

**Faculty of Sports Studies, Masaryk University, Brno**

**26<sup>th</sup> – 27<sup>th</sup> October 2017**

# **6<sup>th</sup> CZECH PHILOSOPHY OF SPORT CONFERENCE**

## **BOOK OF ABSTRACTS**



**FACULTY OF  
SPORTS STUDIES**  
Masaryk University



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European Association for  
the Philosophy of Sport

**6<sup>th</sup> CZECH PHILOSOPHY OF SPORT CONFERENCE**  
**<http://cpsc2017.fsps.muni.cz/>**

Faculty of Sports Studies, Masaryk University, Brno  
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## **BOOK OF ABSTRACTS**

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## List of Abstracts

### **Ethical Codes and Sport Governance**

ELS DE WAEGENEER AND ANNICK WILLEM .....4

### **A Pilgrimage to the Roots of Dead Mystics: A Philosophical Reflection on Implicit Movement Activities Included in the Program of an Experiential Course**

EMANUEL HURYCH .....5

### **What's Wrong with the Strategic Foul?**

MIROSLAV IMBRIŠEVIĆ .....6

### **Merleau-Ponty's Concept of Habit and its Possible Consequences for the Physiotherapy Treatment of Athletes**

PETR KRÍŽ .....7

### **The Kalokgathian Sport Psychology Developed by Coubertin: A Vicarious Balance between an Embodied Resilience and a Sspiritual Serendipity**

GILLES LECOCQ .....8

### **The Concept of Sport in Olympism**

JIM PARRY .....9

### **Olympic Culture versus Olympic Games**

ALEŠ SEKOT .....10

### **Bioethics of Sport: The Integrative Approach**

MATIJA MATO ŠKERBIĆ .....11

### **Philosophy of the Special Olympics in the Network of the Olympic Games**

HANA VÁLKOVÁ .....12

### **Ethical Issues Concerning Talent Identification in Sport from the Liberal Perspective**

MICHAL VICAR .....13

## ***Ethical Codes and Sport Governance***

**Els De Waegeneer and Annick Willem**

### **Abstract**

The management of sport organizations has been under much scrutiny in recent years, since poor governance is one of the major ethical challenges that sport is facing nowadays. The (perceived) corruption of sport-governing bodies such as FIFA, other international sport federations, and the IOC weakens the image of sport, through various negative effects.

An important element in trying to secure good governance practices in sport-governing bodies is the embedding of an ethical code in the organization. However, this instrument has both potential strengths and weaknesses, as we will discuss. In this presentation we will take a closer look at the opportunities and pitfalls that ethical codes can present in promoting and guiding good governance.

Previous research has suggested several conditions for a code of ethics to be effective. We will analyze the ethical codes of the 35 Olympic Federations in the light of this research and consider their content and characteristics in relation to their potential effectiveness.

Whilst several international federations have already put their best foot forward, other organizations still have a lot of work to do when it comes to designing and implementing an integral ethical code to combat poor governance.

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## ***A Pilgrimage to the Roots of Dead Mystics: A Philosophical Reflection on Implicit Movement Activities Included in the Program of an Experiential Course***

**Emanuel Hurych**

### **Abstract**

An experiential five-day course for students of the Theological Faculty of the University of South Bohemia called *A Pilgrimage to the Roots of Dead Mystics* was held in Sept 2017 in the woods of South Bohemia. Five pillars of the course were established: holism, implicitness, unexpectedness, naturalness of challenges and poetics. The major topic of the course was searching for poetry contained in our everyday experience. The key personality of the course was a great Czech poet of the 19<sup>th</sup> /20<sup>th</sup> centuries Otokar Březina.

This paper focuses on the reflection of movement activities included in the program of this course. The educational goals of the course were defined in harmony with the concept of five pillars. Movement activity presented just a kind of means of reaching the goals of the course. However, at the same time, the participants were in motion for a great deal of this event.

All the programs were constituted with the aim of decreasing the rate of competitiveness and the rate of explicit movement (which is mostly based on some sport motives). Inspiration came from the philosophy of Ralph Waldo Emerson and Henry David Thoreau and from some practical activities made by Ernest Thompson Seton and Jaroslav Foglar.

This special kind of natural (implicit) movement can generally present an interesting possibility how to support the development of the active and positive approach to human movement activities beyond the sphere of sport. It enables us to be physically active for some more essential reasons and to come back closer to the mode of the natural and more meaningful ways of being (avoiding within-time-ness, in Heideggerian terminology).

The philosophical questions which can be asked here deal with authenticity of our being and with searching for a deeper sense of our acting. The explicit competitive movement challenges – typical for the world of sport – can support a loss of the original meaning of our acting (in some cases), which is consequently replaced with some “motivation supplements” (victory, medals, fame). However, the implicit movement can be developed in a broader and more holistic perspective.

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## ***What's Wrong with the Strategic Foul?***

**Miroslav Imbrišević**

### **Abstract**

As sports have become more professional, winning has become more important. This emphasis on results, rather than sportswomanship and winning in style, probably explains the rising incidence of the strategic foul (SF). Surprisingly, among philosophers of sport it has found some apologists. In this paper I will evaluate some prominent justifications for such fouls – and reject them. The debate about the SF has predominantly been fought on moral grounds. Rather than entering the moral maze I will argue that the SF rests on a conceptual mistake.

In the literature there is confusion about Searle's distinction between constitutive and regulative rules. Instead, I will distinguish two types of rules as central: playing rules and penalty rules. The playing rules explain and determine how the game is to be played (e.g. a football team cannot field more than 11 players); the penalty rules explain what is to be done if playing rules are broken (e.g. a foul within the penalty area results in a penalty kick). The penalty rules are parasitic on the playing rules.

Viewing the law as a pricing/compensatory system, where breaking the law is an option, is known as the 'economic approach' to the law (this view is very popular with legal theorists in the US). One could see the incorporation of the SF into sports as an 'economic approach' to the rules of a game, because in such instances rule-breaking is included into the parameters of playing the game.

However, we need to keep in mind that only the playing rules determine the options of the players. The penalty rules do not determine (more/other) options within a game – they only specify what is to be done if the playing rules have been broken. So the (conceptual) mistake in a strategic foul is to incorporate the penalty rules into the playing rules.

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***Merleau-Ponty's Concept of Habit and its Possible Consequences for the Physiotherapy Treatment of Athletes***  
**Petr Kříž**

**Abstract**

In *Phenomenology of Perception*, Maurice Merleau-Ponty criticizes both empiricistic and intellectualistic explanations of acquiring a motor habit. Using the example of typewriting he concludes that it cannot be fully explained as *knowing* the location of each letter on the keyboard (an *act of reason* that first organizes its elements only to withdraw later from it) nor even as *having acquired a conditioned reflex* for each letter that is triggered upon seeing it.

The habit could not be situated either in thoughts or in the structures of an objective body. Merleau-Ponty's phenomenology digs through our taken-for-granted knowledge about the body to discover a (more) original layer of the *lived body* (or *body-schema*), from which the habit could be explained as *bodily grasp* of the situation: „the movement is learned when the body has understood it“, when „it has incorporated it into its ‚world‘“. The world and objects emerge from obscurity and get their significance by grasping them bodily, by taking a stance or attitude towards them.

Variability in motor habits, the plurality of ways of expression could be considered as a sign of a „healthy body“. The author's physiotherapeutic experience suggests that what is called (in the western medical paradigm) „pathological postural and movement stereotypes“ could be understood as insufficiently developed or forgotten habits – as their reduced variability.

Therefore the practice of physiotherapy should be understood as *assisting in acquiring new (or lost) motor habits*. Compared to the traditional approach, the term „assistance“ suggests a less directive and more dialogical approach. However, the dialogue, as is clear from the above, does not take place at the level of reason, but at the level of the lived body, and therefore it cannot not be mediated (only) by words, but (importantly) by touch of the other.

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## ***The Kalokgathian Sport Psychology Developed by Coubertin: A Vicarious Balance between an Embodied Resilience and a Sspiritual Serendipity***

**Gilles Lecocq**

### **Abstract**

With regular and consistent sport practice, individuals can become citizens of two worlds: the world where, by engaging in their interiority, they get closer to others, and the world where, by engaging in their exteriority, they are confronted with what makes them different from others.

In 1913, Coubertin's book "Essais de psychologie sportive" was a tremendous challenge to explore the psychological virtues which are stimulated when a body is confronted with the challenging effect of physical activity. Coubertin developed a philosophy demonstrating how several aspects of competitive excellence can become indicators of the ethical foundations of the Olympic Movement. These genuine foundations are mostly revealed when they are torn between the Charybdistic cult of nationalist excellence feeding the culture of excessive technology, and the Scyllastic cult of the extreme body type feeding the exclusion of human fragility.

First we will identify how the splitting of the fundamental nucleus of the Olympic spirit has enabled six sport ethics Titans, who have preceded the Olympian Gods, to be awake and to enlighten aspects of a vicarious cultural system. Second, we will see how to identify the foundations of the tragic and the sacred in the human condition. We will consequently outline a space for sport life where an embodied resilience and a spiritual serendipity can meet to lead to the development of the eudaimonic flourishing of wellbeing.

We will conclude by explaining how Coubertin ended his active involvement with the Olympic Movement when he was in Prague in 1925; then, a *kalokgathian* sport psychology can give way to a sport pedagogy where sport practice is open for everyone and is a way to combine fair play with faith play, *kleos* with *axios*.

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## *The Concept of Sport in Olympism*

**Jim Parry**

### **Abstract**

This paper firstly tries to arrive at a conception of Olympism, and to suggest an account of the philosophical anthropology that underlies it.

This account is often thought to provide us with an understanding of sport. That is to say, our understanding of the philosophical anthropology of Olympism is what illuminates our idea of sport.

I argue the opposite case: that it is our understanding of sport that generates the idea of Olympism; that the genius of de Coubertin lies not in his invention of a new ideology, but in his recognition of the intrinsic nature and the social power of (what was in his time) the newly emerging set of institutions of mass sport.

A meta-aim of the paper is to illustrate the procedure and the efficacy of the philosophical technique of conceptual analysis.

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## ***Olympic Culture versus Olympic Games***

**Aleš Sekot**

### **Abstract**

In discussing any problem relating to the broadly understood phenomenon of sport, we must respect the fact that sport reflects its relevant social background. *Olympic culture* is defined as everything that has origins in the ideas, activities and realities that surround it. This embraces the past and present, strengths and weakness, successes and failures, virtues and vices.

One specific aspect or manifestation of Olympic culture is *Olympism*, defined in the fundamental principles of the Olympic Charter as a philosophy of life, exalting and combining in a balanced whole the *qualities of body, will and mind*.

A more visible and tangible manifestation of the culture of Olympism is the *Olympic Games*. The fundamental and main objective of the establishing of the modern Olympic games was to create a modern global 'festival' of sports.

At the present time, the escalation in the costs of staging the Games requires justification. Winning the Games functions to enable a whole range of giant infrastructural projects that would otherwise struggle to win support. 'Legacy' has become a justification in the rhetoric of people and institutions being from various reasons and aspirations involved in Games.

### **Key words:**

Sport; Culture; Olympism; Olympic Games.

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## ***Bioethics of Sport: The Integrative Approach***

**Matija Mato Škerbić**

### **Abstract**

In the 2003 edition of the *Encyclopedia of Bioethics* (Stephen G. Post, ed.) A. J. Schneider has outlined (in her revision of the T. H. Murray 1995 text) the problems of doping, genetic enhancement, and gender as central to the field of *Bioethics of Sports*. In the 2016 edition (Henke ten Have, ed.) A. Miah focused on the issue of bio-medical-technologies and their derivatives – genetics, enhancements, health, disability and prosthetics, trans- and post-humanism. Furthermore, S. Camporesi, in the *Routledge Handbook of the Philosophy of Sport* (M.McNamee & W.J.Morgan, 2015) has divided the field into five areas: doping, genetics, biotechnology and paralympism, gender, and sport medicine issues.

The author proposes to widen the thematic scope, by taking the *Integrative Bioethics* (IB) approach to philosophical and (bio)ethical studies in/of sport. The IB concept was built in Croatia in 2004, under the leadership of Prof Ante Čović, further developed in collaboration between *University of Zagreb*, Croatia, and *Ruhr-University Bochum*, Germany (Prof Walter Schweidler), and then spread to Central, South and South Eastern Europe. IB is grounded in the philosophical tradition (Plato, Kant...), as well as its new pluri-perspectivistic methodology (Leibniz, Nietzsche...), with the aim of elucidating the bio-technological-scientific era and its consequences for the human race, in the context of care for other forms of life and for Nature as a whole.

Thus, IB provides “orientational knowledge” (J. Mittelstrass, 1982) through “integration of many scientific and cultural perspectives, and creation of the unique platform for the ethical discussion of Life-related problems in all its forms, stages, phases, and manifestations.” (H. Jurić, 2007) In such an approach, the field of *Bioethics of Sport* becomes much more comprehensive and includes also issues of the ethical committees; informed consent; health; the human body; neuroethics; environment/ecology/“green” sport; animals and/in sport; violence; and IB education.

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## ***Philosophy of the Special Olympics in the Network of the Olympic Games***

**Hana Válková**

### **Abstract**

Special Olympics (SO) is sports movement developed since 1968 focused on physical and sports activities of individuals with mental/intellectual disability (MP). The founder and principal promoter was Mrs Eunice Kennedy Shriver (EKS) who has expanded SO idea – training and competition - from the United States to all over the world.

The acceptance of the SO into the World Network of Olympic Games was confirmed by the signing of a treaty between EKS and J. A. Samaranch in 1988. Since the beginning, the SO has thought in Olympic terms: to open up training and accessibility in sports competitions to a wide spectrum of people with MD/ID, respecting their dignity and pursuing fair play competitions.

The philosophy of the SO is based on the principle of relativity, unlike all others (Paralympics, Deaflympics). This paper explains the difference between the concept of normality and relativity, the rule of maximum effort and specific modifications as adapted sports, and the unified system in dyadic and team sports. These unique phenomena in SO philosophy are also discussed.

In spite of the fact that the main objective of the SO is the development of physical fitness, motor skills and personal maximum achievements, complementary elements, such as cultural, educational and health programs, are an important part of SO programs.

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## ***Ethical Issues Concerning Talent Identification in Sport from the Liberal Perspective***

**Michal Vičar**

### **Abstract**

Even though talent identification in sport is generally considered to be a positive phenomenon, there are several controversies associated with the issue.

This paper deals with these controversies from the liberal position.

Talent identification is viewed as an example of Maxwell's demon that, based on questionable methods, provides children with unequal opportunities and builds a barrier preventing their involvement in sport. Equality, as defined by Rawls' theory of justice, and the child's right to an open future stipulated by Feinberg, are both in many ways violated by current practice.

Further concerns are connected with placing undue emphasis on effort, limitation of resources, pressure on early specialisation and necessity to undergo the whole process, false positive and negative decisions in talent identification and consequential self-fulfilling prophecies. As a result of these problematic areas, several premises for talent identification in sport from the liberal perspective are formulated.

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