration of sports fair play in the youth world have established that, in some areas of the world, since the 1930s, this is due in particular to the introduction of economic compensation, to the attitude of coaches who aim at victory at all costs and to the behaviour of parents who constantly ask their children to achieve results in sport (Ramirez 1996, Gutierrez Sanmartin 2003). So today, even more than yesterday, it is necessary to better specify the fundamentals of a new sports ethics, by starting not only from internal ethical problems, but from more general problems of society from which great attention today is paid to sport.

4. New ethical impulse in sport

The sporting experience of migrants and of the differently abled – with whom Panathlon has been deeply committed in the course of years (Aledda-Fabbris-Spallino 2006) -, alongside with women's participation, to which we should add renewed attention for the youth world and concern for managers, is emblematic of current-day sports features. The different types of cultural behaviour emerging in a multiracial sports setting, require adjustments in sports ethics that can seriously modify some ancestral concepts in this subject. The use of sport to socially and physically recover individuals with a wide range of different disabilities, can open up unexpected scenarios that revisit a whole series of beliefs Claudio Tamburrini has highlighted. So more and more support is provided to the idea that the body does not only provide efficiency and beauty in a westernly, traditional fashion, because results can also be achieved by applying the principles of cybernetics to the body, to the point that it favours surpassing of oneself – notoriously a strongpoint in sport – even more than in traditional sport. We cannot conceal the fact that – apart from personal opinions – a more abnormal, sensational culture of the body could assert itself, opposing all attempts to curb it, made by sports institutions. In other words, a new concept of the body could emerge - already defined by some as post-modern - with unpredictable outcomes, resulting from increasingly advanced cultural negotiations, whose borders could expand forward, as a consequence not only of the globalisation process, but also following the computer culture that overturns the traditional concept of the body 'engine', typical of the industrial society, into that of the 'biological computer', more in line with current emergencies that consequently require a different interpretation of the body (Gleyse 1998, Pronger 1998). The prevailing concepts of the 'cybernetic' body reflect a reality

that is increasingly closer to us, where the modern man is apparently more tempted, thanks to that culture of excesses mentioned above, and in the name of free will, to modify and extend the performance of one's physique, also through an unscrupulous, uncontrolled use of drugs, surgery, technological adjustments, genetic engineering, aesthetic treatment, etc. that may lead to the existence or even the justification of a body conceived as 'deviating' and transgressive, due to the effect of drugs and all types of excesses, that today the sports culture unanimously fights against. Antidoping testing seems to act as a tool that tries to re-establish the boundaries within which a body that has already gone beyond such boundaries, should be culturally placed (Cole 1998). It is not difficult to identify in all this the convergence of scientific emergence and philosophical concepts, that are remodelling the modern culture of the body, and that require an updated view on new cultural frontiers towards which we are heading. Thanks to discoveries in biotechnology and medicine, that well match youth myths, spasmodically pursuing efficiency at all costs, the modern, traditional 'cultural' and 'innocent' body appears to be increasingly supported and almost replaced by a post-modern convulsive, transgressive body. Some affirm that the cultural body disappears and, while so far the image was modelled by the body, today, on the contrary, it's the body to be modelled by the image, creating the different mechanisms that manipulate society (Rail 1998; Vigarello 2004).

Alongside changes in values is an increase in female's physical sports practice that requires revisiting of traditional, ethical canons that sanctioned predominance of males, particularly through a concept of sport based on physical power. In this sense, sport constantly compares men and women's performance – based on strength – and by creating different, specific categories reserved for 'sportswomen' (an almost unique event in our society as a whole), enhanced the woman's biological inferiority in the sports system, that reaches its peak with the sports show. However, this misinterpretation can only be overcome with pragmatism and common sense, because reaching at all costs a common practice between men and women may paradoxically be more discriminatory for women, as this would only highlight a woman's biologic inferiority in a context of male sport (Tamburrini 2000). Undoubtedly today, thanks also to the development of modern physical-motor activities - no longer based on the exclusive use of power and competition that allow men and women to practise together – women are gradually shifting the focus away from a sport essentially favouring men, and not only from a numerical point of view (Hartmann-Tews – Pfister 2003; Binello-Domino 2000). A society that seems to increasingly enhance the use of physical power at all levels, back to a primordial condition, must attribute new value to the feminine corporeity, also in a type of sportsmanship, featuring more qualities such as agility, grace and dexterity. Undoubtedly, also these changes in concepts will have a deep impact on sports ethical visions, requiring a review of values that were created starting from man's superiority in sporting activities and that were defined as the last bastion of modern male chauvinism (Liotard P. 2004). At this point we must inevitably include in ethical frontiers also health protection, that in today's sport appears to be excessively linked to *performance* requirements and not just aimed at professional and spectacular achievements. One of the reasons that encourage current governments to favour sports practice is the concern for the citizens' physical wellbe-

ing, seen also in terms of rebalancing of state accounts given the burden of the health system.

This exploitation of sport is no doubt positive with respect to the traditional political control of the masses.

But here too we have to identify in time an ethical dimension. Ethical problems in sport linked to health cannot be limited only to doping – as we appear to be doing nowadays - , and it is worth mentioning that this phenomenon is only a reflex of a general climate that involves many other segments of society and that, therefore, does not originate nor end in sport. As for health, also in relation to the new sports anthropology just mentioned, we should strongly reaffirm the supremacy of the human being for which pursuing psychophysical wellbeing is fundamental. This is decidedly against the man-machine concept, exclusively aimed at pursuing the result that implies the same ideology of doping and certain technological innovations in sport. Health is considered as a primary wealth not only of the body, but also of the psyche and of its spirit, within an overall concept of the right to existence, a 'healthy' existence, that today also includes environmental protection, a healthy, correct diet, the quality of life, the protection of the planet, etc..

5. Ethics in practice and managers

The increasing involvement of managers and adults in the administration of sport requires ethical issues to be promoted through education and information, followed by in-depth examination. Analyses and tests show that doping is increasingly structured in high level sport (Hoberman 1998) – and not just in that - and that violence in sport may result from instigation from adults, just like frequent corruption directly involving many sports managers, led us to take this category as the starting point for any ethical action.

The success and dissemination of modern sport is historically resulting from the action of men, inspired by pedagogical principles and focused on young people, Thomas Arnold and Pierre De Coubertin are at the top of the list, as can be deduced from the analysis of Georges Vigarello. In all its existence, the sports movement was kept alive by the work of teachers, parents, men of church and volunteers who promoted a 'healthy' and 'fair' youth. The presence in school curricula of physical education as a subject was aimed at an overall educational project that started in particular from the 'cultural' valorisation of our body. The prevailing positivistic and scientific concepts in sport as well as increasing professionalism and commercialisation – which however led to spreading of sport and enhancement of its scientific level, to the benefit of this practice -, relegated ethical issues to one side. Too often parents, teachers, coaches and managers in general, after leaving aside educational requirements, encourage youngsters and children to become extremely competitive, almost annihilating opponents or encouraging the use of performance-enhancing substances, thus favouring a drug culture that prepares the ground for the use of doping, and sometimes even impose utilitarian visions of sport exclusively aimed at financial benefits. With this behaviour they end up by promoting, more or less unconsciously,

sporting practices that not only are in contrast with the hygienic habits that are more appropriate for the childhood and youth, but, above all, totally distort sport's educational function. Consequently, the result is that the weakest links of the chain – that is youngsters – have to face a whole series of distorted effects that may even lead them to drop out of sport, to be affected by clinical pathologies and, in all cases, to favour dangerously cynical visions of sport.

The diminished ethical tension in sport, but, above all, a change in values, together with a certain inadequacy of traditional approaches - on which sports organisations have always created their bases - often determined perplexity and a lack of interest among managers on this problem. The increasing number of new sports practices and, in particular, the fact that their organisations do not fall within the bureaucracy of organised sport – besides the growing financial issues -, ended up by depriving such practices of a specific methodology and of the competence to identify ethical problems, that was a characteristic feature of traditional structures in organised sport.

For these reasons today, more than ever, it is fundamental to promote ethics in sport at all levels, and the protagonists in this sense should be all local organisations and every Panathlon club. Each level will operate according to its competence – national organisations for the organisation of sport at country level, while local organisations for the corresponding peripheral level – shall promote concrete actions aimed at asserting the ethics of sport in all centres that are somehow involved in sport. The general discussions and vague petitions on ethical problems, as shown by the results daily achieved by Panathlon in this field, will have to be followed by a new era in which problems are to be tackled according to precise methodologies – possibly taken from social sciences – so that they may be internalised in a more effective and unequivocal way, and nobody may evade his/her responsibility in this context. Actions will have to be taken starting from schools, so that ethics may belong to the teaching of physical education and should be a specific subject taught at the University of Movement and Sports Science, however defined. Alongside these, more specific and methodical educational actions will be needed at all levels of organised sport, starting from federal centres up to new organisations promoting modern forms of sport. All this can be done to promote the idea of a 'fair' sport among young people, as shown on this occasion by contributions from Jim Parry and Carlos Bramante referred to some cases in England and in Brazil, respectively. It's all a matter of will. These actions shall be targeted to identify appropriate types of behaviour, thanks to which sport may communicate its social philosophy based on ethical codes, though different according to whether they are intended for athletes or managers or officials or educators. In this operation, all institutions in charge if sporting activities, shall be adequately sensitised on these issues, also at government level. But nothing of all this will be effective unless the educational process will have an impact on the deepest beliefs of managers and will contribute in changing their ethical attitudes, since the enhancement of ethical prospects in sport – as its history teaches us – is first of all dependent on the exemplary behaviour of its educators.

This work therefore is divided into two fundamental phases, and follows not so much the order of the Congress papers, but their logic process that, after the welcome speech by Panathlon International President, Enrico Prandi, starts by identifying the

general themes of ethics, focusing in particular on youth and managers, as discussed by the renowned French historian Georges Vigarello and by the Argentinean philosopher Claudio Marcel Tamburrini; followed by an investigation into the same themes by philosopher and psychologist Jim Parry and by sociologist Carlos Bramante, who illustrated two paradigmatically different geographical realities and, to a certain extent antithetical, of world sport, i.e. Brazil and England, in which the authors try to provide indications that can be applied to all sporting environments. Then there is a second part that was reconstructed, not only through direct contributions from the assembly, but also through contributions that emerged in the Congress Area Commissions and at the Congress collateral meetings held by the Scientific-Cultural Commission, whose members later reviewed their contributions in further depth and added the necessary bibliographic reference. This second part features specific contributions but also papers from the group consisting of Aledda, Alvarez, Vanden Auweele, Bizzini, Maes, Maesschalk, and using the broad experience of Panathlon managers attending the Congress, examines in depth how and in which way concrete actions can be taken with all stakeholders to transfer to daily life the ethical principles of sport. It also illustrates how the Congress final resolutions were developed by Vanden Auweele, Maes and Maesschalk. This part ends with a paper by Antonio Spallino, the Scientific-Cultural Commission Chairman of Panathlon International, who both draws the conclusions of the Congress, but also examines in particular the problem of Fair Play in sport. Finally, a special Annex, includes the Congress Final Resolution that, for a better understanding, is followed by Panathlon International Ghent Declaration on youth sport. The works where then animated by the announcement made by Michel Leglise, a Congress speaker and Co-ordinator of the 'Sport, Children, Adolescents' Work Group of the IOC Medical Commission, who announced the project of the International Olympic Committee to organise the Youth Olympic Games every four years. This issue was immediately discussed in a special session where all participants had the opportunity to voice their opinions, that were then summarised in a special questionnaire edited and discussed by Lucio Bizzini.

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