

1st International Conference
ETHICS, BIOETHICS AND SPORT

Zagreb and Varaždin, March 23–24, 2018

“Fritz Jahr” Conference Hall
Centre of Excellence for Integrative Bioethics
Ivana Lučića 1a, Zagreb

“Erdödy Palace” Concert Hall, Music School Varaždin
Kapucinski trg 8, Varaždin

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**ORGANISERS OF THE
1st INTERNATIONAL CONFERENCE
*ETHICS, BIOETHICS AND SPORT***

ORGANISERS OF THE CONFERENCE

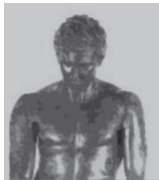
Centre of Excellence for Integrative Bioethics



Research Committee for Bioethics and Sport
of the Centre of Excellence for Integrative Bioethics



Croatian Bioethics Society



Croatian Philosophical Society



Varaždin Philosophical Circle of the Croatian Philosophical Society



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ABOUT THE
1st INTERNATIONAL CONFERENCE
ETHICS, BIOETHICS AND SPORT

At the earliest stage of the Philosophy of Sport, at the end of 1960's and beginning of the 1970's, in the United States ethical considerations in and on sport, as well as everything related and connected to sport, started. Soon, Ethics of Sport found its place within this new philosophical discipline. After P. McIntosh's *Fair Play: Ethics in Sport and Education* in 1979, and especially W. Fraleigh's *Right Actions in Sport: Ethics for Contestants* in 1984, Ethics of Sport started to flourish and develop its current contours. Moreover, during the 1990's, it became the dominant field in the sport-philosophical scientific discourse (M. McNamee, "Sport, Ethics and Philosophy: Context, History, Prospects", *Sport, Ethics and Philosophy*, Vol. 1 /2007/, No. 1, pp. 1–6). The most investigated and debated issues within the Ethics of Sport were competition, cheating, fairness and fair play, doping, gender, and different social issues like disability, violence, the exploitation of (young) athletes, politics, racism, commercialization and commodification of sport, corruption, and spectators.

Bioethical issues in the Philosophy of Sport, on the other hand, also started at this beginning, but were not recognized and referred to as such. Problems related to doping, which became one of the most examined topics in the discipline from the 1980's onwards, were probably the most recognizable amongst them. The first articles under the name of Bioethics and/of Sport were published in the *Encyclopedia of Bioethics*. T. H. Murray's text in the second edition of the *Encyclopedia of Bioethics* (ed. by Warren T. Reich, 1995), included only three issues: doping, genetics and gender. A. J. Schneider used the same thematic scope in the third edition (ed. by Stephen G. Post, 2004), and fourth edition of the *Encyclopedia* under the title *Bioethics* (ed. by Bruce Jennings, 2014). Bioethics and/of Sport was "officially" recognized as a sub-discipline in the *Routledge Handbook of the Philosophy of Sport* (ed. by M. McNamee and W. J. Morgan, 2015), where it was included among several others (Aesthetics, Metaphysics, Epistemology, Philosophy of

Mind, Ethics, Existential Philosophy, and Pragmatism). In her article, “Bioethics and Sport”, Silvia Camporesi has divided the field into five topics: doping, genetics, gender, paralympism and disability, and sports medicine. Finally, Andy Miah, in the *Encyclopedia of Global Bioethics* (ed. by H. ten Have, 2016), has broadened the thematic spectrum: biomedical technologies, genetics, doping, health, disability, trans- and post-humanism. In the perspective of Integrative Bioethics, developed in Croatia and Southeast Europe, in collaboration with bioethicists from Germany and other countries, the thematic spectrum gains its full scope and includes also the problems of ethical committees, (non)violence, healthy nutrition and vitaminization, ecological and environmental issues, animal issues in sports, neuroethical issues, etc.

The first steps in the Croatian academic discourse on sport-philosophical topics were made by Ivana Zagorac (Faculty of Humanities and Social Sciences, University of Zagreb) who edited two volumes titled “Filozofija slobodnog vremena i sporta” (Philosophy of Leisure and Sport) in the Croatian scientific journal *Filozofska istraživanja* (Vol. 29 /2009/, No. 2, and Vol. 29 /2009/, No. 3), and the volume “Filozofija i sport” (Philosophy and Sport) in the Croatian journal for philosophy of education *Metodički ogledi* (Vol. 19 /2012/, No. 1). Moreover, Zagorac edited in 2014 the first book on specific topics, *O sportu drugačije: Humanistički aspekti sporta* (On Sports Differently: Humanistic Aspects of Sports). Furthermore, Morana Brkljačić (Department of Social Sciences and Medical Humanities, Faculty of Medicine, University of Rijeka) and Igor Eterović (Department of Social Sciences and Medical Humanities, Faculty of Medicine, University of Rijeka) edited a volume dedicated to the Ethics of Sport in *Jahr – European Journal of Bioethics* (Vol. 2 /2011/, No. 3). Its major part consists of the proceedings from the 11th Bioethics Round Table of Rijeka (Rijeka, Croatia, May 7, 2010), as a part of the 12th Days of Bioethics conference.

The next step was made in 2017, with the establishment of the Research Committee for Bioethics and Sport, within the Centre of Excellence for Integrative Bioethics of the Republic of Croatia, at the Faculty of Humanities and Social Sciences, University of Zagreb. Due to Matija Mato Škerbić’s efforts, the first Croatian doctoral student in the field of Philosophy and Ethics of Sport, who was strongly supported by Ivana Zagorac, the leaders of the Croatian bioethics movement, Hrvoje Jurić

and Ante Čović, decided to establish this committee. Members of the Committee are: Bruno Ćurko (Faculty of Humanities and Social Sciences, University of Split, Croatia), Milan Hosta (Spolint – Institute of Sport Development, Ljubljana, Slovenia), Miloš Marković (Faculty of Sport and Physical Education, University of Belgrade, Serbia), Sandra Radenović (Faculty of Sport and Physical Education, University of Belgrade, Serbia), Matija Mato Škerbić (University Department of Croatian Studies, University of Zagreb, Croatia) and Ivana Zagorac (Faculty of Humanities and Social Sciences, University of Zagreb, Croatia). The primary intention of the Committee was to gather scholars in the region (mostly from Croatia, Slovenia, and Serbia), to initiate and lead scientific research in the fields of Philosophy, Ethics and the Bioethics of Sport through different initiatives: writing scientific articles and books, organizing scientific forums, round tables, projects and conferences, collaborations with international scholars and institutions, and so forth.

Following this, the Research Committee for Bioethics and Sport held the first international scientific forum “Bioethics and Sport”, in the Centre of Excellence for Integrative Bioethics in Zagreb on 17th November 2017, with five lecturers from the region. Matija Mato Škerbić presented two lectures: “Philosophy, Ethics and Bioethics of Sport” and “Doping in Sports: On Permitting and Forbidding”; Milan Hosta lectured on “Play and Motion in Pre-school Age as a Biopolitical and Bioethical Issue in Sport”; Miloš Marković delivered a presentation entitled “About the Necessity of Introducing Bioethics Subjects to Higher Education: Institutions that Train Cadres in the Field of Physical Culture”; Sandra Radenović talked on the topic “Women in Sport”; while Ivana Zagorac spoke on ecological issues in her lecture “Green Sport”.

Finally, on the basis of an initiative by Matija Mato Škerbić, the first scientific conference in Croatia dedicated to this specific field takes place on the 23rd and 24th of March 2018, in Zagreb and Varaždin, called the 1st International Conference *Ethics, Bioethics and Sport*. The idea was to gather the most prominent scholars in the field of the Philosophy, Ethics and Bioethics of Sport from Croatia, Slovenia, and Serbia, supported by international scholars. Thus, William John Morgan, author and editor of the capital editions *Ethics in Sport* (2001, 2007, 2017), and the *Routledge Handbook of the Philosophy of Sport* (2015),

among many others, and one of the world's leading philosophers of sport, was invited to give the keynote lecture. Also, Jim Parry, a crucial figure (together with Mike McNamee) in developing the field of Philosophy and Ethics of Sport in the United Kingdom, and coeditor of the *Ethics and Sport* (1998) and *Olympic Ethics and Philosophy* (2012), among many other texts, will lecture at the conference.

The main aim of the conference is to begin interdisciplinary dialogue on the ethical and bioethical problems of contemporary sport, as well as to promote and establish the field of Ethics and Bioethics of Sport on philosophical grounds, in Croatian and in regional academic scientific discourses. Moreover, the intention is to help regional scholars to connect with the global scientific community and contribute to the field on the international level. Croatia (as well as Serbia and Slovenia) has a long and rich sports history with many athletes and teams achieving success at a global level. Toni Kukoč, Dražen Petrović and Dario Šarić (basketball), Zvonimir Boban, Davor Šuker and Luka Modrić (football/soccer), Janica Kostelić and Ivica Kostelić (skiing), Sandra Perković and Blanka Vlašić (athletics), Goran Ivanišević and Marin Čilić (tennis), are just a few among many, many others. However, perhaps the most important and best known of all, is the Croatian basketball team that played at the 1992 Olympic Finals, in Barcelona, Spain, against the Original US Basketball Dream Team. With this in mind, it is another aim to sensitize the sporting community, interested public and sports media, by introducing and involving philosophical, ethical and bioethical considerations in both the academic and the public discourse on sports. Croatia and Southeast Europe deserve and need their own Philosophy of Sport, and especially in the area of Ethics and Bioethics of Sport.

Matija Mato Škerbić

PROGRAMME OF THE
1st INTERNATIONAL CONFERENCE
ETHICS, BIOETHICS AND SPORT

THURSDAY, March 22, 2018

**Lecture Hall 1, Faculty of Humanities and Social Sciences, University of Zagreb
(Ivana Lučića 3, Zagreb)**

19:00 WILLIAM JOHN MORGAN (USA): Why Market Norms and Athletic Norms Are a Toxic Mix

FRIDAY, March 23, 2018

**“Fritz Jahr” Conference Hall, Centre of Excellence for Integrative Bioethics
(Ivana Lučića 1a, Zagreb)**

9:00–10:00 *Opening ceremony*

- MATIJA MATO ŠKERBIĆ, President of the Organisation Committee of the Conference
- HRVOJE JURIC, President of the Croatian Bioethics Society and Chief Secretary of the Centre of Excellence for Integrative Bioethics
- TOMISLAV KRZNAR, President of the Croatian Philosophical Society

10:00–11:15 *Plenary lecture and discussion*

- WILLIAM JOHN MORGAN (USA): Games and Sport: Conceptual and Normative Issues

11:15–11:30 *Coffee break*

11:30–13:00 *Lectures and discussions*

- MATIJA MATO ŠKERBIĆ (Croatia): Bioethics of Sport and Its Place in the Philosophy of Sport
- SANDRA RADENOVIĆ (Serbia): Ethical Committees and Professional Sports – ‘Bioethicalization’ of Sports as a Need?

- ANA MASKALAN (Croatia): Sporting the Glass Jaw: Views on Women in Sports

13:00–14:15 *Lunch break*

14:15–15:45 *Lectures and discussions*

- MICHAEL GEORGE (Canada): ‘Ultimate’ – Sport as Testing Ground for Values
- MORANA BRKLJAČIĆ (Croatia): Fair Play as Moral Category for the Games
- SUNČICA BARTOLUCI (Croatia): “Tell Them They Don’t Bite” – Sport and Disability in the Croatian Context

15:45–16:00 *Coffee break*

16:00–18:00 *Lectures and discussions*

- MILOŠ MARKOVIĆ (Serbia): Introducing Ethics of Physical Culture as a Subject into Faculties that Educate Staff for the Area of Physical Culture
- BRUNO ĆURKO (Croatia): Early Bioethical Education, Critical Thinking, and Sport
- MILAN HOSTA (Slovenia): Bioethical Fundamentals of the Playness Pedagogy
- MIROSLAV IMBRIŠEVIĆ (United Kingdom): Justifications for Strategic Fouling

SATURDAY, March 24, 2018

“Erdödy Palace” Concert Hall, Music School Varaždin
(Kapucinski trg 8, Varaždin)

9:00–9:30 *Opening ceremony*

9:30–11:30 *Lectures and discussions*

- JIM PARRY (United Kingdom / Czech Republic): The Standard Body
- JULIJA ERHARDT (Croatia): Neuroethics of Sport
- PETRA KORAC' (Croatia): Genet(h)ics and Sport

11:30–11:45 *Coffee break*

11:45–12:30 *Lectures and discussions*

- IVICA KELAM (Croatia): Violence as a Bioethical Issue in Sport
- TOMISLAV VRBNJAK (Croatia): Ethical Issues of Sports Injuries – a Physiotherapist’s View

12:30–14:00 *Lunch break*

14:00–16:00 *Lectures and discussions*

- IGOR ETEROVIĆ (Croatia): Do Climbing Mountains, Sport, and Bioethics Go Together? In Search of Sound Philosophy of Mountaineering
- IVANA ZAGORAC (Croatia): Promoting Environmental Awareness in and through Sports: Can Deep Ecology Serve as Guidance?
- TOMISLAV KRZNAR (Croatia): Animals and/in Sport
- LEV KREFT (Slovenia): From Kant to Contemporary Ethics of Sport

16:00–16:30 *Concluding remarks and closing of the Conference*

PAPER ABSTRACTS

WILLIAM JOHN MORGAN

*School for Communication and Journalism, University for Southern California,
Los Angeles, USA*

**GAMES AND SPORT:
CONCEPTUAL AND NORMATIVE ISSUES**

My aim in this paper is twofold. First, I want to defend Bernard Suits's definition of sport from recent criticisms that 'physicality' is not a necessary feature of sport as Suits claims. My second aim, however, is to show that Suits's definition of sport is limited in scope, that it can only take us so far because in the final analysis what counts as a sport, as Papineau nicely puts it, "depends on arbitrary facts of social history, rather than any principled definition". Specifically, I argue that trying to gloss Suits's definition of sport as a metaphysical discovery of its true "essence", as Colin McGinn does in his book *Truth by Analysis: Games, Names, and Philosophy*, is both conceptually and normatively problematic.

“TELL THEM THEY DON’T BITE” – SPORT AND DISABILITY IN THE CROATIAN CONTEXT

Usually, we say that we can get the best image of a society by gaining insight into the relationship of its members to those who are conditionally called ‘second’ and ‘different’. This paper will analyze the relationship of the Croatian society towards persons with disabilities, by observing their social inclusion and visibility in the wider social scene through the framework of participation in sport.

The Croatian Paralympic Committee has recorded 54 years of organized activities of athletes with disabilities in Croatia. In this period, the story developed from its modest beginnings to remarkable successes and achieving medals at big competitions. Despite this, in public the athletic achievements of athletes with disabilities are poorly known and rarely mentioned. Only the personal engagement of public figures, such as director and actor Dejan Aćimović, make progress in increasing the visibility of disability in public. After his documentaries *Go for it!* (2009), *The King* (2011), and *The First 50* (2014), the public gradually started to recognize disabled sports. These are all small steps in the struggle for social deconstruction of reality, with the aim of the inclusion and visibility of persons with disabilities and their integration into society through sport. The cases of Croatian athletes, such as Petar Bešlić, Darko Kralj, or Dino Sokolović, show that inclusion in sports can serve as a model of social change. Athletes with disabilities do not compete only against their sports opponents. They primarily have to fight stereotypes and prejudices of the wider society, and they also have to compete against themselves. Their exit from the world of anonymity, and their active participation in society, should become the norm of modern, civilized society. As the French footballer Eric Cantona says: “Tell them they don’t bite.” Change begins with the perception of the individual, and his or her social activity. Changing the social status of people with disabilities starts with every individual, and with what each of us can do to hear the beauty of “one-handed applause”.

MORANA BRKLJAČIĆ

*School of Medicine, University of Zagreb, Croatia /
Catholic University of Croatia, Zagreb, Croatia*

FAIR PLAY AS MORAL CATEGORY FOR THE GAMES

Competition and Fair Play: What is the Role of Education for Preserving the Values and Ethics of Sport?

To define ethics in sport, we can generally say that it is the application of widely known moral values in various sporting situations, and sport in general. A concept that connects sport and morality is that of “moral autonomy”, by which we understand the acceptance of social-moral norms that we accept as part of our human duty. This is something that comes directly from within us, something that we adopt as human, because we are human.

When speaking about ethics and sport, or more precisely about ethics in sport or the ethics of modern sport, we mostly become preoccupied with their negative (non-ethical) aspects. Precisely for this reason, academic learning and sports education are, actually, complementaries of each other. They are two sides of the same coin. If total education makes full development of the over-all personality of pupils/students possible, it gets the qualities of leadership, tolerance, sharing, and team-spirit from sports. The mental development, including the power of reasoning and vocational specialization, of course, comes from academics. Therefore, it becomes imperative that education should result in the mental, moral and physical development of students – future or current athletes.

In essence, there are important points of contact of the ethical (moral) and the aesthetic in athletes. In a way, ethics can be regarded as the aesthetics of human relations, that is, in our relation to other people and to ourselves.

BRUNO ĆURKO

Faculty of Humanities and Social Sciences, University of Split, Croatia

EARLY BIOETHICAL EDUCATION, CRITICAL THINKING, AND SPORT

In today's world, bioethical education in early childhood is unquestionable. It is customary for children that they love nature, plants, and animals. Today, however, children are separated from nature and in a technological society; they don't develop a normal relationship with nature. One of the main aims of bioethical education is to enable normal relations between children and nature.

Early bioethical education is a part of early ethical and value education. It's very important to include critical thinking strategies and approaches in early bioethical education. Critical thinking is an approach which develops children's thinking skills and forms a basis for developing many other skills and competencies. Critical thinking is thinking that is based on the use of reason, which means that it is guided in an appropriate manner by (good) reasons as opposed to poor reasons e.g. uninformed desires and inclinations, prejudices, fears, awards, and fear of punishment, etc. This is reflective thinking, which deals with what to believe or what to do (epistemic and practical aspect). There are a lot of different ways to encourage children's thinking about bioethical issues. They probably don't know that they think or reflect about bioethical issues, but they do reflect about it. One of the ways can be through sport. Sport is a form of game, and every child likes to play games. However, we must be careful in characterizing 'game' as an educational tool because the transformation of 'game' into a tool calls into question the game as a game. However, can we use sport to develop critical thinking and can we use sport in bioethical education? Of course. There are three main ways to do that. The first way is through sports activities in which children play. The second way is to use rules from different sports, and the third is to use case studies from sport. In my paper, I will show examples how we can do this in all three ways. Of course, there will be examples of practice in work with children.

JULIJA ERHARDT

Faculty of Science, University of Zagreb, Croatia

NEUROETHICS OF SPORT

At the turn of the century, neuroscience left the framework of medicine and entered everyday life. Neuroscientific discoveries and their accompanying technologies have entered the arena of marketing, law, business, human resources, etc. The possibility to predict, interfere with, and control the human mind has attracted great interest, raising a variety of ethical, social, cultural, and legal questions. Sport has not been an exception. Sport should be about how skillful, fast and/or successful a team or individual athlete is at solving obstacles and winning, by using their own bodies and minds. However, in the pursuit of perfection and success, athletes have been trying anything. With the improvements that sport science and its accompanying technologies have achieved in the field of equipment, nutritional supplements and training regimes, humans have been pushing up against the limits of the human body. However, the limits of the human mind have not yet been fully explored. Although vast majorities of sports have a strong component of physical strength and skillfulness, they are tightly interwoven with perceptual and cognitive processes. Therefore, motivation, confidence, perseverance, endurance, emotional stability, anxiety management, etc., are all factors that indicate the difference between exceptional athletes and the best ones. The perfect performance requires the “perfect brain”, and in the quest for excellence athletes are reaching for different means of neuroenhancement. Of the substances used in pharmacological enhancement, some are subject to doping control, but others are (still) outside of regulatory boundaries, with both bringing a plethora of ethical issues related to their use. Furthermore, the use of nonpharmacological methods of enhancement achieved by brain stimulation is still in a regulatory gray area. In addition, brain imaging technologies are used to better understand the correlation between athlete’s performances and brain activity.

This talk will address how modern technology can be used in the analysis and treatment of the brain in the context of sport, and how it could help athletes achieve their personal best. By integrating neuroscientific knowledge with ethical and social thought, the neuroethical aspects of the demands posed on athletes by various sports will be stressed.

IGOR ETEROVIĆ

Faculty of Medicine, University of Rijeka, Croatia

DO CLIMBING MOUNTAINS, SPORT, AND BIOETHICS GO TOGETHER?

In Search of Sound Philosophy of Mountaineering

Mountaineering encompasses so many practices, and thus becomes an umbrella term for a more or less unique set of human outdoor practices guided by specific rules and principles. Although categorised as a sport, mountaineering resists all standard definitions of sport and especially the mainstream understanding of sport as a competitive activity. On the other hand, the usual ethical questions concerning sports do not cover the vast majority of mountaineering practices, thus calling for a wider perspective that needs the attention of bioethical analysis. The unique features of mountaineering provide enough space for grounding an original philosophical enterprise which could be named a philosophy of mountaineering. Such an approach should ground the possibility of understanding mountaineering as a peculiar sort of sport, and differentiate these special features exactly by using bioethical analysis. In this regard, it is argued that mountaineering is a unique sport, but also that mountaineering shares and promotes a special life philosophy exemplifying a truly bioethical worldview. In such a view, a mountaineer is necessarily guided by a philosophy shared by the mountain sports community that is differentiated here, and is described as a unique set of core values encapsulated under something we can and should call a philosophy of mountaineering.

MICHAEL GEORGE

Religious Studies Department, St. Thomas University, Fredericton, Canada

'ULTIMATE' – SPORT AS TESTING GROUND FOR VALUES

The creation of the sport of 'Ultimate' in 1968 introduced the notion of self-regulation within the game as a functional practice, and emphasized the nature and significance of team play as equal to, or even greater, than the objective of winning the game. In this presentation, I am interested in examining the role of sport in embodying, promoting, and maintaining systems of value, and how sport provides a social venue for demonstrating and examining values explicitly, while occasionally providing opportunities for challenging accepted assumptions (concerning values, and sets of values) within a relatively safe, and socially sanctioned, public space. I propose to use the sport of Ultimate to demonstrate some of these ideas, and to show that the evolution of the sport includes a shifting perspective on values and normativity as Ultimate has grown and become an increasingly global phenomenon.

MILAN HOSTA

Spolint – Institute of Sport Development, Ljubljana, Slovenia

BIOETHICAL FUNDAMENTALS OF THE PLAYNESS PEDAGOGY

There is extensive research data regarding the changing behaviour of preschool children related to physical activity and free play time in natural environments. While physical and outdoor activity is in decline, the hours spent daily in front of the screen (TV, smartphone, tablet) are alarmingly increasing. Research conducted by a Canadian non-profit organisation ParticipACTION, revealed that Canadian children spend an average of 7 hours and 48 minutes a day in front of televisions, video games, and computer screens. According to the WHO, the number of overweight or obese infants and young children (aged 0 to 5 years) increased from 32 million globally in 1990, to 42 million in 2013. Data from the WHO's Regional Office for Africa alone show the number of overweight or obese children increasing from 4 to 9 million over the same period.

By mapping out the fundamental principles of intervention that raise awareness of the importance of physical activity, the Playness Pedagogical Compass was created. It is a simple tool used to assess how well teachers are balancing their programmes between various developmental needs and pedagogical goals. The four cardinal directions of the Playness Compass are: somatics, playfulness, movement, and values. Somatics consists of methods of teaching how we are physical bodies, and the importance of understanding our bodies. Playfulness, the second point of the compass, represents what is the most celebrated mode of being. The third point is movement. Movement is a basic principle of cognition through tactile-kinesthetic feelings. The final point of the Playness Compass emphasizes the value-based importance of education. Values and relations among people are the key to enabling humane virtues to flourish and bringing meaning into life. The presentation will explore the definitions of these four cardinal points and show how pedagogues might employ them to better understand their teaching.

JUSTIFICATIONS FOR STRATEGIC FOULING

As sports have become more professional, winning has become more important. This emphasis on results, rather than sporting virtue and winning in style, probably explains the rising incidence of the Strategic Foul. Surprisingly, among philosophers of sport it has found some apologists. The discussion of the Strategic Foul in the literature has produced subtle distinctions (e.g. Cesar Torres: constitutive skills versus restorative skills) as well as implausible distinctions (e.g. D'Agostino: 'impermissible' but 'acceptable' behaviour). In this paper I will review some prominent justifications for such fouls – and reject them on moral grounds.

In a Strategic Foul the rule of a game is broken openly and deliberately, and the penalty is accepted willingly, in order to gain a strategic advantage. This means that even after the imposition of the penalty there remains an unearned advantage for the rule-breaker – unearned, because it was gained through a foul, rather than through out-playing the opposition. I subscribe to the view that the purpose of a game is to provide a fair measure of the skills of the players – while abiding by the rules of the game. The Strategic Foul undermines this purpose.

A prominent justification for the Strategic Foul runs like this: the rule-breaker is penalised and pays 'compensation' for their foul, and this makes the practice acceptable. There are several problems with this view. First, the penalties for strategic fouling routinely undercompensate the victim of the foul. After all, the rule-breaker retains an advantage even after the imposition of the penalty. Second, compensation is a legal instrument designed to make the victim of a wrong whole again, i.e. make good the loss or harm they have suffered. But compensation as the analogon between law and games is ill-conceived when applied to strategic fouling. I will suggest another analogon from law which provides a more apt analysis of strategic fouling and which shows more clearly why it is wrong.

IVICA KELAM

Faculty of Education, J. J. Strossmayer University of Osijek, Croatia

VIOLENCE AS A BIOETHICAL ISSUE IN SPORT

In the past decades, sport has emerged as an important factor in shaping culture in many societies. Coupled with the pervasive presence of television and instant reporting of events across the globe, sport has become the spotlight for all that is common across cultures. Conversely, sport has also become a pivotal issue when one examines values, priorities, ethics, lifestyle, and well-being in modern societies. We are constantly exposed to the media outline of sport and violence in sports; we forget that violence is often associated with sport in many invisible ways. When we talk about violence and sport, we usually refer to violence between players, on the one hand, and violence among fans, on the other side. In our reflection, we should bear in mind that sport is merely a reflection of society. Taking this into account in our presentation, we will show that there are multiple forms of violence around and in sports. Using the integrative bioethics method, we will show that sport violence is not limited to the sports field alone, but that it encompasses many spheres of life and society. The expected scientific contribution of the paper is to highlight the need for inclusion of the pluriperspective bioethical approach to violence in and around sports as a starting point in an attempt to resolve the problem of violence.

PETRA KORAC

Faculty of Science, University of Zagreb, Croatia

GENET(H)ICS AND SPORT

Around 15 years ago, the map for a better understanding of who we are and what makes humans function the way we do was published and made publicly available. The final results of the Human Genome Project revealed details of our genome which is basically a human blueprint: a set of information about how humans look, how we act, feel, think, and develop. Soon after, other round-the-world collaborations, such as the HapMap project, and the 1000 Genome Project, were conducted. Although the main focuses were variability in human populations, and possible connections of certain variations to different conditions and diseases, those projects also had a great impact on the understanding of the genetic influence on sports performance. In parallel, the knowledge gained allowed the development of improved methods for gene analysis (e.g. next generation sequencing technology), as well as an improvement of gene editing tools (zinc finger nucleases, ZFNs; transcription activator-like effector nucleases, TALENs; and clustered regularly interspaced short palindromic repeats/CRISPR-associated protein 9, CRISPR/Cas9, protocols). As a result, today it is possible to detect gene candidates responsible for different performance phenotypes, and furthermore, to develop “gene therapies” for performance enhancement in athletes.

This review aims to cover recent developments in the field of genetics and give a basic overview of candidate genes that have the capacity to enhance athletic performance.

LEV KREFT

Faculty of Arts, University of Ljubljana, Slovenia

FROM KANT TO CONTEMPORARY ETHICS OF SPORT

Anthropos is the only natural being to exist in culture as a domicile habitat. Its determination as a being of hope was elaborated by Immanuel Kant, in *The Critique of Judgement*. Modern sport did not emerge from the antique rituals, but from the idea of the cultural progress of humanity. In the last 50 years, sport became one of the most popular and economically explosive elements of post-industrial capitalism. Sport associations turned from global associations into global corporations. With all of its problems acknowledged, sport is still the first cosmopolitan civil society institution which does not function according to the Westphal internationality. The contemporary ethics of sport should be examined in the context of contemporary global transition. From the point of view of this aim, we can name three ethics of sport. First, there is an ethics of duty with intrinsic values of sport competition which is condensed into rules and safeguards sport's ludic character. Its core is equality and the respect that every person owes to oneself and to others. Second, sport, as any other human activity, has its ethics of grace which covers what one does not owe to the others, but, nevertheless, offers as a surplus over the limits of duty; in sport, this is called fair-play. Third, and this is what interests us in this paper, there is an ethics of hope which is to insure that humanity has an *a priori* right to hope for the better, at least in terms of culture, if not in terms of happiness. Sport ethics has to do with ethics of hope, as well, and not just with the ethics of duty, and of the ethics of grace. If contemporaneity is characterized as transition from the predatory ethics of progress to the ethics of care for humanity and this planet, sport should be involved in it.

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ANIMALS AND/IN SPORT

Sport is probably one of the most comprehensive human activities; it involves both physical and speculative aspects, as well as the dimensions of individuality and dimension of collectivity, too. It must be said that one of the central dimensions of sport is the dimension of the competition. When we are discussing the bioethical problem of sport, it is not possible to avoid the subject of human's relationship with animals.

Many aspects of humanity, from the beginnings of mankind, have been characterized by a relationship with animals, but this relationship was not primarily of economic character, but rather was spiritual or social. By strengthening human cognitive forces, as well as by building stratified social constructions, animals came to be understood as mere economic goods.

If we are speaking on the emergence of sport in human history, it is hard to find a point on the line of human social development in which we can divide sport from production mechanisms as a separate event. There are many sports activities involving animals, but when it comes to discussing bioethical problems, it is worth noting that many of these activities are based on understanding the inferiority of the role of the animal in the human imagination. That has led to animal suffering without special reasons essential to the survival of man. In this context, it is necessary to reconsider the problem of hunting, since it maybe possesses all the elements of sport: competition, determination, strength, superiority, the experience of community relations, and much more.

The main thesis of this paper is that hunting is not a sport, at least not in contemporary society, but at the same time, hunting is the mere economic mechanism for securing for life the required raw material. The idea of this paper is to shed some light on these problems and contribute to a better understanding of the role of hunting in modern society, especially from the point of view of bioethics. In this endeavor, we will be especially guided by the thoughts of the Spanish philosopher José Ortega y Gasset. Discussion about sports seems to us to be an excellent platform for re-diving into a very layered, but at the same time very problematic topic, which is the theme of hunting as a sporting activity.

INTRODUCING ETHICS OF PHYSICAL CULTURE AS A SUBJECT INTO FACULTIES THAT EDUCATE STAFF FOR THE AREA OF PHYSICAL CULTURE

Developing awareness of morals and moral action is being increasingly recognized as a societal imperative, and as a necessity and obligation of educational and cultural institutions. For this reason, it is necessary to introduce all present and future subjects of physical culture (with students of the Faculty of Sport and Physical Education occupying a special spot) into the ethics of their profession, to teach them moral behaviour, moral responsibility and moral values in general.

Mixed research was applied in this paper that consists of the qualitative-quantitative approach. The method of theoretical analysis was applied as part of the qualitative research approach. The method of pedagogical experiment was applied as part of the quantitative research approach, with the application of research technique-surveys: specifically, the instrument of Physical Culture and Ethics, which corresponds to the basic ethical theories of Aristotle, Kant and Mill (Marković, Bokan, 2017).

The total sample of students was comprised of 135 students from the first year of University of Belgrade's Faculty of Sport and Physical Education, and it was divided into two sub-samples: experimental (n=72) and control group (n=63). The experimental group attended lectures with topics related to ethics of physical culture for a total of 12 classes, whereas the control group attended regular lessons for the subject "Theory of Physical Culture", during that same period of time. Research results showed that certain attitudes of respondents regarding some issues related to ethics had changed after these lectures.

Based on the results of this research an introduction of a new subject called "Physical Culture and Ethics" for basic academic studies and "Sport and Ethics" for basic vocational studies has been suggested to the Teaching and Scientific Council of University of Belgrade's Faculty of Sport and Physical Education.

**SPORTING THE GLASS JAW:
VIEWS ON WOMEN IN SPORTS**

Sport is still understood as a traditional bastion of masculinity that exalts physical qualities such as strength and speed, and psychological traits such as aggression and endurance, deeming women's participation undesirable and unnecessary. Nevertheless, women, for decades in strict separation from men or within so-called 'women's sports', were achieving results worthy of attention of even the fiercest sceptics. Because of its nature founded in physicality, sport is still seldomly the area of political struggle for gender equality, although female athletes have occasionally done more for positive outcomes of that struggle than is acknowledged. In this presentation, I will discuss the ambivalent nature of sport's contributions, on the one hand, to the essentialization of genders in their differences and to the petrification of power relations between them, and containing, on the other, indications of destruction or at least of corruption of the traditional, hierarchically established, gender norms. Accordingly, the presentation will consist of two parts. In the first part, I will discuss the ontology of sport and the consequential factors influencing women's participation in sports. These range from the perception of women's allegedly debilitating physical and psychological traits, through hypersexualization of female athletes' bodies, or to the attitude that they are not feminine enough, to the accusations that female athletes harm their health jeopardizing their basic feminine duty, for example – that of motherhood. Said factors affect women even before they start doing sports, all of which gain clear financial, social and political momentum during their sports careers. In the second part, I will present rarely theorized emancipatory aspects of sports, including those that directly disrupt both essentialized femininity and essentialized masculinity. In conclusion, I will consider a controversial yet potentially emancipatory link between female sports success and the building and strengthening of collective identities that function beyond the ordinary gender divisions.

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THE STANDARD BODY

This paper will advocate the idea of the Standard Body in sport.

One of the functions of the rules of sport is to facilitate equality of contest. In Suits' terms, competitors must understand not only what counts as competitive success (the 'lusory goal' of the sport), but also how to achieve it (the permissible 'means'). The rules both define the sport and set the conditions of contest, such that competitors can be assured that they face an equal task under equal (or sufficiently similar) conditions. The rules 'standardise' the contest, in the sense of regulating it for equality of contest, and also for consistency, since such standardisation provides the basis for categorisation rules and eligibility rules, as well as for comparison of results across events (e.g. records).

To these ends, many aspects of sport have become standardised. Depending on the particular sport, there may be rules about clothing, equipment, venue, surface, etc. There may be uniform clothing (ice hockey), standard equipment (table tennis bat), common venue (downhill skiing), prescribed surface (field hockey), etc.

This paper advocates the extension of the idea of standardisation to bodies, too. For each sport, or each event, there is a Standard Body that is prescribed or assumed. The Youth Olympic Games discriminates by age; boxing by weight; athletics by sex; canoe/kayak by body position; wrestling by body condition, etc. In Paralympic sport, this is absolutely explicit, since each body is classified for level of disability in each sport. In conventional sport, it often remains implicit – at least until challenged, in which case, the implicit Standard Body rule must be made explicit.

One example is the necessity to define 'running' – which scarcely needed definition before the advent of 'blading' – as opposed to 'walking' which always needed an absolutely explicit definition, to distinguish it from running.

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ETHICAL COMMITTEES AND PROFESSIONAL SPORTS – ‘BIOETHICALIZATION’ OF SPORTS AS A NEED?

The main goal of this paper is to consider the possibility and necessity of founding ethical committees in professional sports. In the first part of the paper, the authoress lists the short history of the emergence of ethics committees related to the field of medicine, the emergence of the first ethical committee in Seattle in 1962, and the emergence of bioethics as a movement and academic discipline. In the second part of the paper, the authoress examines the examples of ethical committees that exist in modern professional sports. The role of the Arbitral Tribunal in Lausanne is also considered, and the need for an ethical committee as the body which has a corrective and advisory function. The authoress examines the need to set up ethical committees within sports associations to consider numerous ethical problems and concerns that are present in contemporary professional sport: the problem of doping, match fixing, controversial situations caused by referee errors, and racism in sports. These topics are also an inevitable field studied within modern bioethics, so the following question arises: “Is the establishment of ethical committees in professional sports as an aspect of ‘bioethicalization’ of sports a real need that is imposed due to the growing ethical problems and concerns that are present in modern sports?”

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BIOETHICS OF SPORT AND ITS PLACE IN THE PHILOSOPHY OF SPORT

In the *Routledge Handbook of the Philosophy of Sport* (ed. by M. McNamee and W. J. Morgan, 2015), the category “Bioethics of Sport” was included for the first time, and therefore acknowledged as a separate field within the Philosophy of Sport.

However, the inclusion of the Bioethics of Sport in the Philosophy of Sport raises different questions that are not answered yet. Firstly, Bioethics, as such, is not a philosophical discipline as are the others included (Aesthetics, Metaphysics, Epistemology, Existential Philosophy, Pragmatism, Philosophy of Mind, and Ethics, with extension “and Sport”). Secondly, the thematic scope was delimited in the *Routledge Handbook of the Philosophy of Sport* (Camporesi, 2015), but also in the previous articles “Bioethics and Sport” in the different encyclopedias of bioethics (Murray, 1995; A. J. Schneider, 2004, 2014; Miah, 2016) in a quite narrow way. The focus actually depends on which approach we take into consideration – Applied (Bio)Medical Ethics, Global Bioethics or Integrative Bioethics. Thirdly, there is an issue of dividing and separating Bioethics of Sport from the Ethics of Sport in a distinct and clear manner, because right now this is not the case.

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ETHICAL ISSUES OF SPORTS INJURIES – A PHYSIOTHERAPIST'S VIEW

Based on his previous experience with the elite football clubs (e.g. AC Milan, Italy) and the national teams of Croatia, Italy, and the Ukraine, the author will present how the Medical Team functions at the elite level in professional football, and what the role of the physiotherapist consists of, as well as how responsibility is divided between dealing with the sports injuries, and the medical problems of the elite athletes. As well, the author is focusing on the ethical issues that arise in dealing with the sports injuries and medical problems among elite professional athletes, e.g. football players. In that regard, the author is presenting some of the ways and methods developed to deal with such issues.

**PROMOTING ENVIRONMENTAL AWARENESS
IN AND THROUGH SPORTS:
CAN DEEP ECOLOGY SERVE AS GUIDANCE?**

In the last decades, many sports organisations, including the International Olympic Committee (IOC) have introduced a series of measures on how to meet environmental demands and engage in protection of the environment. However, they often meet with public criticism regarding their unfulfilled promises. On the other side, one might ask whether the potential for creating environmental awareness in the public outweighs the ecological costs of organizing big sporting events (Loland, 2006)? The aim of this presentation is to re-evaluate the potential of an ecosophical perspective in the discussions on ways to promote environmental awareness in and through sports. From the ecosophical point of view (A. Naess), environmental awareness and ecological values are best promoted in sports which enable the appropriate ecological encounters that advance one's self-realization (Howe, 2008). It is generally assumed that outdoor activities performed in nature enhance environmental awareness and responsibility. However, one recent study suggests that mere contact with nature is of a lesser importance, and that environmental responsibility is heightened in slow and non-technological activities (e.g. trekking) and lowered in fast and technological activities (e.g. canoeing, kayaking) (Longa, Bazinb, Baic, 2017). Such findings are generally compatible with ecosophical postulates. Nevertheless, despite the research optimism, a favourable reading of ecosophy literature, and some claims of deep ecologists themselves, the conclusion is that the ecosophical perspective has serious limitations when applied as a means of guidance in modern sports.

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