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Book of Abstracts

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Invited Speakers

IVANA ZAGORAC, UNIVERSITY OF ZAGREB, CROATIA

EMOTIONS IN SPORT: AN INTERESTING CASE OF SHAME AND GUILT

This paper aims at revitalizing the discussion on the role of emotions in sports. Both the athletes and the spectators experience a wide range of emotions, from pleasant ones like happiness or pride to unpleasant ones like fear or anxiety. While pleasant emotions can enhance an athlete's motivation and increase their energy level, unpleasant emotions can have a detrimental effect on an athlete's performance and psychological state. In this paper, I'm especially interested in the role of 'moral emotions' in sport, i.e., emotions that are commonly linked to ethical and moral judgments (like shame, disgust, guilt, and anger, but also compassion, gratitude, and pride). The usual claim is that they help individuals navigate complex moral situations and generally serve to maintain the social system and moral order. It is argued that they function as a self-disciplinary mechanism in the field of moral and social relations. As such, they may benefit society in general, but they also often have an opposite impact on the individual; for example, shame is notorious for its devastating effects. While guilt results from realizing that our actions were deficient, shame results from the view that our self is somehow a failure. Guilt can even benefit society through remedies, while shame is isolating. In sport, shame can be brought on by a number of factors, including making a mistake, performing poorly, losing a competition, or receiving criticism, and can lead to feelings of worthlessness, hopelessness, and disconnection from others. However, there is also an idealistic approach that claims that both shame and guilt can be used constructively and turned into powerful motivators for athletes to improve and overcome their perceived inadequacies. In terms of morality, it is often the absence of shame rather than its presence that is morally questionable. This paper aims at addressing this ambiguity in the field of sport.

Keywords: shame, morality, unpleasant emotions, motivators

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Dan Zahavi, Shame, in: Thomas Szanto, Hilge Landweer (eds.), *The Routledge Handbook of Phenomenology of Emotion*, London and New York, 2020, pp. 349–357.

WHAT IS IT LIKE TO BAT? HITTING, THINKING, AND THE MIND-BODY PROBLEM

Cricket batting, like other dynamic interceptive actions in open sports, requires skilled practitioners to coordinate vision and action under time constraints that push the limits of human cognitive and motor capacities. One error can end the project, and failure is all too familiar. It may seem that there is nothing it is like to bat, because decision-making and skill execution happen so fast, on the basis of consciously-inaccessible embodied mechanisms. But in fact, I argue, even in absorbed coping experts often counteract automaticity, constantly interrogating their grooved skills so as to reset the repertoire of allowable embodied responses and make adjustments on the fly. Among other things, what it is like to bat involves a kind of stretched temporality, which we can probe in both phenomenological and mechanistic terms. Practitioners of dynamic movement skills like batting in a sense operate in the future, acting on anticipation, responding to subtle perceptual cues on the basis of tuned embodied experience, and also constantly regulating those responses to suit the changing, often challenging game situation. Experts have no privileged access to their own visual strategies and movement dynamics: but they use indirect practical means to tap, assess, and influence the springs of action, constantly (in performance as well as in practice) seeking to explore, share, and describe their rich temporal and embodied experiences. Attention to such real-world cases can enrich the study of cognition in action, offering clues as to the relation between subjective and objective perspectives on self and body. Drawing on cases from cricket, baseball, and other ball sports, in this talk I hope to integrate conceptual analysis, expert reports, and evidence from sport science to address inhibition and decision-making, anticipation and affect-regulation, time and sociality in the experience of elite performers. Where many philosophers cite Nagel's 'What is it like to be a bat?' as suggesting that there can be no science of the mind, I build on his 'speculative proposal' of an 'objective phenomenology' to bring the mind-body problem to practical life in the philosophy of sport.

Keywords: batting, thinking, perception-action coupling, mind-body problem, temporal phenomenology

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Presidential Address

KENNETH AGGERHOLM, NORWEGIAN SCHOOL OF SPORT SCIENCES, NORWAY

SPORT HUMANISM - CONTOURS OF A HUMANIST THEORY OF SPORT

The world of sports today is grappling with dehumanising tendencies. In general terms, these consist of an instrumental objectification of athletes and a push for transhuman enhancement of human nature by biotechnological means. These tendencies call for new approaches to sport that take into account the human elements of sport. To this end, and as a response to posthumanist arguments, I defend a humanist approach to sport, which I label sport humanism.

Humanism comes in a variety of historical, social, and philosophical forms. Recently, Thomas Fuchs (2021) proposed an embodied humanism, which I use as a basis for my account. Sport humanism is grounded in existential philosophy and phenomenology, particularly the philosophy of Maurice Merleau-Ponty (1945/2012), and also draws on my earlier work (Aggerholm, 2015) and Gernot Böhme's (2001) account of moral existence. It is a stance that underscores our embeddedness in a natural and social world, which forms the basis for our selfhood, freedom and responsibility. It also emphasises the ambiguity of human existence, which arises from the inherent tension between our factual limitations and our potential for transcendence. I aim to show how this embodied and social account of sport humanism can cast new light on the corporeal ways that athletes relate to the environment, to themselves, and to others in sport.

On these grounds, I draw the contours of a humanist theory of sport, which can complement prevailing theories of sport like formalism, broad internalism (or interpretivism) and conventionalism, and is better equipped to tackle the pressing concerns of dehumanisation in sports. I focus on how the humanist theory can inform our understanding of sport as a human practice, the meaning and value of sport, and moral questions in sport. I conclude by reflecting on the potential and limitations of sport humanism and a humanist theory of sport.

Keywords: humanism, embodiment, subjectivity, intersubjectivity, ethics.

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'THE HAND OF GOD': HIEROPHANY AND TRANSCENDENCE THROUGH SPORT

The designation of Maradona's goal in Argentina's match against England at the 1986 Football World Cup as a "handball" goal, with the explanation that it was an intervention by God himself, has aroused much controversy and is seen as a classic example for deeper reflection in the discourse of sports ethics. The unintentional transgression or deliberate breaking of the rules (in football goals can only be scored with the foot, not the hand - albeit unintentionally) leads to extensive reflection on cheating, fair play and sportspersonship. In this paper, however, I want to draw attention to another meaning of Maradona's justification (or excuse), which may sound in general terms like the role of religion and spirituality in the environment of sport.

The basic premise is that religion is not and cannot be in direct connection with sport; in other words, sport is not an environment where hierophany, the manifestation of the divine in the profane realm, can take place generally and for everybody. Religion is tied to a particular cultural system of religious ideas, activities, societies and other phenomena that are accessible only to the followers of that religious system based on their belief. The sport, contrary to the idealistic ideas of the founder of the early modern Olympism, Pierre de Coubertin, cannot become a new, humanistic religion of muscle and will, because the athlete-Christian retains his/her religious convictions, just as the athlete-Muslim or the athlete-follower of any religion. Moreover, if we were to admit that God (or a deity in the broader sense of any entity transcending the profane realm and dwelling in the sphere of the sacred) actively intervenes in sporting matches and their outcomes, we would have to severely limit the free will of athletes and thus reject the possibility of fair play in general, since it is embedded in free decision-making.

On the other hand, sport is an environment in which spiritual values and actions can be revealed through processes of transcendence. Transcendence is a term for the crossing over of the profane realm of ordinary everyday experience into the specific sphere behind the sensual evidence. Philosophically interesting idea of "mundus imaginalis" (Henry Corbin) can help with understanding of spiritual dimension of sport. Spirituality as a distinctive dimension of the human way of being thus belongs to the life of every individual and can be detected and developed in the environment of sport as possible way how to transcend sport experience from sensual evidence to "imaginal" experiencing.

Keywords: religion; spirituality; sacred; profane; mundus imaginalis

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RATE OF PERCEIVED EXERTION - A CHALLENGE FOR THE PHENOMENOLOGY OF EXERCISE

In the last half-century methods of tracking physical parameters of sport performance have significantly developed. A recreational runner is now able to track her heart rate, breathing frequency and power output (to name a few) live, during every training session. Accordingly, the capabilities of a well-equipped scientific laboratory improved to an impressive degree. Unfortunately, we are not observing similar advancements in tracking the mental characteristics of an athlete during exercise.

Despite great developments in the psychology of sport, not enough attention is given to the subjective feelings of athletes. Widely in use, Borg's Rate of Perceived Exertion (Borg, 1970), albeit ingenious in its simplicity, flattens athlete's experience of fatigue to a single number. Even though it provides some information, it is far from being a comprehensive description of mental states held by an exercising human agent. It is hard to understand this omission in the light of the well-established importance of different psychological factors (emotional state, level of motivation etc.) for sport performance (McCormick et al., 2015; Noakes, 2012).

One may argue that it is the very nature of subjective feelings that they dodge our attempts to quantify them. However, a more constructive approach would be to ask – how can we include them in the research process? From a philosophical perspective, investigation in the theory of action is very instructive. For example, distinction between “basic” and “non-basic actions” (Danto, 1965) or distinct kinds of “trying” to achieve some sport-goal (Faulkner, 2014) may prove helpful in establishing some models that could reflect athlete's mental states during exercise or at least help to better understand their dynamics.

I claim that not only psychology but also phenomenology understood as a method of investigation of human first-person experience based on a balanced combination of empirical observation, reflective introspection, and linguistic analysis (Gallagher, 2005), may bring progress in this field. More specifically, phenomenology and conceptual analysis can provide tools for better understanding athlete's subjective experiences which in turn can enrich the investigation in exercise science and be useful for developing new mental strategies in sport and improving performance.

Keywords: rate of perceived exertion, phenomenology, exercise, action theory

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CAN BASIC ACTION BE DIFFICULT? CAN NON-BASIC ACTION BE SIMPLE? ACTION THEORY AND AUTOMATIZATION IN SPORT.

Physical skills are constitutive for sport (Parry, 2020). Successful performance of a difficult action carries a value foundational for sport (Pike, 2019). According to the classic theory of skill acquisition, continued training leads to automatization of skill, consequently highly practiced skills start to resemble reflexes (Fitts et al., 1967). Does it mean that automatized skilled sport performances are becoming more like basic actions, that “do not require an agent to cause them by performing any other action” (Danto, 1965)? Are they not difficult actions anymore? In this project I want to look closer at the relation between ‘basic actions’ and ‘non-basic actions’ as well as between ‘simple actions’ and ‘difficult actions’ in the context of elite and non-elite sport.

There are two instructive perspectives to look at this problem. One comes from highly technical sports like tennis. Elite player has automatized the action of “serving”. Tennis serve is from biomechanical perspective a very complex movement that requires coordination of different asymmetric moves of all our limbs. It is against common sense to call it a basic action. Another insight comes from endurance sports. In this case from the aggregation of simple moves that could be labeled as basic actions (such as taking a step or pushing a pedal) and through necessity of re-asserting the resolution to perform the action, a difficult action may emerge, such as running a marathon distance and pacing yourself correctly. To support the claim that automatized actions seen in skilled sport performance are not basic actions, I will refer to the notion of volitions (Annas, 1978) and intentional action (Anscombe, 1957).

Subsequently, I want to claim that basic actions can also be difficult because of two reasons. Firstly, the constitutive for difficult actions is effort (Bradford, 2015) and the fact that accomplishing them is an achievement (Pike, 2019) - effort and achievement are relative categories and depend not only on learned physical skills of a subject but also on her actual abilities. Secondly, the difficulty of action depends on our mental attitude to a given action. Therefore, running 100 meters might be simple for an agent S1 but be difficult for agent S2 or difficult for S1 under different circumstances. Moreover, action such as running 100 meters even if simple for the agent S1 can become difficult if S1 will try to do it as fast as she possibly can.

Keywords: basic actions, automatization, effort, intentional action, difficulty

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DR. EVA CARNEIRO'S SYNDROME

A syndrome in medicine is a group of symptoms that consistently occur together or a condition characterized by associated symptoms. However, a syndrome in society is a characteristic combination of thoughts, emotions, or behavior towards a particular concept or phenomenon.

It all happened in the 1st round of the Premier League in 2015 when Chelsea played against Swansea, and at the end of the game, Chelsea player Eden Hazard was left lying on the ground. Dr. Eva Carneiro jumped off the bench and ran at the judge's call. The player had to let the game go. He did not make a shot that could have brought victory to the team. The match ended 2:2.

Coach Jose Mourinho was furious because he felt the doctor had left him with a lesser player. Dr. Carneiro had to leave the club, but a year later, she received satisfaction in court through an apology and financial compensation. However, it is perhaps best embodied in the title of the article published in the British Medical Journal - "No way Jose! Doctors must have authority over the care of patients," which best demonstrated the rebellion of the profession against everything that happened to Dr. Carneiro.

Dr. Eva Carneiro's Syndrome can be deduced from everything because it represents the attitude toward women who are doctors. Dr. Snezana Bankovic says, "The difference between a doctor and a doctor in sports should not exist, but it is evident. Female doctors in sports are unjustifiably underrepresented. They are discriminated against in key positions. There are often no female doctors when deciding on important trips, going to major competitions or the Olympic Games." While Dr. Jadranka Mandic says that the expertise and opinion of a female doctor are still questioned more often than her male colleagues and that female doctors still have to earn their position repeatedly. However, perhaps the most straightforward opinion is that of Dr. Biljana Marinkovic, who says that being a female doctor in sports is, simply put, difficult!

It is not only the attitude towards female doctors that is a problem, but also the small number of those in that position. So in the NBA, 2.4% are female doctors, while in the WNBA, 28.6% are female doctors, even though it is one of the best world women's leagues. The situation is similar in the NCAA, where women represent 12.7% of all team doctors.

Based on everything, in order to define the syndrome of Dr. Eva Carneiro, we can say that it is an underestimating and different opinion towards female doctors, which stems from the overall behavior in sports where women are minimized even though in many sports, they represent the majority, which leads to justified dissatisfaction not only of female doctors but everyone who understands the position of women in sports.

Suppose we know that there are always more women at medical schools, that a higher percentage of them complete not only primary but also doctoral studies, and that they are better students. In that case, the question is justifiably asked when their knowledge was insufficient in sports. Why is their diagnosis being questioned and not accepted like their male counterparts? It turns out that in that position of a female doctor, as in the case of Dr. Carneiro, evidence is not considered relevant. The choice of those who ignore them affects the outcome and unjustifiably discriminates against the woman as a team of doctors.

Keywords: female team doctor, elite performance, concussion in sport

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A DEFENCE OF FOUL-WEATHER FANDOM

A familiar debate in the philosophy of sport concerns the question of how whether fans should seek to be partisans (those who support particular teams or individuals) (Eg. Dixon 2001; 2016) or whether they should instead adopt the impartial attitude of the purist (eg. Mumford 2011). More recently, Fruh et al (2021) have argued in defence of fair-weather fandom, which they understand as a form of fandom that involves adopting temporary allegiances in response to non-sporting considerations. The purpose of this paper is two-fold. First, we will add a new form of fandom to this discussion: the foul-weather fan. While fair-weather fans adopt temporary allegiances for teams when things are going well, foul-weather fans adopt temporary allegiances, or strengthen existing allegiances, when things are going badly. Having explained this form of fandom and distinguished this form of fandom from those discussed in the literature, we will then go on to explore the value of foul-weather fandom. Foul-weather fandom can be instrumentally valuable for protecting valuable sporting institutions, such as sporting clubs threatened with bankruptcy or liquidation. Moreover, foul-weather fandom also has non-instrumental value, as foul-weather fans display concern, empathy, or support for sporting individuals or teams that are going through tough times. We take this concern and empathy to be valuable for its own sake, in addition to the valuable ends that it promotes.

Keywords: fandom; purist; partisan; fair-weather fandom; foul-weather fandom

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SPORT PHILOSOPHY IN PORTUGAL

A language is more than a lexical complex that facilitates communication between members of certain communities. A language is a way of thinking. As a dynamic structure that develops and as it moves through time and space, it reflects ways of being in the world, of reading, interpreting, embracing, constructing, and expressing it.

The Portuguese language speakers are heirs of a poetic-philosophical power of expression and representation that is often held hostage to the purest academicism that annuls it, and to historicism as a safe trend of reflection. The relevance of language in philosophical thought is, perhaps for these reasons, an element of critical importance. In this sense, a work analysing the evolution of sport's philosophical thought in different languages evidences the role that language has in thought which, in turn, is made from its own forms of being in the world, and more radically, in a worldview.

Philosophy of sport is not formally established in Portugal. There are not, nor have there ever been departments, disciplines, research groups, study cycles or post-graduate courses in philosophy of sport in the country's public universities. However, it would be fallacious – and specially in the year of the creation of a Portuguese Language Association for the Philosophy of Sport (AFDLP) – to conclude that there is no philosophy of sport in this country, given that, paradoxically, there are numerous works academically published, presented, and discussed in the fields of sport's ethics, aesthetics, epistemology and axiology. Philosophy of sport is, then, a mare liberum navigable by all, and of nobody's possession.

Considering that the epistemological question has been marking the philosophical discussion on sport in Portugal, we've conducted a research within the writings that cover the concept of sport in its multiple accesses. From the methodological triangulation between history, texts, and authors, we try to present a global picture of the Philosophy of Sport's field in Portugal, also projecting its future perspectives.

We found two types of avenues that contributed to the structure of this study: a) the temporal cut, with some decisive authors in the first and second half of the 20th century, pioneers of this field in Portugal; and later b) a disciplinary cut, when, already in the 21st century, the philosophical thought of sport is proliferating, based on authors from different institutional and research backgrounds, besides philosophy strictly understood. These authors have mainly focused on themes such as the concept of sport, the nature and spirit of sports, sport axiology, ethics in and of sport, sport aesthetics and the contemporary thought of sport. In the interest of bridging an arch of intelligibility, we propose in this work an order of reading toward the disperse research that is anchored mostly in individual enterprises.

Keywords: sport, philosophy, Portugal

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WHY HAVE NORTH AMERICAN SPORT PHILOSOPHERS IGNORED RACE?

Over recent decades, questions and analyses about race have become more prominent in various domains of philosophy. In addition, within North America, race has served as a central analytical tool for the sport studies sub-disciplines of sport history and sport sociology. However, North American sports philosophers—especially those engaged with the International Association of the Philosophy of Sport (IAPS)—have mostly ignored inquiries that deploy theories of race or seek to understand racialized experiences and/or outcomes. In this paper, I explore why North American sport philosophers have not become more drawn to race-informed analyses. I consider a range of explanations. On one side, I contemplate the possibility that race does not factor into sport philosophy in the same ways as with other philosophical areas as well as with sport history and sport sociology. Race, perhaps, is less relevant to the sport philosophy sub-field. Conversely, I catalog various places where greater awareness of race has and could contribute to sport philosophy inquiries. I concluded that the shortage of discussions including references to race or that are explicitly about race within North American sport philosophy is unjustified and likely driven by the dominance of white phenomenological frameworks. Ultimately, by availing itself to more transparently racialized analyses, such as those found in philosophy, sport history, and sport sociology, new horizons could open up for and strengthen sport philosophy.

Keywords: Race, Sport Philosophy, North America, Whiteness

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READY, PLAYER TWO? JOINT ACTION AND THE LIMITATIONS OF METHODOLOGICAL INDIVIDUALISM ABOUT SPORT.

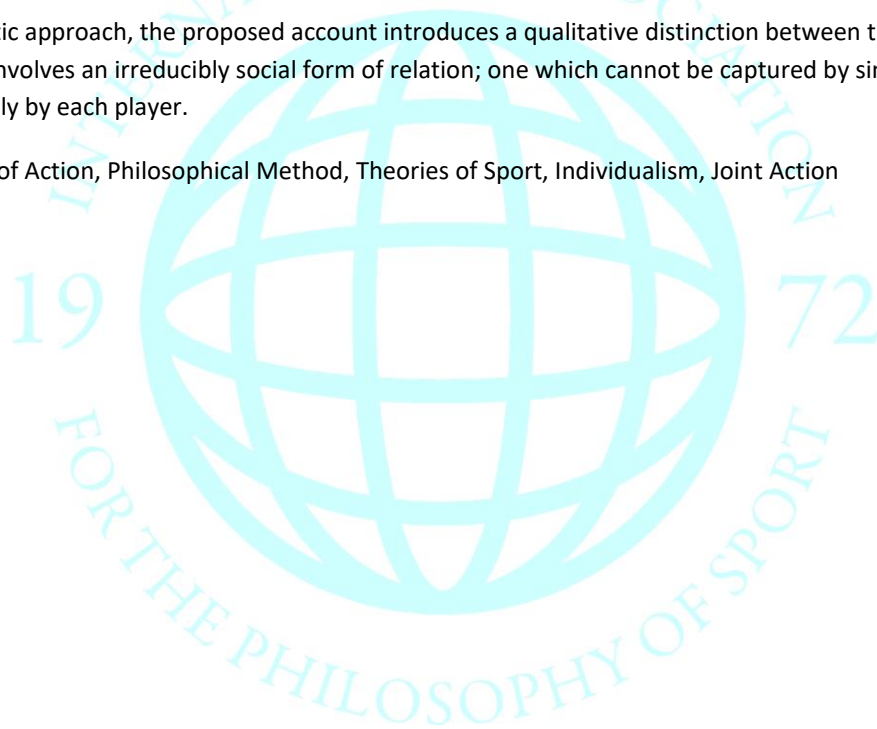
An influential approach in the philosophy of sport explains sporting action by way of a 'lusory attitude' which individuals adopt toward challenges made possible by constitutive rules. On this view, games involving multiple players are explicable by attributing the lusory attitude distributively to various individuals. The difference between the unilateral pursuit of a lusory challenge and the social activity of playing a game or sport with others is here conceived in merely quantitative terms.

Drawing on literature in the philosophy of action, I argue that this sort of 'methodological individualism' fails as a basis for the explanation of action in sporting contests (like tennis or football) which involve multiple individuals or teams. In such contexts, explanation of what I do must include a reference to the intentions of the other(s) with and against whom I am playing. For my attitude to be coherent, I must conceive those others not merely as obstacles or aids in my pursuit of the goal, but as sharing my intention to play this game. My attitude falls to the ground if it is not shared (if you are not playing with me, neither of us is playing at all). Acting in sporting contests involves a special kind of mutual practical commitment expressible in the formula: 'I am playing X with you' (Roessler, 2020). The sharing of the relevant intention is mediated by the generic social practice (indicated in the formula by 'playing X') into which the players are trained and by reference to which they understand 'what one does' in this context.

Contra the individualistic approach, the proposed account introduces a qualitative distinction between the individual and the plural case because it involves an irreducibly social form of relation; one which cannot be captured by simple aggregation of attitudes held separately by each player.

Keywords: Philosophy of Action, Philosophical Method, Theories of Sport, Individualism, Joint Action

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TWO CONCEPTS OF SPORTING EXCELLENCE

I hold that sport is “an extra-ordinary, rule-based, competitive, skilled-based physical activity”, where practitioners “aim at fulfilling sport’s lusory goal of winning, minimally not losing, whichever sport competition they partake in”, which excludes nature sports, while Kevin Krein includes them (Borge 2020: 309, Borge 2019: chapter 3, Krein 2014, 2019).

Krein calls my sports traditional sports. Recently Krein has argued that “what sport is really about, or what is valuable about it, is (...) ultimately, that it provides frameworks for the pursuit of human excellence through skillful physical activity” (Krein 2022: 20). “[S]port really is about pursuing athletic excellence rather than beating everyone else” (Krein 2022: 21). Since not all traditional sports are athletic – for example archery and dressage – to make proper contact with the demarcation problem of sport we must talk of sporting excellence instead of mere athletic excellence. We then get the following Krein-argument.

P1: The core or essence of sport, which is what we value in sport, is achieving or aiming at achieving sporting excellence.

P2: If the core or essence of sport, which is what we value in sport, is achieving or aiming at achieving sporting excellence, then competing or competition is not the core or essence of sport.

C1: Competing or competition is not the core or essence of sport Furthermore.

P3: If the core or essence of sport, which is what we value in sport, is achieving or aiming at achieving sporting excellence and competing or competition is not the core or essence of sport, then nature sports are sport

C2: Nature sports are sports

The problem is that this argument builds on an equivocation. P1 with regard to traditional sports is acceptable, though here sporting excellence is intrinsically linked to performance in sport competition. In traditional sports agon (competition) dictates areté (excellence). If you in traditional sports never do well in sport competitions, you are not deemed or judged to be excellent or display sporting excellence. The traditional sport concept of sporting excellence builds on or entails doing well in competitions and on that reading P2 is false. If your concept of sporting excellence is taken from non-competitive for-sport activities like nature sports (as understood by Krein), then P2 is true. However, on this conception P1 is untrue with regard to traditional sports. Krein’s argument oscillates between two concepts of sporting excellence.

This gives us reason to regard traditional sports and nature sports as different in kind. Keywords: sport, nature sport, competition, sporting excellence

Keywords:

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PHILOSOPHICAL ASSUMPTIONS TO UNDERSTAND BODYBUILDING AS A SPORT AND ITS SPECIFIC SKILLS

Bodybuilding is still a controversial practice, with many people, even within the sporting community, viewing it as more of a beauty competition than a true sport. In this study, we aim to investigate whether the Philosophy of Sport can provide support for the claim that bodybuilding is indeed a sport.

On one hand, bodybuilding may be classified as a judged event, as created by Suits (1988). Bodybuilding requires judges, once the main point of the practice is to reach an "ideal" performance. However, Suits defines sports as "competitive events involving a variety of physical (usually in combination with other) human skills where the superior participant is judged to have exhibited those skills in a superior way" (Suits, 1988, p. 2). In that case, what would be the skills used by competitors in a bodybuilding event? Would it be just an exhibition of previous preparation or there are also stage skills? These are the questions we are inquiring.

It's worth noting that bodybuilding is becoming increasingly popular, as evidenced by events like the Arnold Classic, held annually in Ohio, US. This tournament is not just a competition, but also includes several activities related to bodybuilding. Since 2013, the event has also been held in São Paulo, Brazil. It's a three day event with thousands of people.

It's interesting to observe that bodybuilding practitioners use the term "training" instead of "playing", which is more commonly used in regular sports. According to Fulkner (2019), even non-professional bodybuilding practitioners' training could be considered a social practice, in line with MacIntyre's (1984) terms. If bodybuilding is indeed a practice, it also has internal goods, which are unique to it.

The 1977 documentary film "Pumping Iron" played a significant role in popularizing bodybuilding. The film's main character, Arnold Schwarzenegger, who coined the phrase "pumping," referred not only to muscle growth but also to the pleasurable feeling that follows a workout, which is still commonly used in bodybuilding today. Thus, this pleasurable feeling could be considered an internal good of bodybuilding.

MacIntyre's (1984) theory of social practice and internal goods can provide other valuable clues in approaching bodybuilding as a sport and its own goods. Although bodybuilding is a popular activity, there is a lack of academic research on the topic, perhaps due to the controversial questions surrounding the sport, such as the use of performance-enhancing drugs (Hutchinson et al., 2018; Barkoukis et al., 2022), the problem about the standard used in female bodybuilding and the objectification of the female body (Bell, 2008) and others. Besides these polemics there is the opportunity to inquire bodybuilding through philosophy and offer further elements to its study.

Keywords: Bodybuilding; Internal Goods; Training; Judged events

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POWER, SEX & CORRUPTION IN SPORT: SEXTORTION, AN INTERNATIONAL EXAMINATION INTO A SILENT ABUSE OF POWER

At the intersection of gender-based violence and corruption, sextortion is recognized as a form of corruption in which an abuse of power is exerted to obtain a sexual benefit or advantage (IAWJ, 2012). It exists worldwide and within numerous industries (Transparency International, 2020). Sextortion also exists in sport.

Given that sex instead of money is the currency of the bribe, the inadequacy to measure undue gains in monetizable value has made this wrongful behavior hard to identify, prosecute, and sanction. The abuse of authority, existing power imbalances, poor governance structures, inefficient legislation and awareness are contributors which create opportunities for sextortion to arise, threatening both athletes and sport career professionals' human dignity and the integrity of sport institutions.

Supported by an international survey of 500+ athletes, community sport enthusiasts and sport industry career professionals from diverse nations and sport practices, this study was conducted within the discipline of applied ethics, using a multidisciplinary approach combining principles from law, anti-corruption, gender studies, governance and sport integrity, to explore how various sport-specific cultural and institutional enablers have impacted the international permeation of sextortion into sport.

With a gender-based and anti-corruption lens, this research is an exploratory investigation which seeks to quantifiably explore and communicate the scale of the sextortion problem, its vulnerabilities and risk factors and provide explanations for sport stakeholders on the need for greater awareness around sextortion and how leadership can embed preventive initiatives into short- and long-term planning.

Keywords: Sextortion; Gender-Based Violence; abuse; Anti-Corruption; Governance; Sport Organizations; Sport Integrity

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SPORT, SELF-CONFIDENCE, AND GENDER VIOLENCE

Recent allegations and arrests of those abusing athletes have raised awareness of the pervasiveness of gender violence in sport. We can understand gender violence as harms or injuries to persons based on perceived gender or sexuality, such as that experienced by women, non-binary, trans, and queer persons (Burrow 2022). Impacts on individuals are extensive. Gender violence is associated with multiple physical, sexual, and psychological harms (Skinner, Hester, and Malos, 2013; Merry 2011; Westmarland and Bows 2018).

While research on violence in sport is quickly growing (Lang et al 2023; Alexander, Stafford, & Lewis, 2011; Evans, Adler, Macdonald, & Cote, 2016; Fasting, Chroni, & Knorre, 2014; Vertommen et al., 2016), less attention is directed toward gender violence in sport (see Lut, Arnaut, Vertommen, and Lang 2016; Lang et al 2023). Philosophical analyses of the impacts of gender violence in sport contexts receives even less scholarly attention. I aim to address this gap through a rather narrow area of analysis.

In this paper, I focus on harms to self-confidence due to gender violence. Self-confidence is integral to the flourishing of individuals as a key component of autonomy (Burrow 2020) and sport participation would seem to contribute to the overall flourishing of persons since self-confidence is a key outcome of sport participation (Gould et al 2020; Kim et al 2020; Ouyang et al 2020; Heydari et al 2008; Hassmén et al 2004; Feltz and Weiss 1982). Improved self-confidence bears additional athlete benefits since self-confidence seems particularly important to athletic success, including increased participation (Feltz 2007; Sari et al 2015; Bačanac 2014) and improved sport performance (Bostanci et al 2019; Beilock & Gray, 2007; Woodman & Hardy, 2001). Hence, targeting persons with gender violence is harmful not only to personal flourishing, it undermines sport performance and participation for members of targeted groups.

Keywords: Gender violence; Self-confidence; Sport

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WHAT PRINCIPLES SHOULD COACHES ABIDE BY? THE CASE OF PLACEBO USE IN SPORT.

Placebo administrations are commonly understood as deceptive interventions that often breach well-accepted principles of medical ethics and bioethics, such as autonomy and beneficence. Those principles are often labeled as part of the ethical framework for healthcare sciences developed by Beauchamp and Childress (2019). Although it is not uncommon for sport coaches to have backgrounds in health-related fields, such as psychology, physiotherapy, or sports sciences –many coaches have no professional background. Indeed, many have often limited licences and education or training for sport coaching. It is, therefore, unclear if those principles are appropriate and desirable as well as it is unclear the ethical frameworks behind coaching professional training in sport. Such a scenario leads us to the unclarity which, if any, ethical frameworks coaches should follow or be regulated by. For example, healthcare personnel are supposed to follow medical ethics and bioethical principles when facing situations where their goal is to offer treatment to their patients, as opposed to optimizing athletic performance. Moreover, there is no authoritative guidance as to coaches' conduct strays into health-related decision. Since the translation of Beauchamp and Childress' principlism to coaching has not been addressed yet, this research aims to analyze the desirability and appropriateness of medical ethics and bioethics principles for sports coaches.

Moreover, we expand principlism's quadratic model by focusing on the power relations, mutual respect, and trust surrounding the coaching exercise by testing the case of the administration of deceptive placebos.

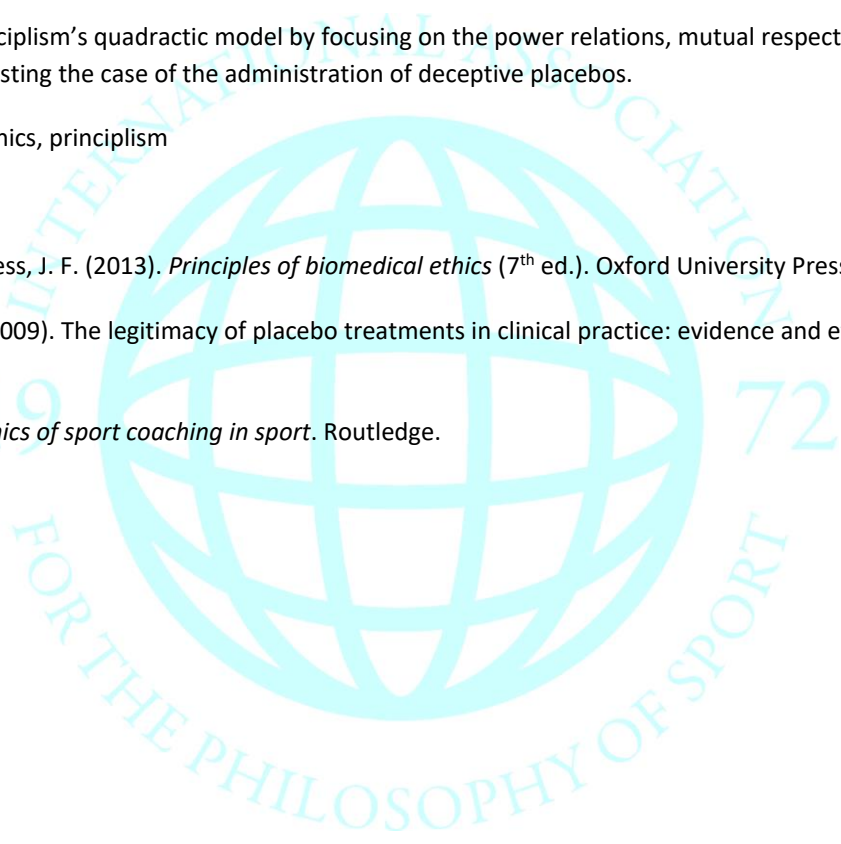
Keywords: coaching, bioethics, principlism

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ATHLETES SAFEGUARDING FIRST. ETHICAL GUIDELINES FOR SAFE AI IN SPORTS.

The fast emergence and disruption of AI in sport has not triggered yet any legal and ethical concern in Sport Government Bodies. That is surprising given the increasing applications of AI in sport which in many cases can put athletes' rights at risk.

That lack of policies on AI uses in sport is worrying for several reasons, namely:

- i) the lack of interest of the International Federations and Sport Government bodies on one of the most important and disturbing challenges faced by Governments and International Institutions around the world,
- ii) the ongoing inability of the IFs and SGB for developing and enacting innovative-safe policies addressing new challenges for the sake of athletes' safeguarding and the integrity of competition.
- iii) it leaves it up to the sport industry how to use AI systems, even if that implies the manipulation of athletes and their careers.
- iv) the lack of effective policies in this regard leads to a failure in the protection of athletes' fundamental rights, such as privacy, autonomy and health, in a way that is equivalent to the tolerance of chemical doping.

In this article I shall argue for the need for an ethical framework that regulates the uses of AI in sport and protects the main stakeholders, i.e., the athletes, from the potential harms that might thereby arise. Next, I shall propose some ethical guidelines aimed at protecting athletes' fundamental rights and autonomy. I will also further argue that this is not only an ethical commitment to harm prevention and the avoidance of risk, but also a legal obligation to which IFs and SGBs are bound. In other words, so long as the lack of policies remains, they are objectively liable for harms suffered by athletes as a result of AI in sports.

Keywords. Artificial Intelligence, athletes' rights, health, neuro-doping, ethical guidelines,

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TO MARK OR NOT TO MARK? KORFBALL THROUGH THE LENS OF THE ELEMENTS OF EXCELLENCE

Devine (2022) provides several elements that are meant to make discussions around excellence in sport richer. This culminates in the excellence principle, which states, "There is a pro tanto reason to disallow in any given sport any change that would undermine the sport's proper cluster, quantum, clarity or balance of excellence" (p.14). The paper closes with a call for further inquiry into the excellence principle.

The current inquiry will apply this excellence principle towards a specific rule. I will look at korfball and its rules regarding marking. Korfball is a mixed sex sport and its marking rule dictates that "players may only defend opponents from the same sex" (Van Bottenburg & Vermeulen, 2011, p.14). Females cannot mark males and vice versa. The major criticism of the rule is that it 'reinforces' the differences between males and females (see Gubby 2019 & Martínková 2020). It has been suggested, however, that removing the rule is untenable because it would be harder to create space and shoot within the current korfball rules. (Gubby, 2019).

I will contend initially that a broader range of options is possible than wholly accepting or removing the marking rule. Discussions around sex segregation in general suggest at least two other positions that korfball could take:

1. Allow limited mixed marking - increase the complexity of the sport (Martínková, 2020).
2. Allow categorised mixed marking – adapt the rules for different contexts (Sailors, 2014).

Considering 1 and 2, I propose a rule that would see mixed marking being allowed within a set radius around the scoring area. This could offer positive consequences for the sport's excellence profile as well the perceptions of equality within the sport. Some general observations can be made after considering this rule change. For one, the logical connection between the elements of excellence makes ranking them difficult. Secondly, excellence in the case of mixed sexed sports is harder to disentangle from equality because this is in a way the sports' raison d'être.

Keywords: Excellence, Equality, Mixed Sex Sport

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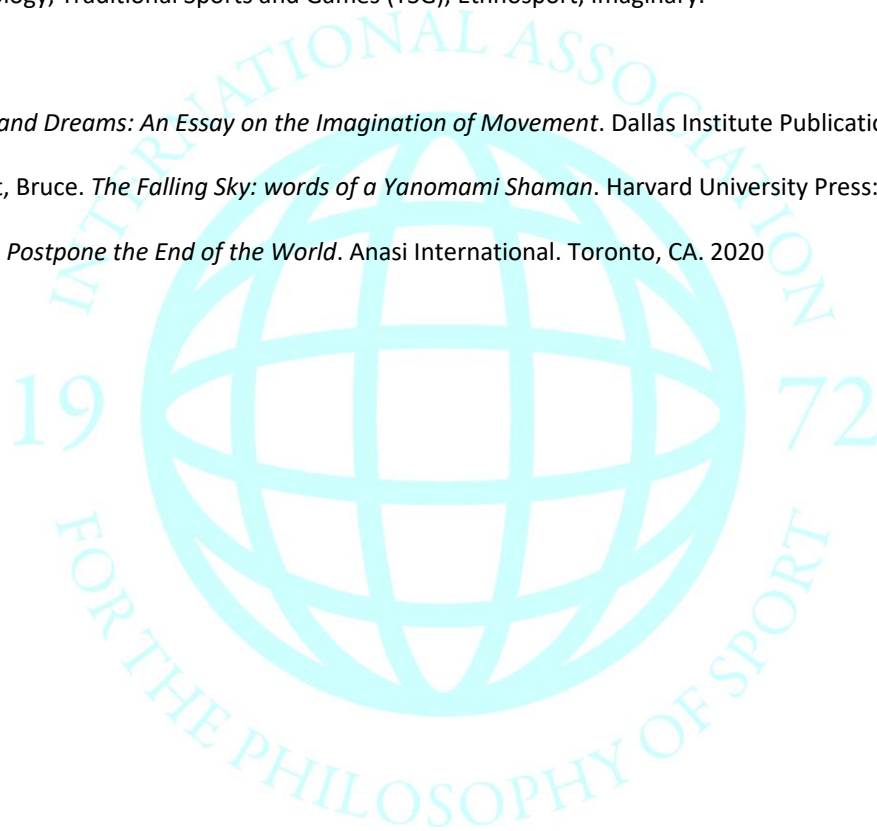
ARCHERY: A TRADITIONAL GAME IN THE SCOPE OF PHENOMENOLOGY OF IMAGE

This paper draws attention to traditional archery, considering its presence in many different traditional cultures and ethnicities, from past to present. The discussion is based on data collected in the university course "Indigenous Peoples' Game and Native Knowledge", taught by indigenous professors from different ethnic groups from Brazil and Latin America, held at the University of São Paulo in 2022. Indigenous from different nations addressed the centrality of the practice and how it teaches more than precision and skills. Despite having a variety of meanings according to the contexts, its presence among Traditional Games in Brazil and around the world inquire about its importance for humanity, more than an utilitarian justification. In dialogue with Gaston Bachelard's phenomenology of image, we intend to look at the mythical and symbolical aspects of archery. What does archery tell us about our corporeality and symbolic relationships with the world? From a phenomenological perspective, how does it update images of a recent past among us all today even in such different cultural backgrounds? It seems that archery attaches the very human in us by its practice, being important among children and youth as well as in the maintenance of traditional and sustainable ways of good living.

Keywords: Phenomenology, Traditional Sports and Games (TSG), Ethnosport, Imaginary.

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ADVOCATE ATHLETES WHO HAVE BEEN ACCUSED WITHOUT VALID EVIDENCE

Many substances on the Prohibited List do not meet the three essential criteria of the Anti-Doping Code: to increase sports performance, to have adverse health effects, and to be against fair play. According to many, the only one that is like and should be on the List is THC, the cannabidiol from marijuana. However, it is on the List because he is against sportsmanship and athlete as a role model. All other substances, such as higenamine, methylhexanamine, etc., are on the List even though they do not meet any listed criteria. In the paper we published, we proved in a randomized, double-blind study that higenamine does not affect sports performance, has no adverse effects, and is not incompatible with the spirit of sport. However, as a regulatory body, WADA does not take this and similar works into account, so from 2017 to 2020, 172 athletes were sanctioned for doping-positive results for higenamine. Among them, seven athletes from the region of Central Europe. It's upsetting that no one from anti-doping organizations react, and so many sports careers have been stopped because of a substance that does not affect sports performance. Our colleagues from Netherland say only 5 of 23 substance classes show evidence of having the ability to enhance actual sports performance; for 11 classes, no well-designed studies are available, and for the remaining six classes, there is evidence of an absence of a positive effect. Is it possible that no one sees that the human rights of all the athletes punished for higenamine and similar substances have been violated and that at least they must be legally rehabilitated!?

Keywords: Prohibited list, human rights, no evidence based, higenamin

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NOT EVERYONE CAN BE AN OLYMPIAN: GENDER AND RIGHTS FOR LIMITING ATHLETES IN SPORT COMPETITIONS

It seems clear that who gets to compete in elite sports must be limited. Not everyone can be a professional athlete or an Olympian. But the question is: how do we limit sport competitions? And, do we violate human rights through our limitations? For the most part, sport might rely on what Simon (2007) called the "Skill Thesis," where competitive sports are designed to test the skills of those athletes competing. However, certain categories, such as those for age and gender, also exist to uphold notions of justice based on fairness and meant to ensure that everyone has a right to access elite sport opportunities, even if their skill in the sport does not allow them to reach elite competitions (Loland, 2002). However, this conception of rights is based on a theory of fairness as justice, rooted in the philosophy of John Rawls. In this paper, I will argue that justice in sport must go beyond fairness. When it comes to rights based on gender (and, potentially other marginalized identities), ensuring fairness within the competition ought not come before solving issues of justice. This argument will, following the work of Young (1990/2011; 2002), lay out why justice should consider oppression and domination, rather than fairness. Secondly, I will follow Hines (2013) argument that a "politics of difference," where differences between social groups are understood and recognized, is preferable to a "politics of recognition," which privileges universalist ideas of human rights. Finally, I will conclude that leaving people out of sport based on their gender identity (or other identities) constitutes as violation of justice, so conceived.

Keywords: human rights; justice; feminism

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THE NORMATIVE STATUS OF SPORTS PENALTIES

One way the debate about strategic fouls has been framed is in terms of whether at least some sports penalties are best understood as prices for rule-violations or as ‘sanctions’ for such violations (see Fraleigh 2003, Simon 2005, Simon et al 2015). Because the debate has concerned the question of whether such fouls are justified, it is natural to infer that if penalties are sanctions, they imply a prima facie judgment of wrongdoing, or unjustified action. Otherwise, it is not clear why maintaining that penalties are sanctions could help the case that strategic fouls are unjustified. However, the treatment of penalties as either prices or sanctions is a false dichotomy and in this paper I will explore an alternate account of the normative status of sports penalties. Using a legal realist perspective (see Frank 1930), I will first consider whether the status of penalties in sport might not be more clearly understood by regarding all of them as prices. While such a view may have virtues, I will follow Hart 1961 in arguing that it misses a necessarily internal dimension of rules, as well as ignoring the fact that sports penalties are imposed for a failure to meet a standard. Yet inclusion of these dimensions in the concept of the sports penalty does not imply that they are sanctions. For as Feinberg 1970 argued, a necessary condition of punishment is expressive condemnation, which I take to be implied by the relevant notion of sanction. Yet for good reason sports penalties do not imply expressive condemnation of the rule violation. Indeed, one thesis that I aim to support in this investigation is that unless a sporting act violates a standard external to sport, the in-contest negative consequences for the violation should be understood to express no condemnation or disapprobation. This is why, for instance, sporting bodies must resort to punitive measures beyond in-game penalties when they wish to express such condemnation. Sports penalties are, in the main, penalties rather than punishments or sanctions. They impose a cost on a failure to meet a standard, but without expressing condemnation of the failure. It may also be worth noting that it is neither severity nor the intentional nature of the offense that distinguishes punishments from penalties. People can be merely penalized for intentionally failing to meet a standard and penalties for failing to meet a standard can be more severe than punishments.

Keywords: Penalty; foul; sanction; punishment; price

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LOOKING AT BODIES IN SPORTS

Frequent reports of scandals are reminders that sexual abuse of elite athletes is all too common; one recent study puts prevalence at just under 4% of young women athletes outside of gymnastics (Timon et al 2022). Abuse is not limited to young women, moreover (Marks, Mountjoy, and Marcus 2012), and can come from coaches, team physicians, fans, and others. Yet many sports celebrate the body, often in highly revealing ways. Goals of sports include demonstrating excellence of physical form, succeeding at an identified skill, or providing entertainment, any of which may carry sexual overtones. Data indicate that for men at least attractiveness may be positively related to performance (Fawcett et al. 2019) and that male interest in women's sports may be increased when athletes' appearance coincides with whether the sport is perceived as feminine (Jones and Greer 2011). Sports attire designed for performance may also appear as sexually alluring, such as the changes in tennis wear even to the black bodysuit of Serena Williams. The entertainment value of some sports is inextricably linked to the look of the body; consider the difference between women's and men's beach volleyball. In this presentation, we attempt to disentangle problematic sexual objectification in sport (cf. Kadlac 2021) from the appearance of the body as warranted by the goals of sport. A byproduct of being an athlete in sports such as track and field, swimming, diving, water polo, tennis, beach volleyball, gymnastics, or soccer among others is that female and male athletic bodies are on display. Athletic prowess thus may come to be associated with physical appearance. We argue that clothing that displays the body to the disadvantage of athletic performance is not consistent with goals of sports as standardly presented. Nor should advisors, coaches, or others see athletes as fair game for sexual seduction because of the nature of athletic presentation of the body. This discussion will (1) present data about the changes in athletic dress over the past 50 years in selected Olympic sports; (2) present selected examples of overtly sexualized representations of elite Olympic athletes in reports of individual or team success; and (3) argue that representations of bodies in sports ethically should be linked to the level and goals of the sport competition in question. That goals of sport may be inextricably connected to forms of physical appearance should never justify the sexual abuse of athletes. Especially in youth sports, efforts should be made to fashion sports attire to reflect needs for performance and safety.

Keywords: beauty; body; sexuality; objectification

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FAIRNESS IN SPORT AS AMATEURISM, COMMERCIALISM, AND PROFESSIONALISM

Wittgenstein said, “what we cannot speak about we must pass over in silence (7)”, and ethics falls under it as “it is clear that ethics cannot be put into words (6.421)”. What about ethics in sports? We still would have the possibility of talking about it until we can no longer talk about it than giving up talking. The reason ethics in sports cannot be grasped in a unified manner is probably that there are multiple principles there, and therefore some different assumptions that are not speakable, but rather need not be spoken of. For example, Lenk and Pilz argue that when talking about fairness, one should capture it by placing multiple concepts around the central fairness concept. It is certainly difficult to find fairness that uniformly runs through the several styles of sports, including high- performance sports, professional sports, student athletics, recreational sports, and lifelong sports.

Each may have a different concept of central fairness. As Lenk and Pilz classify the concept of fairness into formal fairness and informal fairness, formal fairness, which emphasizes rule compliance and equality, and informal fairness, which is considerate of others, appear to be at odds, and in some instances may even contradict each other.

This presentation will be based on the ethics of amateurism, commercialism, and professionalism, and will discuss the assumptions of fairness in each. Amateurism is alive today in lifelong sports and sports as a hobby. Behind the emphasis on informal fairness is the idea that process is more important than winning or losing. In contrast, Lenk and Pilz state that professional sports are founded on economic foundations and follow economic logic, which has led to an emphasis on formal fairness. Formal fairness is supported by efficiency, transparency, equality, and consequentialism. The introduction of assistive technologies such as VAR is symbolic of this. If this were to go to the extreme, one could imagine a situation like e-sports, where everything would be judged without debate by the application of prescribed rules based on technology, and there would be no room for ethics. This would be the ultimate form of commercialism. In contrast, fairness as professionalism is the attitude and conduct required of professional sports athletes, which is characterized as autonomous and demanding a higher level. It is not merely distributive justice but has the potential to move people because it contains an aesthetic element. Thus, spectators will be able to see the athlete's autonomy and humanity, which cannot be evaluated only by the results.

Keywords: play, ethics, equality, informal fairness, autonomy

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FORMALISM RECONSIDERED

Formalism is a familiar theory of sport activity and sport governance. Most scholars in the philosophy of sport field seem to regard its defining structure of constitutive rules as foundational, but they typically worry that it is seriously incomplete. Formalism as a “model of

rules” (to use a phrase coined by legal philosopher Ronald Dworkin to describe legal positivism) cannot account, the critics charge, for the complexities of real sport nor for the grace and beauty that athletes often exhibit. These concerns, expressed in many excellent studies since the very beginning of sport philosophy, are important and are persuasive to many. I will suggest in my presentation that many—perhaps most—of these criticisms can be addressed, at least to some extent, and therefore that the dismissal of formalism is premature. My defense will draw support from the so-called “continuity thesis,” the idea that the values and moral principles that inform sport are best understood as specifications of a larger ontological and normative context, not as separate, sport-specific phenomena. Sport is situated; the constitutive rules do not create sport out of nothing, and therefore formalism can account for much of what is taken to be glorious, although outside the rules of sport, such as sportsmanship.

Bernard Suits is often cited as a representative formalist because of the foundational role he assigns to constitutive rules, but his position is arguably more complicated than is sometimes presented. In addition, I will address some well-known rival theories, such as broad internalism (sometimes misleadingly referred to as interpretivism) and conventionalism.

Keywords: Bernard Suits; rules; conventions; broad internalism; sportsmanship

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COMMODIFIED AUTHENTICITY: QUESTIONING THE ATHLETE IDENTITY AS A VEHICLE FOR POLITICS IN SPORT

Cooper et al. (2019) have characterized what has been called the 'fourth wave of athlete activism' as the ability of athletes to utilize technological and economic capital to secure and transfer political power. This has occurred primarily by capitalizing the athlete 'brand' through new communication media such as social media. As a result, the perception and value of the identity of an athlete has become a vehicle for politics in sport. But athletes are not the only ones benefiting from this new dynamic. This novel aspect of the sport-media complex has also fostered what has been called 'commodified authenticity' by Burnette & LaStrape (2023), where corporations monetize the perceived authenticity of an athlete's identity. Where the corporate commodification of athlete authenticity begins, and political activism ends, has become disconcertingly blurred.

A difficult philosophical question arises regarding the concept of authenticity. What is it and how can one be authentic on social media? This presentation explores the concept of authenticity and its expression in an effort to clarify its meaning, its possibility, and its potential as an effective method for promoting politics in sport.

This analysis will examine phenomenological accounts from two philosophers who have written on authenticity. The first is Martin Heidegger, who expounds a phenomenology of authenticity in his ontology of Dasein in the work *Being and Time*. The second is Charles Taylor, who, in several major works, discusses the moral ontology of authenticity and how it has become ingrained into the modern moral order.

The aim of this examination will be to submit to critical analysis the idea of commodified authenticity and the collaborating role of social media in the new wave of athlete activism. It will be argued that commodified authenticity may undermine the political power and political causes espoused by athletes by obscuring what it means to be authentic and by corrupting its very expression. Although authenticity will not lose its value, its role in politics and sport may need to be renegotiated.

Keywords: Authenticity, Social Media, Politics, Identity, Expression

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TIME PREFERENCE AND THE PARTISAN DEFENSE OF RISKING BRAIN INJURY IN DANGEROUS SPORT

Dangerous sports such as American football and auto racing involve a high risk of traumatic brain injury, which can lead to neurological and psychiatric disorders which impact athletes' rational capacities, thereby diminishing their ability to pursue a good life in their later years. This raises the question whether participation in such sports is prudentially rational. One approach to defending the rationality of participation in dangerous sport (DS) appeals to the nature of the time-related nature of the goods it offers: Because athletes' potential for athletic excellence is conditioned by their age (among other things), s/he may be justified in maximizing preferences nearer in time, even if this means that certain preferences later in life may fail to be satisfied. (Lopez Frias & McNamee 2017)

However, there is another approach, which appeals to Parfit's (1984) views about personal identity and their implications for prudential concern about future well-being—specifically, the idea that it is rational for you to care less about the well-being of your distant future self than about your near future self, because time diminishes the degree of psychological connectedness (i.e., the number of direct connections between memories, experiences, and other mental states). I will explore the merits of this defense of the rationality of risking brain injury in DS. I discuss two sets of concerns about it. First, there are a number of reasons to think the partisan defense of DS cannot deliver the desired justification for engaging in DS: (i) The amount by which it's rational to discount distant future well-being, if Parfit is right about what matters, may be too little to justify present risk-taking in DS, given the seriousness of the risks involved; (ii) We may have special duties to future individuals who bear relational duties that are compatible with partisan discounting and that preclude taking certain risks in DS; (iii) Risks that threaten rational capacities may be different from other kinds of risk, in a way that makes pursuit of DS imprudent.

Second, there are worries that the partisan defense of DS would prove too much. For instance, it might be argued that if the partisan defense of DS succeeds, then it also justifies the use of dangerous drugs for recreational purposes, as well as generally foolish risk-taking for fun. There is also a problem of exploitability (Ahmed 2018), viz., that someone who rationalizes concern for future well-being on partisan grounds will voluntarily act in way that reduces her overall well-being at some time without increasing it at another.

I discuss each of these concerns and show how the proponent of the partisan defense of DS can respond.

Keywords: dangerous sport, brain injury, personal identity, rationality, prudence, discounting

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CAN WE MAKE A CASE FOR ELITE SPORT AS HUMAN RIGHT? EXAMINING A RIGHTS-BASED ARGUMENT FOR TRANS-ATHLETE INCLUSION

The claim that “sport is a human right” has been often cited by policy makers such as the IOC Charter (and UNESCO (2015) as well as scholars including Donnelly (2008) and Ivy (2021). However, the right to competitive sport—ranging from grassroots to elite level—is neither explicitly recognized in international human rights documents (Giulianotti and McArdle, 2014) nor has it been sufficiently established in philosophical literature, with some papers citing such discussion is beyond its scope (Messing et al., 2021). As such, scholars and organizations have advocated positions that deny certain athletes the opportunity to compete. This includes trans athletes and non-binary athletes, youth athletes, and athletes from countries with objectionable politics. This paper will argue that adult athletes do have a fundamental right to compete in elite sport and that positions or policies denying participation for reasons of identity (e.g. gender or nationality) violate those rights. This argument will start by outlining normative principles necessary for competitive sport to be coherent. Next, the argument will show that within these normative principles exists a right to eligibility. In other words, every person has a right to be eligible for a legitimate pathway leading to elite levels of sport competition, though not every person has the talent to advance to such levels. Finally, the argument will conclude that an aspect of a person’s identity cannot be grounds for denying their right to be eligible for competition in a manner consistent with their identity. Thus, positions and policies that deny eligibility based on identity violate rights inherent in the normative principles of elite sport.

Keywords: athletes rights; identity, elite sport

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ESPORT: HUMAN AFTER ALL

Parry (2019) suggests that partially because sport is a human enterprise, and that esports are inadequately human; they are not sports. He likens esports to other machine-dependent activities (namely the once-popular British television series, Robot Wars) and argues that esports players are 'indirect' competitors that are 'distant' from the action, whilst coddled in their special armchairs. Parry's conclusion is to a large extent driven by his definition of Olympic sport, 'institutionalised, rule-governed contest of human physical skill', which further derives from his six 'criteria' of Olympic sport: 1. human (not animals); 2. Physical (not chess); 3. skill (not jogging); 4. contest (not mountaineering); 5. rule-governed (not 'field sports'); and 6. institutionalised (not hula-hooping). These will be considered and critiqued.

This paper will not dispute Parry's definition of Olympic sport, nor his ambitious claim that "no-one denies that Olympic Sport is sport" (which is particularly true for laypeople), what will be critiqued, and forms the core of this paper, is the notion that esports are 'inadequately human'. I argue that the inevitable implementation of technology in esports (via gaming consoles; keyboards or handheld controllers; display monitors; and communication headsets) does not make it 'too mechanical', and thus 'inadequately human'. Likewise, I demonstrate that the lack of implementation of technology in some traditional sports (i.e., boxing and running) does not make them 'too animalistic', and therefore also 'inadequately human' either. In coming to this conclusion, I consider the blurred concept of 'humanness' and what 'being human' even means in our digital society.

With the first-ever 'Olympic Esports Week' scheduled to take place this June (2023) in Singapore, this discussion is particularly timely and significant to our understanding of sport in an ever-increasing digital society. If esports are to eventually be included within a mainstream Olympic Games, which seems increasingly likely to many, then it is critical that we understand that regardless of their technological make-up, all sports - esports included - are indeed, human after all; especially in light of Parry's claim that "no-one denies that Olympic Sport is sport".

Keywords: concepts, criteria, humanness, sport, technology

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SAILING EXPERIENCE: THE EMERGENCE OF A MULTIPLE WAY OF BEING

This work proposes to think of sailing as an experience that allows the emergence of another way of being. Based on the theoretical framework of phenomenology, this investigation is based on: (1) the detailed observation of sailing in the Guarapiranga's lake (São Paulo, São Paulo - Brazil), the Redonda's beach (Icapuí, Ceará - Brazil) and the channel of São Sebastião (Ilhabela, São Paulo - Brazil); (2) interviews with sailors from different backgrounds such as sportsmen and traditional fishermen in 2017, 2018, 2019 e 2020 and (3) the experience of the author as sailor of regattas since childhood. Aware of the experience lived in the body, the data collected in the field is articulated with the thinking of Merleau-Ponty (1962) and Bachelard (1983, 1988). When you have the involvement with the practice of sailing repeatedly and you establish a deep relationship with the environment and the equipment, the sailor finds himself experiencing a new way of being.

Experience the care required in the relationship with the crew and equipment, the sensitivity and delicacy necessary to deal with the light wind, as well as the wisdom, the courage and strength required in the high wind. Such attitudes, so distinct, are essential and inherent in sailing practice. They are based on the bodily relationship that we have with the world, in which we dialogue with the environment, feeling it and creating projects, as Merleau-Ponty suggests. Furthermore, this relationship has senses and meanings, which can be investigated in dialogue with Bachelard's idea of 'material imagination', in which the author argues how humanity relates to the materiality of the world from poetic images that mobilize us. This articulation of Merleau-Ponty's thought with that of Bachelard enriches the discussion about what happens in the sailing experience that promotes the unveiling of another way of being.

Keywords: sailing; phenomenology; poetic image; embodiment

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TWO CONCEPTS OF RULES IN SPORT

In “Two Concepts of Rules” (1955), John Rawls explicated a distinction between justifying a practice and justifying a particular action falling under it. Although his aim was to demonstrate the significance of this distinction for defending utilitarianism, he nevertheless expected it to apply equally to games of chess and baseball. Hence, it is surprising that the significance of this distinction has gone relatively unnoticed in extant debates in the philosophy of sport.

My argument has three parts. First, I expand upon Rawls’ application of this distinction to games of chess and baseball. I show that the tests Rawls uses to highlight his distinction in the case of punishment strongly indicate that there is an analogous distinction between the justifications for sporting practices and the justifications for sporting actions that fall under them. Second, I use Rawls’ distinction to hone the debate about the unfairness of using performance-enhancing drugs in sport. Within this literature, it is common to observe that the justification that it is unfair for an athlete to use performance-enhancing drugs because they are against the rules would be neutralised if we legalised performance-enhancing drugs (e.g., Gardner 1989; Douglas 2007; Carr 2008). I will argue that this dialectic ignores the significance of Rawls’ distinction. The justification that it is unfair for an athlete to use performance-enhancing drugs because they are prohibited by the rules is about individual cases, whereas the argument that this justification would be neutralised if performance-enhancing drugs were legalised concerns the practice of prohibiting performance-enhancing drugs. Third, I propose that a two-level account of sport is required. Rawls’ innovation was to offer a two-level account of punishment. I argue that we should have a similar two-level account of sport because intuitively different norms apply at the respective levels of sports practices and individual cases. To conclude, I speculate about how Rawls’ distinction might be taken forward and applied elsewhere. I suggest that it might help to resolve some confusion between those who think that Suits (2014) offers an analysis of playing a game and those who take him to offer an analysis of games themselves.

Keywords: Fairness, The Unfair Advantage Argument, Rawls, Performance-Enhancing Drugs

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FAIR TREATMENT? SEX VERIFICATION AND THE ELIGIBILITY REGULATIONS FOR FEMALE CLASSIFICATION

On the 1st May 2019, the Court of Arbitration for Sport dismissed an appeal by middle distance athlete Caster Semenya against the Eligibility Regulations for the Female Classification put into place by the IAAF (now World Athletics). These regulations required athletes with 46XY differences of sexual development to lower their blood testosterone levels to 5nmol/L or less in order to qualify to compete in particular events. A recently announced amendment will lower this limit further to 2.5nmol/L and extend the regulations to cover all athletic events. This reduction of testosterone levels is to be achieved by means of medical intervention, and part of the defence offered by the IAAF to the case before CAS emphasised that the requirements to lower testosterone levels could not be considered overly burdensome as the means by which this would be achieved constituted ordinary, and even beneficial, medical treatment. On the other hand, the World Medical Association has objected to these regulations on the grounds that they are contrary to the standards of medical ethics, partly because the interventions required are in most cases not related to any medical need, and therefore do not constitute legitimate medical treatments.

This disagreement raises the question about what medical treatment is. This matters, especially as the IAAF appears to be exploiting a normatively loaded notion of medical treatment in order to make the case that the Eligibility Regulations are beyond reproach. This question is related but not reducible to the question as to the fairness of the regulations from a sporting perspective. I will argue that the notion of medical treatment implicitly employed by the IAAF most closely resembles a model of treatment outlined by Normal Daniels in his delineation of the treatment-enhancement distinction. This model ascribes the moral importance of medical treatment to the role which it plays in promoting fair equality of opportunity, which derives from its protection of normal, species-typical functioning. However, the way in which the Eligibility Regulations employ this model is flawed, and these flaws reveal a return to a form of sex verification which the IAAF claims to disavow.

Keywords: treatment-enhancement distinction; biomedical ethics; differences of sexual development

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ARTIFICIAL INTELLIGENCE (AI) IN SPORT - A CRITICAL ANALYSIS

Artificial intelligence (AI) has recently emerged as a disruptive technology that is infiltrating numerous aspects of sports, from player performance analysis and injury prevention to coaching and anti-doping measures (Carrio Sampedro, 2021; Laukyte, 2020). This paper critically examines the intricate relationship between AI and sports integrity, identifying the potential advantages and ethical challenges of AI's increasing presence in sports. AI can detect patterns in opponents' strategies in real-time and inform coaching decisions, influencing competition and fairness. Concerns about human agency, oversight, trustworthiness in AI systems (Laukyte, 2020), and potential risks related to privacy rights and biased decision-making (Carrio Sampedro, 2021) have emerged.

In this paper, I argue that upholding sports integrity hinges on AI's ethical and responsible use, which can provide biased data, influence competition, and affect fair play. In light of the growing accessibility of multimodal AI models such as GPT-4, the impact of these models on the delicate balance of excellence in sports (Devine, 2011) merits further exploration. Establishing a normative ethical framework for trustworthy AI applications in sports requires adherence to human rights and addressing these ethical concerns. Adherence to ethical principles, such as respect for human autonomy, nonmaleficence, beneficence, justice (Beauchamp & Childress, 2013), and the principles of transparency and accountability, can guide the development and use of AI in sports, serving the best interests of athletes and stakeholders (Carrio Sampedro, 2021). By examining the implications of AI on competition, coaching, and strategic decision-making, among others, this research acts as a call for action for international and national sports organizations to develop comprehensive policies that address data protection, privacy, and ethical use of AI, ensuring that sports maintain their fundamental values and integrity in the era of rapid technological advancement.

Keywords: Artificial Intelligence (AI); Sport Integrity; Sport Ethics; Sport Governance

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EMBODIED LISTENING: EXPLORING EMBODIED FORMS OF 'THINKING' IN TAI CHI OPPOSITIONAL PRACTICE

Tai Chi (or Tàijíquán) is a unique martial movement art form that cultivates highly subtle forms of kinaesthetic 'thinking' in action. In Tai Chi terminology such 'thinking' forms are referred to as embodied listening or tingjin (literally 'listening energy'), a term that denotes a mindful method for interrogating and attuning to novelty and conflict through the moving body. Thus, rather than athletic abstraction through 'distancing' from the object matter (Kretchmar, 1982), Tai Chi emphasises a deep sensory interpenetration of mind and body in exercising skilled action.

In this paper, I invite the listener to consider the unique case of Tai Chi to investigate forms of kinaesthetic action 'thinking'. As several authors have shown (Højbjerg Larsen, 2016; McIlwain & Sutton, 2014), the stubborn philosophical debate of skilled action and the role of the mind in skilled movement, can greatly benefit from partnership with ethnographically-honed work, especially involving experts of specific sports and movement arts domains. Tai Chi in particular, is an expert movement system that apart from a few studies (Dell'Olio, 2021; Yu & Ilundáin-Agurruza, 2016) has received little attention within the philosophy of sports and even less so in the prolific area of the philosophy of mind and action theory. Using Tai Chi as a model, I introduce three categories of sensory embodied thinking practices, namely aesthetic judgement, diagnostic attitudes, and interactive attunement, derived from several years of ethnographic study with an expert traditionalist Tai Chi group. In comporting skilled embodied listening, Tai Chi practitioners demonstrate the kinaesthetic bodily intelligence with which they achieve skilled action in solo and in partner antagonistic practice. By drawing on cultural knowledge of practitioners with specialised body concepts and techniques, the paper introduces novel categories of skill that adds to accounts supporting the mindful nature of expertise and skilled performance (Christensen et al., 2016; Sutton et al., 2011; Toner et al., 2022).

Keywords: skilled action, cognitive ethnography, martial arts, expertise, body awareness

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A MAP OF ETHICAL DISCOURSES IN DOPING SCHOLARSHIP

The sport philosophy literature includes extensive coverage of arguments around doping in sport. From early scholarship from individuals such as Simon (1984), Brown (1984), and Fraleigh (1984) to more recent works including Tamburinni (2002), Morgan (2009), Gleaves (2010), Miah (2001), and Culbertson (2011), these writers utilize a wide variety of terms and concepts to bolster their positions – from harm to coercion to paternalism, to name just a few.

In 2010, scholars at James Madison University (USA) initiated efforts to design a university-wide, empirically-grounded ethical reasoning education program. This initiative promotes skill development through incorporating “Eight Key Questions” as part of ethical decision-making. The Eight Key Questions enhances deliberation by asking decision-makers to consider the following dimensions: fairness, outcomes, rights, character, liberty, empathy, authority, and responsibilities. The intent is to provide a framework for working through challenging ethical conundrums from a curiosity-based process rather than through narrowly-focused or rules-based approaches.

The purpose of this paper is to analyze the refereed and academic sport philosophy literature published on doping with regards to the analysis and arguments used. We use the Eight Key Questions framework to categorize these arguments, providing a map of ethical discourse related to doping. We assert that the Eight Key Questions inform our understanding of the key arguments related to the doping literature, and also help identify potential gaps. In addition, the literature related to doping also helps clarify and provide enriched understanding to the efficacy of the Eight Key Questions.

Keywords: doping; ethics; research

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MARX ON MOVEMENT

Karl Marx was an important thinker of movement. Perhaps surprisingly, considering the influence of Hegel, the historical determinism, and the domination of capital, Karl Marx' work was heavily inspired by Epicurus' and Lucretius' ideas on the movements of nature. The topic of Marx' very first philosophical treatise - his doctoral dissertation from 1837 – is not Feuerbach's critique on religion or Hegelian dialectics, but the tiniest movements of nature as conceived by the Epicureans (Marx, 1975). Besides, within his later works, such as *The Capital*, the influence of the Epicurean philosophy is still present in his discussions of the flow of capital, the emancipation of the senses, and the mechanics of machines (Nail, 2020).

For Marx, movement concerns patterns and flows rather than individual atoms. Besides, Marx carefully analyzes movement as a deviation from a straight line, and therefore cannot be understood in deterministic terms. Another important characteristic is that the movement of human bodies is a rather small subset of moving matter, such as planets, trees, bacteria, goods, capital and data (Nail, 2020). Such a view implies that human movement and sports are to be conceptualized as moving along with or as interrupting in already existing patterns of movement.

In my paper, I will sketch the outlines of Marx' dissertation and propose that Marx' views on movement a.) radically differ from Aristotelian and Mechanistic conceptions of movement, and b.) entail a materialist and sensualist ethics of sport that counteracts capitalism and idealism, arguably movement-disruptive tendencies in modern sport.

Keywords: Movement – Flux – Flow - Materialism – Atomism

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PREFERENCES, GOODS, AND AESTHETIC-ETHICAL CONFLICT IN NATURE SPORTS

Ethical questions in conventional (urban) sport arise because its participants are human moral agents and because its practice community entails the observance of rules and responsibilities that humans generally owe one another in a social practice of voluntary competition. We give consent to have our rights mutually constrained in some ways under the expectation that other rights will be respected in order to be able to engage in a competitively coherent practice.

Nature sports have a slightly different ethical footprint. While some inter-human conflicts do occur, their pursuit may affect no other human than the one doing them. But this does not mean that there are no possible ethical concerns extending beyond immediate human interest. This paper aims to outline several questions that an ethically-grounded nature sport practice would need to resolve.

The first question concerns the general relation between aesthetic preference and ethical obligation: under what, if any, circumstances can the former override the latter? Sport is a largely aesthetic pursuit, normally governed by ethical considerations due to its inter-agential aspect. Since nature sports are not defined by inter-agential activity, it would appear that there are no comparable ethical constraints on their pursuit.

This paper questions whether nature sport is either harmless or less morally suspect than conventional urban sport. To this end it considers conflicts of (aesthetic) preference between humans, the overriding of such preferences by ethical considerations, and the question whether these are relevant in human-nonhuman conflicts of preference. Instead of a rights framework, a goods perspective is explored, via a discussion of Korsgaard, to argue that even if humans were more important in some moral sense than other animals, that could only give a possible reason for deciding a specifically ethical conflict in favour of the human. It would not give us moral grounds for putting our disposable aesthetic preferences ahead of nonhuman animals' functional good, as moral justifications for differential treatment only apply between moral agents. Moreover, a Kantian conception of aesthetic experience, especially of the sublime suggests that the end point of such experiences is not the aesthetic itself but ethical action. Thus, if nature sports can give us extraordinary insight into the natural environment, their primary lesson might be to leave it alone.

Keywords: Nature sport; environment; aesthetic preference; ethics; nonhuman animals; Korsgaard

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ETHICAL ISSUES SURROUNDING FEMALE ATHLETE REPRODUCTIVE RIGHTS IN A DIGITAL AGE

This presentation will discuss a current research project which examines the ethical ambiguities of menstrual tracking in women's sports today. Since the ruling of *Dobbs v. Jackson Women's Health Organization* (2022) and the consequent overturning of *Roe v. Wade* (1973) and *Planned Parenthood v. Casey* (1992) in the US, debates surrounding menstrual health tracking for athletes have arisen, specifically due to the fear that this health data could be subpoenaed by the US Supreme Court and used against athletes who seek abortions (Blanco 2022). Research suggests that menstrual tracking of female athletes presents potential risks to 'women's autonomy, privacy, and safety in sport' (Casto 2022, 1725). At present, philosophical and ethical insights into female athletes' reproductive rights are particularly under-researched, and this project will seek to combine novel research in the female-specific sport sciences with present ethical debates in the philosophy of sports. By utilising feminist philosophies by the likes of Beauvoir (2011) and Young (2014), this presentation will discuss what constitutes reproductive rights for female athletes in Western societies, discussing feminist ethical issues of autonomy and privacy in a digital era.

Keywords: medical ethics, privacy, healthcare, feminism, reproductive rights

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PHYSICAL LITERACY AND SOMAESTHETICS: A REJUVENATING COMBINATION FOR THE ELDERLY

Although the concept of physical literacy has a long history, dating back to 1938, it was not until the 90s (Roetert et al. 2017) that the task of defining it was tackled. Margaret Whitehead has been a leading author in this regard, and one whose work is most philosophical. She first argued (Whitehead 2001) that before we understand its meaning, we need to conceive of the person holistically not in the usual dualistic fashion. After providing a seminal description (Whitehead 2005), she took on – for the journal *Sport, Ethics and Philosophy* – the task of finding the philosophical contours of physical literacy in relation to the sense of self, universality, and propositional knowledge (Whitehead 2007).

Now, while physical literacy is often considered in relation to education and younger children, the facet of lifelong literacy in relation to the unique situation the elderly face begs to be considered as well.

Accordingly, for this presentation we examine physical literacy for the elderly. To this end, we supplement Whitehead's pioneering ideas with Shusterman's (2005, 2007) work on somaesthetics. Advancing an appreciation of embodiment from an aesthetic perspective, somaesthetics shares with physical literacy a focus on lifelong cultivation and a pedagogical ethos. This framework proves ideal to provide a deeper theoretical validation for the core philosophical and aesthetic commitments of physical literacy while the latter brings, hand in hand with the elderly, a practical application to validate "real-world" relevance. The empirical work that Huang has conducted on the physical literacy journey and the ageing population in Hong Kong complements the theoretical facet.

Keywords: Physical Literacy; Somaesthetics; Elderly populations

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GAMIFICATION SUPPORTED BY AI: CHALLENGES AND THREADS FOR THE FIELD OF MOVEMENT ACTIVITIES

Gamification is a tool that has been developing dynamically over the last decade and is used in many areas of human endeavour, especially in management ((Noorbehbahani et al., 2019) and education (Khoushaini et al., 2022). With the rapid development of AI tools (such as Chat GPT and others) from 2022 onwards, the nature of gamification is also starting to change. With the rapid development of AI tools (such as GPT Chat and others) from 2022 onwards, the nature of gamification is also starting to change. The connection between machine learning and gamification has been pointed out by some authors both in general (Khakpour & Colomo-Palacios, 2021) and in some areas of science (Mazarakis, 2021). The use of typical gamification elements (badges, challenges, leaderboards, etc.) has accompanied the promotion of sports and physical activities for quite a long time.

Expert studies have investigated this development in elite sport (Buser et al., 2021), as well as in hobby sports (Ros-Morente et al., 2022), or in physical education (Sotos- Martínez et al., 2022). The phenomenon of gamification within the philosophy of sport has been discussed in the past (Hurych, 2021). This was about taking up the challenge of how to use the possibilities offered by this tool to promote active and meaningful physical activity. At the same time, we pointed out certain limits posed by excessive instrumentalization. In this context, the concept of meaningful gamification (Tan & Hew, 2016) and its possible forms in sport is also very interesting. In our paper, we would like to discuss the possibilities of some cycling virtual applications (Rouvy, BKOOOL, etc.) from the perspective of sport philosophy. We confronted the theoretical analysis with personal experience of using these applications. On this basis, we have tried to describe certain benefits for the user and at the same time to define certain risks that the use of these applications may bring in terms of meaningfulness and access to human movement.

Keywords: Gamification, machine learning, indoor cycling software, instrumentalization

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HOW TO BE IN THE BODY: DEVELOPING A PHENOMENOLOGY OF PHYSICAL ACTIVITY WITH CEREBRAL PALSY

Cerebral palsy (CP) is a neurological disorder that affects the motor system, resulting in varying degrees of physical disability. Despite the importance of physical activity for overall health and well-being, the experiences of people with CP in relation to physical activity have received little attention in sport philosophy and related fields, resulting in a research gap. This paper explores the connection between cerebral palsy and physical activity through a phenomenological lens, drawing on the work of Maurice Merleau-Ponty and other phenomenologists. The paper aims to conceptualize the unique bodily experiences of people with CP in physical activity settings, with particular attention to the sense of alienation from the body experienced by many people with CP.

The alienation of the body can manifest in various ways, such as a lack of coordination between body parts or the sense of a lack of control over bodily movements. This disconnection from one's own body and the physical world around them can exacerbate feelings of isolation and exclusion. Individuals with CP may experience a sense of "otherness" or being "different" from able-bodied individuals, which can make them feel like they do not belong in physical activity settings. These experiences can lead to feelings of frustration, embarrassment, and even shame, which can further discourage participation in physical activity.

By acknowledging these embodied experiences, the paper emphasizes the importance of creating physical activity contexts that prioritize accessibility and welcome diversity in bodily abilities. By providing accommodations and support, such as adaptive equipment or accessible facilities, individuals with CP can experience a greater sense of agency and control over their bodies and their participation in physical activity. The analysis also considers the social and cultural factors that impact the experiences of people with CP in relation to physical activity, including ableist attitudes and expectations around physical ability. By challenging these assumptions and promoting greater inclusion for people with disabilities in sport and physical activity contexts, we can work towards creating a more equitable and empowering environment for all.

Through this paper, I argue that a phenomenological approach to understanding the experiences of people with CP in relation to physical activity can enrich our understanding of disability and contribute to the development of more inclusive and equitable physical activity environments. By acknowledging the unique bodily experiences of individuals with CP and creating accessible physical activity contexts, we can promote greater participation and well-being for all individuals, regardless of their physical abilities.

Keywords: Merleau-Ponty, phenomenology, cerebral palsy, lived experience, embodiment

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REMEDIES FOR INJUSTICE IN SPORT

Sometimes an injustice occurs in sport. It could be intentional (wrong-doing) or accidental. I will try to classify some of the remedies on offer and assess their effectiveness. 1. Solo re-run: a 100m hurdler stumbles and falls in the heats, impeding the hurdler in the next lane. After a protest, the officials allow the impeded hurdler to re-run the race – by herself. She does so and falls at the last hurdle. Here, the remedy is only second-best. It is a poor simulation of what a real race would be like. 2. Re-start: a sprinter jumps the gun. The race is re-started. If the race is re-run too many times (i.e. several false starts), this might affect the competitors negatively. But there is no better remedy. Once we have a successfully started (and finished) race, we have the best approximation to justice – but, the first race, if successful, would be ideal. 3. Disqualification: an athlete is found to have used equipment that is in contravention of the rules. Her disqualification makes all other competitors whole again – everyone below the violator moves up in the ranking. 4. An opportunity for restoration in response to a Regular Foul (RG), e.g. in football. This is usually accidental, but could also be a ‘heat-of-the-battle foul. The foul doesn’t normally substantially change the balance of play (unlike the Strategic Foul). Example: the pitch is wet and one player slides into another player. The referee issues a yellow card, play is restarted and the victim side is given possession of the ball. 5. An opportunity for restoration in response to a Strategic Foul (SF). There are two possible remedies for a SF: a) the penalty leaves the fouling side with an opportunity for a points advantage (basketball, prior to 2015 rule change - freethrow for the victim: 2 points; ball possession and field goal for the fouler: 3 points); b) the penalty has the potential to fully restore the victim with regard to the score (football: penalty kick). Here a clear opportunity to score has been denied through the foul. If the penalty is converted, the victim is made whole again (assuming the foul did not result in injuries, broken leg, etc). But the opportunity to score is often not converted – here lies an injustice, because restorative skills are being tested. 6. Direct restoration: for a rule-violation which denies one side a point or victory. Rather than providing the fouled side with a chance of restoration (e.g. a penalty kick for a SF), the remedy here is direct restoration. The referee awards a goal to the fouled side. We have a precedent for this in football: in the early 1880s the FA introduced a law which gave umpires the power to award a goal for a handball which, in their opinion, had prevented a goal being scored. We also had direct restoration in Karate at the last Olympics (Sajad Ganjzadeh’s v. Tareg Hamedi). 6. Make-up calls: the referee made an error and realises it; she tries to compensate for this when making subsequent calls. This is likely to compound the error. Furthermore, the referee acts ultra vires. Conclusion: Direct restoration and a re-start of a race are the best candidates for making the victim whole again. The other remedies usually fall short. But there is one consolation: It all evens out in the end.

Keywords: foul; injustice; tort law; law of restitution

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AN EDUCATION FOR INTERCORPOREALITY ON SCHOOL PHYSICAL EDUCATION: TOWARD TO THE CORPOREAL "WE"

As L. Wittgenstein states, the dialogue between the self and the other is the "language-game," it can be said black box for each other. If so, the education has a transcendence, which is teaching something that cannot be spoken (ideas and thinking) by simply showing what can only be shown. At the same time, this also means that children universalize others. In other words, the child acquires a "transcendental other." For example, when a child learns the idea of "red," it means that he has acquired the "red" of his mother's one as his own cognitive framework, it is nothing but to acquire a "red" that is appropriate for any other persons.

Therefore, it is important for child to have "Aha this is red" experience.

The same thing is happening in the practice of school physical education. For example, let us consider my own experience of learning carving turns on skis a several years ago. I was actually shown a carving turn on a ski by my master, and repeatedly speak to it as "riding the edge." Then, when I repeat tried to ski with that intention, suddenly, I felt "Aha, this is it." In this case, for me, the master becomes the

"transcendental other." It means that I understood the feelings that "everybody must have felt like this" who could ski carving turn was understood. In other words, I acquired the "corporeal feeling" of "riding the edge" of the transcendental other, it can be said that it is a corporeal "universal other." This means that as soon as I could skied a carving turn, a corporeal universalization function in my body, and that a feeling of "riding the edge" was regard as the feeling of skilled skier.

Also, if I acquire a corporeal "universal other" in this way, at the same time, when I look a similar skilled other's carving turn, I would percept the "our" feeling for riding of edge, rather than the "yours" one. It would be to recognize the "we" who can ski skilled. In this case, there is a shift in perception from "your" to "our." In other words, it can be said that by acquiring a certain physical movement, children acquire a corporeal universal other and at the same time foster a "corporeal us." This means recognizing "we" as corporeal feeling, and it can be said that we are recognizing "we" as corporeal solidarity between human beings. This corporeal "we" is none other than the "intercorporeality" referred to by M. Merleau-Ponty.

If that is the case, then school physical education should be an education that enriches intercorporeality and should be positioned as education for "intercorporeality." School physical education should aim at the education to understand the others as corporeal feeling, not just sports education for the victory. This will serve as a moral foundation that deepens human corporeal solidarity.

Keywords; corporeal feeling, "universal other," corporeal "we," corporeal solidarity

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RESISTANCE IN PHYSICAL EDUCATION – THE DIRECT OR INDIRECT PATH TO THE TOP OF THE MOUNTAIN

Brilliantly illustrated by, for example, Hartmut Rosa (2021), new technologies in modernity are aimed at accelerating and making society more efficient by eliminating resistance. In civil society, this tendency is expressed by helicopter parents who devote their lives to relieving their children of their burdens. In the world of education, it is widespread to talk about facilitating or scaffolding learning processes. The purpose of education is often regarded as helping and supporting (mainly) children learning and developing life skills and competencies. In this regard teachers' job is scaffolding, facilitating and clearing the road for the pupils (Biesta 2022). Also, in sport and physical education the idea of facilitating and scaffolding is a well-known metaphor and practice.

In sports and physical education, we try to facilitate the acquisition of new skills by the athletes or students by, for example, showing them how to perform a volleyball serve or explaining to them how to lead the arm in a crawl. Sometimes we even ease the resistance by physically supporting students when, for example, they practice doing a front handspring in gymnastics.

But perhaps there is a risk that we miss an important value in human development if we are too preoccupied with making the path easy and removing all resistance on the way. Maybe we are too focused on the Life on Easy Streets (Kretchmar 2006). What if the trouble, the resistance, the challenge and the struggle are what make sport, physical education and maybe even life meaningful? It would be naïve and properly also very privileged to think of all resistance as meaningful. Sport is part of what we can call beyond necessity and in that sense resistance we choose ourselves. It is not self-evident that the resistance in a compulsory subject such as physical education is experienced as meaningful, but if part of the purpose of education is considered a matter of subjectification as Biesta has suggested, we can perhaps make the artificially created resistance more attractive to the students.

The Norwegian scholar Herner Saeverot argues that students will find teaching more existentially meaningful if it has a more indirect character. In direct pedagogy, the teacher designates the goal and aims to help the student arrive at the goal as easily as possible. In this way the students are deprived from choosing and the sweet tension of overcoming resistance. In contrast, the teacher in indirect pedagogy will inspire the students to find and choose their own crooked path towards the mountain top (Saeverot 2022).

The purpose of this presentation is to investigate how resistance can contribute to physical education being experienced as existentially meaningful. The presentation will elaborate on how teaching PE can avoid being a mountain too high to climb, but a mountain the students want to climb.

Keywords: Resistance; Physical education; Subjectification; Indirect pedagogic

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DISORDER IN SPORT: PATHOLOGIZING (SPORTING) NORMALCY

We are told that sport is good for our mental health. Physical movement releases chemicals in the brain that make us feel better. Engaging in activity with others also has benefits. But we are also learning that many of our sporting heroes and heroines suffer from poor mental health, including eating disorders, substance use and addictive disorders, PTSD, mood disorders, bipolar disorder, and attention deficit hyperactivity disorder (ADHD).

In this paper I draw on ongoing debates in the philosophy of psychiatry about the nature and scope of mental disorders and apply these in the context of sport. More specifically I interrogate problems associated with 'concept creep' (Haslam, 2016). Vertical creep is the process whereby more people (athletes) qualify as having a mental health condition or disorder. Their experiences and state of mind (mood) are treated as symptoms of a disorder e.g., sadness or grief are symptoms of a depressive disorder, or fear and anxiety are symptoms of an anxiety disorder. Horizontal creep is the process whereby certain experiences, mental states, moods and/or behaviors are pathologized. For example, excessive training or commitment becomes an addiction (Heirene et al., 2016) and grief, sadness and disappointment become post-Olympic blues (Bradshaw et al., 2022).

When 'normal' variations in mood or regular experiences are pathologized more people are diagnosed with a disorder. Haslam (2016) argues that the negative consequences of such creep include exaggerating the prevalence of disorder in the population, deflecting resources away from more severe conditions and, given the predominance of a medical model of mental health, overuse of a 'chemical cure' (Moncrieff, 2008). Furthermore, a 'looping effect' is created where people come to understand themselves and others as patients rather than agents.

In the context of sport, the growing number of elite athletes suffering poor mental health might be indicative of: less resilient athletes, the pathologizing of 'normal' context specific mood fluctuations, the diagnosis of hitherto below threshold problems, an enlarged and demoralized population of sufferers, or - positive change in sporting culture, a more specialized and informed support network, and the de-stigmatization of mental health conditions.

Keywords: disorder, concept creep, pathologizing, post-Olympic blues

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ARE MUSIC COMPETITIONS SPORTS – ACCORDING TO THE ACKNOWLEDGED DEFINITIONS OF SPORT?

The structure of my presentation is threefold. In the first part, I address the question of whether any of the acknowledged definitions of sport can prima facie exclude activities such as music competitions, which are not considered to be a sport. As a paradigmatic case of a music competition, I will take the International Chopin Piano Competition. In order to answer this question, I've collected all the required conditions that have appeared in the definitions to see if any of them exclude the Chopin Competition. The set of examined conditions consists of: having extraordinary character, being a competition, testing physical skills, being rule-regulated and goal-oriented, among others.

The conclusion of the analysis is that the Chopin Competition meets all the collected conditions and, a fortiori, all selected definitions of sport. Furthermore, it might be said that music competitions seem to belong to the category of traditional sports called – in B. Suits' terminology – performances or judged events, and in D. Best's terminology – aesthetic sports.

In the second part, I present a dilemma constructed on the basis of the results achieved in the first part. Its conclusion, if correct, might be seen as a challenge to the philosophy of sport.

Premise 1: Either music competitions are a sport or they are not a sport.

Premise 2: If music competitions are a sport, this fact is overlooked by the philosophy of sport in its analyses. Premise 3: If music competitions are not a sport, the definitions of sport are flawed (too broad).

Conclusion: The philosophy of sport has either overlooked this particular kind of sport or hasn't produced an accurate definition of sport.

In the third part, I'm trying to explain how it is possible that the definitions—probably contrary to the beliefs of their creators—include music competitions. This thread leads to the idea of adding new conditions to the analysed definitions of sport that would restrict these definitions and exclude musical competitions. The success of such a restriction will provide a definition of sport which would be able to undermine the third premise of the dilemma and therefore resolve it. On the other hand, its failure would provide support for the second premise and thus lead to the strengthening of the dilemma's conclusion.

Keywords: sport, definition, music competition, aesthetics

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SPORT AND POLITICS?

When sport authorities claim that sport and politics must be separated, they have in mind two kinds of politics. The first one is politics of autonomy of sport and the second one is to prevent athletes to promote political views of their own in the context of sport without approval by sport authorities. In recent years politization of sport has become so obvious that simple statement that sport and politics must walk apart cannot satisfy any more. The cases of Qatar championship and response of the sport authorities to Russian attack on Ukraine caused a conflicting discussion. What must be done prior to any confrontation is to acknowledge that both sides represent a negation of "sport and politics" approach. Sport and politics are not two separate fields or domains: there is and always was politics in sport. The problem arises when there is not just one kind of politics but two or more, one of them coming from governing bodies of sport and the other from sport's "civil society". The latter is denied its right to find expression in sport because sport's way of concluding about conflicting politics eliminates its own "civil society", using its strategy of "sport and politics" to reach repressive consensus without opening the stage of deliberation for all. To analyse this situation of two or more politics involved I will first introduce Rancière's difference between police and politics. This is a move to expose authoritarianism of sport's governing bodies but to demonstrate that "sport and politics" division and the demand to keep politics out of sport serve the distribution of the sensible and make the void of such division invisible. What is needed in the next step is to make a difference between politics oriented towards consensual acceptance and politics oriented towards confrontation which comes to result respecting certain common rules but does not eliminate one or the other side of conflict from the open stage (agonism vs. antagonism; Chantal Mouffe) because dissent is a healthy state of politics. (Félix Guattari) Finally, the difference between strategy and tactics following Michel de Certeau's philosophy of the everyday will come handy to introduce the situation on the ground which exist in sport's political conflict.

Keywords: autonomy of sport; governmentality of sport; distribution of the sensible; agonism and antagonism; strategy and tactics

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FIRST-PERSON AESTHETIC EXPERIENCES IN SPORT

Most of the work in traditional aesthetics has been devoted to explaining the experience of art or beauty from the perspective of the passive observer. This is also true of much of the work on aesthetics in sport philosophy. My interest, instead, is in the aesthetic experiences of athletes while they are engaged in sport. In previous work I have tried to explain the aesthetic experiences of athletes in nature sports and, more specifically, to provide an account of graceful movement from the first-person perspective of nature sports athletes.

The purpose of this paper is to provide a more general account of embodied first-person aesthetic experiences in sport. I will attempt to explain how we should understand first-person aesthetic experiences and describe the characteristic features of such experiences.

I begin with a Kantian-style account of disinterested and distanced aesthetic experiences. As it stands, the active and engaged experiences of athletes will not fit into such an account. I will argue, however, that elements of this traditional account remain central and can be adapted to help explain first-person aesthetic experiences in sport. These adaptations result in an account that incorporates complex combinations of sensory experience, including kinesthesia and proprioception. Further, my account of first-person aesthetics in sport describes such experiences in an interactive context. This is because, I argue, the aesthetic object we are concerned with here arises only in the interaction between the athlete and who or what the athlete is interacting with. In a sport such as skiing, for example, it is the interaction between the skier and the terrain and snow that athlete experiences aesthetically.

I conclude by arguing that through attending to aesthetic features, athletes can enhance their experience of their sport.

Keywords: Embodied Aesthetics, Engaged Aesthetics, Phenomenology, Gliding, Nature Sports, Skiing.

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SEARCHING FOR BORDERLANDS BETWEEN SPORT PHILOSOPHY AND SPORT SCIENCE: RECOMMENDATIONS FROM HUSSERL AND MERLEAU-PONTY

In this presentation I will build on a recent paper I wrote with one of our esteemed scientists at Penn State in which we searched for “borderlands” between physics and sport philosophy— that is, “domains” in which our interdependence is demonstrable (Kretchmar and Latash, 2022). Our essay was prompted by a challenge issued by the famous biologist, E. O Wilson (1998).

There has never been a better time for collaboration between scientists and philosophers, especially where they meet in the borderlands between biology, the social sciences, and the humanities. We are approaching a new age of synthesis when the testing of consilience is the greatest of all intellectual challenges. (11-12)

I will extend the analysis initiated by Professor Latash and myself by arguing that both Husserl and Merleau-Ponty, albeit for different reasons, provide sport philosophers with strong reasons for endorsing collaborative projects with empirical scientists and why scientists have equally strong reasons for joining hands with us. In short, I will attempt to pinpoint why it is we need one another and how it is we will be able to understand one another. I will conclude by acknowledging that such partnerships have been far more the exception than the rule and speculating on reasons for what Wilson would regard as a very unhappy state of affairs.

Keywords: Husserl, Merleau-Ponty, consilience, sport philosophy, sport science

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TO WHAT EXTENT IS A HARM-REDUCTION DOPING PROPOSAL ETHICALLY JUSTIFIABLE?

WADA's (2021) anti-doping policy has drawn much criticism over the years: the role of privacy in the whereabouts system (Waddington, 2010); justice in the sanctioning of innocent athletes (Moston & Engelberg, 2019); health in the world of professional sport (Kayser et al., 2007). In light of such concerns, there have been proposals for alternatives to the status quo. However, the advent of these proposals bring new issues to the anti-doping debate that are worth analysing. This article hopes to illuminate some of these concerns by examining the ethical harms associated with the harm-reduction anti-doping proposal. It specifically looks at the ethical implications of a medically supervised harm-reduction model for athletes who abstain from doping on moral grounds. This article argues that though harm-reduction mitigates many of the ills of anti-doping, it creates new ethical issues for these athletes. As harm-reduction is overwhelmingly focused on athlete welfare, it is useful to identify whether this is indeed the case when applying a medically supervised doping model. The effects of these moral harms must be considered and weighed against the benefits of the current WADA system. Doing so will provide a perspective on the plausibility and practicality of harm-reduction as a doping alternative moving forward.

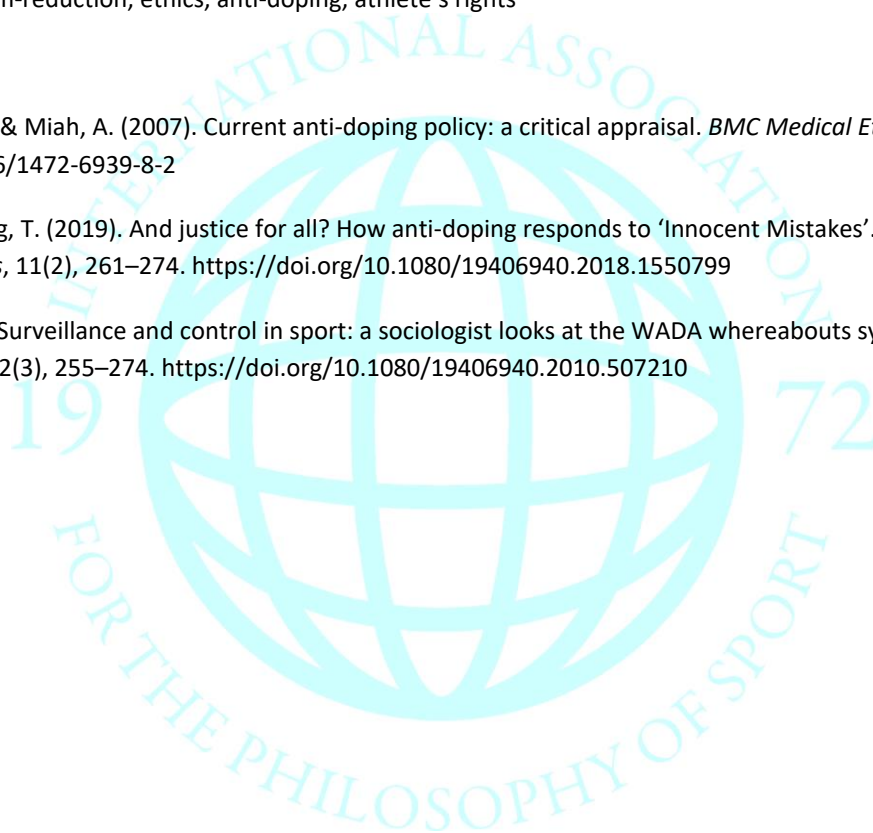
Keywords: doping, harm-reduction, ethics, anti-doping, athlete's rights

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THE IMPLEMENTATION OF THE CHALLENGE SYSTEM IN FOOTBALL

The Video Assistant Referee, more often called VAR, has changed the game of football forever. Since its implementation in 2018, VAR has sparked numerous debates with many deeming it an unwelcome addition that damages the game of football. On the other hand, many deem VAR to be a great step forward in modernizing football and keeping the integrity of the game, as well as upkeeping the fair-play aspect in today's world of sports. This paper does not deal with all the past arguments on the topic of VAR, but rather presents the idea of the next step in the evolution of football. The goal of this paper is to present „The Challenge System“. The idea of „The Challenge System“ is to give the head coaches of each team an option to request an obligatory VAR check by the referee once per halftime. Unlike in other sports, where if a challenge has successfully overruled the official's decision and the player or the team may keep challenging their decisions, the team would only get one challenge per halftime, regardless of whether the previous challenge was successful or not. The reason for this is to avoid adding an overwhelming amounts of overtime, as well as the fact that wrong decisions of the referee are amongst the strongest aspects of the game that keep the audiences engaged and invested into the game of football. The Challenge System would also promote fair-play and sportsmanship, while giving head coaches more impact on the game during football matches.

Keywords: VAR, challenge system, football

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AESTHETIC READING OF VELOCITY IN CONTEMPORARY SPORTS

Overpassed the period of concerns on legitimating the aesthetics of sport by arguing about the possible artistic features of sport and the convergences between sport and art, the past decades have been a fruitful time for the development of the aesthetics of sport grounded on internal (or matrix) qualities of sport itself, i.e., sport considered as an aesthetic activity. Nevertheless, studying the aesthetics of sport still calls for the world of art, since the sensitive look of artists constitutes a non-negligible contribution to the knowledge in this domain. The trigger for this work was the study of Cunha e Silva (1991) about velocity in modern art.

Velocity has always been of main importance in sport, from 'stadium race' in ancient Olympic games to contemporary sports such as skating, cycling or skiing. It is certain that there is a range of sports where velocity is not necessarily the dominant element, however it can be observed that in many sports, such as tennis, team sports or sailing (e.g.) it has become increasingly important. Such importance is related in first place to matters of effectiveness and efficiency, but it also contributes to (re) outline the aesthetic value of those sports.

Considering the constructs of 'aesthetic value' and 'aesthetic categories', the latter being a means of better understanding and communicating the former, the purpose of this study is to argue about velocity in contemporary sport as an aesthetic category. The path of previous works will be followed, moving between the knowledge about motor skills and aesthetic categories. The main frame work will be Paul Virillio and his 'dromology' (1997) so as Caillois' categories of games, specially 'illinx' and 'agon' (1990), along with Paul Souriau aesthetics of movement.

Keywords: velocity, sports, aesthetic value, aesthetic categories.

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MEANINGFUL PHYSICAL EDUCATION - PHILOSOPHY IN PRACTICE: EXPERIENCES FROM AN ACTION-RESEARCH PROJECT

Physical education is an arena for bodily actions which can pave the way for meaningful experiences of existential value. According to Merleau-Ponty (2012), the lived body is the opening towards the world. He argues that understanding one's surroundings depends on the bodily experience of interacting with those surroundings. From this perspective, movement is a reciprocal and meaningful relationship with the world that forms the basis for insight, knowledge, and understanding of new experiences. Thus, the body furnishes the meaningful configuration of the senses. Accordingly, the body is a perceptual point of reference, and humans are body-subjects that encounter and perceive the world through embodied experiences. Therefore, physical education has the potential to qualify the pupils' lives if it is organized around meaningfulness (Fletcher et al., 2021; Kretchmar, 2000).

This perspective is significant in primary schools, as pupils at an early age may develop insights into how and when bodily experiences become meaningful. However, knowledge concerned with the pedagogy of meaningful physical education in primary schools is limited. Against this background, we examine how teachers can promote meaningful experiences in physical education in primary schools. In the action research project More Meaningful Physical Education, researchers, vocational pedagogues and teachers develop different didactics in a joint effort (Kemmis & McTaggart, 2005). The project is based on phenomenology and informed by international research into meaningful physical education, including pedagogical principles and themes. However, applying existential philosophy in a practical teaching context has proven challenging. The action research project seeks to enhance interaction between theoretical concepts and pedagogical practice to facilitate changes in perspective and pedagogical practices. In this presentation, we will outline how the concept of 'meaningfulness' manifest differently in practice and support new didactic considerations. This includes the teachers' perception of meaningfulness, first-person perspective and didactics such as narratives, play, and the experimental use of equipment. Furthermore, we will address the possibilities and challenges in processing philosophy-informed practice research.

Keywords: physical education, meaningfulness, didactics, action research, philosophy in practice

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WHEN 'HIGHER, FASTER, STRONGER' IMPLIES HARM

There is a concerning number of cases revealing that sport careers involve demands exceeding athletic discipline at its highest level of competition: the endurance of violence. The International Olympic Committee Consensus Statement on Harassment and Abuse (non-accidental violence) in Sport (onwards the consensus statement), authored by Mountjoy et al in 2016, presents robust evidence supporting this empirical claim. I will critically analyze its use of the qualifier non-accidental to characterize unacceptable violence, arguing inaccuracy and inadequacy because a) sport, especially elite sport, has instances of non-accidental violence outside the scope of the consensus statement. b) These instances can be—contentiously—ethically accepted by virtue of the intrinsic value that the internal goods of sport offer to athletes (Russell, 2005). In these cases, athletes exercising autonomous choice, decide to engage in sport practices, entertaining significant harm risks and even harm in itself, in pursuance of meaningful life plans and goals (Lopez-Frias and McNamee, 2017). Therefore c) if we are to morally accept and ethically defend the existence of (rule-bounded) non-accidental violence on the grounds of sport's intrinsic value and athlete's autonomy of choice, a more accurate and morally compelling characterization of reprehensible violence in elite sport is needed. I will suggest that to tackle unacceptable violence we could focus instead on behaviors which overstep the limits of athletes' autonomy of choice.

Keywords: Violence in Sport, Non-accidental violence, Athletes' autonomy of choice

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OVERCOMING DUALISM IN MOVEMENT SKILLS RESEARCH: AN INTEGRATIVE APPROACH

Human movement skills, understood as functional and efficient solutions to movement tasks, can be studied in several ways.

One prominent approach is based on natural science in which the body and its movements are described in objective, quantitative terms and explained mechanistically with the help of scientific disciplines such as biomechanics and neurophysiology. For example, a motor control approach departs from insights into the neuromuscular interplay between a hierarchy of central nervous system (CNS) structures and sensory inputs from the involved structures (e.g., muscles). Skill development is explained by the plasticity and adaptability of the bodily structures involved.

A second approach emphasizes 'the view from the inside' and the analysis of experiential qualities in movement. With the help of qualitative methodology, primarily from phenomenology, descriptions of movement skill execution are developed with concepts such as rhythm and flow as found in the 'tribal' language used by practitioners, for example, athletes and coaches. The approach can connect to constructivist approaches in the social sciences, where learned movement patterns are understood as outcomes of socialization within the context of cultural norms and values.

There are significant differences between these approaches. They are based on different epistemological and methodological premises and ideas of relevance to practice. The mechanistic approach offers explanations and predictions within well-defined and precise theoretical frameworks. The phenomenological approach builds on the quest to describe and understand practice as 'lived' and experienced by practitioners.

The question to be addressed in this paper is whether the mechanistic and phenomenological approaches are mutually exclusive or whether the apparent gaps can be narrowed in scientifically sound ways. Firstly, and with the help of Kuhn's idea of scientific paradigms, I will discuss the challenge of paradigmatic incommensurability. Secondly, with examples from existing movement skills research in sports, I will examine alternative ways of dealing with this challenge. Finally, I will outline the main steps of an integrative approach where insights into movement skills are connected in complementary ways.

Keywords: movement skills; epistemology; paradigms; integrative approach

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PLAY AND THE GOOD LIFE IN SPORT: A QUESTION OF SWINGING IN AND OUT OF CONTROL?

This paper considers sport and its relation to the good life. It is well known that adopting a physical lifestyle can improve people's health and thus contribute to a longer and better(?) life. But the actual doing of sport may also contain the opportunity to experience what makes life worth living. This is said to happen when sport activity is experienced as self-sufficient and valued for its own sake. For this to happen participants need to act and adopt a playful or lusory attitude (Mareš & Ryall, 2021; Frías, 2020).

In this paper we focus on the power that sports activities in themselves must have in order to become playful. According to Gadamer (2013), understandings of play often overemphasize the subjectivity of the participants, i.e. their inner intentions, feelings and experiences, which can give the impression that play is primarily an individual accomplishment, or an attitude that you take off the shelf and adopt at will. Gadamer suggests an understanding of play that starts in its continuous back and forth movements out of which it gains a life on its own and its powers to captivate the participants and hold them in its spell (Gadamer, 2013,111). In this sense, the playfulness of sport activities lies beyond the power of the individual.

If playful participation in sports is a source of the good life and “the primordial sense of playing is the medial one” (Gadamer, 2013, 108), we find it relevant to examine in more detail the kind of interpersonal processes and world-relationships that can contribute to sport activities becoming playful.

Inspired by Hartmut Rosa's concepts of resonance and uncontrollability (Rosa, 2020), we analyze how the interpersonal processes and world-relationships of sports can create fluctuations between control and non-control that support the emergence of play. Rosa's concepts are descriptive in the sense as they offer a corporeally and existentially founded way to understand the mutability and variability of human-world relationship. But these concepts are also normative in the sense that they suggest what a good life is like. It involves open and resonant relationships to segments of the world (for instance sport activities) and that it requires a form of uncontrollability that “speaks to us” or makes us vibrate. We suggest that sport activities may come playful when they are characterized by an inherent sense of “semicontrollability” (Rosa, 2020). We suggest that this may further our understanding of how sporting activities may spellbind the participants in a playful state. Finally, we tentatively discuss the implications that this may have on the way coaches and PE-teachers plan/structure and carry out training and sport activities in order for them to become playful. We highlight the importance of developing relations of patency (Brinkmann, 2021) and apprenticeship (Kretchmar, 2013) when trying to point others in direction of the good life in sport.

Keywords: play in sport, well-being, intersubjectivity, resonance

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GAMIFYING HEALTH: THE BIOETHICS OF WEARABLE DEVICES AND FITBIT'S TRANSFORMATION OF FITNESS AND MOVEMENT INTO A GAME

Play, games, and sport can be rife with mismatches between what fans and athletes want and the experiences they have. Sports philosophers such as Pam Sailors and Heather Reid have shown how an over-reliance on technology and quantification have negatively impacted sport, creating a mismatch between what fans want to see and the product they receive. Gamification can often be the cause of this, as C. Thi Nguyen has shown with Twitter, which introduces game-like elements to incentivize engagement rather than meaningful, persuasive communication. These concerns regarding quantification, technologization, and gamification all converge with wearable activity trackers, such as Fitbit and Apple Watch.

These devices which have similar effects on how users think about and relate to their own health, fitness, and physical activity. By quantifying health and activity markers such as step count, standing time, or sleep quality, these devices transform the movement and maintenance of the human body into a game, where the goal is to increase physical activity. However, a 2022 meta-analysis of scientific studies on wearable devices finds that while these devices did increase users' physical activity, they had moderate to nonsignificant impacts on actual physiological metrics of health, such as weight or cholesterol. Even more concerning, the subjects in these trial did not find that the devices improved their overall quality of life. Because of this mismatch between what these devices measure and what customers hope they provide, users of wearable devices find themselves in a game where the goals may not align with their own desire to live a happier and more fulfilling life.

Fortunately, sports philosophy provides avenues for understanding and rectifying this mismatch. Sailors and Reid have studied how overuse of technology and quantification can have negative effects on sport, while also proposing solutions to this problem. Additionally, Emmanuel Hurych has noted a distinction between when individuals add game-like elements to their daily lives to make it more enjoyable, and when organizers and administrators add game-like elements to optimize labor performance. This distinction between "gamification from above" and "gamification from below" provides an avenue for extending Hurych's argument into wearable devices.

Currently, these devices raise questions about bodily autonomy and the medicalization of health and human movement, with the risk of turning the play and joy of physical activity into another box to be checked. By avoiding unnecessary quantification and implementing the aspects of "gamification from below," wearable devices can be reconsidered so that they not only increase user physical activity, but also quality of life, fulfillment, and happiness.

Keywords: Wearable Activity Trackers, Technology, Gamification, Fitbit, Wearable Devices

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'PHILOSOPHISING WITH ATHLETES AND THEIR COACHES': ON USING PHILOSOPHICAL THINKING AND DIALOGUE IN SPORT

Philosophy may be accused of being an exclusive theoretical enterprise. Although it is concerned with the important issues of life it may appear to be a purely academic matter pursued by few educated scholars and therefore somehow detached from everyday way of being of people uneducated in philosophy. In the field of the philosophy of sport, the essential ambition is to provide relevant insights into a vast area of sport that will promote our philosophical understanding and knowledge of the relevant topics. This paper offers another perspective on the role of philosophy in sport. I argue that philosophy is not just about reflecting from an academic distance, but the process of philosophizing could be situated within the sporting practices. This type of relationship between philosophy and sport is already apparent in ancient Greece where philosophers (such as Pythagoras or Socrates) liked to be engaged in physical exercises and to combine them with philosophical discussions with athletes. The paper explores a practical role of philosophy in sport, namely the process of philosophical thinking and dialogue with athletes and their coaches. It offers insights into methodology, goals, benefits, and limits of using philosophy in practice. I reflect on my personal experience of being a mental coach and philosophical consultant in sport in the Czech Republic. The aim of this paper is to demonstrate the relevance of using philosophy (philosophical practice) in the sporting environment. In doing so, I reflect on the nature and purpose of philosophical thinking and its possible relation to sport psychology and mental coaching. This research builds on my previous treatment of this topic and attempts to provide some new insights into a rather unexplored area of philosophical practice as applied in sport.

Keywords: Philosophical practice, Socratic dialogue, philosophising, questioning, know thyself

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ULTRA SPORTS AS NATURE SPORTS PROPER

Kevin Krein defines nature sports as “sports in which a particular natural feature, or combination of natural features, plays at least one of the primary roles that human competitors or partners play in traditional or standard sports ... In nature sports natural features play primary roles akin to partners or competitors in traditional sports” (2019, 2). He distinguishes nature sports from traditional sports that are primarily focussed on competition.

This paper challenges Krein’s definition of nature sports with the example of ultra races, such as ultra swimming, ultra running and ultra cycling. These ultra sports are competitive endurance sports set in non-manicured nature. Whilst they are not usually understood as nature sports, since they are evaluated as ultra disciplines of the sports of cycling, running and swimming, they are set in the genuine natural environment whilst also being competitive.

Firstly, I shall describe these three sports and their relationship to nature. Then, I shall discuss these sports as sports that enable records and human competition, with respect to Parry’s (2023) definition of sport, while at the same time fitting into Krein’s (2019) definition of nature sports. I shall call these sports ‘nature sport proper’. Finally, I shall present impact of these considerations on Krein’s definition of nature sport.

Keywords: definition of sport, nature sport, competition, ultra sports, record

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THE REAL ETHICAL PROBLEMS WITH STRATEGIC FOULING IN BASKETBALL

Commentators on strategic (intentional) fouling in basketball, where it happens frequently and most often at the end of games, have not focused on what is most ethically relevant. Opponents of strategic fouling have argued that it is a form of cheating since it violates the rules of the game or that it is wrong since it negates a skillfully earned advantage of one's opponent or that it is wrong since it makes the secondary 'restorative' skill of free throw shooting a deciding factor in the outcome rather than the primary 'constitutive' skills of the game. Defenders of strategic fouling have argued that it is not wrong since the rules allow it and no team is unfairly disadvantaged or that it is justified since the strategy can create more drama for the sport, especially at the end of games.

I contend that strategic fouling in basketball is unethical in all of its forms. I explain, and defend, the following claims to support my position. Strategic fouling

1. violates the ethos of the sport, which is to display the highest level of skill.
2. is a competitive vice and lacks integrity since it is an essential skill to be able to refrain from intentionally fouling.
3. displays a lack of sportpersonship by not respecting opponents' skillfully earned advantages.
4. can be unethical in harming others when there is significant physical contact.

I give an account of the essential basketball skills, how they are determined, and how historical rule changes about fouling in basketball have been principally directed toward rewarding skill and increasing freedom of player movement. U.S. basketball culture has too often emphasized the winning orientation at the expense of a mutualistic theory of competition, which obscured the ethical relevance of strategic fouling. It need not be this way. I conclude by addressing the real-world question whether I would live up to my ideal position if I were coaching competitive basketball, which I have done, since it would disadvantage my players in winning games.

Keywords: strategic fouling, ethos, virtue, sportpersonship, basketball

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DEMOCRACY AND GOOD GOVERNANCE

Sport is a practice widely considered to be a public good and human right. In many nations it is also organized by government entities and paid for with public tax dollars. However, the governance of sport is closed off with a small number of people who working on behalf of the governing bodies (as institutions) making decisions for all other stakeholders. Due to the sedimented nature of the sports ecosystem, there is no real incentive for sports organizations to evolve and they are slow to respond to changes over time which may be suggested by the public or athletes. In recent years sports organizations have come under fire for devaluing the role of stakeholders and excluding them from the decision making process. These same organizations are facing issues regarding legitimacy as a growing number of stakeholders have begun to question the long-standing belief that sport should be autonomous. Sports organizations have responded with athlete's committees, additional opportunities for competitions, and a commitment to improving governance, demonstrated largely through the use of good governance tools.

The tenets of good governance are often considered to include transparency, accountability, democracy, equity and integrity with many implemented measures emphasizing transparency and accountability.

However, this has been a difficult task as transparency is dependent on the openness of the global sport system, which is mostly recognized as sports institutions and corporate partners, and a willingness for these organizations to check and balance abuses of power (Henne, 2015, p19). Similarly, accountability measures may not produce the desired effects as "accountability mechanisms employed under the umbrella of pursuing transparency can instrumentalize solutions, amounting to symbolic gestures rather than meaningful reforms" (Henne, 2015, p17). While I would not suggest that transparency and accountability are not useful tools, focusing on these dimensions alone is limiting due to their lack of emphasis on changing the approach of sports leaders or opening the system so that more stakeholders are able to participate. If we are to accept that principles of democratic governance include participation, deliberation, and fair, open and competitive elections (Geeraert, 2021; van Bottenburg, 2021), then utilizing more democratic practices and a more democratic approach overall may benefit the reform process.

Researchers have put forth various ideas to improve good governance policy such as expanding the scope to cover the relationships and dynamics between relevant stakeholder groups and focusing on the processes relating to the governing bodies' ability to "steer" the sports system in order to achieve the desired outcomes (van Bottenburg, 2021, p.37) or developing an enhanced understanding of the cultural significance of sporting values in order to slowly change organizational cultures over time (Elcombe, 2010). Implementing a values based approach and moving beyond the internal characteristics of sports organizations to include other relevant organizations and stakeholders will arguably be necessary for us to enjoy more authentic sporting experiences. Throughout this presentation, I will argue for an expanded role of democracy in sport as a way to guide the implementation of both principles.

Keywords: democracy, good governance, institutions, legitimacy, rationality

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THE IMPORTANCE OF PICK-UP

Excellence in sport requires a participant to commit to and engage in a time-intensive effort toward improving skills and developing strategies in order to perform more competently relative to other participants.

The structures in place for achieving excellence are often very regimented. Coaches and managers develop, implement, and organize the activities, even including rest, for athletes. The athletes must be subservient to the coaches, meeting every demand and expectation in order to stay in the good graces of the gatekeepers. Every action the athlete performs can be judged in terms of its efficacy, which in turn can lead to increased stress about performance and actually stifle a player's development.

While this is a radically over-simplistic account of sport, it does provide a rough sketch of how overly-prescribed methods both overdetermined and undermine sporting excellence.

Regimented practices and excessive drills are essential for developing the necessarily skills to achieve excellence. But athletes also benefit greatly from exploring the play-space in new and innovative ways. Pick-up games and other non-structured forms of sport can provide opportunities for athletes to find new problems within the play-space, develop creative responses to game problems, and build an improvisational repertoire that allow the athlete to be more versatile in competition.

By looking at how pick-up opportunities have been utilized in a variety of sporting contexts, including American football, Ultimate, and wrestling, we can glean important lessons on how sport development should be structured, or in certain instances, unstructured.

Keywords: Creativity; Excellence; Improvisation; Innovation; Sport

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MAPPING THE LANDSCAPE OF SPORT COMPETITION INTEGRITY

The end of the 2022 National Basketball Association (NBA) regular season left a scene that demonstrates the complexity of thinking about the complexity of sport integrity. The protagonist was Jrue Holiday, a player for the Milwaukee Bucks, who at that time was an NBA player and an Olympic champion. As is the norm today, Holiday's contract had several clauses for bonus payments through performance objectives. In this case the player's contract stipulated that, in addition to the \$30 million per season that was guaranteed as salary, the player would have a bonus of \$306,000 if he participated in at least 67 games during the season. Holiday had already made more money than the majority of the world's population will make in their lifetime. It seems that Holiday wanted what he felt was due to him. So, with the complicity of his coach, the player was included into the starting team. Shortly after the umpire blew the whistle for the game to begin, indeed on the first play of the game, Holiday made a premeditated foul on an opposing player. The foul was not warranted on any sport-related motive or strategy. In any normal game his actions would have been not so much detrimental to the team, as absurd. The game was stopped, and the coach retired Holiday to keep him safe for the play-offs. The 8 seconds he was on the field guaranteed him his bonus. The player's action was met with laughter and applause by his teammates. His reward for that particular 'day at the office' was \$38.25k per second - in addition to his regular salary. He received no sanction. Taking our cue from Holliday, in this paper we discuss the complex interrelations between modern elite sport, gambification, and the complex, fragile and sometimes contradictory relations between external goods, sport integrity and sport betting integrity.

Keywords: Manipulation of sport competitions; Sport competition integrity; Sport integrity; Typology of sport integrity; Sport Betting Integrity

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HOW TO RECHARGE SPORT'S ETHICAL CORE; PLEA FOR A MATERIALIST SPORT ETHICS

'And if we are going to be successful in plying that moral scalpel, we will need to be able to see sport both for what it really is and what it is capable of at its best.' (Morgan 2001).

This view, the primacy of a normative, superior kind of morality to fight distortions in modern sports, defined the still prevailing sport ethical tradition. A few years later, McNamee (2008) stated that the central purpose of sport ethics is to protect sport's absolute, inherent ethical core and improve ethical development in and through sport.

In this contribution, I will show that and how this transcendental concept of sport's presupposed ethical core needs to be overcome, to revitalize sport's cathartic moral capacities from within. Especially in modern sports, we should acknowledge the immanence of human movement to any kind of knowing, more in particular to the field of sport ethics (Nail, 2020). This notion of immanence resonates Spinoza's affirmation of the univocity of Being (Spinoza, 1677), avoiding logical dichotomies that separate 'appropriate', qualified morality (sport's ethical core) from 'inappropriate', disqualified activities (nowadays called: distortions).

As such, I will plea that we let go of external, transcendental values, unwillingly creating an unmoving, static kind of ethics, unable to change integrity issues effectively. A materialistic sport ethics will reactivate the repressed

bodily 'archè' of morality and affirm its moving condition, founded in desire and expenditure (Bataille, 1949). In the very heart of sport, both on the pitch and in its governing bodies, we desperately need a profane, immanent and materialistic kind of ethics, to guide coaches and executives in the delicate art of handling desire in practice. One might even say that through the many distortions sport faces, the body of modern sports actually expresses its desire to be accepted in its impotentiality (Agamben, 1999), striving to overcome the currently dominating transcendental sport ethical position.

Keywords: sport - ethical core – immanence – materialism – impotentiality

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FOOTBALL FOR GOOD? ANALYZING THE INITIATIVES THAT AIM TO FOSTER THE "GOOD GAME"

Over the last decades, there has been a significant expansion of initiatives that use sports as a tool for initiating and facilitating social development. Football - the world's most popular sport – has been no exception, and non-governmental associations, as well as national football federations, have come up with initiatives to change the game for "good." These have opted to modify some rules, elements, and formats of the game aiming at fostering social and developmental goals such as gender equality, social inclusion, and fair play. The initiatives these organizations have implemented are various, yet the paper will examine two: rule modification, and symbolic rewards for ethical behaviors. First, the paper will briefly present how these organizations have come to understand football. Later, it will argue that the way these organizations modify the rules of the game does not enhance the "spirit of sport," and works against its democratic basis, it will also state that actions that reflect "good conduct" and the spirit of fair play should be fostered, but not necessarily rewarded externally. The analysis will conclude that although the pedagogical ideas behind these initiatives are noble and innovative, they must be put under further scrutiny since by modifying the rules or adding elements to the game, the sport risks losing its constitutive structure and the fundamentals that give football power for social development.

Keywords: sport-for-development, football, gender equality, fair play

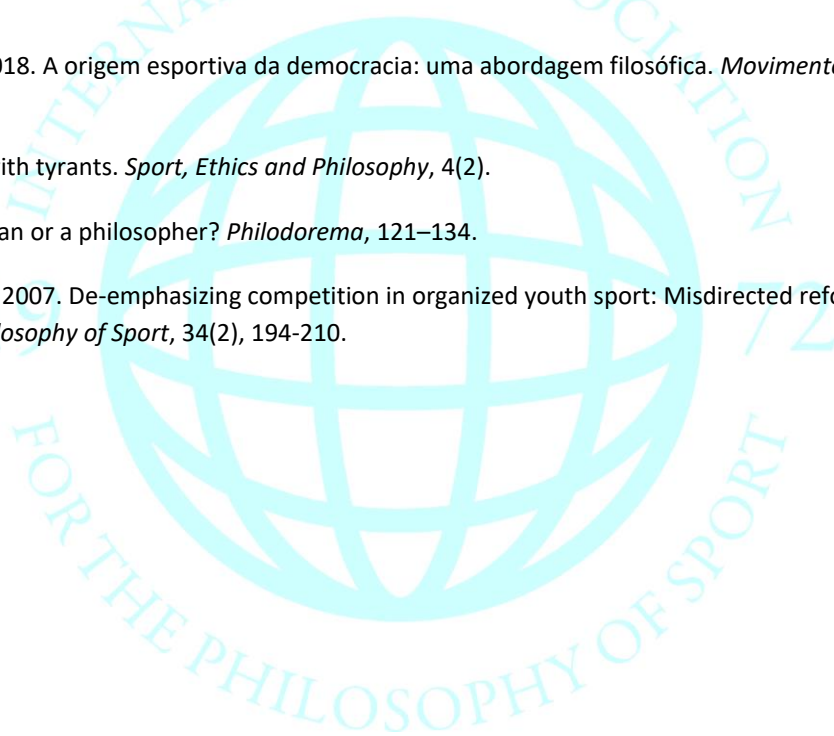
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DOES THE “POLICEMAN AND THE FOOTRACE” EXAMPLE SHOW THE NECESSITY OF THE LUSORY ATTITUDE OR JUST THE OPPOSITE?

According to Suits, the lusory attitude ties together the other elements of the analysis of game-playing. You have the lusory attitude when you accept the restrictions of the game rules in order to engage in the activity they make possible. Consider Smith, who happens to be at the start of a foot race when he learns of a criminal who has hidden a bomb at the finish line. It turns out that the fastest way to get to it to defuse it is to run the racecourse. However, according to Suits, Smith was not playing the footrace game because he lacked the requisite attitude even though he followed all the rules. A. J. Kreider explicitly rejects both the necessity of the lusory attitude and the plausibility of this example. Kreider presents a slightly modified case: Carlos, a policeman, registered and lined up to run the race before he got the bomb message. Thereafter, the example proceeds as before. This slight modification to the example should not affect Suits' verdict that the policeman did not win the race because he wasn't participating. However, Kreider thinks it is clear that Carlos did win the race because he had previously committed to the rules of the game and his performance did not indicate otherwise despite his radical change in motive. Playing games is a social activity, and so a conclusion generally agreed upon in philosophy of language, that meaning “ain't in the head,” applies here as well: game-playing isn't in the head either. I have always wondered how Kreider used basically the same thought experiment to argue for the opposite conclusion that Suits did. However, Kreider may be in good company. Hurka's “slightly revised” disjunctive lusory account also appeals to social facts, and appears to give the same verdict as Kreider on this example. Hurka's account is disjunctive because it requires either the participant, or most others in the community, to have the lusory attitude. So, while Carlos himself lacked the lusory attitude, most of the other people in his

community would have had it. Hurka admits that his “social fact” disjunct raises further issues of interpretation of ‘most’ and ‘community’. I show that this example reveals other issues that Hurka did not consider. I attempt to link these other issues and possible resolutions of them to one's view of whether the example shows Suits or Kreider to be correct.

Keywords: games, lusory attitude, Suits

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THE COACH-YOUNG ATHLETE RELATIONSHIP AND DOPING: INSTITUTIONAL PATERNALISM AND EXPLOITATION

The autonomous nature of children and adolescents has been debated when designing policies to protect vulnerable populations. Elite sport, by allowing the participation of athletes from a very early age and by promoting a highly competitive context that can be harmful, is not exempt from this discussion.

The notion that young athletes are not sufficiently autonomous has served to justify the implementation of soft paternalistic approaches by sport organizations. While it is true that soft paternalistic approaches seem to be supported by philosophical arguments, in complex contexts such as sports, paternalism can promote situations of exploitation of those who are supposed to be protected. As coaches are called upon to make decisions about training programs, nutrition, and, in many cases, medication, they can be the enablers of a highly competitive, exploitative system conducive to a higher incidence of doping. This paper will focus on the issue of doping in young athletes, examining concepts such as autonomy and soft paternalism through the lens of Kamila Valieva's case.

Athletes stripped of their autonomy by protectionist policies from sports organizations are vulnerable to coercion at the individual level. They may be unable to resist the use of performance-enhancing substances or other abusive practices. The relationship between athletes and coaches should prioritize the well-being and safety of the athlete without compromising his or her autonomy. Finding this balance is a major challenge for sport organizations and communities, but a central undertaking to ensure safe environments in sport. This will require identifying which dimensions of protectionist policies may be encouraging abusive practices and coercion by coaches.

Keywords: sport, paternalism, autonomy, doping, vulnerability

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THE AESTHETICS OF 'PURPOSIVE' SPORTS: A CRITICAL RE-APPRAISAL

In an essay published in the *British Journal of Aesthetics*, entitled "The Aesthetic in Sport," David Best argued that the aesthetic was central only to a small slice of the sports widely practiced and followed today. Those sports, which he called "aesthetic" sports, included gymnastics, diving, figure skating, and the like. The great majority of other sports, which he called "purposive" sports, included individual sports like footraces, dual sports like tennis, and team sports like football. In these latter sports, he argued, the aesthetic only figures incidentally in our evaluation and appreciation of them. His argument for this claim is that sports like football are governed by an independent aim or purpose, winning, which not only can be separated from the means and manner in which it is accomplished, but is considered far more important than how it is accomplished. Because Best's aesthetic takedown of purposive sports has become something of the "received" view, these sports have seldom been given a second, aesthetic look. I want, however, to give them a second, aesthetic look because I think Best has misconstrued the goal of purposive sports and the distinctive way they are structured. In particular, I argue that the goal of purposive sports, winning, like that of their aesthetic counterparts, cannot be separated from the means and manner in which it is achieved. I argue further that by virtue of the way these sports are designed, the actions players take to win call not just for skilled gameplay, but aesthetically rich and nuanced game play. Contra Best then, I argue that aesthetic gameplay in purposive sports, just as it is in aesthetic sports, is directly conducive to winning.

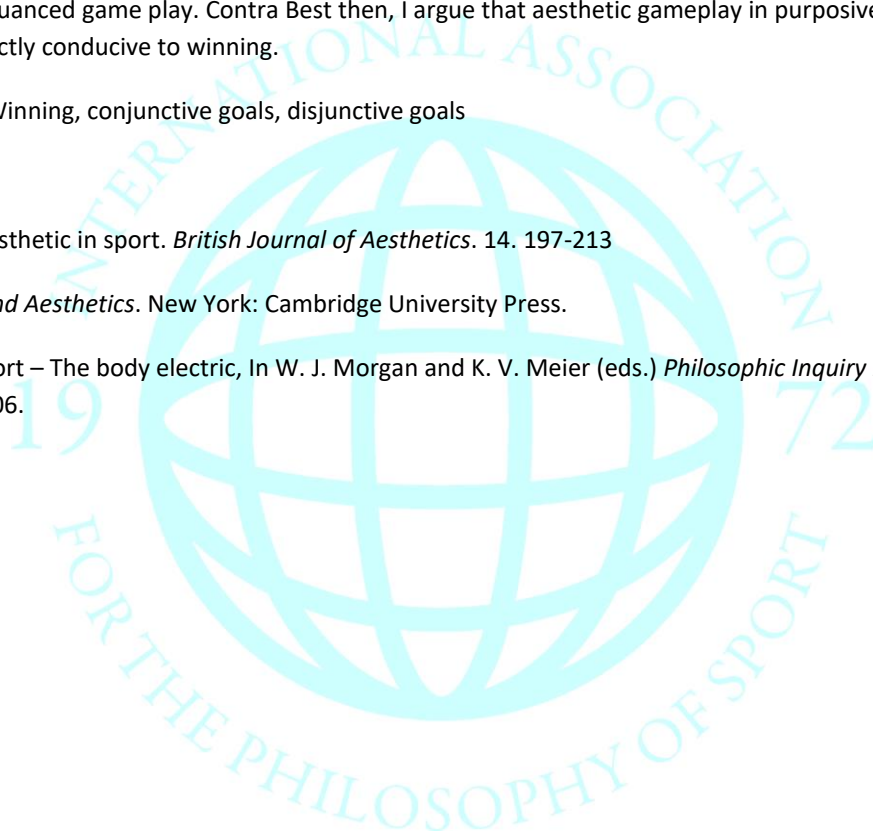
Keywords: Aesthetic, Winning, conjunctive goals, disjunctive goals

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EXAMINATION OF “BEING AND OUGHTNESS” AND “THE GOOD AND THE RIGHT” IN SPORTS

The topics of “being and oughtness” and “the good and the right” are difficult questions discussed in philosophy, and this study explores these topics in sports. In Japan, there was a problem involving the selection of athletes for a national team, which is an example of the problem of “the good and the right” in competitive sports. Up until 2000, Japan had few sports organizations that publicly announced their criteria for selecting athletes for national teams to compete in world games. The role of the athletic organizations in the selection of athletes for the national team is to select those who can achieve better results in the competition. This is “the good” in this case. The one-shot selection process is procedurally clear and in accordance with justice. However, even if athletes are selected in accordance with justice, it does not necessarily mean that they will produce good results. Results are always unknown and can only be predicted.

Regarding “being and oughtness” in the everyday world, We supports the theory of Hans Jonas in this study. We have already past the time when sports activities themselves were intrinsically regarded as “good.” Sports activities are now expected to be environmentally friendly as well. Also, the everyday world must be there continuously for the world of sports to exist. What about “the good and the right” in the everyday world then? In the debate between the liberalist and the communitarian, the author would favor the latter given the current situation. In other words, we believes that the everyday world needs to aim to have a common good. Butler discusses that sports practices are an effective way to learn democracy, but its effectiveness is currently limited. The Russian military invasion of Ukraine in 2022 has demonstrated once again that peace is a prerequisite under which sports can be played. A peaceful and relaxed everyday life is the foundation for the world of sports to exist.

Keywords: justice; peace; everyday life

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THE CAPABILITIES APPROACH AND HUNTING: A REVIEW, CRITIQUE, AND DEVELOPMENT

The Capabilities Approach (CA) has been most-thoroughly developed by Martha Nussbaum in her 2006 book *Frontiers of Justice* and more recently her *Justice for Animals* in 2022. In both works, Nussbaum makes repeated reference to hunting as a test-case for the CA. Depending on the context and governing ethics, hunting can be rightly-considered a game or perhaps even a sport and may thus be of interest to philosophers of sport (Morris, 2014). Nussbaum agrees and is equally unambiguous in both her analytic sorting of hunting (as a sport) and her moral and legal condemnation of it, saying most-directly in *Frontiers of Justice*, “sentient animals... have a secure entitlement against gratuitous killing for sport” and that this entitlement should lead to “a ban on hunting and fishing for sport” (393 and 396, respectively). In this work I summarize and integrate Nussbaum’s views on the CA and hunting, most prominently from the two aforementioned books but also from several popular media sources where she has spoken or written on the subject. My thesis is a critique and (hopefully) a refinement of her incredible contributions to animal ethics: I argue that Nussbaum has hastily reached a rather extreme conclusion – “a ban on hunting and fishing for sport” – and that further reflection, deep in the well of this subject, forces a sort of philosophical humility that cannot abide such a confident conclusion as a proscription. I am assuming, given her expertise in law, that Nussbaum is in fact arguing for a legal ban, not merely a moral proscription. Nussbaum’s hasty conclusion betrays her usual meticulous style, which has rightly earned her a wonderful reputation and it is my hope that this paper is received far more as a refinement of the CA and Nussbaum’s views rather than an attempted wholesale refutation. The CA, and Nussbaum’s articulation and defense of it, have a lot in their favor but a ban on hunting (and fishing) for sport is a conclusion too far from the centerline of her reasoning to be sustained without much more thorough, nuanced, and developed argumentation. It is not that her conclusion is too extreme but, rather, that her extreme conclusion is simply not supported.

Keywords: capabilities approach, hunting, ethics, Nussbaum

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ON NIETZSCHE AND MODERN SPORTS

Nowadays – even in regard to the general field of sport science – Friedrich Nietzsche is (at least by some) regarded as a classic philosopher and trailblazer (cf. Sowa 2006; with the focus on the concept of agon see also Tuncel 2009). After years of being misunderstood, maybe misinterpreted or being corrupted, he made his way into the works of sport philosophers (e.g. Caysa 2003; Tuncel 2016; and others).

Nietzsche's works – may they be regarded as noble or evil – are still a fruitful source for analysing developments in the field of modern sports and its institutions. I would like to draw attention to Nietzsche's short text "How the 'true world' ultimately became a fable – the history of an error". These few lines are published in *The twilight of the idols : or how to philosophise with a hammer* (Nietzsche 1899). At first glance those words might be seen as somehow disturbing and be seen as written from a increasingly mentally ill person. However, these lines contain the essence of Nietzsche's philosophy and I will use them as a magnifier, while examining current developments in sports – may they be regarded as noble or evil.

Keywords: Nietzsche, philosophy of sport, true sports, sport institutions

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A PHILOSOPHICAL ARGUMENT FOR THE ADOPTION OF THE ELAM ENDING IN BASKETBALL

Last February, the Los Angeles Lakers and Los Angeles Clippers played each other in an inter-city grudge match. With two star-studded rosters, and playoff seeding on the line, it should have been a must-watch event for NBA fans. Much of the game lived up to expectations, as fans were treated to comebacks, lead changes aplenty, and big performances from stars on both teams. But as the clock approached zero, the event lost much of its momentum. Because the game was so close, the last minute devolved into what was effectively a free throw shooting contest between teams, as athletes race across the court to foul their opponents before more than a few tenths of a second tick off the clock. As a result, the final 25 seconds of the game took about 20 minutes of real time to play--no one's idea of a good time.

This phenomenon is not limited to a single game, and the above example is not even a particularly egregious one as these things go. Such endings have become routine fixtures of basketball at both the college and professional levels. The problem is that they're not fun to watch, and they don't seem fun to participate in either. Unfortunately, it is the correct strategy in most situations. Thus, I argue for a change in the rules to cause a change in strategy. This change involves the adoption of the so-called Elam Ending, an alternative ending to a basketball game developed by sport scholar Nick Elam. I will argue that Elam's rules create more opportunities for aesthetic beauty to manifest in sport. Building on the recent work of J.S. Russell, I show how the Elam ending privileges use of constitutive skills in basketball, and argue that sport should be constructed in such a way that such skills are given primacy over others. Drawing on the existing literature on aesthetics in sport, I connect this argument to the works published by philosophers Stephen Mumford, Teresa Lacerda, and Emily Ryall.

Keywords: basketball, aesthetics, constitutive skills, Nietzsche

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BODILY KNOWLEDGE IN SPORT

Sport is skilful activity in which certain kind of knowledge is supposed. However, the knowledge needed for sports performance differs from the knowledge required for learning, and coaching, the skills required by the sport. In epistemology so called propositional knowledge has been emphasized. Propositional knowledge is knowledge which – in principle - can be expressed linguistically. Truth is a key notion in characterizing propositional knowledge. In skilful performance propositional knowledge does not play central role as already Ryle's (1949) distinction between propositional knowledge (knowledge that) and practical knowledge (knowledge how) demonstrates. Skilful performance might be characterized as prudent or imprudent which shows the difference between propositional knowledge and practical knowledge. However, instrumental, or technical reason build a bridge between them as engineering science shows. (McNamee & Morgan 2015; Ryall 2016; Piacente 2018.)

In exercising sport the essential factor is neither propositional knowledge nor practical knowledge, but performance itself. An athlete is not applying his or her propositional knowledge even if propositional knowledge plays a role in coaching and training. Moreover, performance of sport is not only a manifestation of the underlying skill, but an expression of the athlete's own virtuosity. (Piacente 2018.) The virtuosity is not objective skill, but part and parcel of the bodily identity of the athlete. An athlete's bodily identity is not only limited to the body, but is connected to the sports equipment used in the sport. Thus identity can change with training, but also with the development of sports equipment (Miller & Farnè 2022). Following Ryall (2016) this could be characterized as phenomenal knowledge. This kind of phenomenal self-knowledge is often assumed to be direct or transparent (Harcourt 2008) which is very problematic assumption as sport training shows.

Sport training and coaching show that the relationship between different types of knowledge – propositional, practical, and phenomenal knowledge – is extremely complex. Propositional knowledge gives theoretical foundation to coaching. It is important to know what kinds of effects coaching has. Moreover, this kind of knowledge is useful also for an athlete who need to transform this knowledge into form of practical knowledge – part of his or her performance. Systematic training transforms this practical knowledge part of his or her bodily identity and hence makes his or her sport performances as self-expression of himself or herself. (McNamee & Morgan 2015; Ryall 2016; Miller & Farnè 2022.)

An athlete is a person whose identity is not merely blind bodily identity but is, or should be, also self-conscious which supposes that an athlete becomes more and more aware about theoretico-practical foundations of his or her physical identity. That is, relevant propositional, practical, and phenomenal knowledge should be combined into holistic unity which is proper bodily knowledge.

Keywords: Knowledge; phenomenal knowledge; bodily identity; bodily knowledge

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THE INCREASING POLITICAL POWER OF THE SPORTING GESTURE: ATHLETES AND ALTERNATIVE FORMS OF COMMUNICATION

In this paper I will analyse the increasing prevalence of athletes utilising gestures as forms of communicating political messages. Since Colin Kaepernick took the knee in 2016, athlete activism has increased exponentially, with athletes seemingly becoming more aware of the power they can collectively wield and the immense platforms available to them through which to transmit their messaging, as demonstrated by the 2022 football World Cup in Qatar. I will begin by firstly discussing why communicating through gestures has become such a successful means of sharing messages, rather than verbal communication, and how those in positions of political power are responding to this phenomenon. For example, during the 2022 World Cup, FIFA responded to the “One Love” armbands that captains from certain teams were intending to wear prior to games by threatening sporting penalties against those players. Sporting penalties for political actions indicates a blurring of boundaries that is a phenomenon I examine in this paper. Nevertheless, the German team chose to respond to FIFA by posing with their hands covering their mouths for their team photo to communicate to the world that FIFA had silenced them, which generated a vast amount of traction across public discourse.

Secondly, I consider the increasing politicisation of sports commentators who, with athletes growing more political, have found themselves involved in developing political discussions. Although some sports pundits attempt to remain outside of these evolving debates surrounding politics in sport, many are becoming drawn into commenting on socio-political matters and having to either defend or oppose the athletes they analyse for a living. The very recent case of Match of the Day (UK football show) host Gary Lineker being suspended, and then reinstated, by the BBC for making political comments on Twitter about one of the UK government’s recent anti-migrant legislation is demonstrative of this. Not only does this represent a case of politics infringing on the freedoms of sports commentators, but also the solidarity within the sporting community, as many of the BBC’s sports presenters boycotted the organisation until the situation with Lineker was resolved.

Finally, I analyse the athletes who are making statements which risk not just their careers, but their lives. During the 2022 World Cup, Iranian players chose not to sing their national anthem prior to their fixture with England to demonstrate solidarity with the Iranians protesting the death of Mahsa Amini, despite the risk of retaliation from the Iranian government. Additionally, in 2021, Chinese tennis player Peng Shuai disappeared, and later retired from the sport, after accused former Chinese Vice Premier Zhang Gaoli of sexual assault three years earlier. With the risks these athletes take, they find their roles developing from sporting celebrities into truth-tellers and political dissidents. As such, in the paper I suggest that the sporting arena has become a site of contention regarding socio-political issues, and I will demonstrate the intersectionality between sports and politics which are crucial to investigate owing to the influence sports have for many people across the globe.

Keywords: Athlete Activism, Sports and Politics, Gestures, Communication, World Cup 2022

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THE ISSUE OF GENE DOPING THROUGH THE APPLICATION OF CRISPR-CAS9 TECHNOLOGY

Genetic modification (treatment), which began in the 1970s, progressed slowly and quietly for about 30 years. However, it was also hit by off-targets (e.g. stagnation by deaths from Leukemia) and did not evolve rapidly. After 2000, however, qualitative changes occurred at once with the development of IPS and ES cells and the advent of CRISPR-Cas9 technology (2012), which has been described as the 3rd generation of gene editing, a qualitative change has taken place. It seems that technology has expanded the what 'human' consists in, and opened Pandora's box into a post-human era. At present, human attitudes and moral values are not keeping pace with technological reforms, including genetic engineering.

In this context, the purpose of this research is to bring together the views and wisdom of sports philosophers on how to discuss the issue of gene doping in sport. Among them, while maintaining a balance with the bioethical aspect of what kind of society and human viewpoints are desirable.

The following three questions are set out in this research; 1) What is the possibility that the application of gene editing technology will have a decisive impact on the sporting world since the ban on "methods of applying gene medical treatment" (2003)? 2) What is the possibility that the existing framework will be re-organized in regard to categories such as elite sports, world championships, Olympic competitions, etc.? 3) What are the pros and cons of applying gene editing technology to the sporting world as an 'enhancement' rather than medical treatment?

Keywords: Gene doping, Gene editing Crispr-Cas9, Gene treatment (medicine), Enhancement, Post-human

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SCALES OF IGNORANCE: AN ETHICAL FRAMEWORK TO JUSTIFY ACCEPTABLE RISK IN SPORT CLASSIFICATION REGIMES

Classification in sport is often conceived of in terms of the benefits that athletes might gain by competing in a particular category. The consideration of risk of harm associated with particular classification regimes is often a mere afterthought. This can lead to a patchwork of solutions each with their own benefits and risks, making it difficult to assess risk on its own terms. In this paper I seek to insert the important concept of risk into the classification discourse by exploring how we assess and provide ethical justification for acceptable risk within and amongst classification regimes. After all, the main questions of categorization (e.g. how and why to categorize? who is in or out? What is fair? etc.) are fundamentally ethical. Sigmund Loland's (2020, 2021) sport-specific "fair equality of opportunity principle" (FEOP) provides an elegant ethical normative framework for addressing these particular questions. What FEOP does not address, however, are equally important questions related to risk of harm (e.g. does a given category increase or decrease risk to athlete health and wellbeing? Are some risks more acceptable than others? Are we ever ethically justified in introducing risk in order to mitigate inequalities or increase fairness? etc.). As a first attempt to address these questions, I propose and develop the "scales of ignorance," a variation on legal philosopher John Rawls' "veil of ignorance" thought experiment. In developing this ethical decision-making framework, I outline three criteria by which we might as objectively as possible assess the risks associated with classification regimes relative to the pre-existing risks of any given sport. To aid in communication of these ideas and make the familiar strange, I introduce readers to the counterfactual sport of competitive teeter-totter, a high stakes elite sport with a massive problem: only the heaviest athletes are winning! Since this particular inequality meets all three criteria in Loland's FEOP framework, we seem to have ethical justification to introduce a classification regime designed to mitigate this inequality. Yet, since FEOP does not account for risk, we are left in an ethically dubious situation where the risks associated with our newly introduced classification regime might in fact prove to be greater than those that were present within the sport before its introduction. By applying the scales of ignorance framework, we gain a better understanding of how the relative risks associated with various classification regimes reduce or increase risk within a given sport. In this way the scales of ignorance framework can work in conjunction with FEOP to make ethically justifiable decisions regarding the introduction of classification regimes. It can also evaluate existing sport categories to objectively determine whether many taken-for-granted classification regimes are ethically justified, prompting the exploration of viable alternatives. The scales of ignorance concept offers a much-needed ethical framework for assessing the relative acceptability of risk for new or existing categories in sport with the potential for broader applications. Its significance is as an exploration of sport philosophical theory with the potential for real-world impact to improve the health and well-being of athletes.

Keywords: sport categorization, risk of harm, sport ethics

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ESPORTS, REAL SPORTS AND THE OLYMPIC VIRTUAL SERIES

Despite reservations over the status of esports as sports, the International Olympic Committee has, for policy reasons, encouraged International Federations to pursue links with providers of 'virtual and simulated' sports, in part by the introduction of an event, the Olympic Virtual Series, first held in 2021.

In providing an account of 'virtuality' and 'simulation', we query the theoretical basis of the Olympic Virtual Series. In particular, we query the IOC's use of the term 'virtual' in the description of two very different activities: what they call 'physical virtual sports' (which we argue are simply Olympic-type sports - real sports! - and should just be called 'sports') and 'non-physical virtual sports' (which we argue are not sports at all, and should be recognized for what they are - computer games).

Finally, we reflect on the IOC's failure to follow up on the 'inaugural' Olympic Virtual Series in 2022, and its announcement of the 'inaugural' Olympic Esports Week in June 2023.

Keywords: Esports, Virtual sports, Simulation, Olympic Virtual Series, Olympic Esports Week

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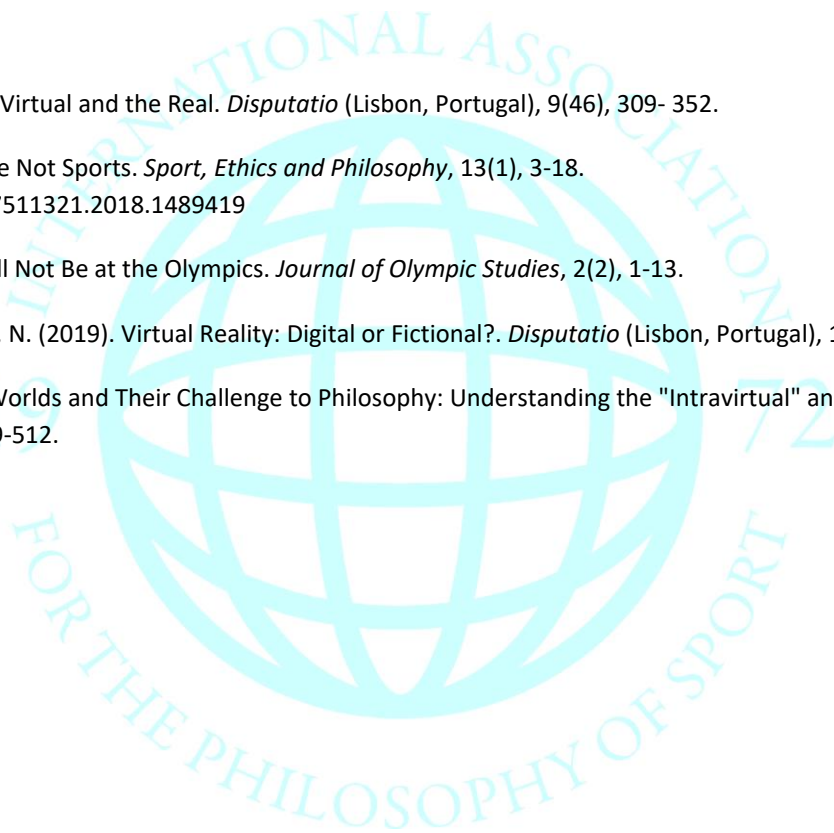
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BROKEN BODY: ANTHROPO-PHILOSOPHICAL OBSERVATIONS ON MUAY THAI

All fights are forms of dance. This proposition is particularly unsettling when you think of Muay Thai, where everything is heart and bone, blood and guts. There are no soft parts in the fight. All fights are forms of dance. The rhythm of each fight, of each dance, of each movement, is a dialog and expression, a final presentation and result of long processes, an immediate-depth. This flux, this dance, beyond its superficial access, is composed of an alphabet, singularities, but also of complex series and combinations, sets, present serious difficulties when we try to think of differentiated forms of access to the sports phenomenon in general, and to combat sports in particular. How to apprehend something that eludes our concepts? How to explain something when words abandon us, or when we abandon ourselves without words? The relationship between body-movement and sports is not an easy one. Transposing these horizons of questioning directly to combat sports, and specifically to Muay Thai, what is a body that fights? A broken-body. Perhaps all bodies that are involved in sports are in this category, which surpasses the natural understanding and connection of sports and health due to the amount of injuries involved, but the specificity of the body that fights embodies this notion in its full potency. So, the follow-up question could be: how do you heal a broken-body and keep on pushing forward? We will try to address and analyze this core and radical inquiry in two main sets of questions and paradoxes:

- a) Heart and fire (paradox 1): how do you heal a broken body? Beyond the natural care that involves the athlete that trains and fights Muay Thai, and the subsequent amount of pain and injuries involved, we propose a different solution that is based on thinking about the concept of Heart (Jai Su), and structuring a taxonomy of different types of heart, building a causality relation also to the notion of fire, in anthro-philosophical terms, but also addressing the essential relation between them;
- b) Training and process (paradox 2): how do you construct a broken body? A response to Esben Volshøj, or how can you access a sport discipline beyond or before words and concepts? We will try to map the main concepts involved and chart two different types of approaches:
 - b1) a first access through art, or how can you access a sport discipline beyond words. We will be focusing on the painting "The Boxer", by Albert Gold, following the aesthetical and philosophical crumbs of Deleuze's percept-affect-concept;
 - b2) a second attempt regarding a new idea of sports (aesthetics) micro-phenomenology, or how can you access a sport discipline before words. In this stage, we will present different forms of understanding of what's at stake when you talk about Muay Thai, trying to enter the realm of multi- sensorial access, that could enlighten the metamorphosis and transformations of the broken-body.

Without definitions or concepts, can we introduce someone to understanding a sports discipline with a different source and method?

Keywords: Fight; Body; Micro-Phenomenology; Multi-sensorial; Muay Thai

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IS SPORT POSSIBLE IN THE METAVERSE? CONCEPTUAL AND TECHNICAL ISSUES

The stellar appearance of the Metaverse in Mark Zuckerberg's spectacular presentation has triggered speculations about what its impact on our lives could be. Articles and books have already been written about the possible effects of the Metaverse on education, law, business management, etc.

One of the areas where little by little you also begin to reflect on the possible transformations that could operate is sport.

In the present work I intend to address whether a future scenario will be possible where sport, the practice of sports as it is currently conceived, will be possible in the Metaverse. To do this, it requires addressing with a point of humility which sport, or more technically, which sports modality we are talking about. And, at the same time, what Metaverse are we referring to. Indeed, focussing the relationships between the two elements with a previous conceptual delimitation seems essential to know what terrain we are moving in and thus avoid speculations closer to science fiction and that, in addition, can lead us to unrealistic or unfeasible conclusions.

In this sense, first of all, I will try to offer a characterisation of what the Metaverse is currently, what is the state of the art of that technology that promises a virtual world where we can carry out through avatars many of the activities we already do in the real world ... and others, that will be within reach in those virtual coordinates.

Once that playing field is delimited, it will be examined whether the sport has a place in the Metaverse. To do this, I will make several distinctions about what sport is that seem appropriate to me: a) between sport and physical activity; b) between sports modalities. On the other hand, something similar will be necessary to carry out in terms of the Metaverse and, in particular, if the sports manifestations that take place there can be assimilated to two scenarios with which it is sometimes confused: e-Sports and the "sport" practised by robots. On the other hand, I will address two technologies that could bring the experience in the Metaverse closer to that of sport: exergames and haptic applications. In any case, those analyses will be useful to advance in the delimitation of the characteristics that identify the sport and that may occur (or not) in the Metaverse.

Keywords: Metaverse, sport, realism, immersion

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EXAMINATION OF SPORT PARTICIPATION AMONG QUEER INDIVIDUALS

In 2005, David Kopay, a former National Football League (NFL) player, shared his difficulties with being a gay man in American football, “you kind of lose your identity in the team” (Pruitt-Young, 2021). In 2017, Ryan O’Callaghan, also a former NFL player, shared he was terrified of revealing his sexual orientation, claiming that being involved in football allowed him to hide his identity (Zeigler, 2017). These examples highlight how marginalization of queer individuals in recreational sports is commonplace. Jane English (1978) drew inspiration from the works Simone de Beauvoir (1952) and argued that sport participation can offer essential benefits in developing one's full humanity, such as improved health, self-respect, learned cooperation, and the character of being a decent competitor. Given the importance of these benefits, English advocated for providing all human beings with equal opportunities to access sport so they can enjoy its basic benefits. In particular, English concentrated on women’s inclusion in sport, both recreational and competitive, advocating, among other strategies, for creating sex-segregated sport activities. Inspired by English, Iris Marion Young (1979) further expanded on this argument. Following in these feminist philosophers’ footsteps, in this article, I scrutinize foundational sport philosophical arguments for gender inclusion/exclusion through the lens of queer theory to see how those arguments apply to queer individuals. Specifically, I critically evaluate two widely discussed strategies, namely segregation and desegregation. To further this critical analysis, I compare inclusion/exclusion efforts in sport to those in parallel social practices, such as higher education and the workplace. My goal is to contribute to efforts to modify existing sports activities by examining extant philosophical arguments by incorporating the experiences of sport-interested queer individuals and theoretical insights from queer theory.

Keywords: Inclusion, Sport Participation, Queer Theory, Heteronormative, LGBTQ

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A PRELIMINARY CONFUCIAN ASSESSMENT OF THE ETHICS OF SPORT CATEGORY ELIGIBILITY CRITERIA VIS-À-VIS TRANSWOMEN ATHLETES

This essay offers a preliminary exploration of how Confucian moral philosophy might inform assessment of issues regarding transwomen eligibility for competing in female categories in competitive sports. Specifically, it explores, from a Confucian virtue ethical perspective, the ethical relevance of purported athletic advantages most transwomen have over ciswomen due to undergoing puberty with male-typical levels of endogenous testosterone—for shorthand, I refer to such advantages as ‘endogenous T advantage’. The central question to be addressed is whether, for some given sport, Confucian virtue ethics endorses that it is at least sometimes morally permissible to implement female category eligibility criteria that mitigate or eliminate endogenous T advantage. Under such criteria, transwomen are eligible only if they have their sport-specific endogenous T advantage mitigated or eliminated.

I argue that Confucians can be convinced by the right sort of empirical evidence that such eligibility criteria are sometimes morally permissible. However, I also argue that for Confucians, if we lack such evidence, our default position should be to not implement such criteria or—when safety concerns are especially salient—to implement less restrictive variants of them. To defend my thesis, I provide a Confucian account of what morally justifies having a female category for a given sport. I then utilize that account to explore whether, for some given sport, the Confucian justification for that sport's female category would make it at least morally permissible to implement eligibility criteria for that category that require mitigating or eliminating endogenous T advantage.

As part of my argument, I sketch what the core tenets of a Confucian virtue ethical sport ethic might look like. For Confucians, the paramount ethical virtue is ren (仁). Ren has various English translations, including “humanness,” “human-heartedness,” and “benevolence.” As passages from the Analects collectively illustrate, possession of ren entails having a disposition to love and care for others (12.22) that manifests in attitudes (12.2) and caring actions (6.30) that facilitate flourishing. The sort of love ren involves is the sort that humans naturally are disposed to feel toward their parents and other nearest kin (Analects 1.2). Manifesting ren requires extending such love in a graduated manner to non-kin, and for some Confucians (e.g., Mencius), non-human animals and the inanimate world as well. Ren also is a comprehensive virtue“ (quan de (全德)), in the sense that it is achievable only if one achieves all its cognate virtues (Wang et al. 2020, 126), e.g., respectfulness, tolerance, trustworthiness, diligence, and generosity (Analects 17.6).

Since Confucians maintain that adherence to ren is what should be morally prioritized in all circumstances (Analects 4.5, 15.9), I contend that the core idea behind a Confucian, ren-centric sport ethic is that what we morally ought to primarily pursue in our sporting practices is the cultivation of ren. So, regarding a potential female category for any given sport, Confucians would maintain that what would justify having it is that its existence on its own or its co-existence alongside others helps maximize ren-conducive participation in that sport.

Keywords: Confucianism, Transwomen, Sport Categorization, Eligibility

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AN ESSENTIALIST THEORY OF SPORT (SYNOPSIS)

In this presentation I will offer a synoptic account of my forthcoming monograph: *An Essentialist Theory of Sport*. I will argue for a moderate form of essentialism as an answer to the question of the definition of sport, and indicate some ways in which thinking about how sport is defined gives rise to thinking about how it should be regulated. In doing so, I hope to draw an argument from my work on action theory and local essentialism with my work on issues in the ethics of sport.

There is, as yet, no essentialist theory of sport. There is a candidate essentialist theory of games: Suits' theory, (Suits 2005) which specifies necessary and sufficient conditions for something to be a game. Most commentators (Mumford 2021) (McFee 2015) assume that an essentialist theory of sport must supply necessary and sufficient conditions in the same way. But this is not so.

An essentialist theory is one which specifies necessary (or essential) conditions that a practice must have in order to qualify as a sport. But it need not supply sufficient conditions. It can allow that there are also accidental properties of each sport. It can allow that there are social, historical and contingent properties of something's being a sport.

A moderate essentialist account like this shows how both institutionalism, formalism and conventionalism must go awry, because they are all, mistakenly, quietist on what the substance of a sport must be.

But if there are certain ways a sport must be, then there are conclusions to be drawn about the rules of fairness – how these can be uncovered and discovered, rather than constructed out of thin air. I hold then, that certain forms of wide conventionalism are not discussions of sport but of something else. They can, therefore, tell us nothing at all about the fair regulation of sport.

Keywords: Sport, Action, Theory, Fairness, Essentialism

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HIDDEN REALITY: FETISHISM IN SPORT

The scope of the fetish is really broad. In theory, it ranges from a different symbolic substitutes to a symbol of social transgression, but in everyday usage it is mainly a dark object of desire and a blinded adoration of anything. Fetishism is a concept whose development can be traced back centuries, but becomes particularly important with Freud and Marx. In the context of sport, fetishism is most often mentioned in relation to sports fans and society as a whole, which recognises sport as a fetish. Indeed, many people devote an unreasonable amount of their time, energy and money to watching sport. But, can this be linked to commodity fetishism as Marx understood it? Is it the way in which the world of sport creates reality and instructions on how to understand it, how to enjoy it, how to behave, how to act? The world of sport is seductive and we, as desiring beings, are ready to respond accordingly.

What is less talked about are the fetish of athletes. Could (Olympic) medals, cups and trophies be seen as a fetish? In his essay on Fetishism Freud recognized that the fetishist is able at one and the same time to believe in his phantasy and to recognize that it is nothing but a phantasy. And yet, the fact of recognizing the phantasy as phantasy in no way reduces its power over the individual. On the one hand, fans adore the best athletes as God, but for the athletes themselves, the desired titles, victories, medals become fetishes, to which they direct all their desires. A medal, a piece of gilded metal (or maybe not even that), is in itself something ordinary, worthless. But what must happen for medals to stop being 'common commodities' (Marx) and become something more, so they acquire a special value - they become a fetish?

Keywords: fetishism; sport; medals; spectators

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BIOETHICS OF SPORT AS A SUBJECT AT THE UNIVERSITY OF BELGRADE – FACULTY OF SPORT AND PHYSICAL EDUCATION

In the new accreditation of the Faculty of Sport and Physical Education, University of Belgrade, in the curriculum of the basic academic studies for the academic year 2022/23, the new subject found its place within the second year of study as an elective subject under the title Bioethics of sport. The aim of the course is to gain knowledge on the complex, current and very important field of sports bioethics through theoretical conceptions of bioethics as an interdisciplinary intellectual and academic field. The crucial aim of this course is to raise awareness of bioethical issues and to think critically about the many bioethical and sport's topics of global society in the contemporary world. Through the analysis of bioethical concepts and problems in the field of bioethics of sport, future physical education teachers and coaches are enabled to acquire relevant knowledge, as well as orientations in critical thinking and its application in contemporary society. Students, future physical education teachers and coaches will be able to identify those aspects of bioethics that interact with the individual, society as a whole, and sports. Students will be able to understand and creatively apply knowledge within the bioethics of sports, both during their studies and in practical work in a future vocation. The thematic units of the subjects foreseen within the program are: 1. Introduction to the bioethics of sport, basic understanding of bioethics as an ethic of life; 2. Sport bioethics and sport ethics: history, similarities and differences, basic ethical concepts, humanism and transhumanism; 3. Basic ethical principles in sport (fair play, win or lose, win at all costs, use of doping, gender issues/gender discrimination); 4. Pedagogical bioethics: bioethical education and stages of the moral development of the individual (Kohlberg's theory from the standpoint of bioethics, application and criticism); 5. Sociology of morality and sociology of bioethics: sociological understanding of morality and moral consciousness; 6. Examples of bioethical problems in real and hypothetical situations in sport (relationship between sports medical doctor and injured athlete, androgynous athletes, e-sports issues, transgender athletes, cyborg athletes, aggressive behavior and violence in sports, etc.); 7. The importance of bioethics for contemporary society and the importance of ethical committees in sport.

We may conclude that the study of Bioethics of sport at the University of Belgrade – Faculty of Sports and Physical Education improves the entire curriculum of basic academic studies following European and world trends. It also gives to future coaches and physical education teachers a solid cornerstone in the study of bioethics of sport through indispensable orientation knowledge (Čović, 2006; Škerbić, Radenović, 2018). Bioethics of sport as a subject contributes to the development of bioethical education at the University of Belgrade (Radenović et al. 2012), but more broadly, may encourage the further development of bioethical education in higher education institutions in the Republic of Serbia.

Keywords: bioethics, education, faculty, university

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"SWEAT BEFORE VIRTUE" - ON THE EDUCATIONAL VALUE OF EFFORT IN SPORT

In the jargon of sport, athletic virtue is often described in terms of effort. "Give it all you got!" is a common exhortation, while having "left it all out on the field" is a way of signalling virtue regardless (and often despite) of the contest outcome. In the philosophy of sport, effort plays a role in ethical debates about agency, meritocracy, and performance-enhancement; it even appears in Bernard Suits' famous definition of sport as the "voluntary effort to overcome unnecessary obstacles." The educational value of effort, moreover, is used to defend sport in schools. The value of effort in sport is hardly a recent discovery, however. Hesiod famously stated that "the gods put sweat between us and virtue." The ancient Greek concept of *ponos* links voluntary effort, often symbolized by sweat, with Heracles' labors, athletic praise, and most importantly gymnastic education. *Ponos* was promoted and rewarded in the ancient Greek gymnasium expressly for the cultivation of civic virtue (*aretē*). Hellenistic gymnasia even held contests in *philoponia* (love of effort) and routinely praised citizens for their *ponos* in honorific inscriptions. Recruiting the ideas of Plato, Aristotle, and Xenophon, this essay explains how *ponos* functioned in the use of sport as moral education in ancient Greece. It will map that philosophy on to modern sport to show not only why effort matters for ethical concepts like fairness, but also how its encouragement and praise is essential to sport's value as moral education even today.

Keywords: Effort, Virtue, Moral Education, Ancient Greek Athletics

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GROUNDING – SHOULD TEACHERS WORK WITH THEIR STUDENTS' AND THEIR OWN ABILITY TO STAND STILL IN CONTEXTS OF MOVEMENT?

Grounding is a polysemantic concept used in a wide variety of settings. In psycho-, physio-, and dance-therapeutic contexts, the concept is common and accepted as the term for an experience of physical and psychological presence, connected to the feeling of being supported by the ground (Shuper Engelhard et al., 2021). The concept underscores the existential need for solidity and the importance of an experience of being in contact with both the inner and the outer reality (Lowen, 1975). Several studies have indicated that grounding exercises have beneficial effects on body awareness, affect regulation, self-esteem, and mental health (Gyllensten et al., 2003; Hedlund & Gyllensten, 2010), though results are mixed (Vancampfort et al., 2022). Studies have primarily focused on the effects on adults and patient groups, and to our knowledge no previous international educational study has focused on the phenomenon. Though the concept has been used in a wide variety of therapeutic contexts and has been a helpful metaphor for practitioners for many years, there seems to be an extended interest in this phenomenon within the last years. This interest is perhaps due to people's experience of acceleration, flux, and shakiness (Rosa, 2021). Many people can existentially relate to the feeling of losing their footing in a time of ecological, democratic, and psychological crisis (Rosa, 2021).

But is the concept of grounding suitable in a sport-educational context where the main focus is on movement, and not on standing still? What are the pros and cons of introducing this concept and work with grounding in physical education?

The aim of this study was to grasp and discuss the meaning of grounding as a concept related to body-awareness (Mehling et al., 2011), contact (Van Manen, 2015), poise (Standal, 2015), and resonance (Rosa, 2021) and, based on a philosophical argumentation as well as empirical findings, to discuss the potential of the concept in a sport-educational context.

Keywords: Grounding, Body-awareness, Contact, Resonance

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THE TRAGIC DIMENSION OF SPORT AS AN AFFIRMATION OF LIFE AND POWER OF DESTINY

The use of the word “tragedy” is not rare in the sports field, especially when we remember the narratives that are built from the impressions of fierce disputes. However, it is a central concept in a certain philosophical and psychoanalytic tradition, widely used by Friedrich Nietzsche and Sigmund Freud. Analyzing the philosophical and psychoanalytic uses of this concept in these references can help us to better articulate sport and tragedy. For this, I revisited Nietzsche's inaugural work, "The Birth of Tragedy" and also central points of Freudian work such as the one that deals with the Oedipus Complex, a theoretical structure that, after all, is explicitly based on a tragedy. I also use a brief but enlightening digression by a sports philosopher, César Torres, where he analyzes the relationship between football (soccer) and tragedy. Finally, I extend this analysis to the concept of psychoanalytical sports fact, a topic that I am currently researching. By carrying out a triangular analysis of the references above, I propose an understanding that the concept of tragedy in sport presents the possibility of dealing with the terrible and death, which in the case of sports is presented in a symbolic way, but which does not fail to mobilize the drives and thanatological signifiers, leading us to realize that the power of sport is also dark. This dark face, even if frightening, seems to be necessary for the human psychic balance, as we see expressed in the destiny of the drives. I extend this understanding to the scope of the narrative, that is, to the ways of understanding and communicating the sporting fact. Due to the rationalist heritage that philosophy carries, there is a strong tendency to dismantle the tragic power, which we can notice, for example, in the narratives about the futility of sport or even its power of alienation. By the path adopted here, we concluded the opposite: assuming the tragic dimension of sport is one of the most effective ways to participate in the truth of life and the power of destiny.

Keywords: tragedy, philosophy, psychoanalysis, Nietzsche, Freud

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STRIVING, EMBODIMENT, AND SOCIALITY IN SPORT

J. S. Russell (2020) has recently argued, drawing on work by K. Aggerholm, C. T. Nguyen, and others, that striving is a fundamental human character trait that is central to the nature and value of sport. In this paper, I engage with and extend Russell's account in the following three ways. Taking as my point of departure Russell's account of striving in general as sustained activity aimed at overcoming obstacles in the pursuit of some goal(s) one values, I specify the type of striving that is relevant to sport by first distinguishing embodied from intellectual striving. Intellectual acts may also involve striving, but the type of striving involved in sport is essentially embodied, in the sense that one's body is among the obstacles one strives to control as an instrument for achieving the goal. Second, I argue that overcoming obstacles in the form of human competitors who are also striving to win is essential to the type of striving involved in sport as well, though not in the instrumental way that one strives to develop and control one's body, but in a way that is constitutive of the goal of (competitive) sport. The resulting, partial account of the nature of sport as embodied striving to win against competitors, I maintain, is compatible with the fundamental value of sport lying in striving itself – doing one's best, as Russell maintains – rather than in achievement or winning. Third, while Aggerholm's account draws on Kierkegaard and other existentialist philosophers, and Russell appeals to Aristotle, Mill, and others, I argue that Fichte's theory of subjectivity and ethical theory, in which the concept of striving plays a key role, is also an important resource for developing an account of the nature and value of striving in general and in sport. Embodiment and sociality are both central aspects of Fichte's account of striving, which anticipates aspects of both Russell's view of striving as a fundamental human character trait and my proposed extensions of Russell's account.

Keywords: striving, body, competition, Fichte

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BOREDOM, GAMES, AND SPORT

A principal assumption in the philosophical literature on games and sport is that they are important sources of relief from boredom. Call this assumption “the boredom refuge thesis.” It is perhaps most notable in Bernard Suits’ seminal *The Grasshopper: Games, Life and Utopia* (1978), but it is also an aspect of other important philosophical contributions to understanding games and sport in the work of R. Scott Kretchmar (2006, 2007), C. Thi Nguyen (2020), and others besides. Any basic assumption about the value of games and sport arguably deserves to be investigated, and the boredom refuge thesis is no exception. I argue that the relationship between playing games and sport and boredom is richer, more instructive, and sometimes more problematic in ways that have been overlooked. These implications are evident with conceptual clarity about the phenomenon of boredom, helpfully aided by recent work by psychologists and philosophers. Their work points, perhaps paradoxically, to the ways in which boredom can have important value even in games and sport despite being typically an aversive experience that games and sport are intended to alleviate. I argue that boredom should also be acknowledged for the way it motivates play in all areas of our lives and, thus, how boredom becomes a driver of human culture in ways that support the boredom refuge thesis. But a better understanding of the phenomenon and value of boredom also points to problems in games and sport that need to be addressed, including trends in sport that can be difficult to overcome. Even in a Suitsian Utopia – maybe especially in such a Utopia – games and sport may not be reliable refuges from boredom, as compared to other play pursuits. The lesson is that humans may not always be able to rely on games and sport as refuges from boredom. This is arguably particularly true in an age where empirical investigations into understanding games and sport, including data analytics and artificial intelligence, can optimize development of relevant skills and strategies for seeking successful outcomes. There may be ineluctable tendencies to boredom in games and sport; and it is possible that “golden ages” in games and, especially, sport have passed.

Keywords: Boredom, Games, Play, Sport

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THE ONTOLOGY OF BEING IN GAMES

This paper will address the question of being in games. Thi Nguyen's (2020) seminal work, *Games: The Art of Agency*, argued that games us to play with agency; that is, to choose, and switch between, motivational structures. As both Suits (1978) and Huizinga (1970) noted, stepping into the game world is a voluntary endeavor where we enter a 'magic circle' whereby the normal rules that direct our agency no longer apply. The necessity of 'being in the game' is what makes games fundamentally different from other art forms where we passively observe or interact with another's creation but have play no direct part in its construction. Instead, games require us to be actively involved in their formation. If we refuse to engage, the game falls apart. This provides games with a special quality not afforded to other art forms, and other ways of being more generally. Whilst the uniqueness of games (as opposed to 'real life') has been noted in many different ways in the literature, this paper will provide an explicit analysis of how games allow us to experience different forms of being and the philosophical implications that result. It will consider issues such as mortality, morality, identity, perception, reality, free will and determinism, and the nature of time and space, in order to provide a deeper account of the nature of games and its ontological significance.

Keywords: Games, ontology, being, agency, existence

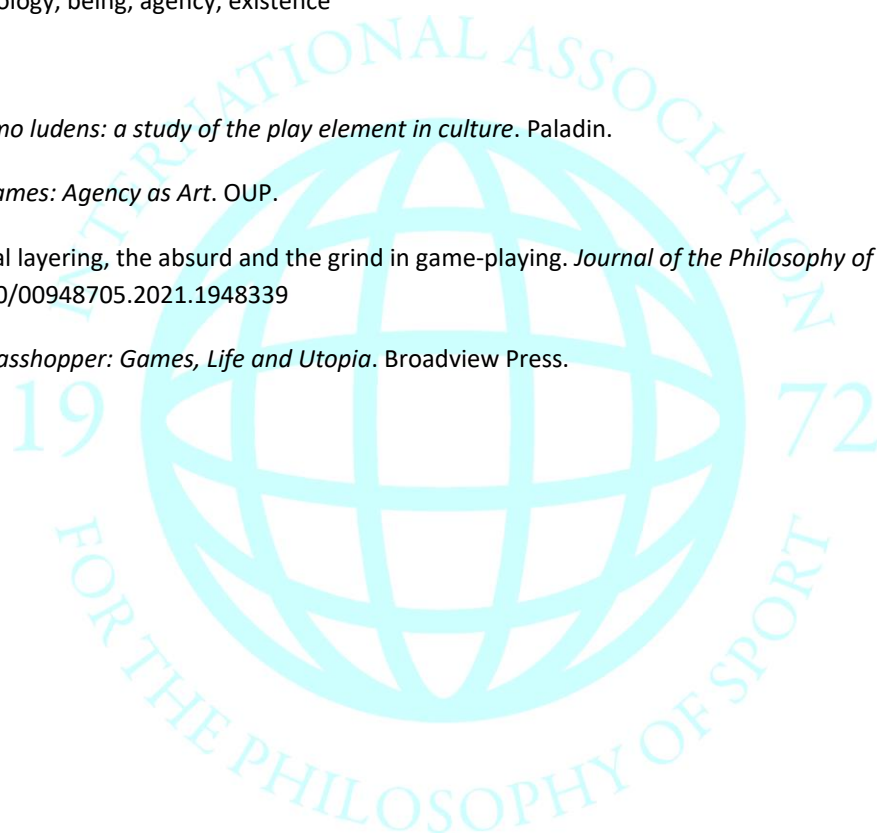
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COMPETING VIEWS OF COMPETITION

Much attention has been paid recently to issues of inclusion and exclusion in sport. One of the elements of discussion surrounding these questions concerns how we ought to regard competition. Judgments about obligations and rights to inclusion are impacted, if not determined, by whether competition is essential to the nature of sporting activity. In this paper, I begin with consideration of competition in general, an activity that “requires some people to fail in order that others can succeed” (Kohn 1986). Then I examine early feminist challenges derived from tension between the values of feminism and competition. I consider the echoes of these challenges in more recent work in the philosophy of sport literature challenging the adversarial nature of competition. I then look at discussions advocating increased participation of minorities and non-elites in sport, discussions that cast inclusion and competition as mutually exclusive values. Does restricting participation to those who have met some arbitrary competitive standard mask “an ideology of exclusion and marginalization” (Désir 2022)? Rather than a zero-sum game, can competition “be helpful in the reaching of a healthy balance between a sense of oneself and a feeling of connection with others” (Davion 1987)? In the end, I hope to suggest an alternative way to view competition, one that values inclusion and cooperation without sacrificing recognition of individual athletic accomplishment.

Keywords: competition, cooperation, feminism

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DISABLED, BUT NOT IN THE RIGHT WAY: EXCLUSION IN PARALYMPIC SPORT

Paralympic sport generally expands opportunities for participation in competitive sport. Providing opportunities for disabled athletes to compete at an elite level is certainly something to be applauded. However, not all athletes with disabilities are eligible for competition according to the International Paralympic Committee (IPC). More specifically, not all health conditions lead to one or more of the ten “eligible impairments”: impaired muscle power, impaired passive range of movement, limb deficiency, leg length difference, short stature, hypertonia, ataxia, athetosis, vision impairment, and intellectual impairment (IPC, 2016). The IPC has acknowledged that their eligibility and classification system is not perfect (IPC, 2009). In this paper, I will explore cases of disability that pose a challenge for the current paralympic eligibility framework. In particular, I will examine the case of a type of autonomic dysfunction known as postural orthostatic tachycardia syndrome (POTS), which is characterized by orthostatic intolerance.

Individuals with POTS experience an onset of symptoms upon standing such as headache, nausea, pain, and dizziness. They also experience an abnormally large increase in heart rate upon transitioning from the supine to upright position. Despite their disability, many individuals with POTS do not actually have any of the ten listed eligible impairments. Cases such as POTS raise interesting questions about how best to evaluate whether a disabled athlete ought to be eligible for competition in paralympic sport. This paper, then, touches on a much larger question of whether athletes with any disability ought to be eligible for participation in paralympic sport. Is there something particular about certain impairments that would make for an unfair competitive environment in paralympic sport? I think there are ways to address these questions, both from the perspective of modifying the current framework of eligible impairments and making sure sports sanctioned by the International Paralympic Committee have the appropriate adaptations and/or rule modifications that allow for optimal participation by athletes with orthostatic intolerance.

Keywords: Paralympic sport, disability, eligible impairment, fairness, autonomic dysfunction

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FAIRCHILD'S ABJECTION: REHABILITATING A USEFUL CONCEPT FOR SPORT

In this paper we will review David Fairchild's use of the concept of Abjection from the 1990's and doping in sport after the Ben Johnson 1988 Olympic Games scandal. The concept was basically dropped from use in the IAPS related literature and we will argue that Abjection can still be rehabilitated for a useful application in sport (and other areas).

We will review and critique some of the reasons for, and problems with, Fairchild's work that led to the virtual abjection of 'abjection' as a concept by the sport philosophy field for two and a half decades. It seems to have only been applied twice since then by Burke & Roberts and by Kutte Jonasson for the area of Para-sport. A review of both of these applications will be included.

We will argue it is a great question to ask and propose some answers to is, "why?" this happened. But additionally we will ask and attempt to propose some answers to, "where do we go from here?"

The "moral" of our presentation (explicit or implicit) will be that "abjection leads to a lack of critical discussion on the merits of involving ideas (or people), so we need to be aware of the circumstances that can make abjection more likely (e.g. polarized politics, "social war" mentality, etc.)."

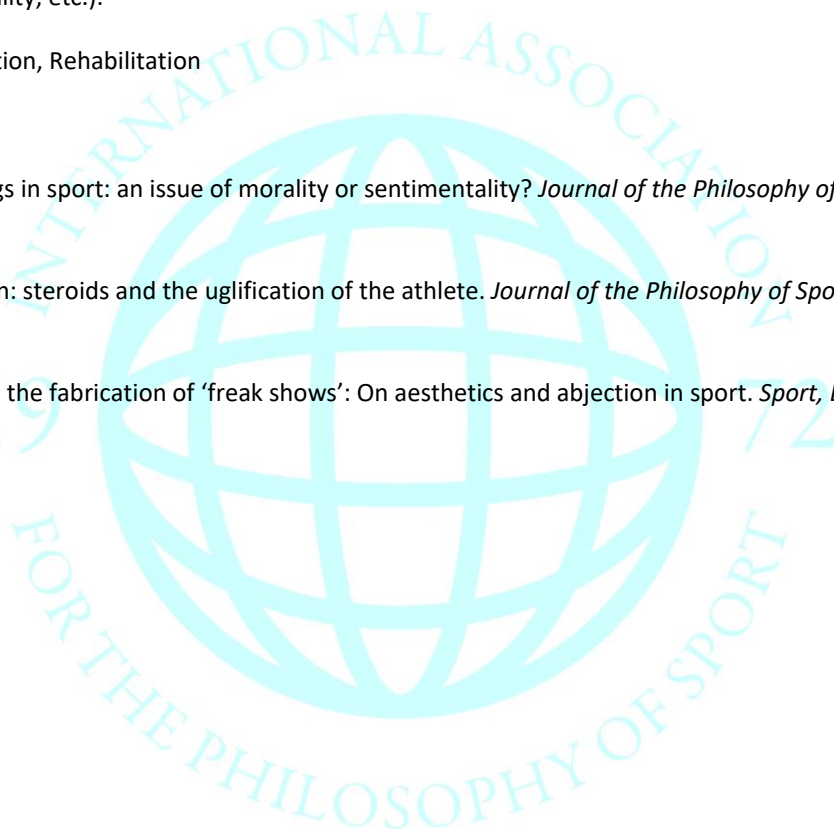
Keywords: Fairchild, Abjection, Rehabilitation

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GUILTY OF PROHIBITED ASSOCIATION: EXPLORING STRICT LIABILITY AND THE MORAL RESPONSIBILITY OF ANTI-DOPING ORGANISATIONS

The prohibited association regulation was introduced by the World Anti-Doping Agency (WADA) as part of the updated 2015 World anti-doping code to issue those athletes or support personnel who associate with a banned individual with an Anti-Doping Rule Violation (ADRV). The previous code has already encountered difficulty in the way that anti-doping organisations implement this (ADRV) as highlighted through the first prohibited association violations that resulted in appeals at the court of arbitration for sport. However, instead of rectifying the issue WADA introduced a new code in 2021 that effectively made the role of the organisations easier within this specific regulation, due to clear failures in following the previous code. This regulation has received very little scholarly focus and has been adapted under the pretense of protecting stakeholders who have failed to follow procedure in the previous incarnation of the regulation.

Throughout the WADA code, strict liability is placed on athletes and support personnel for a wide variety of potential ADRVs. The problem with the current regulation is the accountability it places on athletes to understand what constitutes prohibited association, when in some cases there is a lack of effective education and prior notice as to what violating the rule entails. Furthermore, banned individuals have no duty in the current code to make anyone aware of their ban and to disclose any information about whether they are involved in sport in any manner whether it be official or unofficial. Consequently, the current regulation lacks the level of protection for athletes within clean sport, by forcing them out of cheaper training opportunities, with knowledgeable personnel within their field on hand, during what can be very busy and unpredictable times in their life due to global competition schedules. Moreover, strict liability produces a stigma and increases the level of anxiety for individuals labelled as cheaters, whether it be for taking a prohibited substance or for associating with a coach they were not aware was banned. Producing equal levels of societal prejudice, through the same anti-doping sanctions for these offences, is not a reasonable response.

Therefore, the current code is fallible both morally and operationally as it places strict liability on athletes and support personnel to act on any awareness they have of a banned individual. Operationally, the regulation is open to appeals due to the vagueness of what constitutes prior knowledge of a banned individual. Morally, the actions of WADA are failing, as they are using their power to enforce strict liability upon the group of individuals with lower influence on anti-doping policy. Whereas more should be done to tackle non-compliance by sport federations, National anti-doping Organisations, and sports clubs to share the burden of liability equally. Therefore, the current work supports a move back towards the 2015 code where the responsibility is on everyone in equal measure.

Keywords: Prohibited Association; Responsibility; Strict Liability; WADA

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INTENTIONAL RULE-BREAKING IN EUROLEAGUE BASKETBALL – PROFESSIONAL PLAYERS TALKING

Intentional rule-breaking (IRB) was debated extensively in the philosophy of sport putting the accent on different instances of this complex issue: cheating (Fraleigh, Pearson, Loland), fair play (Butcher and Schneider, Simon), ethos (D'Agostino, Leaman, Tamburrini), internal values (Morgan, Russell, Simon), and practical consequential reasoning (Flynn, Imbrišević).

In this paper, we intend to confront the philosophical and ethical theoretical discussion to the empirical data or the 'inner' perspective of professional basketball players in (Turkish Airlines) EuroLeague Basketball, which is the highest level of competition outside the NBA.

For that purpose, we created a questionnaire with 15 questions that are seeking answers not only to whether they were (and in what amount) breaking the rules intentionally, but also when (in which situations), precisely how (in which way), and why (with which rationales). And more so, is it even possible to win the game or/and competition without intentionally breaking the rules, or to play the whole game only and strictly by following the rules and not breaking them with intention? On the other hand, some questions intend to put more emphasis on problematizing the moral character, conscience, reasoning, justifications, guilt and duties of the players. Questionnaire took 60 professional basketball players from five clubs: Crvena Zvezda Belgrade and Partizan Belgrade from Serbia, Bayern Munich from Germany, Monaco from France and Efes Pilsen from Turkey.

In our presentation, we will reveal the empirical results of the study, and provide a discussion on whether they confirm the theoretical consideration developed within sports ethics and philosophy literature.

Keywords: basketball, intentional rule breaking, EuroLeague players,

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WHEN THE CHIPS ARE DOWN ... JUST BE THERE: ATHLETIC PERFORMANCE AND MINDFULNESS

The ability to focus and be “fully there” is a key factor in athletic performance. In fact, mindfulness training has seen a meteoric rise in both practice and theory. Coaches and athletes swear by its effectiveness while academics have expounded on it in both popular books seeking to “hack” the mind for peak performance (Kaufman et al. 2018) and scholarly analyses (Pineau et al. 2014). But just as mindfulness and meditation in the West has been co-opted and divested from much of its Hindu and Buddhist roots, such adaptations of mindfulness to sport also ignore much of the traditional roots for the more eye-catching canopy.

To skirt polemics, however, we propose to explore athletic performance in light of the Buddhist roots of *sati* (mindfulness), its connection with *upāya* (often translated as skillful means, we reinterpret this below), and its close counterpart *kusala* (skillful; wholesome). To this end, we reconceptualize mindfulness as ‘engaged presence’ rather than presence of mind or similar renditions, among other reasons, to avoid knotty dualistic connotations. Congruently, and relying on contemporary interpretations by Buddhist scholars, we explore *upāya* as a relational ‘improvisational virtuosity’ (Hershock 1996). This operates as a metapraxis that eschews metaphysical explanation for practical results in tune with the needs of the situation and the persons involved (Schroeder 2004). With this framework then, we reassess performance in terms of *kusala* and *akusala*—karmically skilled and unskilled action. Accordingly, if the former concerns superior performance in relation to an engaged presence, the latter involves unskillful actions that arise from a lower presence due to *moha* (delusion), that is erroneous interpretations of the situation caused, for example, by *doba* (anger). In our view, ultimately *anatta*, no self, plays a key role in bringing about the proper psychosomatic state to perform excellently when the chips are down. In connection with this, there are fascinating parallels to be explored between *sati* and *kusala*, and flow and *mushin* states in sports and martial arts respectively. These ideas are contrasted with and validated by empirical and phenomenological research with elite athletes (Smrdu 2016).

Keywords: Mindfulness; Athletic Performance; Buddhism; *upāya* (improvisational virtuosity); *kusala*(skillful, wholesome).

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SPORT IN A NEW COGNITIVE CONTEXT

The aim of this paper is to comprehend the essence and offer new views on understanding definition of sport through philosophical questions. There is a need for conceptual analyses and explanations as well as for more detailed theoretical conditional definitions in the domain of sport analyses.

Multilateral character of sport does not allow it to be generalized solely as a human activity arising from a man's need to move, entertain, dance and exercise physically which differentiates its essential characteristic – competition. Sport should be viewed from a holistic point of view, as a complex system, which does not represent a simple sum of the elements which constitute it. As it is already known from the system theory, each system is made from smaller subsystems, however at the same time it is also a subsystem of a bigger system. It means that it is difficult to establish borders of a system, so they are established only by the person who is studying them, which applies to sport as well.

Determining a definition of sport, at the same time means limiting it with a certain frame, which in reality is an illusion. The first step is defining its environment which represents everything that sport is not. Sport as a subsystem belongs to a much bigger system of game, and it further belongs to sports culture etc. All kinds of physical exercise (movement) are not considered as sport for the reason that they do not have the elements of competition. Examples are tai-chi, yoga or pilates. However, if it is considered that all kinds of exercising are competing with oneself (overcoming oneself that is, the present condition and a wish to achieve a new condition, outcome – teleological principle) than there is one aspect of sport in them. Does it mean that these are sport disciplines too? Considering the above, sport is to be viewed as a fuzzy set, meaning that whether it possesses some elements is not marked with 'yes or no,' or by 'all or nothing' law (binary logic), but it is a question of degree.

Attention should also be paid to the overlapping of terms sport, game and play, which means that each contains the other, but also, that these subsystems are inseparable and cannot exist as independent entities. Further it means that sport cannot be defined separately from game and play, or be singled out from the patronage of sports culture.

We should not exclude a possibility that sport "goes beyond" sport culture, to its surroundings and becomes a part of another system – such as economical, marketing, political or the like. Different overlappings and "short excursions" definitely are possible (in due course) so that sport stands for a dynamic, non-linear and complex system.

Based on more information about analyses of sport definitions, an outcome has been reached – instead of establishing definitions, it would be better to talk about characteristics of sport.

Keywords: gnoseology, sport, definition.

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FROM COMPETITION TO INCLUSION: COMPETITIVE SPORTS IN SPECIAL OLYMPICS

This study provides a philosophical analysis of competitive sports within the Special Olympics and its contribution to fostering social inclusion for people with intellectual disabilities. Firstly, it explores the definition of sports, theories of competitive sports, and the similarities and differences between the Special Olympics, Olympic Games, and Paralympic Games to establish a foundation for understanding competitive sports within the Special Olympics context. Subsequently, it examines social inclusion, the challenges faced by individuals with disabilities, and the inclusive contractualism view of disability. The distinct features of the Special Olympics competitions are outlined, namely eligibility, divisioning, awards, and Unified Sports. By adopting a mutualism perspective to interpret competitive sports, in this study, the analysis focuses on how the Special Olympics competitions promote inclusion through two dimensions, namely participation and recognition. Specifically, the dimension of participation encompasses equal opportunities, tailored challenges, and interpersonal interaction. The dimension of recognition, including attitudinal change, interpersonal personhood and valuing the process, is also explored. The study concludes by emphasizing the transformative potential of competitive sports in the Special Olympics in creating a more inclusive society. Through the implementation of inclusive practices and the enhancement of the inherent goods of competitive sports, it sets an example for the wider sports community, illustrating that competitive sports can be reimagined to ensure equal opportunities for participation and recognition for athletes of all backgrounds and abilities.

Keywords: Special Olympics, competitive sports, inclusion, competition, intellectual disability

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ANTISEMITISM IN EUROPEAN FOOTBALL

This paper attempts to analyse anti-Semitic hate speech in European football. In order to do so, it is essential to approach the study of the issue from two different angles.

In the first of these, we will proceed to analyse the events that took place in the run-up to the Second World War and the persecution of the Jewish community carried out by the German Third Reich after the approval of what is known as the Aryan Paragraph.

This persecution undoubtedly had an impact on the world of sport in general, and particularly on football. An example of this was the coining of the concept of *Judenklubs*, used to designate those clubs and sports organisations that had among their managers, players and fans people who were part of the Jewish community. This association between football and the Jewish community sometimes led to persecution and even deportation to concentration and extermination camps all over Europe.

On the other hand, an exhaustive analysis of the anti-Semitic tendencies detected today will be carried out. Unlike in the 1940s, today it is the fans and clubs traditionally associated with Judaism that experience and suffer these types of incidents in the stands of European stadiums, mainly because of what we consider to be a misuse of human rights such as freedom of expression.

All of this will lead us to study the solutions that are being put into practice from different sectors. Not only from the world of law and the European institutions, but also the important initiatives being implemented by the clubs themselves.

Keywords: Antisemitism, European Football, Jewish Players, Jewish Fans, Jewish Club, Solutions

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PARTISAN SPECTATORSHIP AND TEAM SPORTS: A REJOINDER

Spectatorship in sports is often associated with the affect that the viewers of sport have towards the game they watch. Dixon classified sports spectatorship into two broad categories: the Purists and the Partisans. The former refers to the 'dispassionate' viewer and *lover of sport*, whereas the latter refers to the 'passionate' viewer and *lover of the participants* of sports on the field of play. Later on, Mumford made explicit certain crucial differences with some of the implications of Dixon's classification. Mumford also put forth the claim that partisan spectatorship is associated with team-sports (and rarely with individual sports) since the partisan spectator always loves the team that they support. Individual sports, according to Mumford, have the disadvantage of not being able to 'woo' the unconditional support of partisan spectators since, by default, they fail to contain and reflect what is termed 'the collective' which team-sports can easily do. Moreover, in individual sports, even at the elite stages, there is the possibility of more than one individual player representing the same team (of a country, a club, a community, or sporting associations), so that the partisan spectator fails to get a chance to unite her emotions towards one single entity on the field during the competition. Some of the recent scholarly works on fandom also keep such a Mumfordian overtone that (partisan) spectatorship in team-sports is just love for the team, the collective.

This paper opposes Mumford's claim that partisan spectatorship is always based on love and allegiance towards the team as a collective unit. Contrary evidence is available in certain contemporary forms of popular team-sports such as cricket and football, where the love of partisan spectators towards the team they support is *derivative* since the objects of love in such cases are not the teams. It is also an allied misconception that Mumford's view spells out that partisan spectatorship in team-sports necessarily involves allegiance to a community that the team represents. Such a view implies and imposes the limitation that a partisan spectator, in the first place, must be loyal to the more basic organizations that the team represents. This paper argues that partisan spectatorship could be related to team-sports in some alternate manner by identifying some such traces of partisanship in the evolving milieu of team sports, where its realization is purely based on love' of a different kind.

In the final analysis, the paper argues that the main reason for the wrong identification of the relation between partisan spectatorship and team-sports lies with a crucial limitation of Mumford's (and Dixon's) broad classification between partisans and purists. Another internal distinction within the category of partisan spectatorship is required to address the problem at stake, and such a sub-classification will be proposed.

Key Words: Spectatorship, Team-sport, Franchise-Sport, Icon Player, Fandom

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THE LOGICAL CONSEQUENCES OF SHIFTING FROM FAIRNESS TO RIGHTS WITHIN THE IOC'S FRAMEWORK

When the International Olympic Committee (IOC) launched the organization's second iteration of its guidelines for transgender athletes in sport, it had science and fairness at its core. The third iteration fundamentally diverged from this to make human rights, including the right to participate, the starting point for its Framework (International Olympic Committee, 2015, 2021).

The Framework specifies that "Everyone, regardless of their gender identity [...] should be able to participate in sport safely and without prejudice [and be] allowed to compete in the category that best aligns with their self-determined gender identity." However, to allow self-identification into categories, is to suspend regulation of categories based on objective criteria. In line with Pike, Hilton and Howe, I argue that it is properties of biological bodies, not properties of identities, that determine where someone belongs (2021). To be excluded from a category one is not eligible for, is not a denial of one's human right to participate in sport.

In this paper I will discuss the logical consequences of IOC's shift from fairness to rights and what challenges it entails for sport. I conclude that even if a human rights-centered approach is preferable in society at large, this is not the case for sport.

Keywords: Athletes' rights, IOC, sport, gender, sex, eligibility

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TEACHING MEANINGFUL PHYSICAL EDUCATION IN PRIMARY SCHOOL

In recent years the framework of Meaningful PE has been interested in developing pedagogical principles to promote students' meaningful experiences (Fletcher & Ní Chróinín, 2021). The focus on Meaningful PE has emerged over the past 50 years (Arnold, 1979; Kretchmar, 2000; Metheny, 1968) as a response to objectifying, performative, and instrumental tendencies in society which the German sociologist Hartmut Rosa argues prevents us from living the good life (Rosa, 2019, pp. 25–35).

The Meaningful PE framework is rooted in social constructivism to address meaningful experiences in PE (Fletcher & Ní Chróinín, 2021, p. 6). As the body takes a central role in subjective experiences in PE, it is relevant to contribute to the current framework drawing on the phenomenology of perception as a way to reveal meaning (Merleau-Ponty, 2013).

In light of the contemporary societal and existential challenges, the purpose of the present Ph.D. project is to contribute to the current framework of Meaningful PE with an existential embodied perspective on how teachers can teach PE in primary school.

Merleau-Ponty (2013) places the body subject at the center of sense-making and argues that our sense-making is always already directed toward the world, and our capacity for reflexivity is thus derived from original bodily intentionality. From this perspective, human knowing is inseparably entangled with the ways we touch and sense the world (Gallagher, 2017). Human sense-making is founded on a dialogue of movements between a questioning subject and a responding world, thus the sense-making activity is essentially embodied in action (Fuchs & de Jaegher, 2009, p. 489). De Jaegher and Di Paolo propose, that sense-making processes in bodily encounters are founded on a regulated coupling of the agents involved at the level of direct bodily engagement (De Jaegher & Di Paolo, 2007, p. 493). This suggests that sense-making in social interactions like teaching PE takes place through shared coordination of movements. The teacher's and the students' gestures, gazes, touch, and voices thus become deeply integrated into their sense-making in PE.

The project also draws on theory about existential education by the Dutch professor Gert Biesta (2022) and his thoughts about world-centred education. World-centred education should contribute to students' sense-making by allowing them to be a subject in and with the world (Biesta, 2022b, p. 36). Biesta argues that world-centred education is essentially a matter of attending the students to the world by pointing (Biesta, 2022a, p. 18). Teaching thus becomes a matter of an affective dialog between the teacher, the student, and the educational context (Biesta, 2022b, pp. 92–96).

The projects grounding in the theory of embodiment and existential education provide a conceptual framework that guides and focuses the domain of the study (Køster & Fernandez, 2021). Inspired by phenomenological grounded qualitative research, the design employed in the present project is phenomenological grounded action research.

The presentation will provide an existential embodied perspective on Meaningful PE and offer a tentative analysis of how PE-teachers can attend students to the world of PE at the level of direct bodily engagement.

Keywords: Meaningful PE, Intersubjectivity, Attention, Enaction

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SOCRATIC LESSONS IN GRASSHOPPER PHILOSOPHY ABSTRACT:

Bernard Suits' (1925-2007) masterwork *The Grasshopper: Games, Life and Utopia* (1978; 2014) and its recently published sequel, *Return of the Grasshopper: Games, Leisure and the Good Life in the Third Millennium* (2023), both deviate from the structure typical of traditional philosophical works. Written as a Socratic dialogue, Suits advances interrelated definitional and Utopian game playing theses via a mega-parable featuring the voices of the Grasshopper and his disciples – two former ants – Skepticus, the critical one, and Prudence, the cautious one.

Regarding his definitional thesis, Suits clearly states 'playing a game is the voluntary attempt to overcome unnecessary obstacles' (Suits 2014, 43). However, the tenets of his Grasshopper's Utopian thesis, suggesting 'game playing is what makes Utopia intelligible' (Suits 2014, 188), are less obvious since they rely upon the philosopher's resolution of a conceptually – and existentially – tantalizing 'tangle of riddles about play, games, and the good life' (Suits 2014, 13).

With these riddles establishing the motivation for this essay, our purpose is to share some Socratic features of the methodological lens we have been using in our mutual quest for resolution. First, we summarize the Socratic method in its application to Suits' extended tale of the Grasshopper and his disciples. Second, we suggest his inquiry might be best explained as an effort to explore the logical implications of the conditional assumption that if any given definition of game playing is worthy of acceptance, then it should yield a realistic – livable; possible; practical; prudential – vision of the good life. Finally, we conclude with some promising possibilities for further philosophical inquiry within the quest to resolve the Grasshopper's 'tangle of riddles about play, games, and the good life' (Suits 2014, 13).

Keywords: Grasshopper logic; Socratic method; conceptual analysis; definitional thesis; Utopian game playing thesis

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COWBOY PROFESSIONALISM: A CULTURAL STUDY OF BIG-MOUNTAIN TOURISM IN THE LAST FRONTIER

Geographical features and cultural traits may influence the character of big-mountain tourism in Alaska. For example, Alaska's wild landscape, rich climbing and skiing history, and cultural myths of wilderness and frontier fostered its status as a major destination for niche big-mountain tourism. Growth in the industry since the 1980s has been phenomenal, though a change threatens the identity of mountain guides of the region, demanding they accept international standards for their self-regulating and uniquely Alaskan version of big-mountain tourism.

This research explores big-mountain niche tourism in Alaska, considering the influences of wilderness and frontier concepts on the tourism culture and examining guides' and clients' motivations for participation in the industry. I queried clients and guides at two guiding services, the Alaska Mountaineering School and its Denali mountain climbers, and Alaska Powder Descents and its Coast mountain heli-skiers. The quantitative client survey assessed participant motivations for engaging in big-mountain tourism, for hiring a guide, and for traveling to engage in mountain tourism. The qualitative guide interview asked guides their motivations for working in big-mountain tourism, their experience with the management of big-mountain risk, and changes they had observed over time in the industry. I am a professional mountain guide and instructor in Alaska and use this experience as a third data point.

The findings show that Alaska's big-mountain tourism offers individuals a transcendental, sublime, yet physical encounter, one that is part of a globalized political and economic system. Except for the guides themselves, the high mountains are generally accessible only to those who are at the high end of the socioeconomic spectrum. Gender is also a defining characteristic of the industry, as the guiding ranks and the clientele in Alaska's big-mountain tourism are overwhelmingly male. For guides, the frontier myths of intrepid and rugged individualism is a powerful motivator, an identity construction that relates well with the depictions of the region in early literature, and in images promoted by the tourism industry. Clients on the other hand may come to Alaska because it is geographically exceptional, but they are not as enamored of the frontier ideology that resonates so deeply with many permanent residents.

Keywords: nature sport; tourism; arctic and northern studies

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THE ONTOLOGICAL SIGNIFICANCE OF MOVEMENT

In Merleau-Ponty's (2012) words, consciousness is originally 'I can' rather than 'I think', which means that we, humans, firstly take up the world in and through bodily movement. Such movements are spontaneous bodily reactions to what we encounter in the world. And this is also in line with the meaning of 'affordances' of the environment, as articulated by Gibson (2015).

Firstly, we shall explore the idea of spontaneous movement.

Then we shall explore three other types of movement in human activities. One is abstract movement, such as acting without any concrete material to act upon. The second is movement in sports training, in which the body is moved and is most often guided by others to move as an object. The third is movement in traditional eastern meditative practices such as Chinese Qigong, Taichi and Japanese martial arts, which emphasize an 'embodied self' (Yuasa, 1993): an integration of the body and consciousness (Zhang, 2015). In these practices, the body is also the moving subject, but the movements are not triggered by the affordances of the environment.

Merleau-Ponty's idea of embodiment resonates with the eastern philosophy of the body manifested in these practices.

This paper will demonstrate these four types of movements based on Merleau-Ponty's phenomenology and will seek to explore the ontological significance of various kinds of movement.

Keywords: Embodiment, movement, Merleau-Ponty, body subject

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BIG AIR, \$PINS & OBJECTIFICATION: AN ANALYSIS OF OLIVIA DUNNE AND EILEEN GU

I analyse the cases of two University USA women athletes. American Olivia Dunne is a 21 year old former USA National gymnast and current gymnast at Louisiana State University. Eileen Gu is a 20 year old Chinese American freestyle skier who was the first freestyle skier to win three medals at one Winter Olympics. In 2022, Gu competed for China and won gold in the big air and halfpipe, and earned silver in the slopestyle event. Gu is currently a student at Stanford University. Both Dunne and Gu have massed impressive social media followers, for example Dunne (TikTok- 5.7 M & Instagram- 3.7 M), and Gu (TikTok- 1.7 M & Instagram- 1.7M). I share these numbers because both athletes have become social media influencers and their social media presence has resulted in profitable endorsements. Dunne's net worth is estimated to be 3.3M and, is considered to be the highest valued woman NCAA athlete whereas Gu's net worth is estimated to be 32M. Even though the athletes are making significant money; like social media, things are not always as 'perfect' as they appear.

Both athletes' stories emphasize stereotypes and stigmas that surround women athletes. Intersections of equity, racism, and body politics will also be examined. Specially, I will address sexual objectification and challenge psychological analysis of self-objectification. The work of Nussbaum and Young will be applied in order to analyse the two athlete examples.

Keywords: Women athletes; social media; self-objectification

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'LAYERED CONVENTIONAL THEORY OF SPORT'

In this paper, I propose a methodology of rational discourse for those wanting to participate in conversations surrounding athletic life in all its forms. Without an obvious structure, intellectual debates surrounding issues in sports can get easily muddled which means that any kind of discourse theory of sport designed to be open to the entire relevant sporting community is likely destined to fail. Whether necessary to make these discourse theories practical or simply to better our understanding of each other's and the community's perspectives on things like the purpose of sport, there seems to be a demand for this kind of structure. This shortened version of the paper picks up at the point I suggest categorizing the different levels of debate into three sections based on the knowledge required to understand and participate in each particular discussion. My description of shallow and deep conventions when tracking the epistemology of sporting actions invokes the work of Andrei Marmor. I also attempt to answer some of the more pressing questions posed by William Morgan in his book *Sport and Moral Conflict: A conventionalist theory surrounding the debate between amateur and professional sporting communities*. I then consider a few critiques posed to conventional theories of sport in general. Finally, I conclude this paper by examining a controversial case in contemporary sports ethics to show how my perspective can provide a method for reasoned and practical debate.

Keywords: conventionalism, sportsmanship, ethos, epistemology

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Death is an important consideration in existentialist philosophy and is perhaps most explicitly accounted for in Heidegger's being-towards-death. For Heidegger, the awareness of one's own mortality is fundamental to the human condition. When confronted by death – especially in moments of reflection – we are compelled to grapple with the meaninglessness of our existence and yet Heidegger argues that the response to this confrontation is ultimately liberating, prompting a disruption of the Dasein and a willingness to live a more authentic life. Death and sport have not been extensively explored together, perhaps because exercise is seen as a powerful life-extending elixir in public health rhetoric or perhaps because sport is largely seen as a pursuit of early and mid- life. When they have been explored in the philosophy of sport literature, death and sport have been brought together in the context of risk in extreme sports. The aim of this paper is to reveal a new intersection between death and sport by examining the case of the Transplant Games; an Olympic- style event exclusively for organ transplant recipients. Death makes itself apparent through the Transplant Games in several ways; through reminding competitors of their personal experience of surviving serious illness, through promotional materials around the Games that aim to raise awareness of organ donation (referred to as 'the gift of life'), and through the visual presence of pharmaceutical sponsors who trade in the postponement of death. This paper unpacks the peculiar joining together of death and sport in the case of the Transplant Games through a Heideggerian lens, hoping to illustrate why the Games appears to be so meaningful to its competitors, spectators and stakeholders.

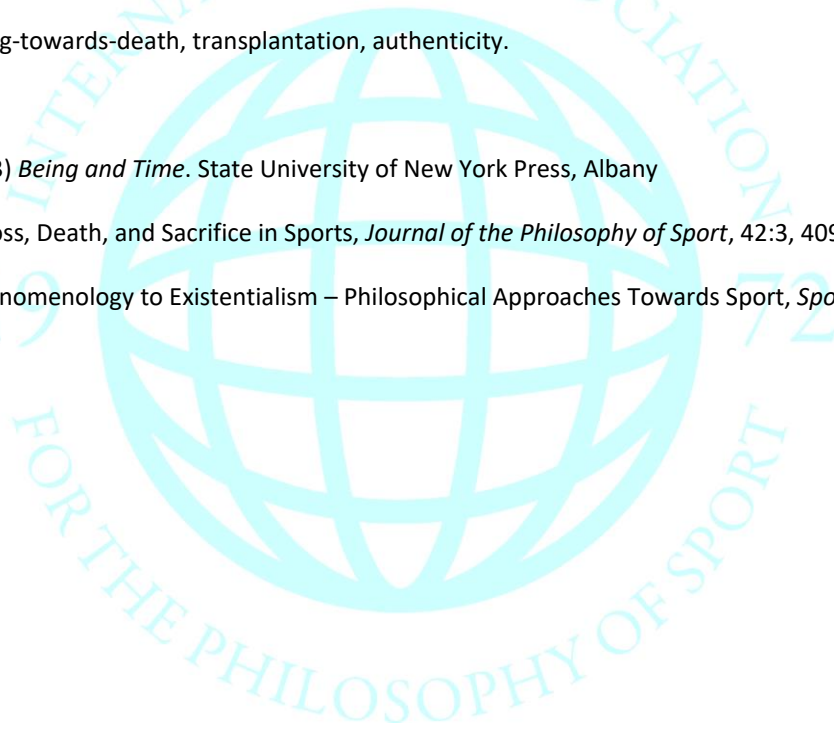
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COMMERCIALIZING WOMEN'S SPORTS: HOW FAR DO WE WANT TO GO?

Excellent scholarship in recent years has established major financial disparities between men's and women's sports, with men earning more as athletes and markets valuing male athletes, men's teams, and men's leagues more than corresponding female participants and women's organizations. At the same time, there is a growing backlash against the commercialization of men's sports.

In this paper, I argue that stakeholders of women's sports need to think long and hard about how much they want women's sports to commercialize and what parts of the current culture and practices ought to be preserved as women's sports commercialize. Put another way, in which ways ought women's sports attempt to be equal to men's sports?

I first point to major disparities in men's and women's sports and argue that these are unjustifiable from the point of view of equality. I then examine critiques of hyper-commodification from Walsh & Giulianotti and argue that while women's sports now have (1) clubs that are explicitly organized as corporate entities, (2) athletes who are becoming increasingly professionalized, (3) a proliferation of advertising and merchandising such that stadiums are 'diseased by the eczema of logos', it is not the case that (4) a 'venalisation of the ethos' of sport has happened to the same degree as it has for men's sports. Moreover, there are experiments in ownership of women's teams now as teams find ways to free themselves from negligent owners. In addition, women athletes have reasons to prefer professionalization, given that in today's world it is hard to be an elite athlete while working a full-time job. Further, their current lack of access to training, travel, nutritional, and health resources is holding women's sports back, and these things come from increased investment.

Women athletes, fans, and other stakeholders should actively resist the venalization of our sports for moral and aesthetic reasons. Morally, we ought to work to prevent financial considerations from clouding out what we need for a mutual pursuit of excellence. Aesthetically, the women's game should work to preserve one of its best current features: the joy that women athletes exude when they're on a major stage, getting to compete at the highest level. The stakes for women's sports are much lower financially than for men's sports, and this frees the women's game from a lot of the nastiness of the men's game. However, it holds athletes, teams, and leagues back from developing skills and strategy. Women's sports ought to capitalize on the current increase in interest, but they ought to learn lessons from the men's game about what to pursue and what to avoid.

Keywords: gender inequality, commercialization, commodification, egalitarianism

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SENSATION AND LIVED EXPERIENCE

There are many different cultures in the world. Different cultures feel, treat and think differently. However, what is sought in each style probably has something common and deeply related. While the ancient civilizations have become part of the world's great traditions, other civilizations have many of the revitalizing properties of their medical and exercise systems.

By the 19th century, as Western and non-Western members began to meet and exchange one another, they will notice that "the body is an open system linking social relations to the self, a vital balance between interrelated elements in a holistic cosmos" (Kleinman, 1988).

In the 20th century, it has become clear that living organisms have many functions related to the human perception and cognition. The term "lived experience" is used in phenomenological researches. What does "lived experience" stand for? How is it different from just "living experience"? And how does it work for the essential nature of sport and physical activity, then? Based on the metaphorical context the features of differentiated "lived experience" are extracted.

In a famous life story, Helen A. Keller (1880-1968) suffered from her triple affliction of being unable to see, to hear and to speak. She later wrote about her own experience closely. How did she learn to speak and write using her sensibility, then? As it is known, having studied with a tutor Sullivan, Helen knew that everything had a name, and tried to remember different names. One day, Helen was at the edge of the garden-well, and her one palm was under the cold water, while Sullivan was writing the term "water" on her other palm.

While touching the water, Helen realized that names separate and group the things. The term WATER groups of the differentiated meanings. Like water and non-water (say stone), red and non-red, names are one with each other like light and shadow.

Certainly, we have an experience, but the lived experience makes a different sensibility for a whole body. That is, "Awareness is a relation between a subject (qua experiencing) and an object (qua experienced)" (Zaharia, 1990). Truly, it is a concept based on a certain idea. Unless the world is divided by one's own sensation, a way of "meaning" will not be born, nor will one's own definition (thought) be born.

To sum up, the sensation is contact with something that is not oneself. The world is what we perceive and recognize in and through the body.

Thus, the cultural phenomenon called sport and physical activity can't be deciphered without both Western ideas and non-Western ideas. Like the sports games, "achieved sense of unity" between the two makes up the sport.

Keywords: dual body; differentiate the world; metaphor; phenomenology

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UNDERSTANDING BERNARD SUITS' RETURN OF THE GRASSHOPPER: FROM THE ALEXANDRIAN CONDITION TO THE UTOPIAN GAME DESIGN THESIS

In the wake of the recent unabridged publication of Bernard Suits' *Return of the Grasshopper: Games, Leisure, and the Good Life in the Third Millennium* in 2022, Suits scholarship finds itself in a new phase of development. Whereas in Suits' first book, *The Grasshopper: Games, Life, and Utopia*, only one chapter is specifically dedicated to the subject of his Utopia, while the remaining fourteen chapters are devoted to establishing and then defending his persuasive definition of 'gameplay', in the sequel this ratio is reversed. Only the prologue of *Return of the Grasshopper* makes specific reference to Suits' definition, while the remaining thirteen chapters work through the existential implications of his Utopia of gameplay on questions of life, death, and right action.

This paper serves as a recentering of Suits scholarship, to better motivate and explain the philosophical move between the position of the 'early Suits' to that of the 'later Suits'.

What begins as a project in metaphilosophy and the philosophy of language hypertrophies and eventually gives way to a more substantive and ambitious account of value theory, philosophical anthropology, and existentialism. I argue that Suits is a philosophical system builder, and thus the two arms of his 'bifurcate project'—defining 'gameplay' and delineating his 'Utopia' as a philosophical thought experiment—can be viewed defended as mutually- supportive elements of a greater comprehensive worldview that he attempts to articulate.

Keywords: Bernard Suits; Return of the Grasshopper; perfectionism

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STRANGE BEDFELLOWS: THE UNEASY RELATIONSHIP BETWEEN SPORTS AND POLITICS

Under Rule 50 of the Olympic Charter: "No kind of demonstration or political, religious or racial propaganda is permitted in any Olympic sites, venues or other areas". This is the principle of political neutrality of sports, the source of legitimacy and autonomy for the International Olympic Committee.

However, the argument that sport and politics should not mix and the long-held belief that athletes should just "shut up and play ball", have been challenged to their core by contemporary events, such as wide-ranging sporting sanctions against Russia, in response to its war on Ukraine, and the Black Lives Matter movement. This is along the lines of Aristotle's view that "man, by nature, is a political animal", and that moral virtue can be developed to a full extent only through participation in political life.

This paper will focus on two controversial issues with regards to the principle of political neutrality of sports: the extent to which athletes should enjoy freedom of expression and whether sporting sanctions are justified.

Freedom of expression is a fundamental human rights, which comes with restrictions, but in relation to athletes, these restrictions are even more severe than is the case with ordinary citizens, because they are expected to completely succumb to the will of sports governing bodies, in the interest of pursuing harmonious relations with national authorities.

The paper will look into philosophical and legal justifications for allowing athletes freedom of expression and the conditions under which restrictions on this freedom may be imposed, in order to satisfy the requirement of consistency.

Contrary to the claim of sports' neutrality, sporting sanctions are a concession to the realization that sports can be instrumentalized for the purpose of propaganda. Nevertheless, in addition to neutrality being a fundamental ethical principle, sporting sanctions can violate the requirement of equality, the right to work and the right to participate in cultural/sporting life. The paper will look into whether the principle of political neutrality of sports is practicable and what are the possible ethical/legal justifications of sporting sanctions.

Keywords: neutrality, sport, politics, freedom of expression, sporting sanctions

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THE SPORT EPISTEMOLOGY OF PAUL WEISS

In *The Concept of Mind*, Gilbert Ryle distinguishes between two types of knowledge: "knowing that" and "knowing how". The former refers to the knowledge based on facts, information, and propositions. This type of knowledge can be articulated in language and is often acquired through formal education, reading, or other forms of information gathering. The latter refers to knowledge based on skills, abilities, and practical know-how, such as how to ride a bike. This type of knowledge is often difficult to articulate in words and is acquired through repeated practice and experience.

Similarly, Michael Polanyi proposes the concepts of "explicit knowledge" and "tacit knowledge" in his book *Personal Knowledge*. Like Ryle and Polanyi, Paul Weiss, the founding father of modern sport philosophy, believes that both kinds of knowledge are important for athletes' success. Besides, he argues that sports can reveal the ultimate truth by emphasizing that "the examination of sport in terms of principles which are to be at once revelatory of the nature of sport and pertinent to other fields- indeed, to the whole of things and knowledge."

For Weiss, sports involve not only the explicit knowledge of "knowing that", such as the sports rules, records and so on, but also the tacit knowledge of "knowing how", which essentially involves the physical abilities, skill, will and emotion of the athlete. In his book *Sport: A Philosophic Inquiry*, Weiss emphasized that for athletes, the basic concern is to pursue excellence, which requires training before the athletes test themselves in games. Weiss holds that training is to learn how to control the body. "By making them (athletes) go through various moves and acts many times its aim is to get their bodies to function in accord with what those bodies are expected to do. Training helps them to be their bodies, to accept their bodies as themselves. It makes those bodies habituated in the performance of moves and acts while enabling them to function harmoniously and efficiently, and thereby be in a position to realize the projects at which the vectorial minds terminate." Athletes acquire embodied knowledge through this process. In addition to these two dimensions, Weiss argues that sports can also reveal higher truths about existence, thus adding a third dimension to his sports epistemology. In a word, for Weiss, the sport knowledge can be categorized as knowledge about sports (the fact knowledge such as rules), knowledge of sports (the embodied knowledge such as skills), and knowledge through sports (the philosophical knowledge such as one and many).

Keywords: Paul Weiss, Sport Epistemology, Knowledge

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THE NOTION OF HARMONY: REFLECTIONS FROM TRADITIONAL GAMES WITH BRAZILIAN INDIGENOUS PEOPLES

Ecology and sustainability are subjects in philosophy of sport that question values in contemporary western society. One aspect that stands out from these topics is our relationship with the environment and others from the perspective of corporeality. The proposal of body ecology and discussions on slow sports point out a sensible knowledge of the body that expands the understanding of being alive. Deep ecology (Næss, 2005) goes in a similar direction, highlighting the potential of intense contact with nature.

The word "harmony" is often used by practitioners of activities in nature to describe their experiences. In this paper, we propose to reflect on the notion of "harmony" with the environment looking at the case of indigenous games. Traditional games challenge conventional ways of seeing sports and cultural identity. Furthermore, in the case of Brazilian indigenous peoples, they challenge the way we perceive our connection with the world. The paper considers the background of the phenomenology of Merleau-Ponty (2002), emersiology (Andrieu, 2020), body ecology, and sport ecology (Andrieu et al., 2018a; Andrieu et al., 2018b) in dialogue with indigenous cosmology (Krenak, 2019; Kopenawa & Albert, 2013).

We first explore traditional communities' cosmologies centred on corporeality, which seek to preserve the time for sensitive experience necessary for otherness relationships. Next, we investigate how traditional games can provide a comprehensive understanding of this connection. In this context, we explore the notion of harmony considering the case of traditional games from Brazilian indigenous peoples. It is possible to understand harmony from the perspective of the intertwining with an organic system of interrelations. In this sense, indigenous games have much more to offer than a set of games representing different nations' cultural aspects. Furthermore, indigenous games help us to access a different cosmology that supports an ecological understanding of our belonging to the world.

Keywords: Phenomenology, Traditional Sports and Games (TSG), body ecology, harmony.

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EXPLORING A SUBJECTIVIST PERSPECTIVE OF MEANINGFUL WORK FOR SPORT EMPLOYEES

As scholars continue to position sport as a unique field of study (Andrew et al., 2021), one area receiving increased attention has been the management and development of sport employees through the lenses of human resource development and positive organizational behavior (Kim et al., 2019; Oja et al., 2022). POB strategies conceptualize their employees as more than simple manipulators of tools, but as tools-in-themselves from which organizations can benefit (Luthans & Avolio, 2009; Oja et al., 2022).

Meaningful work is an evolving ideology that shifts as more data is collected on the nature of work and how employees fit within its bounds (Lysova et al., 2019). At its core, meaningful work involves the pursuit of meaningfulness in life through work, thereby enhancing an individual's perception that their life is meaningful (Yeoman et al., 2019; Steger, 2019). Thus, the concept of meaningful work carries a set of philosophical principles that aim to explain its (1) necessity and (2) its development.

Aristotle's perspective on virtue ethics has heavily influenced the modern literature surrounding meaningful work (Beadle, 2019). Ethical scholars aim to understand whether meaningful work is worth pursuing and what defines some work as more meaningful than other forms. The conditions of work must be so that the employee is able to have work that is meaningful to broader society (Michaelson, 2011). In doing so, ethics and moral philosophy scholars adopt a consistent approach to meaningful work that posits a normative perspective (Michaelson, 2021; Michaelson et al., 2014).

Some scholars have offered what they deem to be a Kantian approach to meaningful work, in which autonomy in decision-making within work is necessary to the determination that one's work is meaningful (Bowie, 1998). Those who study subjective meaningfulness are far more interested in the thoughts of employees in practical settings (Michaelson, 2021). This is because they take the word of workers at face-value, defining their own perception of meaningfulness within the work itself (Simpson et al., 2019; Steger et al., 2012). Through a Kantian perspective, it would be then possible for sport employees to conceptualize meaningful work in unique ways depending on the needs of their jobs and their individual goals.

While sport organizations may be driven to innovate to meet market needs (Ratten, 2016), and meaningful work might be an avenue by which they could be able to do so (Baer et al., 2021; Oja et al., 2022), the current landscape of work in the sport world may not be conducive to typical meaningful work settings (Bowie, 2019; Breen, 2019).

This study explores the ways in which different subsets of sport employees (i.e., professional sport employees, college sport employees, and recreation employees) perceive meaningful work via in-depth, semi-structured interviews. Discussion will center on meaningful work for sport employees as framed through a reflective, subjectivist lens, including a focus on meaningful work in sport as being part of one's calling, sport work as ethical work, and future directions for meaningful work and sport employees considering they are tools-in-themselves for their respective sport organizations.

Keywords: human resource development; positive organizational behavior; virtue ethics; Kantian approach

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