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Call for Abstracts

COLLOQUIUM

'After Coubertin, After Milliat'

New political discourses in sports science

Beyond biopolitics....

Paris 27 & 28 June 2024

Faculty of Sport University Paris cité



<https://staps.u-paris.fr/faculte/acces/>

Organizing Committee:
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Schedule for Abstract Submission:

- **Abstract due** **Oct 15th, 2023**
- **Length** **max 500 words**
- **Abstract decision** **Dec 1st, 2023**

Abstracts will be reviewed by the organizing committee, and a selection will be invited to present their thesis at the Colloquium in Paris 27 / 28 June 2024.

Following the Colloquium, these participants are invited to elaborate their thesis to a full article, to be published in the 'Sport, Ethics and Philosophy' Special Issue 'Beyond Biopolitics' (2025).

Please submit your Abstract before 15th Oct 2023 to:

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'After Coubertin, After Milliat'

*New political discourses in sports science
Beyond biopolitics....*

With the Paris 2024 Olympic Games and the planned commemorations of Coubertin and Alice Milliat, both quite opposed when it comes to women in sport, the perfect parity of 50% men 50% women could be achieved for the first time. Thus gender equality, inclusion and diversity are integral components nowadays seem to be the principal element (DNA) of Olympic sport: *"The IOC, as the leader of the Olympic Movement, stands against discrimination of any kind, including race, colour, gender, sexual orientation, social, language, religion, political belief or social background. Our vision as an employer is to be inclusive, diverse and gender equal."*

Sport ethics nowadays depends on its agents to exist on sports grounds, in training and coaching, but also in the various ethics committees of federations and institutions, legitimizing their integrity management. The moral agency of sports actors is opposed to a passive conception of ethics which would consist in waiting for the application of regulations and sanctions in order to act well. Through their actions, athletes can demonstrate ethical values that no institution can impose (on them), such is the challenge of commitments, demonstrations and other ethical innovations.

Through their actions, athletes challenge and question commonly accepted norms, criticize the normalities sport governance bodies manifest, and participate in the emergence of a new material ethical perspective against the moral normalization of behavior. By embodying new values through their moral agency, athletes a priori manifest independence and freedom, by acting autonomously in the very heart of sport and by renewing the meaning to be given to bodily action, movement and sensitivity.

The emergence of body agency reveals potentiality agents and inventors of new modes of lived descriptions of bodily practices in sport, in fact reveal the hidden political potentiality of modern sports. Some examples: the hybridized body of Pistorius (Marcellini, al, 2010), the doped and testosterone body of Heidi Kriege (later: Andréas), the hermaphroditic body of the South African Caster Semenya, the hand of Thierry Henry, the headbutt of Zidane, or the violated body of Isabelle Demongeot (Demongeot, 2007), the training strike by the players of the team from France, the public insults against the trainers from Cantona to Anelka, or the three black-American athletes Lee Evans, Larry James and Ronald Freeman who will greet the spectators with raised fists, black berets screwed on their heads and smile on their lips. These are all iconic events that change(d) our view of modern sports' integrity and the vulnerability of all the bodies to be included in this social praxis.

The visibility of gay sport (Anderson, 2005) can be compared, as demonstrated by Eric Anderson and Mark McCormak, with the ethnicization of sport: "These stages are total domination, contestation, perceived liberation and meritocracy" (Anderson McCormak , 2010, 147). With the denunciation of the "political investment of bodies" (Archer, Bouillon, 1981, 31; Hoberman, 1992) in South African apartheid, the Berlin Olympics' syndrome of sport and race, became one of the main axes of modern sports' biopolitical exploitation (next to sexism).

Ethnicization serves as an analyzer for racism (Sage, 2000), as with Michael Jordan (Andrews, 1996) or the Williams sisters (Douglas, 2005), and for communitarianism in the results and social representativeness of sport values (Entine , 2001). The oppression experienced by black athletes, boxers, sportsmen during the colonial period (Deville-Danthu, 1997) was replaced by a period of claiming and making visible the black power of perceived liberation (Jarvie, 1991; Carrington, 1998; Harris, 2000; Smith, 2000; Hastings, Zahran, & Cable, 2006).

Sexual harassment, dominating the scientific community (Crossett, 1986; Brackenridge, 1987; Lenskyj, 1992a; 1992b) in Canada, Australia and the United Kingdom, has become an ethical problem for about ten years ((Kirby & Greaves , 1996; Cense, 1997; Brackenridge, 2001; Leahy et al., 2002; Fasting et al., 2003; Fasting et al., 2004). ; 2001) . Before procedural and legal means are implemented (Demongeot, 2007), three categories of relationship are now identified, a "typology consistings of three main types: (1) The Flirting-Charming Coach; (2) The Seductive Coach; and (3) The Authoritarian

Coach" (Fasting, & Brackenridge, 2009, 21). In distinguishing harassment (Pryor, & Whalen, 1997) from sexual abuse, the difficulty of defining typical profiles does not prohibit asking the question of trust in the paternalistic power relationship (Shogan, 1991; Tomlinson, Yorganci, 1997; Burke, 2001), that is established between the trainer and the trainee: thus the valorization or not of self-esteem in a performance/reward system would authorize the trainer to extend his power into the private sphere; the situational inequality between the two people is not contractualized so that moral values could be enough, to contain the investigations and the overstepping of limits more than any educational action.

We wish to explore the richness of moral agency (Morgan 2020, Nguyen 2020), embedded in the bodily practices, movement and fluidity that define modern sports, set against the biopolitical reality sport urgently has to face. We should acknowledge that sport is a biopolitical field where nation-state's care for bodies gets its full spread and range, exploiting sport's autonomy in governance, education and legislation. Biopolitics is the signpost of an awaiting political philosophy of sport, under terms of the politics of emancipation and liberation (Nail 2020, Rancière 2017, 2022).

Sport ethics is part of a philosophy of the body through a pragmatic approach: the empirical culture of the body and its physical practices becomes an ethical problem for philosophy if no internal solution to the rules of sport is sufficient to regulate moral : "The philosophy of sport has, however, kept a strange distance from this complex empirical reality. Sport philosophy remained to a large extent captured by the ideas of competitive elite sport. This corresponded to a certain picture of sport in the media, but not to the manifold reality of sporting activities in contemporary civil society. The question of human excellence, of elite performance, of the extraordinary achievement that fascinated those working in the philosophy of sport, is one thing; sport as common people's practice is another. On closer observation, the broad body culture in later modern welfare societies offers up surprising material for a phenomenology of sport. A philosophy of 'sport for all' can at the same time enable the observer to reflect deeper on the complex relations between philosophy and practice more generally."(Eichberg H., 2009, 116) .

It is necessary to deconstruct the social representations of body culture because they are not enough to analyze the problems arising from the practice of the body in sport itself: it is not enough to have a beautiful and efficient body corresponding to social norms to that a performative adequation is immediately effective in the complex environment of the inter-relations of all physical practices.

The image of competition imposes a linear vision of sports activities by condensing body-performance and success: a more empirical approach underlines the contradictions between values such as health/performance, well-being/fatigue, training/success, will/constraint... "In the process of welfare-building, however, the term 'sport' has become less and less clear. The limits of 'sport' with respect to other forms of movement, fitness activities and physical training have become blurred. Larger parts of what nowadays is called 'sport for all' are non-competitive and are derived from traditions of gymnastics, dance, festivity, outdoor activities, rambling and games, rather than from classical modern sports. At the same time, the world of 'sport' has become more divided."(Eichberg H., 2009, 115). Delimiting a clear border between what would be sport or not, is all the more difficult as the values of physical activity and health have become civic duties within public health policy, such as eating three fruits and vegetables per day through physical activity.

Again, sport ethics depends on its agents to exist on sports grounds but also in the various ethics committees of federations and institutions. The agency of sports actors is opposed to a passive conception of ethics which would consist in waiting for the application of regulations and sanctions in order to act well. Through their actions, athletes can demonstrate ethical values that no institution can impose (on them), such is the challenge of commitments, demonstrations and other ethical innovations. Through their actions, athletes question norms, criticize normalities, and participate in the emergence of ethical normativity against the moral normalization of behavior. By embodying new values, their independence arises by acting autonomously in the world of sport and by renewing the meaning to be given to action.

Rather than a morality of sport which would judge the value of actions, the Colloquium raises the testimonies of the participants. The corpus is made up of a number of books and articles, published

and written on doping, violence, cheating, etc. by identifying ethical issues: equity, inequality, justice, discrimination, harassment, exploitation, respect, dignity, exchange, game, rules, fair play. Since the Heysel tragedy, the violence of hooligans has revealed the excesses of the rules in all areas of sport: doping in the Tour de France , violence in football, sexual harassment between coaches and coaches, revelation of state doping in the GDR , exploitation by major brands of children in the manufacture of sports marketing, contestation of arbitration (video arbitration or not), racist insults between spectators and players and even between players, lack of fair play , sale of underage players, development sports lotteries, discrimination between men and women.

Yet sport has been a bearer, since Coubertin at least, of universal values such as fair play, respect and dignity of people, anti-racism (Kassimeris, 2009), image rights, awareness of rules, self-control, amateurism, the pleasure of playing . The International Olympic Committee should guarantee this universal ethics of sport, and many federations such as FIFA have adopted ethical codes based on the following questions: Should we sanction transgressions of the rules while ignoring the dimensions of exemplary sport and the educational ideology of the sports spectacle? Why has sport become the mediated scene of ethical conflicts? Is competition the opposite of participation founded by Coubertin as the Olympic Ideal? How to enforce the rules through education in clubs, federations and associations?

But several approaches of ethics are opposed in the field of sport today:

- A universal morality (1st part) which, like the Olympic ideal, defines rules and moral obligations which are subject to sanctions on the occasion of transgressions such as the lack of fair play (Loland, 2001), doping or the commodification of minors. Through universal values, the IOC, UNESCO, FIFA and other International Boards defend a humanist morality based on non-violence, equality, equity and peace in the face of situations of inequality and discrimination.

- An applied ethics (2nd part) born of conflicts between universal rules and the varied multiplicity of particular cases in sports practices which are the occasion for immoral and illegal actions implemented in the name of complex logics such as competitive relationships, power relations, economic issues, and limits to personal autonomy.

- An ethical normativity (3rd part) that proposes alternative ethics, starting from the creation of values during physical and sporting practices and activities in dynamic interactions with different environments such as nature, the street, communities of activities and sensations (Erdozain, 2010).

- Ethical agency (4th part), drawing up an inventory of the actors and actresses who in sport through their actions have questioned norms, criticized normalities, participated in the emergence of ethical normativity. By embodying new values, their independence arises by acting autonomously.

The aim of this special issue is to put them in debate to evolve the field of sport ethics. Each Abstract should be positioned in one of these points of view in itself, and in relation to the others. Part of the ethical conflicts in sport science come precisely from the competition of the four levels, because the reduction to a single level alone cannot help us to understand the forms of problematization, the emergence of discourses and the modes of subjectivation by the embodiment of values up to the empowerment of actors.

Issues to be explored:

- Equality & Equity
- From care to healer
- Colonial sports
- Strength and dominance
- Sports and Christian Morality

- Sport, health and doping
- Transgression, Catharsis and Harassment
- Gender, Diversity and Parity
- Professionalism and sports betting.
- Young players market
- UEFA / FIFA and Ethics
- Youth and ethics
- Literacy through sport
- Moral contradictions
- Emotions and sports action
- Intersex and hermaphroditism
- Violence and Hooligan
- Sport/football and immigration/racism
- Ethics and techniques
- Discrimination
- Sports ethnicity
- Ethics in APA
- Sports ethics and corporate culture
- Adapted sport
- Arbitration
- Coach-trainee relations
- The media
- Sectarian drift
- Sports socialization and prevention of juvenile delinquency
- The feeling value
- Homosexual sport
- Women and sport
- Sports naturism
- The sporting self
- Sport and aging
- What well-being?
- East/West
- Outdoor sports
- Para-Olympic Empowerment
- Sport in the neighborhoods
- The limits of the body: the adventure raid
- Sports catering for war amputees
- Bioculturality and control in Senegal
- Bodily commitment and risk
- Care, Space and Sport
- Body ecology and self-health
- Expression and dance
- Circus and vertigo
- Playful urbanity
- Sports and prisons

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