



European Association for
the Philosophy of Sport



2017 BPSA/EAPS Conference

Hosted by the Institute for Science, Innovation & Society

Radboud University Nijmegen, The Netherlands, April 24th-26th, 2017

Venues

Conference Centre De Poort

Radboud University Nijmegen

Dutch Bicycle Centre

Monday April 24

10.00	Arrival and registration of attendees at Conference Venue De Poort, Biesseltsebaan 34 - 6561KC Groesbeek +31 24 397 1204 info@depoort.org		
10.45	J. Sijslingzaal Conference opening by EAPS president Andrew Edgar		
	J. Sijslingzaal <i>(Talent, Theatre, Play)</i>	L. Tobiaszaal <i>(Physicality Reconsidered)</i>	M. van Lithzaal <i>(Ontological Issues)</i>
11.00 Parallel session 1	Kenneth Aggerholm & John Matthews	Jesus Ilundáin-Agurruza	Filip Kobiela
11.40 Parallel session 2	Andrew Edgar	Aldo Houterman	Sandra Meeuwssen
12.20	Lunch at restaurant De Poort		
	J. Sijslingzaal <i>(Ethics of Chance)</i>	L. Tobiaszaal <i>(Physicality Reconsidered)</i>	M. van Lithzaal <i>(Ontological Issues)</i>
13.20 Parallel session 3	Lev Kreft	Ellen Mulder	Javier Lopez Frias
14.00	Cycling to Radboud University		
15.00 Keynote 1	Campus Marjet Derks (Radboud University) & Ivo van Hilvoorde (Free University Amsterdam & Windesheim University of Applied Sciences) History and Philosophy of Sport in the Netherlands Discussion		
16.15	Time to walk around the university premises, to run or to work out at the University Sports Centre		
17.30	Sportcafé Opening drinks & snacks sponsored by Taylor & Francis and the Institute for Science, Innovation & Society, Radboud University Presentation of the BPSA Student Award		
18.45	Cycling back to De Poort		
19.15	Dinner at De Poort		
20.15	A walk in the Grasshopper Reserve		

Tuesday April 25

	J. Sijslingzaal <i>(Activism&Emancipation)</i>	L. Tobiaszaal <i>(Nature & Environment)</i>	M. van Lithzaal <i>(Pragmatic Ponderings)</i>
9.00 Parallel session 4	Cathy Devine	Ron Welters	Tim Elcombe/Alun Hardman
9.40 Parallel session 5	Robyn Pinder /Lisa Edwards / Carwyn Jones	Sander Turnhout	Tamba Nlandu
10.20	Coffee break		
	J. Sijslingzaal <i>(Activism&Emancipation)</i>	L. Tobiaszaal <i>(Nature & Environment)</i>	M. van Lithzaal <i>(Pragmatic Ponderings)</i>
10.50 Parallel session 6	Tim Elcombe	Hub Zwart	Jeffrey Fry
11.30 Parallel session 7	Imara Felkers	Leslie Howe	Albert Piacente
12.20	Lunch at restaurant De Poort		
	J. Sijslingzaal <i>(Equality Reconsidered)</i>	L. Tobiaszaal <i>(Sport & Technology)</i>	M. van Lithzaal <i>(Experience Society & Tourism)</i>
13.20 Parallel session 8	Alberto Carrio Sampedro	Baris Şentuna	Guus Heijnen
14.00 Parallel session 9	José Luis Pérez-Triviño	Anders Sookermany	Eman Hurych
15.00	Bicycle tour around Nijmegen, guided by Hub Zwart, Sander Turnhout & Ron Welters		
17.45	Arrival at Dutch Bicycle Centre (www.dutchbicyclecentre.nl/dutch-bicycle-center-en)		
18.00 Keynote 2	Marc van den Bossche (Free University Brussels) Sport, Philosophy & Enduring Life <i>Discussion</i>		
19.00	Buffet Dinner at Dutch Bicycle Centre Drinks sponsored by the Institute for Science, Innovation & Society		
20.15	Coffee at City Centre Nijmegen, cycling back to De Poort		

Wednesday April 26

	J. Sijsslingzaal <i>(Virtuous Sport)</i>	L. Tobiaszaal <i>(Olympic Issues)</i>	M. van Lithzaal <i>(Sport & Society)</i>
8.40 Parallel session 10	John William Devine	Alun Hardman	Laurens Landeweerd
9.20 Parallel session 11	Alfred Archer	Jon Pike	Joca Zurc & Lev Kreft
10.00	Coffee break		
	J. Sijsslingzaal <i>(Doping Reconsidered)</i>	L. Tobiaszaal <i>(Human(e) Competition)</i>	M. van Lithzaal
10.10 Parallel session 12	Jan Vorstenbosch	Martina Petrini	
10.50	J. Sijsslingzaal Annual General Meeting EAPS/BPSA		
11.40 Keynote 3	J. Sijsslingzaal Mike McNamee (Swansea University) The Concept of the 'Spirit of Sport' and Anti Doping Policy Response Andrew Edgar (Cardiff University)		
12.40	J. Sijsslingzaal Conference Closure Distribution of attendance certificates to those needing them		
12.45	Lunch at restaurant De Poort		
14.00	Afternoon Programme (optional) Hiking, running, cycling		

Alphabetical list of abstracts

Kenneth Aggerholm & John Matthews

Assaying Talent: An Interdisciplinary, Comparative Analysis of Talent in Sport and Theatre

Talent has become a central term in many areas today. The aim of this paper is to nuance and refine our understanding of talent by looking into conceptualisations of talent within the fields of sport and theatre. The method we apply is to mobilise ‘lay’ understandings in the fields and clarify how talent is understood in relation to practice. From this we compare the fields and disciplines, so as to reflect on each practice through the lens of the other. So doing may help to clarify understandings of talent within each, and also to penetrate to a meta-disciplinary conceptualisation of talent.

To achieve the latter ambition, we will reflect the contextual understandings through existing definitions, as well as philosophical understandings of potentiality underpinned by Aristotle and Sartre. Aristotle (2002) differentiates between two different forms, or states of potentiality in *De Anima*: generic potential and existing potential. The former relates to an innate human condition to *do things better in the future* while the latter describes the condition of *having potential*, which is the preserve of the talented or expert. A contrasting perspective can be found in Sartre’s (2003) account of potentiality, which relates to *lack, absence* and nothingness lived in the mode of *not-yet*, rather than an innate potential.

We argue that these philosophical accounts of potentiality can each in their own way contribute to our understanding of talent in sport and theatre. In particular, we will use them to analyse the temporal dimension of talent. The philosophical investigation will be elucidated through references to ethnographic accounts of practice in sport and theatre, and with reference to the extant research of both authors (Aggerholm 2015; Matthews 2011, 2014).

Keywords: Talent; potentiality; temporality; sport; theatre

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Alfred Archer

Sporting Supererogation and Why it Matters

A commonly accepted feature of commonsense morality is that there are some acts that are supererogatory or beyond the call of duty. J.O. Urmson (1958 pp. 63) gives the example of a soldier sacrificing his life to save his comrades as an example of an act that is clearly morally good but goes beyond what we would consider to be morally obligatory. Recently, philosophers have begun to ask whether something like supererogation might exist in other normative domains (eg. Hedberg 2014; McElwee Forthcoming), I will argue that there is good reason to think that *sporting supererogation* exists.

I will start by explaining what I mean by sporting supererogation. First, as Peter J. Arnold (1983) has pointed out, it seems clear that acts of *moral* supererogation can occur on a sports field. However, this does not seem to be a particularly philosophically interesting observation. Acts of supererogation can occur in all sorts of situation so why not on the sports field. The more interesting claim I will defend is that there are acts that are better *from the sporting point of view* than what is required *from the sporting point of view*. In doing so I will draw on the view that sport is a contest of virtue (Mumford 2012) and a mutual quest for excellence (Simon et al 2014). I will argue first that there are good reasons to think that there are distinctly sporting obligations and second that it is possible to perform acts that go beyond these obligations from the sporting point of view.

I will finish by arguing that sporting supererogation is important because it helps us to recognize the value of sport as a mutual pursuit of excellence and reinforces the value of sportsmanship.

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Alberto Carrio Sampedro

Equality in Sport Revisited

Equality is a basic value in all fields of daily life. It is certainly at the basis of any comparison and judgment about people and their circumstances. But equality seems to be particularly important in the sport arena. As the goal of sport competition is to compare and rank athletes, it is assumed that equality is at the ground of the ranking rules and procedures

This assumption, which is widely accepted by sport theorists, involves two different accounts of equality. The first one points out a conceptual problem. The second refers to a practical one.

The conceptual account is interested in why equality matters in sport. The question that the practical account addresses is about how to reinforce equality. Consequently, it is related to the rules and procedures that bring it about. The two accounts are closely linked, but each of them requires a different approach to equality. To shed some light on the conceptual problem I will examine first current accounts of equality in sporting competition. Next I shall introduce what I call the standard conception of equality in sport and the consequences it has for the practical side of the problem.

Finally I shall analyze the link between the rules and procedures to rank athletes and the commitments that the standard account of equality imposes. I shall conclude by arguing that these are moral defeats of the rules and procedures to rank athletes currently in force.

Keywords: Equality; sport competitions; fairness; rules of sport

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Cathy Devine

Women Sport and On-line Activism

The feminist project in sport is often framed around arguments for equality: prize money, media coverage, access to competitive team sport and so on. However, for feminist philosophical political and citizenship theorists the project is rather that, as persons, girls and women have equal *moral* standing in the political and social structures of society and therefore sport. As such their voices should carry equal democratic weight (see for example Fraser 2008 and Lister 2003).

Fourth wave feminism, considered to start from around 2008, critically involves discussion and activism within a global on-line feminist community utilising new technologies as platforms for resurgence in feminist input into public debate. Social media and on-line activism is widely credited with a resurrection of 'direct democracy' which could include challenging sporting communities and the media to 'check privilege,' reminding them that they cannot and should not speak on behalf of others, and enabling girls and women's voices to be heard within communal debate and enquiry. Further, internet activism is one way in which the social structures and institutions that make up sport and wider society can be held to account. An alternative critique argues that social media facilitates the creation of 'echo chambers' where people with the same political views and values speak primarily to each other. Finally, there has been widespread concern regarding the extent to which social media have also exposed high profile women to 'trolling' and the accusation of being 'feminazis' and it is unlikely that sport is exempt from this.

This paper therefore explores the extent to which social media and on-line activism can be and have been used to further the project of women's equality in sport.

Keywords: Equality; feminism; political voice; sport; social media

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John William Devine

The Character for Captaincy

Captaincy is perhaps the quintessential leadership role in sport. From motivating, directing, and representing their teams to playing alongside those they lead, captains both stand above yet remain firmly embedded among their teammates. This duality raises interesting philosophical questions about the nature of captaincy, the relationship between its constituent parts, as well as the demands it makes on the character of those who occupy the role. However, the role has attracted surprisingly little attention from philosophers of sport. This paper is a first attempt to address that lacuna by providing a normative analysis of the role of captain. It asks the question ‘Who has the character for captaincy?’

Captaincy in rugby union is chosen as a case study. The role of captain in this sport is perhaps uniquely demanding and multifaceted. Rugby union captaincy involves (potentially conflicting) playing, motivational, decisional, and representative responsibilities.

A functionalist virtue-ethical approach to the question will be advanced: an account of the virtues of a good captain will be derived from a characterisation of the responsibilities of the role as well as the pressures and temptations that impede the discharge of those responsibilities. Captaincy demands leadership virtues. Quite what capacities and character traits constitute the relevant leadership virtues in the sporting context, and in the rugby union context in particular, is the subject of this paper.

Having developed an account of captaincy virtues for the case of rugby union, the paper will then consider the extent to which insights gleaned from this sport can shed light on captaincy more generally.

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Andrew Edgar

The Charms of Role-Play

Increased opportunities for role-play have been created by recent developments in video games and virtual reality. Role-play has, it may be suggested, developed from being a childhood activity to a core element of adult leisure and play. New technology has extended both the possibility of role-play, but also is subtlety and complexity. The purpose of this presentation is to explore the nature of role-play in sport and games, and to assess its aesthetic potential as narrative.

In particular, the presentation will examine role-play by inquiring into the conditions under which role-play might become a form of what Mary Flanagan terms ‘critical play’. That is to explore the possibility that role-play can become an intersubjective media of expression and critical self-reflection. It will be argued that, through the construction of challenging, disruptive or transgressive narratives, a critical role-play, in games and sports, would encourage reflection on the taken-for-granted social roles adopted in the off-line world.

The presentation will proceed by exploiting a distinction fundamental to Kantian aesthetics, between the agreeable and the pleasurable. Entertainments are agreeable or charming distractions; art aspires to a self-reflective pleasure. The presentation will explore the place of role-play in sports and games, and the degree to which entering the sporting arena entails the adoption of a distinctive ludic persona. The presentation will thereby challenge any assumption that role-play (and thus sport as critical play) is merely an entertainment.

The presentation will explore the conditions - in terms of the constitutive rules of the role-play, including the interactive competencies of players, the scenarios, physical and virtual environments and technical possibilities - that govern narrative and player interactions. It will seek to articulate the forms of constitutive rule that can raise play and sport from a charming distraction into a challenging engagement with the human condition, and thus raise ludic role-play to a status akin to that of art.

Keywords: Role-play; critical play; aesthetic pleasure; narrative

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Activist Athletes: A Taxonomy and Normative Analysis

In the summer of 2016, two events in the United States renewed attention to the public activist role of athletes. First, Muhammad Ali's death in June invoked memories of the former world heavyweight boxing champion's activist history. Two months later, San Francisco 49ers quarterback Colin Kaepernick was noticed sitting during the traditional playing of the American national anthem before his team's National Football League exhibition game. Kaepernick's refusal to honour a country he perceived to be reinforcing injustices against young American black men generated debate across North America about the appropriateness of athlete activism. Critics considered Kaepernick's stand un-American, selfish, and some felt the 49ers should release him. Supporters lauded Kaepernick's willingness to risk his career in the name of social justice and the public exercise of his citizen rights.

Former NBA star Charles Barkley's exclamation in a Nike commercial that he was not a role model in particular engaged philosophers and social theorists in debate in the 1990s about the social role of athletes. This paper, in light of Ali's death and the firestorm of media coverage from Kaepernick's stance, revives this normative discourse beginning with a taxonomy of athlete activism on two continuums: the political stakes involved in acts of activism and the level of personal engagement in the issue addressed by the athletes. Using this taxonomy, I will classify athlete activists using examples such as Ali, Kaepernick, Michael Jordan, Thierry Henry, Billie Jean King, Lance Armstrong, and Clara Hughes. Following the presentation of this taxonomy, a normative analysis of the different forms of athlete activism will be presented by combining pragmatic conceptions of citizenship and democracy with political science and psychological research in diplomacy (eg. Cooper 2007) and political engagement (Youniss & Yates 1997).

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Tim Elcombe & Alun Hardman

Conventionalism, Pragmatism and Sport

The provocative reintroduction of “conventionalism” to the sport philosophy literature by Morgan (2012) and Ciomaga (2012) intends to offer a “genuinely acute and incisive” approach to “make critical sense of the contemporary sport scene” (Morgan 2012; 89).

We take the renewed discourse on the normative credentials of sporting conventions as indicative that one of three common criticisms previously launched against conventionalism (Ciomaga, 2012) – that conventional accounts offer little of relevance for critical normative inquiry – is evidently contestable. The critical terrain travelled and theoretical depth now involved signifies, to our mind, a renewed importance in what conventionalism contributes to the normative understanding of sport.

In this paper, we continue to push for greater deliberation on conventionalism in sport. Our distinctive aim is to examine the new understanding of conventionalism from the perspective of “third wave” pragmatism. Pragmatism, we argue, offers a more effective means to expand and develop a conventionalist framework for understanding sporting practices. More specifically, we make the case that conventionalism, when supplemented by pragmatic philosophy, is better suited to initiate, engage, and resolve customary criticisms of conventionalism: that it is more about describing than appraising norms, conflates morality with membership, and accepts ethics as relative rather than common to ways of living (Ciomaga 2012).

We develop our paper in three sections. The first provides an historical overview of conventionalist thinking in relation to sport. In the second section we prepare the ground for our account with an overview of pragmatist philosophy. The focus here is on understanding “third wave” pragmatist philosophy as ‘transitionalism’ (Koopman 2009) – a contemporary account of practical rationality that we suggest provides a more useful depiction of sporting conventionalism. Our third and final section moves from theory to method and considers how the three cornerstones to Morgan’s deep conventionalism - the nature and status of different sporting conventions, the difference between conflicts of an “intramural” and “extramural” kind, and what constitutes a resolution to sporting disagreements - are understood from our pragmatist perspective. Our aim here is to show that the best/one way for deep conventionalism to progress as a plausible framework for resolving normative problems in sport is to provide it with a pragmatic push.

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Imara Felkers

The Female Gaze: How a major Sports Event Transformed Art Education

In 2015 the city of Utrecht hosted the Grand Départ of the Tour de France. In the same month the women's elite cycling celebrated their 50th anniversary. Whereas the town turned an abundant yellow no one seemed to pay much attention to the latter celebration.

In 1405, Christine de Pisan wrote *Le Livre de la Cité des Dames*, The Book of The City of Ladies. She wanted to do something about how women were spoken about by men and decided to write a book. Since it was too dangerous to present her criticism straight forwardly, she chooses the perspective of a dream and allegory.

Seen from the history of women's cycling, the book of De Pisan is after all these centuries still scarily up-to-date. Is it necessary to expand 'The City of Ladies' for women cyclists? This question was submitted to students of Fashion Design. In a combined course of philosophy and fashion design the students showed their answers in a fashion show preceding at the Grand Départ.

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“The Will to Believe,” the Will to Win, and the Problem of Self-Transcendence

This paper takes as its starting point William James’ classic piece “The Will to Believe,” his accounts of the will in other texts, and his discussions of physical rigor. In the paper, I explore the connection between propositional beliefs, self-trust, willing, and athletic performance in endurance sports like distance running and mountain climbing. In doing so, I explore both the efficacy and legitimacy of belief in oneself. I also compare the nature of willing and effort as discussed in James, recent philosophical inquiries, and scientific explorations, and I examine the meaning of and possible connections between willpower (strength of will, weakness of will), and athletic achievement. In this regard, I examine the potential issues and challenges raised by James’ seeming view that thoughts occur without a thinker. I also look at James’ problematic justification of his belief in free will on pragmatic (ethical) grounds. Finally, I explore barrier breaking in athletic performance and the possibility of self-transcendence. In doing so, I look at James’ various conceptions of the self and what self-transcendence might mean in light of them. Throughout the paper, I explore naturalistic accounts of the phenomena in question (belief, will, willpower, transformative experiences, self-transcendence). That is, I examine and assess the evidence for deflationary accounts of the phenomena in question and express my cautious support for these accounts.

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Sport and the Morality of “Diplo-Doping”

Mega sporting events on a global scale provide a podium for discourse on the moral efficacy of patriotism, nationalism and xenophobia and with it, an examination of the concepts of national identity and citizenship. Through looking at sport we can see that the status of legal citizenship can differ from the geographical, cultural, ethnic and historical components of national identity. Furthermore, international sporting narratives, particularly those of ‘nation-swapping’ athletes, tell us such markers can be conveniently fluid and changeable - citizenship for international sporting representation is a tradable commodity.

The upshot is that the Olympic movement, perhaps more than any other event in sport illustrates one of the greatest political and social challenges of our time which is how “local, parochial, rooted, culturally specific may co-exist with trans-local, transnational, and transcendent views of the world” (Werbner, 2006: 496). In more basic terms, the Olympic Games and who participates for whom is rife with tension between nationalism and internationalism - in philosophical terms, how the ideals of patriotism can be reconciled with those of cosmopolitanism

In this paper, by drawing on a number of illustrative examples of international sporting representation, I will suggest a conceptual framework that argues cosmopolitanism and patriotism are relational rather than oppositional virtues and as such both have equal normative significance for the integrity of sport between nations. I will suggest how patriotic and cosmopolitan virtues expressed as mid-points on continuums between opposing vices - such as xenophobia and treachery, and particularism and universalism can help underpin a moral, political and legal framework for sporting competitions such as the Olympic Games.

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Guus Heijnen

Sports and the Experience Society

In the German and Dutch philosophical tradition the word *Erlebnis* (German) or *beleving* (Dutch) gives us a deeper understanding of the position we hold as modern individuals in a rapidly changing environment.

In *De druk van de beleving* (The pressure of experience, 1998) Gerard Visser discusses the concept of *Erlebnis* in the works of Nietzsche, Dilthey, Heidegger and Benjamin and connects it to impressionist artworks. He shows with remarkable clarity how the paintings of, for instance Claude Monet, are a token of the same spirit also found in the writings of Nietzsche and Dilthey. The essence of this late 19th century revolution, as he calls it, is the radical effort to break the hard boundary between polarised concepts like subject and object, body and mind, ratio and emotion. It is a new way of asking what is internal and external. The motive these artists and philosophers share is an idea of being cut off from the surrounding world. A kind of lonely wandering in a cold world.

Erlebnis holds a strong element of ‘undergoing’, of being picked up, of being embraced by life itself. The problem with this element, is that it is impossible to control from the position of a subject that is trying to dominate the world. (A ‘technical’ rationality as Mark van den Bossche (1995) would say). The individual that wants to reconnect has to let go his strong modernistic idea of subjectivity.

My question goes out to the position of sports in the unfolding of what many authors now refer to as a *belevensmaatschappij* (experience society). In other words: what effects and possibilities does participating in sports give in our ongoing attempt to create a meaningful life?

Literature

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Aldo Houterman

Serres and Sloterdijk on the Brain of a Football Player

Neuroscientific approaches often present us with the idea that human movements, via the muscles, are guided by the brain. The brain, often only located in the skull, receives information from the senses, processes it, and determines the corresponding movements of the body parts. According to this model, all what there is to understand about bodily movement can be traced back to what is happening within our heads.

Meanwhile, some recent philosophers with a substantial account of the human body, argue against the idea that movements are centrally guided. Michel Serres criticizes the idea that our brain functions as a lighthouse lantern – consequently, he states that the “thinking I” glides up and down the body and could be located everywhere. In a similar vein, Peter Sloterdijk is heavily critical of the idea of a ‘subject’ who controls his own body, without a notion of being controlled by something else. He develops his idea of necessary surroundings, “Spheres”, in order to understand the movements that humans make.

Instead of regarding these philosophical insights as merely inspirational or metaphorical, I will examine whether they support some experimental studies to the bodily movements of sportsmen. Here, I will limit these ideas to the very simple case of the football player and the ball. A couple of studies to the brain and the eye and body movements of football players will be combined with some central concepts from ‘post-phenomenological’ theories of the body. All of this in order to see if a clearer understanding of the specific dynamics between brain, body and environment is possible in the specific case of the football player.

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Leslie Howe

Intensity, Attention, and Reflection

In a recent paper, Krein argues that the particular value of nature sports over traditional (urban) sports is that they offer intensity of sport experience without competition. Thus, he denies that intensity is derived from the competitive conflict of individuals, as well as denying that nature sport derives its value from a putative internal conflict within the athlete who carries out the activity. What needs clarification, however, is what exactly constitutes the intensity that is generated by either nature or traditional sport. Several qualifying phenomena and situations are considered, including both solitary and competitive activities, in natural and in social settings. What makes all these examples candidates for the description is not only that they incorporate strong emotion or sensation but that each involves a heightened attention with respect to sensation or activity. Insofar as what is sought in sport activity is a kind of fullness of experience or attention, i.e., a variety of immediacy in experience, we also need to consider how reflection affects intensity in certain kinds of sport activity since they are prima facie antithetical. Indeed, a strong motivation for seeking out (or avoiding) situations of intensity is its capacity for inhibiting reflection, while we may use reflection to attempt to counter unpleasant intensities. Fragmentation of attention in sporting activities is often undesirable as counterproductive for kinetic success and for immediate enjoyment. One way in which this may be manifest is in internal conflict concerning the desirability of a course of action under conditions of intense exertion. Therefore, I conclude by exploring self-definition in response to intense sport activity and respond to Krein's rejection of self-competition as a legitimate phenomenon.

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Emanuel Hurych

Three Temporal Characteristics of Physical Leisure Activities and Tourism

Physical leisure activities and tourism are strongly related to many time dimensions. This theoretical study is based on the philosophical approach to temporality within tourism on the ontologic and ontic level. The framework of the paper is presented by Husserl's time diagram (retention-protention process) supported with Bergson's concept of *durée*, then on Eliade's cyclic perception of time, and finally on Heidegger's temporal modes (historicity, everydayness and within-time-ness). The goal of the paper is to offer some different approaches to the time modes in tourism than those which are presented by the Aristotelian perception of measurable time. Some analytic, synthetic and comparative methods were used. The paper focuses on supporting the authentic modes of tourism on the ontic level and tries to transfer this problem from the abstract constructions to practical settings of tourism. The mainstream forms of tourism are interconnected with measurable time in many ways but some alternative approaches to travelling based on the different time modes can be found and described. This is the major aim of the paper.

Keywords: Cyclicity; everydayness; historicity; tourism; within-time-ness

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Courting The Fire: On Improvisation in Sporting Performance

What is the nature of and what role does improvisation play in sporting performance? The presentation explores this question. Improvisation has received some attention in aesthetics (Hagberg 2000), especially dance (Carter 2000; Merritt 2015; Sheets-Johnston 2008 & 2011), but for all its centrality in expert sporting performance, sport philosophy has paid scant attention.

The unexpected and the unpredictable are integral to sports. Competitive formats foster opportunities to improvise, and mishaps are always around the corner: from unforeseen moves and thwarted tactics in football to a surprising tennis backhand, from an unexpected gust of air when wingsuit flying to a sail that suddenly rips in a regatta, there is no shortage of occasions to improvise. The best performers excel precisely in these situations: they improvise and bring forth moves that make the difference.

Jazz and Classical Pianist Keith Jarrett (2012) speaks of “courting the fire” to illustrate what improvising is like for him. His impactful image illustrates the underlying phenomenological structure of the experience of improvisation on the edge, when what really matters is on the line. To varying degrees in different sports, improvisation balances on the tightrope between control and calamity, automatism (Singer 2002) and deliberate practice (Ericsson et al., 1993), and the subpersonal (Dreyfus 2002) and the conscious (Breivik 2012).

To account for the finer workings subtending improvisation, an enactive approach (Hutto 2015; Ilundáin-Agurruza 2016) disposes of mental representation from our ‘cognition in action.’ This best explains the immersed, immediate responses of experts who spontaneously, skillfully and successfully meet the needs of the situation. Traditional East Asian accounts of highly skilled spontaneous performance (Zhuangzi 1968; Ilundáin-Agurruza 2016) further supplement this framework.

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Filip Kobiela

Should Chess and other Mind Sports be regarded as full-blooded Sports?

In the philosophy of sport an opinion that chess (and other institutionalised mind-games, the so-called *mind-sports*) are in fact not sports because they lack physical skills, is a standard position. I call the inference that leads to this conclusion a *mind-sport syllogism*: all sports require physical skills and no mind-sport require physical skills, therefore no mind-sport is a sport. Its analysis enables me to explicate four possible positions concerning the sport-status of chess. Apart from the standard position, which excludes chess from the sport family, I also present analysis of other possible positions, which – for a various reasons – do not deny that chess is a sport. A position that postulates including chess into the family of sport by the broadening the definition of sport turns out to be particularly interesting from the philosophical viewpoint. Having confronted this position with the standard, i.e. ‘conservative’ position, I come to the conclusion that the revision consisting in the broadening of the concept of sport – in the long term – could create a rational conceptual framework for the domain of institutionalised ludic activities.

Keywords: Chess; sport; *mind-sport*; physicality; definition; Suits

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Lev Kreft

Aristotle doing a Bradbury

Chapter 6 “Aristotle Pentathlete” of Heather L. Reid’s *Sport, Ethics and Philosophy* 2010 Special Issue opens with the example of Steven Bradbury’s surprise victory in the 1.000-metre short track speed skating at 2002 Winter Olympic Games in Salt Lake City. The favourites for medals all crashed into each other in the final metres of the race, and Bradbury, safely far behind, was the lucky winner. Heather Reid comments that some observers might even interpret athletic luck as deserved divine favour, but Aristotle wouldn’t be among those people. But was it luck, chance or coincidence? And do appearances of sport heroes, of which Bradbury is obviously a counter-example, prove that humans have a potential to be real heroes, or, does it on the contrary exemplify the fact that all sublime heroism is built on a tragicomic pretence which cannot hide the contingency of our existence? To discuss her evaluation of this extraordinary event, which entered in sport and non-sport urban vocabulary as “to do a Bradbury”, I propose three steps. The first is to look into the specific tactics and chances associated with short track speed skating, and which makes it very different from the better known long track speed skating, and then to follow Bradbury’s career in short track speed skating in order to find out if the whole story makes this singular event from the final stage of his skating biography appear differently. The second is to step from Aristotle’s ethics to his *Physics* and examine the case of chance or coincidence when human agents are involved, and to find a case for another ethical view of Bradbury’s luck. The third is to examine what Aristotle has to say about ethics of coincidence and chance (*automaton* and *tuchè*).

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Laurens Landeweerd

Rackball: The Shifting Role of Sports in Societal Contexts

Two years ago, in its special series on obscure sports, the Dutch series 'Tijm magazine' launched a special issue on 'Ruifbal', or Rackball: a sport, the name of which after being lost in obscurity, has gained a different connotation, and which to this day remains underexposed in international sports discourse. Whilst an international competition is suggested to exist, it is mainly within the echelon of the Tijm editorial board that this sport has received specific attention. Rackball is a sport that emerged during the 19th century, and players have included Gerard Bakhuys, Barry Bolshof, Cor van 't Reef, Ben Welkmans and of course the brothers Buitenkerk.

Rather than elucidating the game as a rule-led activity, publications on the history of Rackball, its players and its international competition, are ideal in illustrating the changing role of sports in contemporary society. Whilst its rules remain rather obscure to the non-player, it has spurred cult fame amongst its followers. This presentation will show how sports in the Netherlands have shifted from local socio-cultural contexts to big business, in the end firmly establishing a wall between amateur and professional, thus feeding into the strong divisions of a newly emerging class based society.

Keywords: Rackball; professionalisation of sports; philosophical anthropology

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Francisco Javier Lopez Frias

Suits' Utopia. A Realm of Autotelic Players

In this paper, I engage the debate on Suits' theory of games by providing a Kantian view of Utopia. I argue that although the Kantian aspects of Suits' approach are often overlooked in comparison to its Socratic-Platonic aspects. Kant's ideas play a fundamental role in Suits' proposal. In particular, Kant's concept of 'regulative idea' is the basis of Suits' Utopia. I regard Utopia as Suits' regulative idea on game playing. In doing so, I take Utopia to play a double role in Suits' theory of games. First, it highlights the primary condition of possibility of game-playing, namely, the lusory attitude. Second, it provides a normative criterion that serves as a critical principle to evaluate instances of game playing and as a counterfactual assumption that makes game playing possible. I provide further support for my Kantian interpretation of Suits' Utopia by bringing to light the anthropological assumptions upon which Utopia is built. In doing so, I argue that both Suits' theory of games, in general, and his Utopia, in particular, lay out the conditions of possibility of game playing, not an analysis on the life most worth living.

Keywords: Suits, play; game-playing; counterfactual assumption; Utopia

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Sandra Meeuwsen

Beyond Play, Game and War: Building a new Sports' Ontology

The growing ambiguity of sports at all levels asks for new ways of understanding. In practicing sports we experience a fullness of sense-making and satisfaction. This is the side of sport most of us like to emphasize. On the other hand, over-commitment seems to lead to friction, disappointment and the negative effects we wish sports should not be about. What principle can explain this striking ambiguity? How can it be understood in a more productive way? The urge to find new ways of understanding sports as an ambiguous 'praxis' grows in current times; the development of 21st century society leads to disruptive changes in every domain, including sports. In general, existing institutions are replaced by autonomous, bottom up and civil centered initiatives. Sporting activities get more and more integrated into other areas, such as care, education, job-coaching and crime prevention. This transition asks for new ways of understanding the essence of sports, guaranteeing its benefits in the future.

In addition to prior ontological attempts in the philosophy of sport, emphasizing the nature of sports in terms of Play, Game and War, I will define an approach which centers on the concept of *Desire*, trying to reach a more fundamental level. All three dimensions of sports – practice, coaching and governance – trigger our desires in a most specific way, but seem related in the way they produce either affirmative or destructive effects. During the conference I will present some first remarks on this quest, combining the thoughts on *Desire* from Plato's concept of Thumos and Aristotle's concept of *êthos*, via Nietzsche's 'Wille zur Macht', Lacan's view on desire in relation to shortage, to Bataille's call for transgression, Foucault's thoughts on subjectivity, and – in present times – the notion of Selfhood and sacrality of Giorgio Agamben.

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Ellen Mulder

Strange Twists of the Body? On invisible Play-Elements located in the Body and their Relation to Movement

For an athlete, the body is the tool or instrument for playing the game, breaking a record or winning a competition. Practice nowadays is mainly about physical, neuromuscular conditioning, fitness and nutrition. The body is thus merely seen and treated as an object and one would say that if one's skills are good enough, the athlete can reproduce results with consistency. However, during the Olympic Games in Rio there were some remarkable failures, crashes and unexpected losses. Isn't that strange?

In the work of Merleau-Ponty and others, the body is not seen as a neuromuscular object, but as a lived, emotional and related subject. It becomes clear that a human being has a body and is a body at the same time and that the body is always in dialogue with the world around it.

In this paper, I will argue that the physical body, including skills developed through training, are only part of the game and that the invisible body is the body that is actually playing the game. Alongside the visible elements of limited time, space and fixed rules, playing is above all a lived experience. These are the invisible elements in which the athlete has to insert other bodily skills than the physical ones. It is in that lived experience that the invisible play-elements such as fun, tension and freedom are shaped.

Keywords: Meaning of the body; professional athlete; play; absent body; relation between motion and emotion

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Tamba Nlandu

Stewardship in Play, Games, and Sports: A Pragmatic Perspective

In the past, I have argued for a view of sportsmanship founded in the notion of personal responsibility and individual stewardship. I have stressed the belief that, if adopted by sport educators, especially those entrusted with developing sport and life skills in children and youth, such a view might help deemphasize the role currently accorded to referees and in-game referee assistance technology in sporting activities such as professional basketball, football, and soccer games. This paper aims at reinforcing the belief that sport practice demands a generalization of meaning which must be based on an understanding of the self as essentially a social, independent force, within the *melioristic* universe that a sport team represents. In light of Charles Sanders Peirce's view of *thirdness* and George Herbert Mead's insightful distinction between consciousness and self-consciousness, I intend to show that sport educators, at all levels of skill development and competition, could help sport leagues and associations move closer to the goal stated above through the rigorous development of their players' social selves. Indeed, as Mead suggests, such a goal could only be attained with the proper understanding of how play, game, sport, and society, at large, relate to each other.

Keywords: Stewardship; pragmatic perspective; consciousness; self-consciousness

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José Luis Pérez Triviño

Why Bonuses for Winning in Sports are Wrong

Unlike bonuses for losing, bonuses for winning have not yet resolved their moral and legal status in the sport. In this article I proceed to the analysis of the Eskişehirspor case and the subsequent resolution of TAS 2014 / A / 3628. In the second part of the presentation I examine the advantages and disadvantages of nine arguments in favor of the legalization of these bonuses. These arguments are: similarity, tradition, the non-existence of damage to the sports ethic, irrelevance, uselessness, the lack of legal regulation, the injustice of the sanction, the non-existence of damage to competitions and equality.

In the last section, I examine some ideas of Michael Sandel to reject the introduction of the logic of the market in sport. According to his conception there are certain social practices or institutions (sport is one of these) with a particular dynamics or values of their own which would be distorted with the introduction of purely economic values, that is, the logic of the market. This is the current danger threatening sport in the case of bonuses for winning: this meaning to insist in the logic of a suicidal institution, an institution that will/would abandon the essential values that gave rise to the practice itself.

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Martina Petrini

Competition as Configuration of Human Relationship: The Agonistic Sport Chiasmus

The purpose of this paper is a deep analysis of the role of competition in sports, since actually the excess of it is often considered as one of the causes of the dark sides of sport such as doping, violence and fraud. On the other hand competition is definitely the crucial element of sports games, besides being a natural and essential characteristic of human beings in all areas of individual and social life.

First of all, since competition is a way to relate, compare and interact with others, it gives us the necessary motivation to react against difficulties and improve. Therefore we see competition, conceptually and graphically, through the rhetorical figure of chiasmus, as competition in sports is like a dialectical movement, made by a continuous alternation of gestures and where every action is a response to the action of the opponent. Because of that sport games won't give up competition, which is not a problem in itself, but may go off the rails when exaggerated.

When competition takes place in a regulatory environment based on respect, peace and fair play, it manages to combine personal fulfilment with the concept of meeting and sharing with others.

Keywords: Competition; chiasmus; relationship; dialectical movement

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Albert Piacente

Fans as Ironist Exemplars

In the philosophy of sport, fans are the focus of two primary concerns. One is their moral status, both generally and in relation to the type of fans they are (e.g. traditional fans, partisan fans, moderate partisan fans, purist fans, etc.). Discussion here centers on whether one type of fan is better than another, morally speaking, and whether there is some virtue required of all fans (e.g. loyalty) which, when embodied, makes them worthy of respect and moral standing. The other is what can be called reflectionist theses. Discussion, in this case, centers on whether fans reflect the values of broader society (e.g. heightened interest by fans on competition and winning in capitalist societies), or whether reflection can and does run in the opposite direction whereby societies reflect and are even causally influenced by their fans.

Mostly addressed separately in the philosophy of sport, I believe and argue here that if we apply Rorty's work on irony and contingency to a point commonly accepted by those with the first concern, this then produces important insights for those with the second. The point commonly accepted is that fans conjoin contingent or even arbitrary fandom, self-consciously recognized, with deep, passionate commitment to being a fan. Making fans exemplars of what Rorty calls "ironists," those who see an important part of their identity, if not their identity in its entirety, as contingent yet still passionately embrace it, this leads to the second concern. It yields a reflectionist thesis: fans provide a unique lens through which to view the changing role of identity today, with implications for our understanding of rising nativism, nationalism and populism in contemporary politics. Through fans, in other words, it becomes possible to see much in present politics as about disagreement over the notion that identity combines contingency with commitment.

Keywords: Fans; identity; ironist; Rorty; contingency; politics

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Jon Pike

Throwing, Bowling, Pitching and Passing: Redundant Rules and Local Essentialism

At the 1908 Olympic Games held at White City Stadium in London, there were two javelin events. One was restricted by a rule that the javelin must be held in the middle and the other – the free style javelin event – had no such restriction. Both events were won by Eric Lemming who threw 54 metres in the Javelin and 53 metres in the freestyle javelin – where Lemming threw the javelin holding it in the middle. One of these events was dropped from the Olympic roster, though it is difficult to know which one.

Lemming's action was 'given' by his anatomy and the task at hand. In contrast, the constraining rule did not work at all in specifying the sport. Lemming's case is more than an amusing footnote; it shows up the possibility that conventions are 'written around' the hard facts of the human body. In this paper, I extend the account offered by local essentialism (Pike 2017) by considering various action-theoretic accounts (Hornsby 1980, Thomson 1971) and their implications for different throwing sports, and for throwing in sports. What makes a throw a pitch? What makes a throw an off break? I aim to show that throwing sports and the varieties of throwing in sports are best understood not as a matter of agreement or convention, but by virtue of what human bodies are like, and the capacities that they have.

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Robyn Pinder, Lisa Edwards and Carwyn Jones

“Come Out, Come Out, Wherever You Are”: The importance of gay and lesbian role models in sport

The current situation where athletes, both male and female, conceal their sexuality is a serious problem. That athletes in general and high profile athletes in particular are reluctant to ‘come out’, particularly at the public level, is a damning indictment of sport’s continued homophobic culture. In order for this culture to change, gay and lesbian athletes themselves will need to take a leading role. There is a need for more gay and lesbian ‘role models’ particularly in traditional masculine sports like rugby and football. We eschew a deontological approach that seeks to justify a ‘duty to come out’ in favour of a virtue and utilitarian approach and argue that: Coming out, particularly for some demonstrates extraordinary courage which is intrinsically praiseworthy. Such courageous action is also instrumentally valuable because it contributes to changing the toxic homophobic culture which keeps athletes in fear of living an authentic life at the public and private level.

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Baris Şentuna

Hyperreality in Sports Spectatorship

This paper is made up of four main parts. The first part of this paper discusses the concepts and theories of “hyperreality” focusing mainly on Baudrillard and his concept of “simulacra” and Deleuze’s concept of “phantasm”. This may be summarized as the position in which one cannot distinguish between real and unreal. The second part of this paper is based on my own experiences as a sports spectator. The differences between watching sport in the stadium and experiencing it in front of “TV” as a so called “live” experience, where there is a better angle in front of TV and more security, not only as a mere spectator but also as a consumer who is paying for this experience. This also including the experience of the sporting event as a video game. The third part of this paper discusses the theories of being a spectator, focusing on Mumford’s idea of expectations of sports spectators. Together with the creation of a new world analysed in the first two part of the paper, new expectations are formed in sports spectators. There is also a new kind of spectatorship in video games, where you do not play the game but only watch it by entering the game through servers. The fourth part of this paper discusses the new technologies and their effect on sports spectators and their concept of reality in this newly forming world.

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Anders Sookermany

Gamechangers in the Sporting World : Evolution or Revolution?

In its manifestation/realization, sport as an organized activity is an expression of modernity's inherent will to structure, systematize and standardize its practice in a way that promotes eternal progress. As such, the grand narrative of the sporting world represents a classical story of modern mainstreaming, close to what sports historians have coined the process of sportification/sportization (Goksøyr, 2013). Progress, within such a framework, is perhaps best viewed as a further almost linear development in continuation of earlier activities, practices or even achievements. Hence, we could assert that progress is described, understood and explained within an evolutionary developmental framework.

Nevertheless, there are countless examples of developments within sports, both on and off the pitch, suggesting that progress is not linear, but rather represents a break with the past. As for instance in the execution of a sport as in technical innovations (like the V-style in ski-jumping, freestyle in cross-country skiing, Fosbury-flop in high-jump), tactical dispositions (pacemakers in running, domestiques in cycling, the keeper as an extra outfield player in handball) or technological progress (clap-skates, swim-suits, snowboards, kites, artificial turfs), but also off the pitch as on the organizational and managerial level (e.g. Bosman ruling, ESPN and the X-Games, Red Bull, professional teams in cross-country skiing and speed-skating). All in themselves just tiny singular examples, nonetheless, examples that depict progression in sport to be understood as a break with the prevailing sporting activities, practices or achievements. Consequently, progress may better be described, understood and explained outside of the existing interpretive framework, hence, within a revolutionary developmental framework.

My intention with this paper is to follow-up on my earlier work on 'gamechangers in the sporting world' (Sookermany, 2016) by taking a closer look at the phenomenon so as to see whether it is possible to outline some kind of taxonomy for how we can describe, understand and explain change in sport. As a conceptual framework I will make use of an evolutionary versus revolutionary distinction/continuum as depicted in both the fields of philosophy of science (Giddens, 1991; Kuhn, 1996) and organizational theory (Anderson & Anderson, 2001).

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ESPN and the X-Games, Red Bull, professional teams in cross-country skiing and speed-skating). All in themselves just tiny singular examples, nonetheless, examples that depict progression in sport to be understood as a break with the prevailing sporting activities, practices or achievements. Consequently, progress may better be described, understood and explained outside of the existing interpretive framework, hence, within a revolutionary developmental framework.

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Sander Turnhout

Can Endurance Sports be used as a Vehicle to Reconnect with Nature?

In a short presentation I will show that endurance sports affect both the body and mind. I will discuss the ‘Wim Hof method’ and other breathing techniques, the ‘food as fuel’ philosophy of the ultrarunner Scott Jurek and some other ideas about diet and the trend to run barefoot to show there is a ‘back to nature tendency’ in endurance sports that might be very effective for both sports and nature. Drawing on anthropological work from Louis Liebenberg and popular work by Christopher McDougall I will argue that the ideas of how we have evolved as ultrarunners matches the current back to nature tendency and by discussing the research of Agnes van den Berg I will present the benefits of this trend for both physical and mental health. The focus on both body and brain from endurance sports reflect in the identity and social values about health, balance and connectedness.

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Jan Vorstenbosch

Practical Self-Understanding as the Philosophical key to the Doping Problem

In 2008 I conceived a grand plan to research the doping problem in sports. The plan was to delve into the moral relationships that athletes entertain with four different stakeholders: with the institutional authorities, with their rivals in competition, with the public and with their 'practical selves', that is: their own best interpretation of the limits and value of their conduct in sport practices. In 2010 I published the first article in the Journal for the Philosophy of Sport. In 2011 I wrote a second article on the ethos of competing athletes, which was accepted by JPS, but needed revision.

This research endeavor was rebooted in 2016, when I wrote another piece which, charitably, could be interpreted as a reflection from the point of view of the fourth moral relationship: that of athletes with their 'better selves', although the point of it was not so much the limits and value of their conduct, as the very *meaning* of their conduct in sport practices.

What I would like to discuss at the conference is whether the original plan is basically sound as a repertoire of possible justifications for the (or a) doping ban. What about the objection that each selects a different take on the issue (institutional, social, phenomenological, and ethical) and that this means that the final decision on the justification of banning doping (and especially: what to ban?) will remain pending?

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Ron Welters

Finding your own Pace- Enduring Life in the Strenuous Mood

In this presentation, the pragmatist outlook on endurance sport performed in the “strenuous mood” proposed by Douglas Hochstetler and Peter M. Hopsicker (2010; 2016) will be put into a more hermeneutically oriented perspective. I agree with the authors that to fully flourish as moving humans we, indeed, have to become true runners and real cyclists, rather than dabbling joggers or occasional weekend warriors. Counter their claim for determining the golden mean between sporty achievement and social environment, I will argue for a more individualistic and perhaps even somewhat anti-social view on the Aristotelian ideal of *eudaimonia*, however.

To further earlier attempts to develop a hermeneutics of (endurance) sport in a more pragmatic and operational manner, I will try what Van den Bossche has coined a “Heideggerian pragmatism” (1995). This “post-ontological” and “meta-philosophical relativist” synthesis enables to challenge the view of humans as sporting for (just) playfulness, prize money, or health, by working up the holistic idea of (endurance) sport as a preferred manifestation of the art of living.

Using cycling as a running gag, and following Peter Sloterdijk’s “anthropotechnical” imperative to change our lives (2013), I will finally argue that only those who climb mountains - perhaps in a small group, but preferably on their own and at their own strenuous pace - deserve to be called a contemporary Hector or Achilles. Decidedly developing one’s own personal “vertical challenge” may be the incentive for a change towards a more sustainable lifestyle we need on the collective level.

Keywords: Endurance sport; pragmatism; hermeneutics; the art of living; sustainable lifestyle

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The Price of Success: Ethical Questions on Top Achievements of Children in Elite Sport and Classical Music

Safeguarding and promoting the welfare of children is one of the most important initiatives in EU policy, with the main purpose to ensure that children are growing up in circumstances consistent with the provision of safety and wellbeing. Competitive leisure time activities employing the ethics of maximum presents an environment of risk for children, wherein they may face negative experiences without taking into consideration their integrity, developmental and health needs. Children are at great risk especially in activities where age plays an important role for success, and where preadolescent children take the lead in the competition. Such types of activity include women's artistic gymnastics and classical instrumental music. The purpose of our phenomenological study was to gain insight into the processes, factors and consequences of insensitive training and musical education at a young age, from the perspectives of both the retired and active elite gymnasts, musicians, and their coaches/ teachers. The results, based on 88 interviews and qualitative content analysis, showed that the main process for achieving elite results is comprised of enrolment in gymnastics/ classical music, training/ musical education and rehearsing, in competitions and musical performances, as well as processes at the end of a sports career and engagement in music education. The role of parents, coaches/ teachers, age, motivation, personal characteristics, and commitment lifestyle are the most important factors for success. Anxiety, compulsive behavior, spine injuries, violence of a coach/teacher, sacrifices, and lack of formal education were the most common problems appearing during and after the elite sport/music career in childhood. The study showed great importance for the development of safeguarding interventions for young talented children in order to develop their talent with integrity, safety and the wellbeing of physical and mental health.

Keywords: Ethics of maximum; pedagogical ethics; classical music; women's artistic gymnastic; child wellbeing

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Hub Zwart

Skiing and its Discontents

Winter sports (notably skiing) trigger massive migrations of families, groups and individuals every year to mountain areas such as the Alps, notwithstanding the obvious drawbacks of this practice, both collectively (the disruptive environmental impact on vulnerable ecosystems) and individually (expenses, but also bodily injuries, etc.). The movie 'Turist' (Force Majeur, 2014) provides a cinematic window, triggering critical reflection on this practice. The movie setting functions as a laboratory, I will argue, where various aspects of skiing can be critically assessed. Ski resorts create an artificial environment where individuals and families (as "research subjects") are exposed to various challenges and circumstances, both mentally and physically. Why do they respond to this? How will they address the social, psychic and physical challenges involved? On the basis of this movie, I will argue that skiing fails to establish a genuine interaction and relationship with the natural environment (the Alpine landscape). It is an egocentric rather than an eco-centric practice, and besides certain levels of enjoyment (in combination with frustration, irritation and the like) it may involve test-like experiences (personality tests) triggering self-reflection. Notably, a comparison can be made between the experience of skiing and psychological experiments conducted in university laboratories, such as: if exposed to sudden (real or perceived) threats, how will research subjects respond (flight, flight or freeze?). In other words, I will argue that the basic objective of skiing seems to be self-knowledge (by putting yourself to the test in an extraordinary environment), rather than environmental awareness or leisure.

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