Saila Maria Sofia Yli-Koivisto

"CHANGE OR BE CHANGED"

- EMPOWERMENT OF WORLD CULTURE IN THE NEW OLYMPIC FORMAT OF EQUESTRIAN SPORTS -

ABSTRACT

This study aims to analyze institutional challenges faced in contemporary society. The globalization process has changed international society rapidly, while organizations and institutions are struggling to maintain their progress in a line with the developing global society. During this research, I will be conducting a study over the Olympic equestrian society by investigating the equestrian discourse related to the IOC's obligatory recommendations. In 2016, the IOC announced that there is no guarantee whether the equestrian sport can stay in the Olympic Games without clear improvements. The world culture values play as having a crucial role in the modern society by empowering institutional activity. Nowadays organizations aim to implement global values in their principles in order to gain public legitimacy, authority and acceptance. This study examines the challenges faced by the equestrian society by inspecting how well the equestrian sport correspond with world culture values and whether the lack of values may have actually caused institutional problems. New institutionalism has studied institutional and organizational changes, but there is no coherent research based on the topic where a sport institution has serious responsibility to modernize its sport to be more globally attractive. It can be expected that in the case of equestrian sport especially developing the media relations policies plays an important role, subsequently media is an essential link between the equestrian society and the general public. The study also explores how well the Olympic equestrian values correspond with the ethics of the IOC, as the Olympic movement is seen as the embodiment of the global culture.

Keywords: World culture, Equestrian, Olympic Games, Institutional Change

TABLE OF CONTENT

Introduction

"*Just as we can understand the anatomy and physiology of a horse without requiring to knowing anything about its descent from its five-toed ancestor, so we can understand the structure of a society and the functioning of its institutions without knowing anything about its history. But a society, however defined, in no way resembles a horse, and, mercifully, horse remains horse – or at least they have done so in historic times – and do not turn into elephants or pigs, whereas a society may change from one type to another, sometimes with great suddenness and violence.*"

- E. E. Evans-Pritchard, 1950

The horse was domesticated around 6000 years ago somewhere in Central Asia, near current Kazakhstan, Kirgizia and Turkmenistan. Since the moment when a horse was ridden for the first time, the history was changed forever. Horses have carried merchants across the continents via the Silk Road, conquered Europe with the Roman Army, travelled thousands of kilometers with crusaders, participated in exploring new lands across the Atlantic. Even after the Industrial Revolution, millions of horses served their countries in the First and Second World Wars most of them to be lost in the battles (Arthus-Bertrand & Gouraud, 2004; Levine, 2005). As it is said, human history is filled and built with the bones of horses (unknown, Exley, 1991). Ever since humans have had horses there have been competitions on who owns the best horse, the fastest horse, the strongest horse, the bravest horse and the most enduring horse. Therefore, the birth of equestrian sports and horse racing, was quite a natural development over the centuries. Even nowadays humans compete in the Olympics Games with horse which is the only animal used on the top sport. It is a sport, entertainment and ancient habit in human society.

Old traditions are shifting in our contemporary society; in 2008, the International Olympic Committee (IOC) announced that the inclusion of equestrian events as an Olympic sport is under threat. According to the IOC's report, equestrian is not sufficiently popular sport to sustain its position in the Olympic Games, its position must be reevaluated. Equestrian does not attract enough audience, has very high maintenance costs and too small amount of countries participating in the sport. The IOC stated that it is not cost-effective to keep it within the Olympic Games (Horse & Hound, 2008; Seaver Team, 2016). There are also new sports applying for inclusion the Olympics and not all these sports can be included in the event. This was a shock to the equestrian society, since the sport has been a part of the Olympic movement for more than a hundred years.

Equestrian sport is facing global challenges to sustain its position as a legitimate sport in light of being left out from the Olympic Games. It is not seen as a 'media sexy' sport which likely

leads to the declining popularity among the audience. However, the Olympic Committee has announced that equestrian sport is still a part of Olympic Games in 2020 in Tokyo and 2024 in France, but purely because of significant improvements between the Olympic Games of London 2012 and Rio 2016 (FEI.org, 2017). Nevertheless, there are remaining challenges for equestrian sport such as the relatively small audience, which conveys the fact that equestrian is still deemed boring, dangerous or too difficult to understand for non-equestrians. Organizing-costs are significantly high compared to other sports which makes equestrian too much dominated by the first world countries (Horse & Hound, 2008; IJRC[1]; Seaver Team, 2016). There are many challenges in equestrian events, which have to be overcome in order to improve the publicity of the sport. Fédération Equestre International (FEI) has the leading position in the equestrian world, and therefore it carries the biggest task regarding developments of the sport. National organizations are under the control of this international head organization and operate accordingly to its decisions, guidelines and rules. Challenges related to equestrian are not directly institutional or organizational problems, but because the FEI carries the main responsibility to deal with problems, institutional struggles are developing.

In the contemporary world, the media has a crucial role of spreading information between different organizations, individuals and other global actors. Equestrian attracts a quite low media attention, since it is not interesting sport to the ordinary citizen (IJRC; McClelland, 2016). Moreover, the negative image of equestrian sports as animal abuse makes it even harder for it to gain positive media attention in societies where animal rights are a rising concern. There exists a general belief that the horse does all the work and humans force them to perform unnatural tasks (Monty, 2016). The belief that the horse does all the work is connected to the fact that non-equestrians do not understand the horse itself neither the sport nor the disciplines at the Olympic Games. Disciplines may be hard to follow by those who do not know the rules and the aims of the tests (Horse & Hound, 2008; McClelland, 2016). A Survey from 2016 shows that equestrian is the least popular sport followed during the Olympic Games (Seaver Team,2016).

The Equestrian sport is easily characterized as an elitist sport consuming a relatively high amount of money. Western countries have been dominating the sport since its beginning; only very recently competitors from Asia and the Middle East have been able to challenge the Western countries. Equestrian does not easily represent a sport in which everyone has an equal opportunity no matter where you live. Furthermore, there are rising concerns for the safety of the athletes and their horses regarding the discipline of eventing which is kept more like an extreme sport (Hall, 2016; IJRC). According to the IOC, sustaining a suitable equestrian environment in the Olympic Games is the most expensive and difficult task to arrange. By summing up, the Olympic Committee

is not attracted in supporting 'a sport in which rich elitists compete in the game none understand with relatively high costs without audience' (de Haan & Dumbell, 2016; Seaver Team, 2016).

The development of the sport is an essential process in order to sustaini its position in the Olympic Games, which is a very desired worldwide stage for any sport. The FEI has been determined and a lot was done between the London 2012 and Rio 2016, but still there are several improvements and rule changes on the FEI's agenda towards Tokyo 2020 and further. It is confusing that the equestrian is facing these challenges nowadays as a legitimate sport by being a part of the Olympic movement since the Paris 1900. Especially when the equestrian has one very unique value compared to all the other Olympic Sports; it is the only Summer Olympic sport where women and men compete equally against each other –a true unisex sport. The horses make this kind of sport a possibility – skills that are required are confidence, precision and capability to ride a horse in which sexes do not differ. The disciplines and rules regarding the equestrian in the Olympic Games have changed during the decades, but the heart of the sport has stayed the same. It is an interesting question why the equestrian sport is facing these challenges now and not decades ago; how has the world society changed in the last decades?

Globalization has transformed the world's policies, practices, institutions and even individuals' everyday activity and within these changes scholars want to understand how the global society currently functions. The world polity theory is developed in the 1970s by John W. Mayer, a professor of Stanford University, to explain global relations, practices and constructions. The theory recognizes the globe as a single unit with a set of certain norms, values, cultures and principles – known as a "world polity". In other words, this means that states, institutions and other players in the global scale are affected all the time by the global norms which makes these actors to be more and more homogenous. Isomorphism, universalism and world citizenship are main genres when using the world polity theory (Boli, 2006; Boli, Thomas, 1997). I have chosen this frame of work, more specifically World Culture Theory, to explore the equestrian crisis of the Olympic games. World Culture Theory deals with global values and virtues which influence the global actors' activity. The world culture theory offers tools to understand the challenges faced by the equestrian sport within the frame of globalization. There is a rise of new trends, such as environmentalism, animal rights and human rights, that may have an effect on global publicity of equestrian which may correspondingly cause the decline in popularity in the Olympic level.

In this research, I am searching for answers to a specific research question: What kind of world culture values figure into the Olympic movement and how do they correspond in the FEI's rhetoric? To be able to answer this question, this study is using a world culture theory to analyze the values and ideologies behind the equestrian sport by comparing them to the values of global society.

To be more specific, while going through the research material, I am asking from myself "How does the general discourse of equestrian as an Olympic sport express the values of world society theory?". Firstly, I am comparing the values of equestrian to the general values of the IOC, followed by the comparison of equestrian values to the global values in light of world culture theory. I am expecting there will be similarities, but also conflicts within these results, these conflicts are perhaps the root cause of the decline of equestrian as an Olympic sport, seeing the IOC legitimacy depends on its acceptance in world society. I am expecting that equestrian, as it is seen nowadays, is clashing with the values and ideologies driven and shared by the global society. By analyzing these types of values and virtues, it is possible to understand how they are used either as a positive or negative force to justify the existence of certain institutions. This study contributes to the public discourse in the sense of how a certain institutional act stays vital and another does not. While studying this phenomenon, it is possible to understand how the decline of certain trends may be caused by in which way the global society justifies them. Commonly world culture theory wants to understand how new institutions are born in a virgin environment and then become similar to others, but in this research, I actually want to understand how old institutions shape themselves to a new scope and survive within 'the world polity' by implementing global values and virtues.

1. Equestrian Sport

1.1. Introduction to Origins of Equestrian Olympic Disciplines

Competing with horses has ancient traditions dating back to thousands of years – the horse sport was even a part of Ancient Olympic Games in Greek between 776 BC and 393 AD (Olympic Museum, 2002) – but in this section of the paper, the reader is introduced to the history of modern equestrian sport and to its three main disciplines seen in the Olympic Games; dressage, show jumping and eventing. What is common to these three disciplines, is that they originate from the military training of horses mixed with the 16th century British fox hunting. Military cavalry training required light, impulsive and fearless horses with strength and excellent rideability while fox-hunting required athletic fast horses with a great jumping technique (de Haan & Dumbell, 2016; Lefroy, 2016). Mainly the three disciplines originate from the military style of riding developed in the first world countries who have been since that dominating the Olympic arenas. There are two main reasons for this advantage, of course the long tradition of riding and training horses, but also for the reason of royal culture. In royal and elitist families everyone has to learn how to ride, consequently the skill survived during the centuries. During the countless wars and economic crises, only royal families or rich economic tycoons had enough money to breed riding horses, so called

warmblood horses, which have precise characteristics and the physique required to jump or perform high classical movements (ibid.). This royal and elitist background explains why we see western countries – and sometimes monarchies – such as Germany, the United Kingdom, the Netherlands, France, so often in the podium of international equestrian competitions.

One of the present equestrian disciplines is dressage where the judges review the performance of a rider and horse from scale to 1 – 10. Horse and rider are required to show a certain amount of high classical movements, originating to military trained horse-riding, while providing the impression that the rider does nothing. The signals between a horse and rider has to be as light as possible, and the horse must be so well trained that audience can see no discourse between those two. The rider who get the highest score from the tests will be a winner.

The two other disciplines are more thrilling for the audience and receives more popularity in the global scale and are known as show jumping and eventing. Back in the history, the military needed horses to jump in case the way was blocked by obstacles. Show jumping itself was born more due to pure entertainment. At the end of the 19th century and in the beginning of the 20th century, upper class and elitists were into horse shows as a social practice and as a great opportunity to meet other higher-class individuals (ibid). Horse shows (horse exhibition) were merely showing off who had the prettiest or cutest riding horse or pony, but those events needed some entertainment. When enough champagne bottles were opened and the evening was coming closer, then the farmers and poorer middle class would bring their mix-bred horses and compete against each other on who could jump the highest fence without knocking poles down (Morris, 2015). Nowadays, the winner of show jumping is the one who can perform the jumping course with the lowest number of faults in the fastest time.

The final discipline of contemporary Olympic equestrian is eventing – a triathlon of equestrian world. It includes a dressage test, show jumping test and also a thrilling cross-country test, in which riders gallop tens of kilometers crossing a diversity of solid fences, climb up stairs and down, as well as jumps into water, inside water and out of the water. All three tests must be performed with the same horse and the best rider of all tests combined is the winner. This discipline is known in the equestrian society as the sport of kings, since it requires handling of all the three skills and a lot of bravery because the cross country is not an easy task and resembles the old fox-hunting of aristocrats.

The origin of equestrian sport in the Olympics starts in Paris in 1900 and was strongly influenced by military practice and women were not allowed to compete, indeed only military officers were allowed participation. Equestrian was not included the two following Olympic Games but came back to the agenda in 1912. Since that year the sport has been a part of the Olympic

Games (de Haan & Dumbell, 2016). In Helsinki in 1952, women were allowed to join teams and compete equally against men for the first time. The present three disciplines, as we see today (dressage, show jumping and eventing), became a part of the Olympic program in 1924 (Olympic.org). In addition, between 1900 and 1920 Olympic Games there existed a variety of disciplines such as long jump, high jumping, figure riding and hunter-riding which were eventually left out (de Haan & Dumbell, 2016). Currently Olympic medals are shared for individual champions for the three different disciplines, besides these countries can compete against each other in a team consisting of three riders, the best team receives also championship medals which means that every 4 years, in total 36 medals, ranging from gold to bronze, are shared among the world best equestrians.

Many aspects make equestrian sport very unique in its nature, not just the relationship between animal and human, but also the fact that women and men actually can equally compete against each other. Scholars have been relatively little interested in equestrian sport, which makes this study difficult but also valuable. The sport is seen as an elitist sport for the reason of expensive tools (horse), but most can actually be contributed to the skills of riders, the horses are mostly owned by wealthy sponsors such as business companies. The global equestrian community is in need of understanding the struggle of equestrian sport in order to manage the difficulties correctly, moreover scholars need more understanding how global values justify and shape the existence of present-day institutions. The acknowledgement of these factors helps us to understand world polity and how it is interlinked with institution and system around the globe.

Studies indicate that horse racing, which is different to equestrian sport, has been more a target of research. As a final note of this section, I would like to point out differences between equestrian and horse racing. In equestrian sport, which in total have 7 different official disciplines in FEI's world championship list (dressage, show jumping, eventing, endurance, reining, driving and vaulting), a rider and horse compete together and perform together, both of them have a huge influence to the final result and their actions are judged, while in horse racing the performance is merely done by the horse. Horse racing disciplines are running disciplines – fastest wins – such as trotting and gallop derby, where horses run around a track in a group without performing anything else than a speed. Another important fact is betting, which is allowed on horse racing, but not in equestrian competitions. The horse racing disciplines have never been in the Olympic Games and are not for example controlled by the FEI which hold the master position regarding international equestrian rules and is very strict on horse welfare rules compared to the horse racing associations. Unfortunately, horse racing – which can be cruel and in which the animals are open to abuse – is

easily confused with the equestrian sport even though they have nothing else in common other than that both involve a horse.

1.2. Overview of Fédération Equestre Internationalé

Before going to the main focus of the research, I also want to offer background information about the FEI's basic structure, activity and responsibility. So that the reader, whether he/she is a non-equestrian person, is able to follow my study. It is essential to understand a basic knowledge of equestrian sports in the Olympic Games, but additionally recognize the FEI's tasks in the global equestrian society, since further in the study I will be evaluating the rhetoric of FEI in the light of world culture theory. The FEI plays main role regarding the development of equestrian sports and is forced to obey the proposals of the IOC regarding the position of equestrian sport in the Olympic Games.

The FEI was established in 1921 in Lausanne, Switzerland by the founding members of France, Sweden, Belgium, Denmark, Norway, Italy, USA and Japan and it is the world governing body of equestrian sports. Its main purpose was to regulate international equestrian competitions regarding dressage, jumping and eventing. The FEI had grown to include 14 national member federations, when the first interaction with the Olympic Games happened in 1924, Paris (campus.Fei.org). Much did not happen on the behalf of the FEI regarding equestrian sports in the Olympic level between 1921 and 1948; tighten certain rules, leaving out some disciplines. But in 1952, was the time for action; the FEI had made essential decisions; allowing non-professional officers, soldiers and corporals to participate in the all three Olympic disciplines and women were for the first time allowed to compete, but firstly only in dressage, however in the following years women were allowed to participate in all the disciplines. Until the present day, the FEI has actively controlled and developed the sport according to the guideline of the IOC without any significant troubles. Equestrian sport has grown with the systematic process of the FEI from western sport to its global existence.

The FEI's headquarters is still in Lausanne, Switzerland handling the main responsibilities and meetings of the federation. Currently, 134 national federations are members of the FEI, whose main responsibility is to protect the welfare of the equine animals from abuse. The FEI has seven disciplines and para-dressage to be regulated and controlled (campus.Fei.org), but as mentioned earlier the FEI is not responsible for horse racing disciplines such as derby, trotting or polo. The FEI organizes every 4th year, every two years after the Olympic Games, World Equestrian Games which encompasses the world championships for these eight disciplines. The FEI is also responsible

to organize several other important international competitions every year from World Cup all the way to World Championship for Young Horses.

The FEI represents typical international non-governmental organization (INGO) by being non-profit international organization operating in the areas of sport formed by the national equestrian federation. It is the world governing body recognized by the IOC and has controlling authority over equestrian events globally. The FEI is a main promoter of equestrianism in all forms and encourages the development of the sports internationally and nationally within its member federations. Guaranteeing equality and mutual respect between the national federations are essential values in the FEI's agenda with the respect of equine animals. The core task of the FEI is ensuring continuity, growth and the enforcement of rules, moreover it handles the publication of results, manages international competition calendar and safeguard the values and virtues of the sport.

The FEI General Assembly is the annual congress where the national federations meet to discuss ongoing process with the FEI President, Board and Executive Board. The assembly mostly discuss and approves changes for the FEI rules and regulations and discuss about annual budget and accounts which needs to approved. As can be expected in a modern INGO, voting is used to ensure the democracy of the system (campus.Fei.org). Mr. Ingmar De Vos, is the current president of the FEI, his main tasks are chairing the meetings of the assembly and board, but also be in close contact with the national federation, the IOC and other sport organizations. The president is elected by the national federation during the assembly meeting for a four-year term. The Board is the task carries of the FEI; it defines general tasks, strategies, budgets and policies for each year and its members do not receive any kind of salary and the Executive Board is a sub-committee of the Board by making key preparations and decisions between the important meetings of the Board. Its members serve two years except the president who serves for four years (ibid).

Without forgetting the empowerment of individuals and groups, each year in April or May, the FEI holds an equestrian sport form in Lausanne open to public. Participants are encouraged to ask questions, give opinions and use their voice to develop and negotiate about the future of equestrian sports. The event is full of passionate debates and it is a valuable opportunity to hear the opinions of different stakeholders of the sport. The event is a great chance for an individual to be in direct contact with the international federation itself (campus.Fei.org). Furthermore, FEI includes other groups and committees specific to certain issues such as regional development, veterinary, medical and even different disciplines have their own working committees. Their task is establishing amends, review rules and regulations, ensuring specific development, policies and procedures. The last, but not least, the FEI has its own Tribunal to ensure a coherent punishment for infractions, by consisting expertise of law with the knowledge of equestrian sports (ibid).

We can see that the FEI has a very developed and modern structure of institution, similar to many other non-governmental organizations (NGOs). Non-governmental organizations are usually institutions, federations, similar to other international actors such as corporations, groups or movements. These types of actors are known also as a transnational actor (Smith, Owens, Baylis, 2011). The new way of networking in the global community has increased like-minded people to come closer and form non-governmental institutions to drive their interests. Globalization has produced a recognition of transnational issues which needs global surveillance. These problems require transnational regulations, law-making and global norms monitored by these non-governmental actors (McGrew, 2011). Need of regulating, monitoring and guiding of equestrian sport is given to the transnational actor, known as FEI.

2. Examination of Institutional Struggles in History

Little is studied about how global values, virtues and pressures which effect on the modernization of a certain sport. A lot of studies have done related to the evolution and history of sports but it goes to different way compared to what this research is investigating. This study is not about the historical development of equestrian, but rather focusing on the contemporary challenges and transformation faced during the past few years. These pressures are caused by globalizing world culture which pushes forward new values and virtues. The study is not investigating the birth of new institutions neither the spreading of institutions in a new environment, but analyzing motives for the modernization of institutions in the contemporary world society. In many occasions, existing studies inspects the born or formation of institutions, but this research stresses the impact of world culture values to the modernization of institution which have already specific working environment.

Even though I was not able to find any similar studies related to changing nature of modern sport caused by global values, there are cases found in the history related to institutional struggles and changes. The Christian Church has faced several organizational and structural transformations during the centuries and is even currently struggling with its position in the modernizing world. Another great world changing example caused by the general public, was the French Revolution in 1789, in which the citizens raised against the monarchy providing an opportunity for democracy and weakened the power of monarchies.

I expect these events offer an explanation how global values and virtues can eventually cause a change in institutional structure. This chapter is focusing on how these struggles are explained and whether the same origins can be seen in the contemporary struggle of equestrian sport. By analyzing these factors, I can estimate whether the factors, especially global values and

virtues, are used as a weapon to justify the existence of institutions or criticize the weakness of institutions. Literature review is looking for patterns; similarities and differences within the mentioned institutional struggles and looking for evidence how and why they copresences in the transformation of equestrian as an Olympic sport.

Furthermore, it is interesting to investigate the world cultural perspective of the struggles. By studying world cultural affairs created by the institutional system and change of affairs, it is possible to understand how cultural values and virtues also has emerged with the historical struggles. Due to these historical struggles, the values and virtues of world culture have developed into modern ideologies. The Reformation and French Revolution had a great impact to the modernization and rationalization of world system. I am using these examples because they are well known for the reader and therefore slightly easier to understand without extremely detailed introduction. For my study, it is interesting to see whether historically significant institutional struggles actually have similar patterns to modern struggles of non-governmental organizations.

2.1. Struggles of Historical Institutions: The Christian Church and The Age of Monarchies

First of all, the heritage of global culture exists in Western cultural history and more closely in medieval Christendom. Christian values such as individual autonomy, rationality and status of sovereign actors have played a crucial role throughout European and later on world history (Lechner & Boli, 2005). Despite the struggles of Christianity, the Catholic Church was a great unifying component of transnational and international Europe in the medieval period. Moral and ethical codes were provided by the Church to guide transnational and national relations. Religious rules were eventually constructed to be as a legal order within the system of sanctions and punishments even covering diplomatic relations (Armstrong, 2011). This institution with its systems, values and virtues gave the basic ground for the modern world culture.

Christianity has faced struggles several times over the centuries and faces many challenges due to globalization. In this chapter, it is impossible to evaluate all the struggles without the chapter becoming a research as its own. To demonstrate and evaluate literature related to previous institutional struggles, I have chosen to more closely examine the Reformation in the 16th century and its impact on the world culture socially and politically. The Protestant Reformation was the first mass movement of people against flaws of Church, which eventually created the new age of monarchical power structure discussed later on this section (Georgy, 2017).

Before the Reformation, the Catholic Church has a powerful structure over European states; the pope of the Holy Roman Empire was seen as the highest ruler of known Europe – descending from the Roman Empire, priests had significant impact on local governance and the Church had created a huge bureaucracy to enforce its supremacy. In 1517 in the city of Wittenberg, Martin Luther published a list of 95 theses as a protest against the Catholic Church's authority and quickly his ideas spread across German-speaking area with the help of the invention of the printing press and his translation of the Bible into German – until that the Bible could be read by people who understood Latin. Luther questioned the right of Church to sell alms and indulges for people looking for the salvation; the richer a person was more alms he was able to buy and guarantee his right to gain a place in haven (Romaniuk, 2015). This system with regular income made the Catholic Church rich which in medieval times equaled to power. In Luther's perspective, people could be justified after the death only by their faith. The salvation was nothing to be sold or bought (Cantoni, 2016; Romaniuk, 2015).

Along with the ideas of Luther, people started to question the high authority of the Catholic Church and protests as mass movements increased around the Empire. For aristocrats, Luther's Protestantism became an interesting perspective since it interrogated the Pope's supremacy. Monarchies, kings, princes and queens had been competed against the Pope's power in their kingdoms for decades. The success of the Reformation was possible for two significant reasons; one was the invention of the printing press and the creation of mass media, but also for the reason that European princes took up Luther's ideas to increase their independence over the Church in their own realms (Cantoni, 2012; Rietbergen, 1998).

The reformation movement challenged the Church's powerful and dominant institution which eventually split in two sections and later on in the dozens of religious denominations, in other words several new Christian sects were born over the centuries which all had their own interpretations of the Holy Scripts. Before the Reformation, there was only three know authoritative religions in European map; Islam, Orthodox Church and Catholic Church. The division of Christianity weakened the power of Catholicism but also had an impact on the geological map of Europe; northern Europe became protestant countries while southern Europe stayed as Catholic. The counter reformation was leashed by the Catholic Church and between 1545-1563 reformations occurred in the Catholic Church's institutional structure, several new practicalities were introduced, sell of indulgence was dismissed and the reformations affected to the tightening of discipline and administrative policy (Georgy, 2017; Cantoni, 2012; Romaniuk, 2015).

Although the Catholic Church and the pope lost their supremacy and monarchical power was increased, religion was still an important factor within people's lives and monarchies still used

church for their own purposes to gain dominance and power. Religion either church was not abandoned. The Reformation shaped European state structures economically and socially and impacted on modernization process (ibid.). The struggle of Christianity created several new sects and cults but also transformed expressively Catholic institution and its bureaucracy. Hence it is possible to notice the remarkable amount of institutional changes within the Christianity and split the institution on several sub-groups than before existed. The institution of Catholic Church did not remain as a same, it evolved and separated. If looking at the first values and virtues born in the Reformation process, we can see a slight shift in humanism, the new meaning of individual and then meaning of human, which increased in the following years (Georgy, 2017; Rietbergen, 1998; Romaniuk, 2015). The Reformation divided old Catholic supremacy form a state, which indeed increased born of individual rights and values by the following Scientific Revolution and the French Revolution.

The next institutional struggle, what I have inspected for my study, is the following and maybe one of the most important revolution for the contemporary global values and virtues – the French Revolution, which began in 1789, was a messy, complex and bloody uprising. It was a complicated mix of new ideas about the third class's involvement in governance process including the first notion of common human rights inspired by the Enlightenment period. At the time, France suffered economic depression due to several poor years regarding agricultural stock and their financing American independence war. Low economy had the most impact on the third class, which included everyone else than clergy, nobility and royals, in other words 80 % of the population, basically those who had to pay taxes. While the third class lived in hungry, the second and highest estate spent fortunes in lavish parties in Versailles and other castles (Acemoglu, 2011; Hobson, 2015; Stromberg, 1986).

As a result of starvation, rising taxation and poor economic situation, the lowest estate became unsatisfied on the richest life-style and by simplifying the events a little bit, they stormed into the Palace of Versailles and brought the king back to Paris to do his duty as a monarchy. New ideologies were born related to the king's position and power regarding governance of France and these ideological groups disputed against each other for several years, sometimes conflicts turning into bloody revolts. After some consequences, finally the first constitution of France was created and the king has become mainly an embodiment of the state. This republican model lasted few years until Napoleon I crowned himself as an emperor of France and became more like a self-ruling monarchy, and the state turned back from the idea of democracy to autonomy monarchy (Acemoglu, 2011; Hobson, 2015; von Güttner, 2015).

The French Revolution had a significant impact to the birth of individualism and human rights, it challenged the old institution based on class division, monarchic centralized power and inequality among citizens. The old feudal system was conflicted with the notion of common man, which was not no longer based on identity, birth place, social class or heredity. Even Napoleon's ruling period override these values, the idea for a new kind of society of freedom and equality survived and began to spread in Europe and across the Atlantic (Garry & Winston, 2012; von Güttner, 2015). The idea of freedom is the main principle of human rights, which then gave an option for humans to support and demonstrate for the issues they feel relevant to themselves.

The Reformation had a relatively lower impact to the birth of world culture values than the French Revolution which legitimated social classes and established the idea of common values such as universality, liberty and equality (Lechner & Boli, 20015). These ideas eventually turned into global ideology. However, the Reformation provided the core element for individualism by providing citizens with the ability to read and interpret the Bible and its guides without the necessary intervention of priests – by removing the necessity to pray or read the Bible in Latin, a language that no peasant understood or could speak or read – to achieve better life on the earth. The ideology of individualism increased during the decades and ended up with the combination of values of French Revolution. Although, the Reformation created Protestantism which was more hospitable for liberal ideas and self-exploring. The Reformation challenged supreme authority and eventually led on establishment on variety of new churches (Georgy, 2017; Cantor, 1966). Both of the cases show how the dissatisfaction of public turned into institutional change by pursuing world culture values.

Guerriero Carmine (2019), who is an Italian economist, provides an interesting theory on institutional changes. No matter is the institution or institutional activity formal or informal, the culture has a significant impact on it. When institutional crisis occurs, the institution will not perform changes if there is no positive gain. As in the case of Protestantism and French revolution, the upper class noticed that the inclusion of public to activity will actually increase their authority and access to public goods – calm society is cooperative society. By exchanging authority, the received trust, cooperation and satisfaction of the citizens (Greif & Latin, 2004; Boranbay & Guerriero, 2019). In other words, institutions changed to reinforce themselves in order to be accepted by the global society, but they can only develop according to given standards by world culture and therefore they try to adapt the current culture, sociological or political atmosphere in their transformation. Institutional changes are directly linked with the institutional behaviour. Shift in the legitimate, acceptance or authority will eventually cause an institutional change in order to enforcement themselves in the certain environment (Greif & Latin, 2004).

Increasingly institutional changes include principles such as the protection of ethnicity, the abolishing of social inequality, the development of social capital and the emergence of modern practices. The institutional changes do not occur by itself; they happen in the relationship with other international actors and competition among them. Institution should be in the safe, if it produces enough economic capita and accepts the globally shared rules of conduct (Dari-Mattiacci & Guerriero, 2011). Guerriero (2011) as being an economist, explains that institutional changes are produced by the supply and demand which determines the change. He points out that eventually the main engine of institutional change is culture. Culture constructs the contemporary world by meaning that the neglection of international rules, laws, regulations, norms and principles, is the neglection of culture (ibid.).

To conclude this chapter, I want to point out that a lot of studies have been made related to these kinds of significant historical institutional struggles. Additionally, it is possible to find research on the emergence of new institutions, but relatively less or barely any studies have covered transformation and development process by the pressure of world culture of old minor institutions (such as non-governmental organizations) without being changed to something new, especially covering sport federation or organization. No similar study on the institutional change of equestrian sports has been completed. The core element of this chapter was to establish a ground how institutions are challenged and forced to develop. The examination of exciting literature helps to understand how and why equestrian is facing institutional challenges in the contemporary world.

3. Theory of World Culture and New Institutionalism

New institutionalism (known also as a new institutionalism) was born after scholars felt that the original theory could not explain the world system no longer. So called old institutionalism emphasizes on group conflicts, organizational strategies and constraining individuals. In this view informal structures in society affect the formal structure of institutions which are looking for legitimacy and acceptance from the society. This old version did not explain cognition, learning and the motivation of humans. New institutionalism has key elements how society and institutions in it behaves; individuals act in certain environment which is constructed by the rules, norms and regulations, which on the other hand, affects an individual's behavior (Nugent, 2010).

Compared to old institutionalism, new institutionalism gives more focus on that environment in which the individuals and institutions act. Another important distinction is greater focus on the cultural bases of institutional behavior. Culture provides norms for institutions to behave and act in a systematic way in an environment where they exist. Furthermore, new

institutionalism focuses on the stability of institutions as a way to protect their legitimacy. The last key difference is that new institutionalism seeks to understand interorganizational interactions and the actual formal structures created by the environment. This environment is recognized as a non-local base where individuals behave and learn according to cultural standards. The focus of the new institutional analysis is usually on policies, practices, interactions and procedures.

New institutionalism intents to understand the actions of political actors and determining their outcome, this style of analyzing interactions was born between 1970's and 1980's mainly against dominant theories such as rationalism or behaviouralism in order to understand global policy making (Nugent, 2010). There are three main approaches within new institutionalism; rational choice institutionalism (focus on the division of powers according to arrangements, relationship between institutions and the outcome of actions), rational choice institutionalism (focus on ways institutions form, shape and constrain rational actions of actors) and sociological institutionalism (focus on how culture affects institutional forms and practices). This research is slightly mixing the approaches of rational choice institutionalism and sociological institutionalism, hence rational choice institutionalism "has at its core the assertion that political actors behave in ways that enable them to maximize their interests" (ibid.). Later on, in this research, it is possible to notice that institution, the FEI, does search for own interests regarding the position of equestrian in the Olympics and orientates its behavior according to this target. The contemporary circumstances force the institution aim towards certain choices and actions. Often rational choice institutionalism emphasizes economic cost-benefit analysis and how this determines the actions of institutions in the environment. Sociological institutional aspects, also shown in this research, evaluates motivations, attitudes and behavior aiming for the target action. Cultural values play a crucial role by impacting on actors' choices resulted from the 'logic of consequences' (Nugent, 2010). Institutions and individuals' values are culturally constructed created in the environment which set norms and rules for legit actions. World polity theory projects these elements of new institutionalism. The theory itself is explored later on this section.

Isomorphism is the main element of new institutionalism which simply means that institutions can secure legitimacy only if they adopt the contemporary structure of institutions similar to them in the environment in which they act. In other words, these form of institutional structures tend to have homogeneity in their nature. This means that once there were several ways to construct institution's structure and practices, but over time the diversity has gone and institutions are turning towards a single model. In the contemporary world these structures and practices tents to adapt democratic forms and international institutions have multilateral systems, similar to nation-states (Barnett, 2011). Nation-states and international institutions are nowadays

more or less copies of each other, due to the fact they are looking for secure and legitimacy for their existence. Homogeneous manner can also be seen in the policies performed by these actors, usually they make similar movements and decisions in order to adjust their actions among each other (Alasuutari, Qadir, 2013).

Similarity has become a main element when understanding world society in the light of new institutionalism. We can notice homogeneous movements, practices, structures and policies around the globe; universities, governments, hospitals, non-governmental organizations etc. are organized similar way no matter where the institution is located. Model for efficient and legitimated institution has become universal. This idea is closely linked with a world polity theory in which nation-states and institutions share the same universal structures because they are constituted as actors by certain rules and norms of world culture (Alasuutari, Qadir, 2013). "*Consequently, world polity theorists argue, the scripts comprising word culture, crystallized in the idea of the modern formal organization, permeate the whole world, structuring all organizations and nation-states accordingly so that all entities eventually look the same*" (ibid.). However, there is a slight distinction in world polity theory compared original new institutionalism, instead focusing on mainly state centric view, polity scholars focus on the interactions of transnational institutions in cultural environment sharing global rules – transnational institutions and world culture is the key elements of the study. The global culture context shapes institutions identity, whereas nation-states are only similar for the reason they are nation-state and that is why they simply have own isomorphism (Boli & Thomas, 1999).

Before moving more closely into the main theory of this research, world culture theory also known as a world polity theory, discussion should be made to the impact of global culture in the general context of transnational interactions. The institutionalization of world polity affected by world culture influences actors becoming increasingly homogeneous. This unity or universalism is significantly embraced by media which brings audience around to globe closer to each other. Globalization of media has increased actors' awareness regarding global and local issues affecting the environment important to them. This can also unify certain individuals or other actors to combine their interests and tackle together for aspects which they feel vital issues (Alasuutari & Qadir, 2013). Culture in general is made by several levels, global, national, village, region, ethnicity, family, network etc., and individuals are always member of several cultural groups and communities. The awareness of common aspects and principles unite actors and bring them together creating different levels of culture. In contemporary world, culture tests external boundaries by including individuals across the globe. It could be said that culture embodies the values and norms of their support across the communities (Murden, 2011)

Western culture played a dominant role in creating world culture, but still globalization has had its own impact on global culture creating it to be multicultural. This cosmopolitan culture does not necessarily mean that individuals have become similar across the world, local ethnicities and religions have not been abolished. Flow of information has made humans increasingly interested and closer to other cultures and ideologies. The best example of cosmopolitan culture with still existing local ethnicities are big metropolitan cities, London, New York, Paris, Sydney, Hong Kong and several others, living in these great cities shows multicultural atmosphere and requires an understanding of other cultures. Cultures, local and global, evolve constantly by processing norms and values of other cultures due to the globalization of interactions (ibid). Conclusively, globalization has played a crucial role by bringing new levels of intercultural interactions and it still shapes these communities increasingly. The combination of culture has created universal culture, world culture dominated by the Western ideologies, in which communities share the same principles, rules, values and norms when interacting internationally.

Global culture determines the actions and structures of contemporary institutions. This does not necessarily mean global principles determines the actions of international institutions, but more likely world culture produces and influences the outcome. In other words, it could be said that world culture theory emphasizes issues which can be seen as a taken-for-granted, instead of focusing only on the economical or democratic characteristics of studies. In understanding world culture, one must keep in mind that there is still diffusion of aspects, world culture does not make everything exactly homogenous; it is possible to notice differences between Western and North American education systems, but both systems aim for the same results. World culture theory does not focus on these differences, moreover it is interested in understanding the actual development progress of global education model (Craney, Rappley & Slova, 2012).

In this research, I am mainly using Lechner Frank J. and Boli John's (2005) study related to world culture. Scholars usually see world culture as a result of globalization process, actors have become more connected and increasingly interacting with each other. One main characteristic of world culture is the global awareness of existing world with global symbols and values, for example idea and spreading of human rights, which can be seen as a universal idea. Global culture can be understood as a contrast to local, but also as connection, the interactivity of local cultures. The embodiment of global culture is seen in the similar structures and functions of hospitals, sports, commerce or universities. The identity of world culture or citizenship is like a fish in water complex; it is hidden but existing secretly around us every day – fish does not know it is the water before it is out of the water. Furthermore, world culture is not always represented in parallel ways, it depends on the environment how it is seen by the actors, even though it still exists universally, for

example sushi, from Japan, is eaten everywhere, but it does not taste same everywhere. World culture is an endless progress, hence institutions and nation-states become similar because they compete in the same system and in the same environment.

Sport is a great embodiment of world culture, therefore used in this research, even in the local pubs snooker players follow the global rules of snooker which are established and regulated by the International Billiards & Snooker Federation (IBSF) known as a global governing body of Snooker. IBSF controls and regulates games of professional players who are followed by their fans around the world. Lechner and Boli (2005) examines that these type of pub players are 'enactors' in the world snooker culture, they obey international rules, mimic professional players, purchases books and follow international tournaments without a chance to see, be or see these master players. Their contributions to the global snooker subculture is relatively insignificant, only the game itself relates them to the snooker culture, but some of them may reach far by starting winning in local level, getting attracted to the game and eventually train themselves from local to national level, and form national level to international level, where they have options to become instead of enactors as the actors of world snooker culture (Lechner & Boli, 2005).

This type of subculture integrates members with certain norms, rules and structures, players are expected to participate in the local activity of snooker. As a member of a snooker club, actors can participate in governing and local process of improving club activity. These club tends to have a standardized model globally copied from the international non-governmental organizations of snooker. Due to existing internationally standardized models, it is easy for local club to start organizing tournaments according to the rules. Local clubs are interacting with the national organizations, which moreover is interacting with the international snooker organizations. However, there are still local variations of the norms and principles, but the actors are still orientated according to international standards (Lechner & Boli 2015).

World culture creates short of synchronizing of organizations functioning in the same environment. This is not necessarily hierarchical power structure, even though we can see that the international main organization can exercise the highest authority. Local and national organizations are allowed and, in some cases, forced to decide about their own actions and face the consequences. This model is known as an epistemic governance, which means that actors, local, national and international, are trying to influence on each other's decision making about what is important for the sport. As a result, the outcome is a mix of ideas which may be similar to strategies that have been proofed efficient (Alasuutari & Qadir, 2013).

One kind of explanation for homogeneity of organization can be the similarity and universal expansion of education around the world. The education has become a universal right and

compulsory obligation, and increasing higher education has created professionals working in the organizational environment. These schooled actors are educated similarly worldwide, which rise a question whether institutions and organizations resemble each other because individuals working in them have parallel higher education (Meyer & Bromley, 2014). The role of world culture effects on several levels to the formation and standardization of international institutions. Cultural trends create mechanisms that directly and indirectly have an impact on structures and process of institutions. Scholars and professionals analyze problems of the environment in which the organization exists which causes improvements and standardizations in activity, example of analyzing animal welfare issues causes improvements and new rules to improve conditions for livestock. Studies creates research results which are usually reported to the organizations acting in the relevant field, which later on causes improvements in the rules and norms.

The rationalization, science and education therefore may have a significant importance in the similarity of organization caused by the world culture of education. Culture has an impact on the educated and empowered professionals who work in the organizational environment, secondly, these professionals influence in rules, norms and regulations of environment which causes rationalized standards, and third, they define values of issues in universal scale. These mechanisms are represented in the activities of organizations worldwide (Meyer & Bromley, 2014). The global society of professional, highly educated in similar ways, creates associations, code of conducts, training of actors and certified standards and therefore influences in the similarity of international organizations.

There are a wide range of organizations and how they are constructed and interacting with actors – actors which can be individuals, groups, associations, nongovernmental organizations, federations etc. – in the specific environment. For this research, I want to point out the relations and structures between organizations and meta-organizations. To demonstrate this, I use Ahrne, Göran and Brunsson, Nils' (2005) studies on the topic. In general, organizations can include individual memberships as well as memberships of non-individuals, for example the European Union where are individual citizens, but also member-states. Other organizations, such as associations, may only have individual memberships, but there are also so-called meta-organizations whose members are other organizations, for example, the FEI which is international organizations and its members are national equestrian organizations.

The power relations inside of these different types of organizations verify significantly and therefore studying of them differ from each other. As an individual member of the association, the membership is voluntary, they cannot be forced to be members and are free to leave the association whenever they want. However, the associations, which are members of meta-organization are – not

forced, but rather are dependent on the membership (Ahrne & Brunsson, 2005). Usually, the highest judicial and legislative power is given to the meta-organization, however national associations can make their own rules and standards which has to be at least as strict or more than the meta-organization has given. In the case of FEI, national equestrian association has to follow rules and standards of the FEI as minimum requirements. The FEI can punish national associations and international athletes in international competitions, but the punishment in local and national level is given to the national associations.

In addition, meta-organizations do not have a complete dictatorship in their environment. They exist in the relationship with their member organizations and require acceptance and trust of them to exercise their highest legislative and juridical power (Ahrne & Brunsson, 2005). Meta-organizations have the highest authority as long as their members believe and follow their authority and, member organizations feel that meta-organizations exercise their power according to the universally accepted standards created by world culture of the certain environment. In other words, much what the meta-organization can do must be tolerated by its members. All kinds of organizations exist and act in accordance of tolerance of their members (ibid.). In other words, member organizations can create competing meta-organizations if not satisfied by the activity of current one. According to Ahrne and Brunsson's (2005) study, changes in meta-organizations differs from individual-based organizations in several ways. For meta-organizations, controlling its members' changes in activities even in the areas where the member organizations have agreed to act. Agreements are usually resulting of negotiations and fragile compromises; changes require acceptance within the members and there is a constant risk of institutional crisis.

When analyzing culture, where these different kinds of global actors and enactors function, scholars investigates cultural industries, studies cultural imperialism or evaluates the battle-ground of socio-political ideologies. Cultural principles influence directly and indirectly to organizations as well as shapes their identity. World cultural principles creates a systematic structure and working mechanism including common targets, central authority and its structure, decision-making process, communication methods for formal organization (Boli, 2005). World cultural principles are usually generally acceptable norms meaningful for the whole world, for example the Human Rights. According to Boli (2005), international non-governmental organizations are the great example of world culture, hence they crystallized and spread global goals and values in relation to their environment. He sees them as the 'backbone' of world culture; they act and operate in global terms with other international actors increasing the importance and representation of global principles.

Individualism is one of the core values carried by the world culture. Several international documents reflect on the importance of individualism, sometimes linked with citizenship or human

rights. Typical characteristics are well-being, development, protection and education of human beings. Individualism (individual as a central unit and value) is seen more relevant in the documents than the rights of units such as indigenous and ethnic groups (Boli, 2005). Education is a factor for increased individual values, but also the embodiment of world culture itself. Education is globally standardized institution provided across social classes and continents, most of the children are educated to read and write and usually finishes elementary school before moving into work life. Education is an important factor of individualism because it empowers individual learning, capacities and goals. Individualism itself shapes one's interpretation of his values, identities and virtues. Members of collective identity group usually seeks common rights in the name of equality which is one of the core elements of human rights and individualism (Boli, 2005).

In world citizenship, people have similar obligations, rights; they are capable to voluntary actions and seek rationalized solutions for problems. Individuals can pursue their own interest as well as can institutions according to globally standardized ways. However, world citizenship is seen an egalitarian; people's resources, possibilities and capacities varies significantly and are not divided equally, but similarly only democratic institutions are seen as a subject to world citizenship (Boli & Thomas, 1997).

Humanity and collective identity unifying people include several other values and virtues which can be understood as a part of world culture values such as human development, religious ecumenicalism and environmentalism (ibid.). These patterns are often reflected in global structures, for example in global economy, global society and worldwide media. Worldwide values and virtues are utopian ideas which exists in social life and are sustained by the evolutionary progress of global society. Historical development has carried out these ideologies throughout centuries eventually developing into the core set of universal principles. There is a growing number of conflicts resulted from the increasing conversation of globally shared values, either in favor (urgent need) of them or against them (anti-global movements). Common global threats or radical changes usually creates new values for global society, in contemporary world rising ideologies are created by problems which prevents further human or social development (Garry & Winston, 2012). According this view it is possible to make a link with environmental responsibility and animal rights which are growing trends in modern society. The exploitation of humans, animal and natural resources is a common threat around the globe and seen as a problem for the human and social development and therefore needs to be intervened.

In the light of Garry and Winston's study (2012), it is impossible to directly give answers as to what are seen as global values and virtues, but they are patterns that affect global society directly or indirectly and are seen as problematic issues which should be solved around the world. New

global values arise when they conflict with the development of global society, usually created by themes such as financial crisis, inequality, global warming, international security or stability, but also animal welfare issues can be understood as one of these contemporary crises. Instead of individual actions of single human-beings, the responsibility to solve global crisis is given to international institutions (Garry & Winston, 2012). On global scale individuals themselves may be too weak to resolve large crisis, this is why global society is constructed by the high number of non-governmental organizations dealing with specific global challenges. Global movements and concerns created organizations by unifying humans with similar ideologies to deal with the crisis they feel important to them. Globalization has made it possible to connect people from the local level to the global level in order to tackle issues related to their social norms. Global values are a result of rationalization, individualism, collectivity and exists to ensure the well-being of all (ibid.). Garry and Winston (2012) propose a theory in which global social process is a result of human activity for the values they preserve, values that are internationally dealt with the institutions specific to those issues which then act according to their resources (people + values + institution + resources = social development). In other words, it is possible to assume that at least some of the institutional crisis are born due to shift in world cultural values.

Culture is a broad set of principles, norms, behaviors, patterns, habits and ideas; it is often described as a complex mix of concepts. Free-floating culture is always abstract and distinctions between local, national and global can be difficult to make (Lechner & Boli, 2005). Culture is an invisible concept, which embodies in objects, actors, scenes and principles as they operate depending on to certain environment. The creation of world culture is generally seen as a result of the globalization process and increasing links and interactions among people and other actors. After enough spreading and interlinking western patterns with other societies, the culture can no longer be defined as European or Western culture no longer, therefore term 'global/world' was coined (ibid).

In the light of world culture theory, it is important to recognize interactions between global and local actors, since the approach aims to understand global governance. By picturing this vision, it could be said that world culture theory seeks to analyze what society is and how it works. Global culture sets the norms of authority, which determines rules and standards which affect the behavior of actors and institutions. To criticize world culture theory, one can argue that most parts of global culture and governance is determined by Western models, not actually global, universal or cosmopolitan values (ibid.). World culture theory is one of the contemporary theories of new institutionalism, which tries to understand and explain institutional activity.

The principles of world culture guide the actions of states, companies and even individuals in contemporary society. The theory emphasizes cultural frames in which global actors function

resulting in them being homogenous. A culturally based analysis of international non-governmental organizations is relevant in order to understand the development of global society. Globalization has increasingly unified global society into a singular polity where actors cooperate, communicate, interact and exchange ideas as if the whole world is their arena of networking. In this arena, actors much behave and interact according to global fundamental principles, norms and structures in order to be sufficient and legitimate (Boli & Thomas, 1997). Studying worldwide culture offers an insight into universal collective needs instead of the individual needs of a single human being. Enacting together is based on a similar purpose, similar needs and similar identities among international actors regardless of other aspects which could separate them from each other, such as state borders. Despite world culture usually being seen as a unifying aspect, it may also create a conflict between principles. Conflict is understood as a form of interaction when actors enacting in the same environment do not agree on principles they share (ibid.).

World culture theory focuses on the roles of global ideas and values, rather than emphasizing interests and power. The core point of the theory is understanding how policy outcomes that are not purely born due to for example rational economic interests, gain significant relevance in global level. Environment policies or animal welfare is very good illustrations of these types of policies. Instead of economic competition, some policies are born because world culture urges the need for these kinds of actions for the universal good of all being. Global actors – including the governments, international institutions, international non-governmental organizations, social movements – all play a crucial role serving the values of the world culture. The actors contribute to debates, but furthermore embodie world cultural values in their principles and structures. In addition, there are five important principles in the world culture; universalism, individualism, voluntarism, world citizenship and the view of process. These principles legitimize actors, shapes their behavior and unify them across the globe. According to the theory, international non-governmental organizations are the main actors and embodiment of world culture since they exercise these ideas even sometimes when not aiming for economic profit and can pressure states to adapt their policies (Boli & Thomas, 1999).

4. Methodology and Data of the Research
4.1. Critical Discourse Analysis
This chapter focuses on introducing a convenient way of analyzing political debates, approach known as discourse analysis. Discourse, in general, stands for the exchange of information in a discussion, such as debates, opinions, negotiations, printed documents or talk. In simple terms, it

means all kinds of forms of communication between different shareholders and actors. Scholars who are focused on analyzing discourse often claim that discourse is a significant way of making politics in the contemporary world. When communicating, people are exchanging diverse aspects, for example notions, beliefs, knowledge and even assumptions; these statements creates and reinforces data produced in the previous dialogues by forming a discourse between actors (Yli-Koivisto, 2013).

The core question when doing discourse analysis is how and what/in which way the stakeholders communicate. In discourse analysis, scholars try to find out what the actors are really trying to indicate by exploring what is the actual reality behind the discourse (ibid.). According to discourse analysis, it is not especially relevant to make a distinction between what is incorrect or correct, but rather inspect outlines and recognize social connotations. There is no such a thing as a pure universal truth, therefore the focus of the discourse analysis should between 'how the effects of truth' are formed (Jorgensen & Phillips, 2002). In political discourse analysis, discovering rhetorical tools in discourse is an important part of progress as an example, while analyzing discourse, the form of language is inspected and how this can be seen as a self-evident. In order to process results, the findings are interlinked with the context of the research (Yli-Koivisto, 2013).

Discourse is always structured by the diversity of patterns and principles and the analysis of these forms is not continuously simple to assess. In order to deal with these difficulties, discourse analysis can be understood as a multilevel procedure, in other words it is a mixture of sequences of tactics. While doing a discourse analysis related to policies the common aim is to discover a variety of power relations in that specific environment. According to Jorgensen and Phillips, by doing so it is possible to reveal power relations in society and how these power relations can be changed within the discourse (Jorgensen & Phillips, 2002). Discourse analysis analyzes social interactions in linguistic form, there is constantly relationship with language and society – discourse is socially constructed. In contemporary society, discourse is a part of economic, social and cultural changes and when conducting the analyzes, the aim is to make the process more transparent and understandable (Blommaert & Blucaen, 2000).

In this research I am using critical discourse analysis, which is often seen as a part of social constructivism – a modern way of investigating culture and society. I have chosen four methodological tools to evaluate the discourse; the origins and demand of discourse; the level of discourse; the relationship between the actor and; vocabulary and meaning of the discourse in the light of critical discourse analysis. These patterns help to reveal the story behind the discourse and explore its relation to the global society in order to be able to answer on my research question.

Developed in Europe around the 1970's, critical discourse analysis, has become significantly popular when analyzing studies such as ethics, education, inequality, media and institutional practices. The method is useful when exploring expressed, constituted and legitimized patterns of language use (Huckin, Andrus & Clary-Lemon, 2012). Interactions of actors in specific environment are explored during a certain period. In the end, the research reveals the embodiment of discourse into practice and exposes relationships between the actors in society. By doing this, it makes it possible to understand the importance of culture, society and world related to the discourse (Yli-Koivisto, 2013). Critical discourse analysis is a useful way to study social and cultural development within in discourse. Dialogue provides a way of understanding the empowerment of actors, social interactions, power relations and social process. Discourse creates, shapes and embodies social practices, norms and standards for society (Jorgensen & Phillips, 2002).

As a researcher, it is important to keep the method neutral, as critical discourse analysis only emphasizes patterns of social changes by investigating the identities, values, relations and meanings of the discourse and tries to explain them without taking one's own opinion into account. According to Norman Fairclough, the developer of critical discourse analysis, there are three dimensions in the analysis: first, the general structures of the text itself: second, the production and demand of the dialogue and; third, the larger meaning for the social process (Huckin, Andrus & Clary-Lemon, 2012). These dimensions provide a structure how to construct a critical discourse analysis: (1) analyzing the genre, type, origins, structure, patterns, vocabulary of dialogue, (2) analyzing the producers, production, demand, actors, need, circulation of dialogue, (3) analyzing the social level of dialogue. By studying these dimensions, it is possible to understand whether the dialogue produces new practices, structures, actions and social changes in the specific environment (Blommaert & Blucaen, 2000; Jorgensen & Phillips, 2002). In addition, Huckin & Andrus & Clary-Lemon, (2012), presents eight principles which are the bases of discourse analysis; social problems are addressed, power relations are discursive, dialogue creates society and its culture, discourse is ideological action, discourse has history, relation between society and text is mediated, dialogue is interpretative and discourse is a social action. These principles must be taken into account and kept in mind when doing critical discourse analysis

Fairclough (2000) explains discourse as a theory of the ideological process of society. Discourse analysis reveals how actors interact in an institutionalized system, how they construct and identify themselves and how this all shapes social reality. According to Fairclough (2000), the critical discourse analysis of social changes is essential for the reason that an understanding of the dialogue can actually empower the powerless, give voices to the voiceless, reveal power relations, and in the end mobilize people to take action in their favor. By other means, critical discourse

analysis offers insights into how to make changes and corrections for particular discourse. Critical discourse analysis is favored for use on topics such as (1) political discourses, (2) the reproduction of ideologies, (3) racism, (4) economic development, (5) advertainment culture, (6) media language, (7) gender issues, (8) institutional discourse, (9) education and its social relations and (10) literacy as practice (Blommaert & Blucaen, 2000).

Critical discourse analysis, as well as other discourse methods, is used for analyzing written and spoken language and is a handful tool to explore issues relevant for the public or society. Critical discourse analysis plays a special role when evaluating several variables such as the circumstances of dialogue, genre, diction and style of written and spoken language. Critical discourse analysis can be used in both qualitative and quantitative research. When using critical discourse analysis, the researcher must be critical and explanatory without generalizing discourse too much. One important aspect to be recognized while conducting critical discourse analysis, is that there might be a meaning also for the aspects that are left out or not said, meaning silence. Critical discourse analysis provides the rich and versatile way of analyzing dialogue by being very multidimensional in its form (Huckin, Andrus & Clary-Lemon, 2012).

Critical discourse analysis helps to improve socio-theoretical foundations for dialogue as well as placing the discourse in social context. Fundamentally, critical discourse analysis claims to be a central aspect of a starting point in any social theory. Communicative patterns reflect the relationship between social practices and structures providing explanation for social changes. According to Blommaert and Blucaen, there are three main features especially investigated when doing a critical discourse analysis; ideology, inequality and power relations, and last social theory. By ideology, scholars mean linguistic patterns and structures of the dialogue, this includes the social and political power of connotations. The study of intertextuality and the representation of dialogue provides an understanding of authority, furthermore it correspondingly gives an insight into ways of speaking and the nature of textualization of the discourse. The next feature of critical discourse analysis is inequality and power in relation to the language of society, by which scholars mean the contemporary social and political position of actors of the dialogue. This feature includes not only legislative power relations between actors, but also ones such as speaking rights, communicative resources and linguistic-resources. The power of actors depends on two things; access to resources and the context in which ways resources can be used (Blommart & Blucaen, 2000). To examine these kinds of issues which reflect social or political inequality, scholars have stress problems related to race, gender, class or sexuality. In addition, inequality can be also linked to the different roles of socio-cultural power relations and paradigms related to social transformation, for example the tension between first and third world countries (Huckin, Andrus & Clary-Lemon, 2012). The

last feature is social theory, representing a theory, which can be linked with critical discourse analysis and makes the study coherent and finalizes the results to be understandable for the audience. Language and discourse analysis are most often studied in fields where communicative and behavioral features matter most, such as history, anthropology, psychology and sociology (Blommaert & Blucaen, 2000).

In conclusion, critical discourse analysis is a very good match when scholars want to understand the social impacts of writing as a cultural practice evaluating it historically either materially or even politically. Critical discourse analysis provides increasing way of analyzing text beyond traditional models of interpretations including all the paradigms and dimensions (Huckin. Andrus & Clary-Lemon, 2012) mentioned in this section. Before ending this section of the research, it is especially relevant for this study to mention few words about the eighth topic suitable for the critical discourse analysis (institutional changes) of Blommaert and Blucaen's (2000) examples as it is especially relevant to this study. When analyzing institutional changes, language is most often socially constructed and has legal and political characteristics. In addition, in some cases the line between the actual problems and side problems can sometimes become blurred. When analyzing institutional challenges in the light of critical discourse analysis, data does not need to be only legal and direct dialogue, struggles can be also studied from several forms of communication including media print, legal documents, speeches and statements during a single research process. There are several patterns that can be studied, not only pure dialogue between certain actors, the investigation may include enacting, management, response and negotiations in several levels in order to create a coherent picture of the institutional challenge. It has become more common, in the light of institutional challenges, to include a wide range of data to analyze institutional struggles without being too strict and statistical (Huckin, Andrus & Clary-Lemon, 2012). However, a few criticisms can be made; critical discourse analysis does not explore how dialogue can be read in many ways and therefore each reader may have their own interpretations. The text always has a personal significance for the reader and therefore cannot be generalized. Another argument is that the analysis always projects the analyst's own interests by prejudicing the chosen data. This does not reflect common social and political patterns of society. The third argument is based on the notion of universal pure truth; critical discourse analysis tends easily to represent the history and background information of data as an absolute truth of social reality, which is a paradox, since there is no absolute universal truth (Blommaert & Blucaen, 2000).

4.2. Presenting Data of the Research

In order to analyze, how are global values figure in the Olympic Games and how are they reflected in the discourse of equestrian society. As critical discourse analysis emphasizes that investigation of discourse can be based on several kinds of data, I have collected numbers of different kinds of articles, statements, announcements and posts related to dialogue between the FEI, IOC and other actors of the environment. By analyzing these articles, I am asking how does the general discourse of equestrian as an Olympic sport reflects the values and virtues of global society. By using critical discourse analysis, I am able to inspect ideologies, power relations, inequality and motivations behind this discourse. Understanding social patterns and practices reflected in the discussion, will provide hints how world culture values effect on institutional crisis as the equestrian crisis can be seen. Later on, I will interlink my findings with the discussion of world culture values and the IOC's qualification rules for an Olympic sport. The data is chosen to demonstrate the years long dialogue between a wide range of actors who take a part in the discourse. They all aim for the same target, but the tools to reach it may verify. The discourse is not only done directly between the FEI and other international organizations, but magazines and individuals have also participated in it.

The first data is published by big British equestrian online magazine called Horse & Hound. Title "Future of Olympic Equestrian Sport under Threat" (2008) already provides a hint that this article is discussing about the future of equestrian sport in the Olympic Games. The president of FEI informs that she has received a notion from the IOC that there is no guarantee of equestrian beyond 2012 London Olympics. At the time, there were negative issues related in equestrian sport when four jumping riders were suspended after positive dope test were performed on their horses. In addition, the IOC mentions that dressage has relatively low engagement of the audience and therefore could be replaced by other more interesting sports.

BEVA is a world leading online community for equestrian veterinarians to ensure the welfare of horses. The platform discussed about the same issue than Horse & Hound magazine, what will be the future of equestrian in the Olympics. "FEI Debates Future of Equestrian Sport" is a post made before 2012 Sport Forum in Lausanne, Switzerland. The article points out that dressage does not engage audience and eventing is considered too dangerous for Olympics which leaves only jumping to left. The IOC has commented that it is very unlikely that jumping would stay on its own.

In 2015, the main topic of FEI Sports Forum was Olympic Agenda 2020 which was summarized by Equestrian Life-platform through out the heading "IOC Sports Director Speaks on Olympic Agenda 2020 at FEI Sports Forum". According to the article, the FEI was at the time reviewing changes that can be made for equestrian sports. The IOC has new agendas for 2020 and

equestrian sports are not the only ones facing changes. In the future the IOC wants to engage more youth, achieve more gender equality and increase universality in the Olympic Games.

International Jumping Riders Club (date is unknown, but the discussion is right before Rio 2016 according to the article) presents an article named "IOC President Talks Olympic Agenda 2020 During Official Visit to FEI HQ", at what time the president of the IOC visited in the FEI's headquarters and discussed about the agenda of the 2020 Olympics. The president states that the FEI has been compliance with improvement recommendations and expect similar path in the future if they are willing to ensure equestrian's position as an Olympic sport. The article gives an insight into dialogue between the IOC and FEI.

The fifth article to present is Seaver Team's article "No Guarantee that Equestrian Sports Will Feature in 2020 Olympics" (2016). Seaver Team is an equine tack store located in France providing top equipment for horses and riders. They also provide blog activities and important news regarding equestrian society. The new itself is an old, but gives an introduction to the crisis back in 2016, when the IOC announced that they are reconsidering equestrian's position in the Olympic Games. The news was published on 5th of August 2016 and on the same day the Rio Olympics started. Rio de Janeiro was a significant stage for equestrian sport to determine its future in the Olympics. In the article, the author mentions how the IOC is going to measure equestrian performance and interaction with the audience and encourages equestrian people to take into account these measurement tasks and inspires people to use hashtags, social media publications and other platforms to show their interest in Olympic Equestrian in Rio.

We Live Horse is an Irish equestrian online magazine which talked about threat of equestrian sport back in 2016. "Will Equestrian Sport Be Dropped from the Olympic Programme while Beach Volleyball Remains? Time to wake up" written by McClelland Colin is more an opinion and column than a new. The post shows disagreement between riders and the FEI what should be done in order to improve the future of the sport in the Olympics. McClelland discuss what has happened to the sport and who can be blamed for the low or negative media image.

The seventh article I have chosen for this study discuss about the marketing problem of equestrian sport. It is written by Sparks Carley in 2016 for Horse Network online magazine, "Equestrian Sport Has A Marketing Problem". In this article, the author interviews equestrian media expert Huddleston Jayne what it will take to for equestrian to receive more media attention. Huddleston talks about the current imagine of equestrian sport and how it is seen by the general public. This article gives a view of media presentation of equestrian sport, or more about the lack of it.

Approximately, at the end of 2016, the International Jumping Riders Club posted the article "FEI General Assembly Votes in Favour of Olympic and Paralympic Rule Changes" discussing about the development of equestrian Olympic process. After the FEI General Assembly has accepted the new format, the proposal will be sent to the IOC after which the draft moves between the two actors (FEI and IOC) during the year 2017 by getting its final form.

The 7th of June in 2017, the FEI has published on their official page that the IOC has accepted Equestrian sports to be a part of 2024 Olympic Games with the title "IOC Confirmation of Equestrian Sport in 2024 Olympic Programme and Approval of Tokyo 2020 Formats". The progress of FEI has been successful since there is continuity of Equestrian disciplines at least until 2024. The article examines the changes that have been made in order to meet the IOC's criteria for improvement and what will be done in the future.

The next article, to provide information about the discourse between the IOC and FEI, is written by Horsetalk.co.nz, an equestrian online platform from New Zealand, in 2017. This news is published with the title "New Olympic Equestrian Formats Get the IOC's Nod for Tokyo 2020" and discusses mainly about the same issues than FEI's article in the earlier paragraph. There is a notion whether the changes done by the FEI will actual guarantee any long-lasting places for equestrian disciplines. The article also states that changes were not easy to done by the FEI, but were successful as the national federations understand the importance of decisions.

Paulick Report, equestrian news online platform, has written an article on the 19th of June in 2017 with the title of "Equestrian Sports Confirmed Inclusion for 2024 Olympics". This article provided a specific and clear list about the actual changes made in the FEI's Olympic rules. These changes will take place already in the 2020 Olympic Games in Tokyo with the aim of getting an increasing number of countries to compete in equestrian disciplines. The changes made for the Olympic equestrian tells about willingness to modernize the sport and its disciplines.

In December 2018, Horsetalk.co.nz issued another article, "FEI Board Tweaks New-Look Equestrian Formats for the Olympic, related to the equestrian crisis in the Olympic Games. During 2018, the FEI has adapted several changes and confirmed modifications for equestrian sports. Improvements were again made based on the feedback of the IOC. In 2018, the FEI was still working with the modifications and the IOC had not done the final approval for the 2020 Olympic Regulations and therefore riders' qualifications were still pending.

"The New Olympic Format and the Future of the Nations Cups: We Have to Agree That We Disagree" is an article posted by World of Showjumping in August 2019. The text shows that the FEI and top jumping have different views related to the new formats of the Olympic Games. The consistency of team and the order of the competitions causes most of the disagreement between

actors. Riders are clearly worried about the mess and difficulties what changes will cause in Tokyo 2020. The FEI's president request for acceptance and claims that Tokyo will be a stage to see which of the changes work and which not, as well as not to judge circumstances in advance.

Gilmore Erin wrote a column on Heels Down equestrian platform about which kind of disaster upcoming Tokyo 2020 Olympics will be for equestrian sports. "Tokyo 2020: Countdown to Show Jumping Disaster was published in September 2019 arguing that upcoming Olympics is going to be a challenge for all three disciplines with the new format and riders do not seem to be excited about it. The author is worried about the failure of format, unsatisfied riders and welfare of the horses since the new model makes them start with the toughest course especially regarding show jumpers.

This type of data collection demonstrates discourse between the actors of the global equine society, but in order to answer my research question I have included a few other texts to my research which do not directly relate with the dialogue between the IOC and FEI. The first of this type of data is an article posted by Spanish international news agency, known as EFE, published in August 2019 with the title "FEI President Says Equestrian Sport is Olympic Champion in Gender Equality". The article was posted while Rotterdam, the Netherlands, held the European Championships of Dressage and Show Jumping, the competition where countries who have not yet gained a place for Olympic Games, were able to compete for that position. The discussion section also includes investigation of FEI's official webpage regarding the branding and value of equestrian. To inspect criticism of the sport, I have included several articles from The Conversation, news site known ABC (2016), Deadspin's column written by Redford Patrick (2016) and a counter argument to this published by the Odyssey Online (2016). To combine the whole discourse with the Olympic Values I compare findings with the IOC's criteria for sport and disciplines. As a conclusion, by analyzing this variety of data samples, I estimate I am able to make a coherent answer to my research question. In the following chapters I will go through my findings of the data and present the discussion of the case.

5. Findings of the Discourse

In this chapter, I am analyzing my data according to critical discourse analysis. I am investigating patterns, rhetoric and dimensions in the dialogue of the IOC and FEI's discourse. The study is not focusing on the development of the equestrian sport, but rather investigating how equestrian values presented in the dialogue corresponds with the IOC's Olympic values and later on reflects world cultural principles and virtues carried by the global society as my research question is how this

contemporary equestrian discourse reflects world culture values. In addition, the study has shown that global values are embodied in the institutions and their activities. World culture trends effects on the mechanism how institutions act, since the culture is a set of principles, behaviors, patterns and ideologies. World culture theory emphasizes on the interactions between global, national and local actors who creates the culture which standardizes the actions of institutions and organizations.

Findings are done in the light of critical discourse analysis which focus on also values such as inequality and power relations between the actors. The main question aim is to investigate the reality behind the discourse by analyzing linguistic interactions related to world culture values and how they are justified during the discourse. By doing this, it is possible to estimate how equestrian world is constructed in accordance with world culture. Analysis and findings of this chapter makes the equestrian dialogue more understandable and transparent. Critical discourse analysis offers a way of understand the social, institutional and cultural development of the FEI and its environment. Revealing the empowerment of actors, social interactions, power structures and institutional process gives an opportunity to understand how equestrian institution and environment is shaped, embodied, developed and standardized. Focus is therefore on the values, relations and meanings of the dialogue without focusing too much on the process or opinions of actors, hence the researcher has to stay neutral. Critical discourse analysis suggests to focus on analyzing patterns such as genre, origins, structure and vocabulary of dialogue, as well as investigating producers, demand and need of dialogue all interlinked with the social level of discourse. Since the world culture is socially constructed, analyzing discourse exposes how new practices, principles, actions, changes and structures are created in the equestrian environment.

5.1. Origins and Demand of the Discourse

As the data shows, the equestrian crisis started around the late 20th century (Horse & Hound, 2008), when the IOC started to demand changes for the sport regarding the Olympic formats. The main responsibility to act was on the shoulders of FEI which is the head organization dealing with equestrian sport in the international level. The IOC claimed that equestrian does not gain sufficient amount of audience, is kept boring either dangerous depending on the disciplines and has relatively high costs for being unpopular sport (Horse & Hound, 2008; BEVA; Seaver Team, 2016; Hall, 2016). Equestrian sports were therefore under threat to be dropped out from the Olympics. For future Olympic Games, the IOC demanded more gender equality, engagement of audience and especially youth and more participating nations for equestrian sports (Equestrian Life; McClelland,

2016; Horsetalk.co.nz 2017; Paulick Report Staff, 2017). The IOC announcement was clear meaning change or be changed (World of ShowJumping, 2019; Gilmore, 2019).

The option of being left out from the Olympics started a discourse between the IOC and FEI including its actors which still continues today and most likely will not be finished during the next decades, since new format may create challenges for upcoming Equestrian Olympic Games (ibid.). Origins of the discourse was created by the IOC demanding modernization of the equestrian sport. The FEI has taken serious responses in order to keep equestrian sport in the Olympic games which of course has created some controversy among the equestrian society, not everyone is satisfied by the changes (McClelland, 2016; World of ShowJumping, 2019). The modernization of equestrian sport is a necessary task for the FEI, as the Olympic movement is seen an important part of global equestrian (World of ShowJumping, 2019).

The public image and the IOC's recommendations for the sport started the decades lasting discourse between the IOC and equestrian society embodied in the FEI. Equestrian has long traditions being a part of the Olympic Games for over a hundred years and therefore the equestrian society was not willing to give up their Olympic place and the discourse was born. The main demand of discourse was produced by the IOC, but currently flows between the diverse international actors. Each statement creates an answer to it and this is how the supply and demand of the discourse counties even today. In the end, the circulation of negotiations will create a mechanism and standardized model for equestrian sport accepted by the FEI and IOC, since dialogue is a social activity and institutions, such as equestrian sports represented by the FEI, are socially constructed.

5.2. Level of the Discourse

As can be expected, the discourse has multidimensional level varying from individual actors to meta-organizations, however, according to data, there are barely any so-called enactors (Lechner & Boli, 2005) of the equestrian society. Individuals who take a stand in the discourse are international top riders working closely with equestrian organizations rather than being local individuals (McClelland, 2016; World of Show Jumping, 2019;). However, one can argue that if being very precise, a few enactors do engage with the discourse such as persons who post opinions and columns for online magazines, but on the other hand they have mainly same arguments as the equestrian society itself. Basically, most of the data shows the several dimensions of discourse; the highest level of dialogue is discussed between the IOC and FEI which are international organizations (BEVA; Equestrian Life; FEI, 2017; Gilmore, 2019; Horsetalk.co.nz, 2018; Pascual,

2019), but the deeper and more practical level of the discourse is discussed within equestrian society including individual actors, national federations, smaller organizations and only few enactors who will determine the activity of FEI (Gilmore, 2019; Hall, 2016; McClelland, 2016; World of Show Jumping, 2019).

The awareness of common problem unites equestrian society and bring them to discuss in different negotiation levels. Globalization and modernization have made easier and faster to act for certain issues, since national boundaries have become blurred when discussing global issues related to certain institution. Equestrian crisis and the dialogue between the IOC and FEI are generally discussed on a global level, but also has connections to national level, since the changes require acceptance of national federations and other rider's organizations where individuals may have more power to take part in discourse. The equestrian discourse connects to the wide range of actors such as organizations, institutions, groups and even clubs. Individuals, who are able to take part in the dialogue, are members of a certain association or organization which empowers them. The multidimensional level of discourse engages actors from the different levels of equestrian society which unifies, but also includes all kinds of actors to discuss about the equestrian's position in the Olympics. As a conclusion, the multilevel discourse of contemporary equestrian embodies whole equestrian society.

5.3. Relationship Between Actors

The discourse of contemporary Olympic equestrian also reveals power and relations between the actors. Analyzing the discourse is an essential way of investigating how the dialogue empowers actors and give voices. The discourse activates the equestrian society to discuss and take action in order to modernizes and standardizes the contemporary model of the sport. Power relations are constructed in numerous levels; the power is not only legislative or based on the position of organization in international scale, but also based on patterns such as speaking options, communicative resources and publicity of discourse. In addition, by analyzing the discourse between the IOC and equestrian society, it is possible to examine social and political relations between actors.

The head actors in the equestrian discourse are the IOC representing the Olympic movement and the FEI on the behalf of equestrian society. The data gives an impression that the IOC forces equestrian sport to be modernized or otherwise it may be left out of the Olympic Games and will inspect it actions closely during the upcoming Olympic Games (World of Show Jumping, 2019; Gilmore, 2019; Seaver Team, 2016). The main dialogue and negotiations are discussed between

these to top organizations while practice and process itself is in the hands of smaller actors. The IOC has made a list of recommendations which the FEI is responsible to tackle with (Equestrian Life; FEI, 2017; IJRC; Horsetalk.co.nz, 2017). Even thought, the FEI is the head organization for equestrian society, its power is not absolute. Actions and decisions made by the FEI are justified and legitimized by the national federations, meaning that if the FEI does not work according to democratic and common practices, the national equestrian federation can take actions against FEI's injustice and together decide reduce its power or leave the organization. This means that the power of equestrian society is embodied in the supremacy of FEI. However, the equestrian society is in desperate need of FEI, since the organization has the only authority to discuss with the IOC's level of communication (BEVA; FEI, 2017; Equestrian Life; Horse & Hound, 2008).

The IOC and FEI are the main public faces of the discourse, but the practices, rules and standards for the changes are created and negotiated in the lower level than in the main international organization which of course takes a part in the dialogue. The FEI consists different committees which discuss specific changes related to each discipline by communicating and interviewing international discipline associations and clubs as well as national federations. As the article from World of Show Jumping (2019), there is an exciting inequality between the FEI and other international organizations. Some of the lower level actors are unsatisfied by the fact that the recommendations and some of the dialogue from the IOC to the FEI is not published openly. In other words, there is a limited access to the discourse by non-FEI equestrian actors, only the FEI receives statements from the IOC and are responsible to deliver them to the equestrian community. Even I was not able to find any direct statements or recommendations from the ICO to the FEI, everything what was stated or published came directly or indirectly via the FEI's channel. The IOC describes its relationship with the FEI: "We have a fantastic relationship with the FEI. It's a constructive and very open one, and it's a relationship based on partnership, with an open and constructive dialogue" (Equestrian Life).

The circulation of discourse has signs of top-down systems regarding the pressure to change the equestrian sport; the dialogue travels from the IOC through FEI all the way to the national level, but conversely the discourse also flows from bottom to up when comes to the practices and actual changes of equestrian rules. The data also show some criticism from the top international riders who are displeased with the accepted Olympic format for 2020 Tokyo (Gilmore, 2019; World of Show Jumping, 2019). They are still worried about the efficiency and smooth flow of the new format as well as about horse welfare (ibid.). However, the president of the FEI, who is seen as main spoke-person on the behalf of FEI in most of the data, Mr. Ingmar De Vos, tries to unify and calm other actors down by stating that the changes are done due to pressure to keep

equestrian as a part of the Olympic movement which should be seen as a common good for the world wide equestrian sport. The power relations among the equestrian environment are complex, the only actor having a status quo is the IOC.

5.4. Vocabulary and Meaning of the Discourse

Critical discourse analysis aims to investigate reality behind the equestrian discourse and emphasizes on social connotations of the case. There is a constant relationship between the language of the discourse and its society. As in the situation of equestrian sport, the discourse is a part of social, political and cultural changes of the environment. By analyzing identities, values and ideologies of the dialogue, the meaning of the discourse can be relieved. In this chapter, the study focuses on the vocabulary of cultural values found in the discourse, by inspecting these patterns findings will result in the empowerment of world culture and discover estimated meaning as well as the importance of the discourse for equestrian society.

Safety, gender equality, unpopularity, universality, modernization, cost-effective and engagement of youth are terms found on the behalf of the IOC concerning the improvements of equestrian disciplines (Equestrian Life; FEI, 2017; Horse & Hound, 2008; Horsetal.co.nz, 2017; IJRC; Pascual, 2019; Paulick Report Staff, 2017). The FEI itself emphasizes on terms which it sees that contemporary equestrian exposes as gender equality and ethnical equality, universality, a bond between human and animal, welfare of the horse (ibid.). The vocabulary and relation of it in the discourse depends on the user, they can be used to justify or injustice the contemporary disciplines of Olympic equestrian sport. However, according the IOC comments, the equestrian requires more social equality, universality and modernization to be accepted by the wider audience. It is necessary to encourage more nations to take part in the Olympic Games and make the disciplines easier to follow for general public (Equestrian Life; FEI, 2017; Horsetalk.co.nz, 2017; IJRC; Pascaul, 2019; World of Show Jumping, 2019).

The FEI and equestrian society represent it unique sport where athletes can compete equally no matter what is they gender, education, ethnicity, background, culture or age and therefore is one of the most universal and equal sports (Equestrian Life; FEI, 2017; IJRC; Pascual, 2019). The president of FEI states "equestrian sport is Olympic champion in gender equality" (Pascual, 2019) by being the only one where women and men can equally compete against each other and teams can include women and men equally. As an example, In the World Equestrian Games 2018 (World Championship) 19 men and 17 women received a medal (ibid.). In several articles, there is a notion

that the sport still requires modernization in accordance with developing world, especially to engage youth audience.

The equestrian society and its actors are concerned about the welfare of the horse, since the order of the team competition, qualifications and finals were changed – now horses have to start with the highest level already on the first day. Another issue raised by the top international riders is the new qualification system for Olympic Games; riders may qualify because it is easier for their countries (no competition, not many top riders), but this does not necessarily mean that the horse and rider can actually ride in the level that Olympic course requires (Gilmore, 2019). Safety and welfare are seen as a part of the main vocabulary; others claiming that the new system does not ensure the welfare of horses and rider while the IOC claiming that not all of the contemporary disciplines are safe enough. As the gender and universality arguments, also this has a paradox depending how the arguments are justified.

The data shows that the IOC has set the recommendations, timeline to perform them and requires modernization of the equestrian sport, while the FEI is responsible to handle the task. There is a clear dispute between the FEI and equestrian society concerning how the modernization and changes should be performed (Gilmore, 2019; World of Show Jumping, 2019). The riders feel that their opinions are not taken into account, and the FEI has not been transparent enough to reveal what has been said by the IOC. However, they all agree that they sit in the same boat by having the same passion and compromises have to be made for the best of equestrian sport (ibid.). The contemporary equestrian needs questioned: "is equestrian sport too complicated for television viewers and spectators with no equestrian background? Is it global enough? Are competition formats simple to understand and exciting enough to encourage new fans?" (Equestrian Life).

The vocabulary of discourse is in some sense a paradox and confusing, same patterns are used in favor and against the sport, words such as universality and equality. In addition, 'negative' terms that are repeated in the circulation of discourse relates to the lack of media attention, the complexity of sport, sport for rich and elite, further engagement of non-equestrians and youth as a requirement for the sport to sustain its position in the Olympic Games (BEVA; Horse & Hound, 2008; Seaver Team, 2016; Sparks, 2016). The equestrian society aims to improve and has already implemented changes sufficiently, as the IOC has included equestrian disciplines in the 2020 and 2024 Olympic Games (FEI, 2017; Paulick Report Staff, 2017). What all the actors of discourse agree is that equestrian sport requires modernization, improvements, the clarification of format, more equality among the nations and increased welfare (ibid.). To summarize, the meaning of the discourse depends upon the reader and there is no a single universal truth. The discourse reflects the idea that equestrian is easily kept quite conservative sport and needs to address more global values

in order to engage more audience and athletes. World culture values have increasingly fundamental role in the legitimizing institutions and their environment as the case of FEI and equestrian sport demonstrates.

6.Discussion

6.1. Is FEI's problems as an embodiment of the IOC's problems?

Olympic Games has become a worldwide spectacular and the biggest event organized regularly. World culture is constructed in numerous ways during the Olympic Games with rituals, shared values and principles, international audience, universal standards and global awareness of common society. In addition, the IOC is the "only one of many voluntary international organizations devoted to a humanitarian vision founded in the late nineteenth century" and underwrote to 'idealistic internationalism' (Lechner & Boli, 2005). Typical to Olympic Games is the equal celebration of cultural differences, though the event itself remains neutral in a certain means; the Olympics have been used in many occasions as a political tool to gain some short of propaganda or protests (Lechner & Boli, 2005; Milton-Smith, 2002). In the beginning the Olympic Games were very masculine event, but during the centuries it has turned into transnational and universal event strongly promoting gender equality by still providing a stage for ideological contest (ibid.).

As the Olympics represent global acceptance and legitimacy for a sport, the event has become a goal for many international sports and their head organizations. In order to qualify for the Olympic Games, the sport must fulfill the IOC's evaluation criteria. This may be one of the reasons how the embodiment of world culture can cause isomorphism in international sport organizations – criteria will lead to likeness in the way how they are systematized. By other words, the Olympic Games monitors and standardizes sports, but at the same time the event is shining point for diverse of sports (Lechner & Boli, 2005). The event is an important reflection and mechanism of world culture, but also reflects the continuity of globalization: "… sporting mega-event crystallizes political, economic, cultural and social changes at the all conceivable level of social organization" (Tomlinson, 2008). Sport, education and culture are three core (shared and decentralized) elements of the Olympic Games already from the beginning since they reflect ancient Greeks' view of the event by meaning body (sport), mind (education) and soul (culture) (Garcia, 2008).

The Olympics bring world society together to act in the accordance of norms, rules, knowledge and standardized principles without boundaries, therefore it is a great reflection of world culture and globalization (Lechner & Boli, 2008). The event is representation of mutual understanding, friendship and cultural diversity which themselves correspond to the global peace

(Tomlinson, 2008). The Olympic has branded itself as global event encouraging global symbols, ceremonies, rituals and multicultural dimensions and therefore the event has become a powerful tool for transmission of identities and ideologies (Garcia, 2008). On the other hand, the Olympic Games has been attached to dimensions and values which may have a negative meaning depending on the perspective, increasingly the Olympics are connected to the expansion of capitalism, corruption, commercial exploitation and interest in winning, no matter the price (Milton-Smith, 2002; Tomlinson, 2008). This is the crisis of Olympic Games and the IOC is responsible to tackle with the issue parallel to the notion that the FEI has to tackle with equestrian crisis. Milton-Smith (2002) argues that the Olympics require changes and recreation of Olympic spirit by emphasizing the global values and globalization of world society. The Olympics and globalization have a lot in common; they pursue the same values as universality, human rights, sovereignty, individualism, but also demonstrates and highlights a range of ethical challenges such as education, intellectual property, access to resources, welfare standards and environmental sustainability (Milton-Smith, 2002). As the Olympic Games is the global stage of world culture by being a worldwide phenomenon (Lechner & Boli, 2005), it also projects ethical issues and problems (Milton-Smith, 2002).

Actually, the IOC and FEI tackle with the same problems: side effects of globalization. It is a side splitting that the IOC pursues power to pressure the FEI restandardized – change or be changed – with the threat of being left out from the Olympics, but at the same time, the IOC itself actually struggles with the same issues either realizing them or not. The IOC also requires more centralized and structured cultural and ethical policy programme (Garcia, 2008). In some sense, global organizations have failed to tackle the negative social and ethical dimensions of globalization it has become increasingly visible in the contemporary world society. To simplify, there is a constant circulation of global problems, because issues could always be better. Most coherent argument is that absolute fairness may not be ever created, because economic globalization and equality should counterbalance with ethical process. Correspondingly, the IOC and FEI can modernize their actions and improve inclusion of world culture values, but they may never be able to satisfy the whole global society with the wide range of ideologies. Whereas the FEI's actions have power as long as the equestrian society accepts them, the IOC has power to control FEI's actions as long as the organization itself is justified by the general global society (ex. audience, sponsors, athletes, multinational corporations, non-governmental organizations and national actors) (Milton-Smith, 2002). This chapter concludes to the question whether the equestrian challenges and FEI's requirement for modernization are actually crystallization of the IOC's own problems?

6.2. Institutional Crisis of Equestrian Sport

Institutions have faced difficulties over the time; therefore, the situation of equestrian sport and FEI is not a new phenomenon. The decline of the sport originated decades ago and has become more transparent with the globalizing world which emphasizes world culture values such equality and universality. As the literature review pointed about, the institutional struggles are caused by multiple factors and have relatively long developing period, however in many cases there was a group of unsatisfied actors who demanded more equality and individualism. Already back in the history, institutional crises were directly or indirectly emphasizing culture values and patterns as they do in contemporary world because the society is culturally constructed. The global culture justifies and legitimizes the existence of institutions and organizations and influences their practices, structures and outcomes. Isomorphism is typically related to look-alike or similarity of the institutions and their actions, but this study shows, as questioned in the previous section, that homogenization and the impact of world culture causes the organizations to tackle with similar issues. The IOC is actually struggling with identical issues as the equestrian sport – both of them requires better policies and inclusion of world culture values they claim to carry on. This was surprising outcome produced by the research progress even though, it was not the main focus of the thesis. In the light of world culture, isomorphism indeed has multidimensional patterns and causes which should be studied and tested in the future.

What comes to actual research question of the study, what kind of world culture values figure in the Olympic movement and in which sense they correspond to the rhetoric of equestrian society, we must discuss deeper about the findings of the analysis section. Does the Olympic equestrian sport express the values of world society? As examined, equestrian sport claims to emphasize world culture values such as gender, ethnic and age equality, but also claims to be universal sport. In one sense it is true, since the equestrian has passed the IOC's criteria for Olympic sport, but requires still modernization whether it wants to sustain its Olympic position.

Due to isomorphism in the challenges of the IOC and FEI it may be relatively difficult to actually answer to the question how well equestrian values in the discourse corresponds with the values of the Olympic movement – they have similar problems regarding the multidimensions of world culture. The globalization process has impacted on world culture dilemmas to be more transparent and discussed in the contemporary society which emphasizes on equality of human beings. The side finding of the study made the actual research slightly invalid.

When looking at the discourse of equestrian and comparing the findings with the IOC statement of Olympics fundamental values (IOC, 2016) there is clear stress on similar values such

as ethical principles, universality, development of humankind, individualism, friendship, solidarity, fair play and equality. Discrimination of any kind is not accepted. The appreciation of these values has to be controlled and regulated by the legitimized organization; in the first place, the supreme authority of the IOC, followed by the obligated main organization of certain sport which establishes and controls the rules of the sport. The organization has to have determined structure, democratic model and elected governance. To finish, the institutional sport has to be recognized by the IOC (IOC, 2016). The criteria list of the IOC (2012) mainly includes the exact same principles by providing more detailed principles. One main difference is the 5th theme related to the popularity of the sport which the data showed to be one of the main challenges of equestrian. The IOC closely followed engagement of audience during the Rio 2016 (Seaver Team, 2016) to estimate the further popularity of the sport.

The popularity matter seems to be the only core problem of equestrian sport regarding the Olympic position. The FEI does not have enough effective and coordinated department for creating media relations (Sparks, 2017). Otherwise the FEI demonstrates same values than the IOC by moreover equestrian being the only sport where athletes can compete equally no matter their age or gender, if something represent equality and universality among the athletes it must be equestrian sport (Pascual, 2019). Welfare, trust and respect, equality and cooperation are the listed to priorities of the FEI (FEI.org, 2019) which has similar meanings to the IOC's values and overall world culture values. To relate back to the popularity issue, Sparks, Carley (2017) discusses that equestrian sport suffers from a marketing challenges and it is the sport's job to market the sport. One big problem is the FEI's lack of media policy and guidance of national federation and individual athletes in terms of it, another challenge is difficult terminology. The World Equestrian Games is actually the world championships, but it is confusing and does not attract media because the term does not tell what it stands for. On the other hand, if an athlete wins Global Champion Tour, he sounds like a world champion which he is not. "Terminology is key to both these subjects. Eventing as a name, in my opinion, was the biggest branding mistake the FEI ever made. You cannot take a noun that is in common use for many, many subject areas and turn it into a verb and expect people to understand what you mean. As a verb, it technically does not exist in the English language." (Sparks, 2017). Eventing is an equestrian triathlon, so why not use that term.

The athletes have to be taught how to be quotable.

More often than not, riders credit the horse or blame the horse and I don't mean in a nasty way. They might say, "My horse was really tired today." They never put themselves in the equation, so they are not part of the outcome.

They may think that it's being humble or praising the horse that these owners have given them. But, in actual fact, it tells people it's all about who has the best horse and that the rider has nothing to do with it. It makes it sound like they're just the passenger.

- By Huddleston Jayne, Sparks' interview, 2017

The IOC has noticed the unpopularity of the sport and it seems to be one of the main problems of the equestrian. The lack of media and audience does not make the sport cost-effective for the Olympic Games. The previous discussion by Sparks produces a new question: does the lack of media resources causes misunderstanding of equestrian sport in the eyes of the general public? As the very provisioning column from Redford Patrick (2016) highlights, the equestrian is not easily related to Olympic sport as it includes animals and only human should compete in the Olympics. The disciplines do not seem engaging for non-equestrian because it easily looks that the horse does all the work and rider just sit on top of them. There seems to be an ideology that horses are forced to compete and as the sport is a short of entertainment. The animal abuse is not something that the audience wants see or support (Redford, 2016; Thomas, 2016) especially when the competing can be dangerous for the animal (Hall, 2016). The complexity of the sport with the lack of controlled media policy, may actually be the biggest concerns of the equestrian.

For non-equestrian person, it may be too difficult to understand that horse who actually compete in the Olympic level love what they do. It is impossible to force 600 kg to jump over 1.65m fences or dance in the arena. Breeding has shaped physics and mentality of the horse – those who want to perform will reach the top level. The world is full of horses who missed these characteristics and they do something else or compete in the lower level. Furthermore, the Olympic level horses costs millions of euros and are most likely taken better care of than any other athlete in the Olympic event; they are regularly inspected by the veterinary, receive chiropractic adjustments, feet are wrapped to prevent injuries, cooled down when the weather is cold or wear blankets when cold, their resting time and exercise time is monitored (Monty, 2016) and they are immediately drawn off from the competition if there is a slight difference in the health conditions.

One aspect for unpopularity may relate to the history of equestrian sport. It has been kept as a sport for rich, royal and elitists based on European traditions of horse riding. Even today, the best training facilities, top coaches and high-trained horses are the main export of Europe, of course other western countries such as Australia, New Zealand, Canada and the USA has very educated and sophisticated level of horse breeding and equestrian training, but for the rest of the world equestrian stays as a sport that requires access to resources those countries may not have. Countries, where are rising middle class, such as China, Brazil, Mexico, Qatar and United Arab Emirates, are increasingly catching up with western countries with their European horses and riders who in most cases work and train in Europe. Engagement and inclusion of new countries to compete in the Olympic Games will eventually increase the popularity of the sport as the disciplines receive more audience in new countries.

"There are many talented and good riders in China but it is very difficult to reach the top professional level. Firstly, Jumping is a fairly new sport in China compared with Europe and the USA so we don't have top professional coaches and a team behind us to reach the top level. Secondly, we don't have our own breed of Jumping horses, and it is very difficult to buy a top sport horse in China. There is a special case in China - the horses can only come in, but cannot go out, therefore they cannot go to the big shows in Europe and the USA. So, at the moment, if you want to reach the top of the sport the only way is to move abroad."

- Zhang You, Chinese top rider, FEI.org, 2019

A Sports including only human power is maybe easier to understand by the Olympic audience, while the equestrian sport remains unclear, complex and difficult to follow. The equestrian society is worried about the crisis although, the FEI has implemented the new format of disciplines for the upcoming Olympics of 2020 and 2024. An Olympic position is a very demanded spot among the sports which are not yet part of the system, since it represents the highest and most valuable level of the championship and embodies sport's legitimacy as a valid international sport. Equestrian has been guaranteed to be a part of following the Olympic Games, but the FEI understands that this is not the end of the problems. When the format and rules are negotiated and accepted by the equestrian society and the IOC, there is still problems related to rising global values such as animal welfare and inclusion more nationalities. Even now the top riders are a little bit worried about the best potential performance of their horses due to the change of competition orders, the general public is also worried about the cruelty of equestrian sport. In the end, the FEI

has the main responsibility to improve the contemporary situation no matter how many years the creation of efficient format will take. By itself it is not able to make to core structure, the FEI requires for the sake of its legitimized acceptance, negotiations and opinions with those who actual compete in the Olympics and are a part of the equestrian community.

The institutional crisis of equestrian sport is not directly related to the exclusion of Olympic values. The IOC and FEI do have the similar aims and similar challenges regarding their reflection to world culture. By investigating the principles of world culture and its reflection in institutional activity, mechanisms, how international organizations act, can be revealed and studied. Contemporary organizations are constructed to carry on world culture values, since their existence depends on the acceptance of world society. Organizations are the embodiment of the world culture, but at the same time there are strictly bound to the principles of world culture monitored by the global society. Isomorphism plays a crucial role in the governance and structure of organizations, but also causes similar institutional challenges. According to general discourse of Olympic equestrian sport, the institutional crisis has multidimensional level. The inclusion of world culture values legitimizes activities, but on the other hand creates dilemmas when equality is demanded increasingly among the world society. Empty words do not help the situation and most likely there is no absolute satisfaction of global public, but the FEI can still work on many policy fields, especially media relations and education of the general public, in order to preserve equestrian disciplines in the Olympic Games.

Conclusion and Further Dilemmas

Equestrian sport has long traditions in the modern Olympic Games and horses were already used in the ancient Greek Olympics in the chariot driving. From 1952, women and men were able to compete against each other and teams were a mix of genders. Equestrian sport is one of the most universal and equal sports in the modern Olympic Games. The FEI is the head organization representing the institutionalization of equestrian society. However, in the late 2010th century the announcement of the IOC shocked the equestrian society: the sport's future was not guaranteed in the Olympic Games. The sport lacked popularity, had high costs and was preserved either boring or dangerous by the general public. Past ten years, the FEI has actively promoted, developed and modernized the sport and equestrian has now accepted in the Olympic Games for 2020 and 2024, but there is a concern about the functionality of new formats by the equestrian society. The process will be ongoing long after the 2024 before the final effective format is most likely created.

As the literature review of institutional struggles demonstrates, world culture values have an impact on the process of institutional crises; the values are strengthened during the institutional challenges as the reformation and the French revolution emphasizes the importance of individualism, equality and universalism in the sense that they could have been strengthened back in history. Institutional changes are often caused by the inequality of resources access which may be material or fundamental (as the Reformation, French Revolution showed). Changes are not directly negative events, they may also enforce, develop and modernize institutions. As the institutional changes of the middle age demonstrates, there was increased inclusion of society as well as emphases on cultural values which should be shared among the public.

The theory of world culture stresses importance of these common values while inspecting international activity. The institutional society, the world society, is constructed by the world culture. The power and legitimacy of contemporary international organizations are based on the acceptance of world society according to scale how well they function by respecting global values. Because the institutions must act in relation to world culture values, the isomorphism and homogenization can be seen in their governance, structures and outcomes. To list, individualism, universality, equality, welfare, education and access to resources are the core patterns of world culture values, similar virtues as the Declaration of Human Rights represents. The less the institution defense and implements these values in their activity, the faster the institutional struggles emergences. In contemporary global society, the world culture plays a crucial role by legitimizing institutional activities which is an interesting pattern, since the world culture itself is not standardized, controlled neither concrete system, but still holds a significant power supremacy over modern institutions.

By using the critical discourse analysis, the thesis aimed to analyze to which extent rhetoric in the Olympic equestrian discourse corresponded to world culture values. The analysis and discussion examined that the IOC and FEI's values were similar to each other; both encouraged world culture values which is self-evident, otherwise the organizations would not be accepted as legitimate international actors by the global society. There were no significant differences between the emphasized values, but as the discussion section showed, the IOC itself is struggling with similar challenges as the FEI. The significant difference between the principles of the IOC and the FEI were, the Olympic criteria element five; popularity of the sport. Improving media resources should be one of the main targets of the FEI in accordance with the IOC recommendations in order to sustain equestrian sport in the Olympic Games. Isomorphism was an important factor during the study; because the IOC, as the supreme authority of Olympic sport, struggles with the improved inclusion of world culture values, it must also ensure that sport it represents also tries to expand

same principles. Therefore, the threat of equestrian's position in the Olympics cannot be directly linked with the exclusion of world culture virtues, but has more likely multidimensional patterns directly linked with the poor publicity of the sport and indirectly linked with the crisis of the IOC itself. The general problem is that Olympic may reflect the universality and be embodiment of world culture, but at the same time it reveals social and political dilemmas such as the limited access to diverse of resource, which is the main reason for institutional crises. It seems that the more the institution includes world culture into it, the easier it will be to judge it for not following the world culture principles. To conclude, the discourse examined that world culture is a paradox; it is used to legitimize and justify actions, but at the same time it stresses the lack of it in various dimensions which eventually result in institutional development. As a conclusion, it seems that the Olympic Movement along with the IOC is trying to clear its image and establish better legitimate by establishing more coherent inclusion of world culture values and trying to get rid off negative picture as an elitist, corrupt, commercial event of the first world citizens, and therefore requires modernization of its sport. As the data showed, the dialogue with the IOC and FEI is not published, which leaves a question why it cannot be published openly? It would be interesting to study how many other Olympic sports have received the same short of recommendations? Why is an equestrian sport under threat, since according to world culture values it seems to correspond with the IOC's values very well?

For further studies there are final things, dilemmas and questions I want to discuss. It is seen that animal welfare has been a rising principle also slowly linked with the world culture. Judging use of horses in the Olympic Games is a relatively small problem compared to many other issues in the animal welfare environment. The top horses are extremely well cared and breed with intention to create as healthy animal as ever possible; sick or invalid horses cannot perform on the top level where their physics and psyche must correspond to top athletes. The global public is worried about these animals while it is scientifically proven that numerous dog breeds are deformed and have dangerous health problems, but that it is not worried by the global public in the same sense than they worry about the welfare of Olympic horses. Int seems that not all the animal matters are manifested similarly; animal welfare is interpretation question.

"Equestrian sport is all about the connection, intuitive link and committed partnership between two athletes, which make our sport one of the most compelling at the Olympic Games."

- FEI President, Ingmar De Vos, 2016

Bibliography

Ahrne, Göran & Brunsson, Nils, Organizations and Meta-Organizations, *Scandinavian Journal of Management*, vol. 21, (2005), pp. 429-449

Alasuutari, Pertti & Qadir, Ali, *National Policy-Making: Domestication of Global Trends*, published on the 4th of December 2013, Taylor and Francais, Hoboken

Armstrong, David, The Evolution of International Society, *The Globalization of World Politics, An Introduction to International Relations*, 2011, by Baylis, John & Smith, Steve & Owens Patricia, Oxford University Press, New York

Arthus-Bertrand Yann & Gouraud Jean-Louis *Horse*, 2004, published Thames & Hudson, the UK

Barnett, Michael, Social Constructivism, *The Globalization of World Politics, An Introduction to International Relations*, 2011, by Baylis, John & Smith, Steve & Owens Patricia, Oxford University Press, New York

BEVA, *FEI Debates Future of Equestrian Sport*, copyrights BEVA 2018, retrieved 24th of August 2019 from:

https://www.beva.org.uk/News-Archive/entryid/180/FEI-debates-future-of-Equestrian-Sport

Blommaert Jan & Bulcaen Chris, Critical Discourse Analysis, *Annual Review of Anthropology*, vol. 29, (2000), pp. 447-446. *JSTOR*

Boli John, "World Polity Theory". In Roland Robertson; Jan Aart Scholte (eds.), 2006, *Encyclopedia of Globalization*. Routledge

Lechner J. Frank & Boli, John, *World Culture, Origins and Consequences*, 2005, Blackwell Publishing Ltd

Boli John & Thomas M. George, "World Culture in the World Polity: A Century of International Non-Governmental Organization". *American Sociological Review*, vol. 62, No. 2, (Apr., 1997), pp. 171-190. *JSTOR*

Boranbay, Serra & Guerriero, Carmine, "Endogenous (in)formal institutions". Journal of Comparative Economics, July 2019

Campus.FEI.org, *What is the FEI?*, learning course of the FEI, 2019, retrieved on the 22nd of August from: https://campus.fei.org/course/info.php?id=37

Cantoni, Davide. "ADOPTING A NEW RELIGION: THE CASE OF PROTESTANTISM IN 16TH CENTURY GERMANY." *The Economic Journal*, vol. 122, no. 560, 2012, pp. 502–531. *JSTOR*

Carnery Stephen, Rappley Jeremy & Silova Iveta, "Between Faith and Science: World Culture Theory and Comparative Education". *Comparative Education Review*, vol. 56, No. 3, (August 2012), pp. 366-393. *JSTOR*

Dari-Mattiacci, Giuseppe and Guerriero Carmine*, Law, Economics and History: Endogenous Institutional Change and Legal Innovation* (August 25, 2011). Amsterdam Law School Research Paper No. 2011-18; Amsterdam Center for Law & Economics Working Paper No. 2011-09

De Haan, Donna & Dumbell, Lucy, "Equestrian Sport at the Olympic Games from 1900 1948". *International Journal of the History of Sport*, 2016, 33(6-7)

Equestrian Life, *IOC Sports Director Speaks on Olympic Agenda 2020 at FEI Sport Forum*, copyrights Equestrian Life Media Release 2016, retrieved 27th of September 2019 from: http://www.equestrianlife.com.au/articles/IOC-Sports-Director-speaks-on-Olympic-Agenda-2020-at-FEI-Sports-Forum

Evans-Pritchard, E. E. *Social Anthropology*, 2004, published first in 1950 by Routledge, Taylor and Francis Group, London and New York

Exley, Helen, *Horse Quotations. A Collection of Beautiful Pictures and the Best Horse Quotes*, 1991, Exley Publications, the UK

FEI.org, *Branding*, retrieved on the 22nd of August 2019 from:
https://inside.fei.org/fei/about-fei/commercial/branding

FEI.org, *FEI President Welcomes IOC Confirmation of Equestrian Sport in 2024 Olympic Programme and Approval of Tokyo 2020 Formats*, published on the 9th of June 2017, retrieved 3rd of June 2019 from: https://inside.fei.org/news/fei-president-welcomes-ioc-confirmation-equestrian-sport-2024-olympic-programme-and-approval

FEI.org, *Welcome to Values and History*, retrieved on the 22nd of August 2019 from:
https://inside.fei.org/fei/about-fei/values-history

FEI.org, *Getting to Know… You Zhang*, retrieved on the 24tth of October 2019 from:
https://www.fei.org/stories/china-you-zhang-equestrian-showjumping-2019-profile

Garcia, Beatriz. (2008). One hundred years of cultural programming within the Olympic Games (1912–2012): origins, evolution and projections. International Journal of Cultural Policy. 14. 361-376

Garry Jacobs & Winston Nagan, "The Global Values Discourse". *Erudition, E-Journal of the World Academy of Arts and Science*, vol. 1, no. 1, 2012, pp. 136-149

Gregory, Brad S. "Disembedding Christianity.: The Reformation Era and the Secularization of Western Society." *Reformation Und Säkularisierung: Zur Kontroverse Um Die Genese Der Moderne Aus Dem Geist Der Reformation*, by Ingolf U. Dalferth, Mohr Siebeck GmbH and Co. KG, 2017, pp. 25–56. *JSTOR*

Greif, Avner & Latin David D. "A Theory of Endogenous Institutional Change." *The American Political Science Review*, vol. 98, no. 4, 2004, pp. 633–652. *JSTOR*

Gilmore Erin, "Tokyo 2020: Countdown to Show Jumping Disaster?" published on the 16th of September 2019 on *Heels Down*, retrieved 1st of October from:

https://heelsdownmag.com/tokyo-2020-countdown-to-show-jumping-disaster/

Hall Carol, Why Olympic Equestrians Could be Riding for a Fall, published on the 8th of August 2016 on *The Conversation*, retrieved on the 28th of August 2019 from:

https://theconversation.com/why-olympic-equestrians-could-be-riding-for-a-fall-58965

Hobson, C. (2015). THE CRUCIBLE OF DEMOCRACY: THE FRENCH REVOLUTION. In *The Rise of Democracy: Revolution, War and Transformations in International Politics since 1776* (pp. 74-105). Edinburgh: Edinburgh University Press

Horse & Hound, *Future of Olympic Equestrian Sport Under Threat*, published on the 19th of August 2008, retrieved 25t of August 2019 from:

https://www.horseandhound.co.uk/news/future-of-olympic-equestrian-sport-under-threat-266589

Horsetalk.co.nz, *FEI Board Tweaks New-Look Equestrian Formats for the Olympics*, published on the 30th of December 2018, retrieved on the 14th of June 2019 from:

https://www.horsetalk.co.nz/2018/12/30/fei-board-tweaks-equestrian-formats-olympics/

Horsetalk.co.nz, *New Olympic Equestrian Formats Get the IOC's No for Tokyo 2020*, published on the 10th of June 2017, retrieved on the 14th of June 2019 from:

https://www.horsetalk.co.nz/2017/06/10/olympic-equestrian-formats-ioc-tokyo-2020/

Huckin, Thomas, Andrus Jennifer & Clary-Lemon Jennifer, "Critical Discourse Analysis and Rhetoric and Composition." *College Composition and Communication*, vol. 64, no. 1, 2012, pp. 107–129. *JSTOR*

International Olympic Committee, *Evaluation Criteria for Sports and Disciplines*, 2012, retrieved on the 14th of June 2019 from:

https://stillmed.olympic.org/Documents/Commissions_PDFfiles/Programme_commission/2012-06-12-IOC-evaluation-criteria-for-sports-and-disciplines.docx.pdf

International Jumping Riders Club, *FEI General Assembly Votes in Favour of Olympic and Paralympic Rules Changes*, copy rights IJRC 2019, retrieved on the 14th of September from: https://www.ijrc.org/en/News-results/FEI-GENERAL-ASSEMBLY-VOTES-IN-FAVOUR-OF-OLYMPIC-AND-PARALYMPIC-RULE-CHANGES.html

International Jumping Riders Club, *IOC President Talks Olympic Agenda 2020 During Official Visit to FEI HQ*, FEI press release, copy rights IJRC 2019, retrieved on the 21st of September

2019 from: https://www.ijrc.org/en/News-results/IOC-PRESIDENT-TALKS-OLYMPIC-AGENDA-2020-DURING-OFFICIAL-VISIT-TO-FEI-HQ.html

International Jumping Riders Club, *Olympic Format Debate Serves as Reality Check For Equestrian Sport*, retrieved on the 21st of September 2019 from: https://www.ijrc.org/en/News-results/OLYMPIC-FORMAT-DEBATE-SERVES-AS-REALITY-CHECK-FOR-EQUESTRIAN-SPORT.html

McClelland Colin, "Will Equestrian Sport be Dropped from Olympic Programme while Beach Volleyball Remains? Time to Wake up", published on the 17th of December 2016 on *We Live Horse*, retrieved on the 11th of September 2019 from: https://www.ijrc.org/en/News-results/IOC-PRESIDENT-TALKS-OLYMPIC-AGENDA-2020-DURING-OFFICIAL-VISIT-TO-FEI-HQ.html

McGrew, Anthony, Globalization and Global Politics, *The Globalization of World Politics, An Introduction to International Relations*, 2011, by Baylis, John & Smith, Steve & Owens Patricia, Oxford University Press, New York

Meyer, John & Bromley, Patricia, The Worldwide Expansion of "Organization". *Sociological Theory*, 2013, 31. 366-389, published by SAGE

Milton-Smith, J. (2002). Ethics, the olympics and the search for global values: JBE JBE. *Journal of Business Ethics, 35*(2), 131-142.

Monty, Melissa, The Future of Olympic Equestrian Sports, A Response to an Opinion that the Horse Does All the Work, published on the 29th of November 2016 on *The Odyssey Online*, retrieved on the 3rd of September 2019 from: https://www.theodysseyonline.com/future-olympic-equestrian-sports

Morris, George, an interview of George Morris in the documentary *Harry & Snowman* by Davis Ron, published on the 11th of April 2015

Murden, Simon, Culture in World Affairs, *The Globalization of World Politics, An Introduction to International Relations*, 2011, by Baylis, John & Smith, Steve & Owens Patricia, Oxford University Press, New York

Nugent Neill, 2010, *Government and Politics of the European Union*, 7th edition, published by PALGRAVE MACMILLAN

Olympic Museum, *The Olympic Games in Ancient Greece*, 2002, retrieved on the 3rd of June 2019 from: http://dide.mag.sch.gr/grfa/Olympiaki_paideia/kathigites.pdf

Pascual José Miguel, "FEI President Says Equestrian Sport is Olympic Champions in Gender Equality", published on the 23rd of August 2019 on *EFE*, retrieved 1st of October from: https://www.efe.com/efe/english/sports/fei-president-says-equestrian-sport-is-olympic-champions-in-gender-equality/50000266-4048887#

Paulick Report Staff, "Equestrian Sports Confirmed Inclusion for 2024 Olympics", published on the 19th of June 2017 on *Paulick Report*, retrieved on the 5th of September 2019 from: https://www.paulickreport.com/horse-care-category/equestrian-sports-confirmed-inclusion-2024-olympics/

Redford, Patrick, Olympics are for Humans, Not Horses, published on the 1st of August 2016 on *Deadspin*, retrieved 1st of September 2019 from: https://deadspin.com/the-olympics-are-for-humans-not-horses-1784662204

Rietbergen Peter, *Europe – A Cultural History*, 2nd edition, 2007, published by Routledge

Romaniuk Scott, Protestant Reformation, *The SAGE Encyclopedia of Economics and Society*, 2015, publisher SAGE

Seaver Team, "No guarantee that equestrian sports will feature in 2020 Olympics" published on the in August 2016 on *Seaver*, retrieved 4th of April 2018 from: http://www.seaverhorse.com/no-guarantee-olympics.html

Baylis, John, Smith, Steve & Owens Patricia, *The Globalization of World Politics, An Introduction to International Relations*, 2011, Oxford University Press, New York

Sparks Carley (2016), "Equestrian Sport Has a Marketing Problem", published in June 2016 on *Horse Network*, retrieved 7th of July 2019 from: http://horsenetwork.com/2016/07/equestrian-sport-marketing-problem/

Stromberg, Roland N. "Reevaluating the French Revolution." *The History Teacher*, vol. 20, no. 1, 1986, pp. 87–107. *JSTOR*

Thomas, James, Olympic Equestrian Events under Fire as Research Links Riding Equipment
to Stress Response in Horse, published on the 10th of May 2016 on NEWS, retrieved
on the 1st of September 2019 from: https://www.abc.net.au/news/2016-05-10/olympic-
equestrian-equipment-causing-stress-in-horses-study/7386074

Tomlinson, Alan. "Olympic Values, Beijing's Olympic Games, and the Universal Market." *Owning
the Olympics: Narratives of the New China*, edited by Monroe E. Price and Daniel
Dayan, University of Michigan Press, Ann Arbor, 2008, pp. 67–85. *JSTOR*

Turner Rachel (2016), "Fans urged to support equestrian sport during Rio to secure Olympic future"
published in August 2016 on *Horse and Hound*, retrieved 28th of August from:
http://www.horseandhound.co.uk/rio-2016-olympics-news/equestrian-fans-urged-to-
share-their-support-throughout-rio-equestrian-sport-582034

Von Guettner Darius, *The French Revolution*, 2015, publisher Cengage Learning Australia Pty
Limited

World of Show Jumping, "The New Olympic Format and the Future of the Nations Cup: We have
to Agree that We Disagree", published on the 28th of August 2019, retrieved 1st of
October from: https://www.worldofshowjumping.com/en/Exclusives/WoSJ-
Focus/The-new-Olympic-format-and-the-future-of-the-Nations-Cups-We-have-to-
agree-that-we-disagree.html

Yli-Koivisto Saila, *Big Bad Wolf and Little Finns – Politics of Fear*, 2013, Maastricht University,
The Netherlands