



Teaching Awareness of Ethical Governance in Sport

Equal opportunity – sex and gender, choice of athletes

Equal opportunity for everybody – however, what does it mean?

a) sex and gender

- Equality = sameness?
- Gender studies as social construct (there is a specific category called “women’s studies” on the Web of Science – with more than 40 journals, but there is no category called “men’s studies” – and there are only few kinds of journals dealing with men and masculinities; gender studies is nearly synonymous with feminism and transgender studies) x holistic bodily-anchored existence and sex-based differences
- The ideology of similarities of both genders is far too exaggerated when claiming that sex-related differences are small, artefactual, and inconsistent (Eagly, 1995)
 - Eagly, A. H. (1995). The science and politics of comparing women and men. *American Psychologist*, 50(3), 145-158. doi: 10.1037/0003-066x.50.3.145
- How to evaluate human being (majority – minority)? To leave not only sexual orientation (hetero, homo, LGBT, queer, asexual...), but also men – women polarity??
- What is sex equality in sport? Equality for every human being, or equality for categories (different sports, different weight, different gender: men – women)? And what about category for transgender or a non-binary gender? What is equality and where is justice?

b) age

- Too young for the Olympics competition?
- Retirement and acceptance of life beyond glory

c) race



- the preference of body white characters in the form of a preferred standard or attractiveness, lead to conformation of cosmetic operations to help to eliminate physically visible racial differences (Elfving-Hwang & Park, 2016), including pop celebrity and cultural icon (Williams, 2010)
 - Elfving-Hwang, J., & Park, J. (2016). Deracializing Asian Australia? Cosmetic surgery and the question of race in Australian television. *Continuum: Journal of Media & Cultural Studies*, 30(4), 397-407.
 - Williams, G. (2010). Michael Jackson: color complex and the politics of white supremacy. *Journal of Pan African Studies*, 3(7), 106-112.
- Again: equality = sameness?
- How do the media present racial stereotypes in sport?

d) religion

- Profane – sacral differences
 - Eliade, M. (1959). *The sacred and the profane: the nature of religion*. New York: A Harvest Book (Harcourt, Brace & World, Inc.).
- Antique sport (including Olympic games) = religious festivity
- Modern Olympic games is not religion (there is no contact to sacral sphere), but “implicit religion”, or non-religious spirituality
 - Jirásek, I. (2015). Religion, spirituality, and sport: From *religio athletae* toward *spiritus athletae*. *Quest*, 67(3), 290-299. doi: 10.1080/00336297.2015.1048373
- Sport should be instrument of religion (pastoral care, Muscular Christianity); sport can be a space for the presentation of religious values. When love is recognised as the greatest religious virtue, then such religious utilisation of sport activities should be accepted as a positive aspect of sport by agnostics and atheists (Jirásek, 2018).
 - Jirásek, I. (2018). Christian instrumentality of sport as a possible source of goodness for atheists. *Sport, Ethics and Philosophy*, 12(1), 30-49. doi: 10.1080/17511321.2017.1307266
- Religiosity of athletes: religion should help athletes to cope with suffering and stressful situations that accompany sport
 - Superstition rituals in sport: wearing only a ‘lucky’ pair of socks, jersey, or underwear or the same swimming goggles during a game, or food, such as chewing one specific type of gum or eating poultry before every game, or other activities like alternatively talking to the goalposts while on the ice, sitting in certain seats, not shaving, taking ice baths before a game, listening a certain song before an event, using magical charms or talismans, and the like; each sport also has specific rituals that



correspond with personalities and personal belief system (Bleak & Frederick, 1998).

- Bleak, J. L., & Frederick, C. M. (1998). Superstitious behavior in sport: Levels of effectiveness and determinants of use in three collegiate sports. *Journal of Sport Behavior*, 21(1), 1-15.
- Beneficial effects of superstitions may emerge via placebo effects (Dömötör, Ruíz-Barquín, & Szabo, 2016)
 - Dömötör, Z., Ruíz-Barquín, R., & Szabo, A. (2016). Superstitious behavior in sport: A literature review. *Scandinavian Journal Of Psychology*, 57(4), 368-382. doi: 10.1111/sjop.12301
- Prayer in sport: Four themes emerge when examining athletes' experience of praying in sport (Czech, Wrisberg, Fisher, Thompson, & Hayes, 2004):
 - Performance-related prayers to cope with stress, nervousness, and tension and to ask for safety and to perform to his/her best ability—prayers utilised before, during, and after competitions;
 - prayer routine—specific group and individual rituals performed using the same pattern each time for a game;
 - thankfulness—thanks and appreciation for talent, ability, performance; and
 - God's will—acceptance of outcome as what God wants.
 - Czech, D. R., Wrisberg, C. A., Fisher, L. A., Thompson, C. L., & Hayes, G. (2004). The experience of Christian prayer in sport: An existential phenomenological investigation. *Journal of Psychology and Christianity*, 23(1), 3-11.
- prayer should be also seen as unsporting behaviour, as Kreider (2003) argues; however, because the majority of athletes do not pray for a win but for safety, ability, and to give glory to God (Czech & Bullet, 2007), coaches may to encourage religious athletes to practice their religious rituals as a part of fair and ethical psychological and spiritual care in sport.
 - Czech, D. R., & Bullet, E. (2007). An exploratory description of Christian athletes' perceptions of prayer in sport: A mixed methodological pilot study. *International Journal of Sports Science & Coaching*, 2(1), 49-56.
 - Kreider, A. J. (2003). Prayers for assistance as unsporting behavior. *Journal of the Philosophy of Sport*, 30(1), 17-25. doi: 10.1080/00948705.2003.9714557
- Islam and sport: not only “hot topic” clothing (burka etc.), but metabolic, physiological, and psychological responses of athletes adhering to Ramadan practices of abstaining from eating, drinking, sleeping, and sexual activity during the holy month from dawn until dusk; Muslim players who observe Ramadan



while being surrounded by opposing cultural practices. Individual difference and personal coping strategies related to energy restriction, sleep deprivation, and dehydration during training are usual conclusion of the studies (Chaouachi, Leiper, Chtourou, Aziz, & Chamari, 2012; Zerguini, Ahmed, & Dvorak, 2012).

- Chaouachi, A., Leiper, J. B., Chtourou, H., Aziz, A. R., & Chamari, K. (2012). The effects of Ramadan intermittent fasting on athletic performance: Recommendations for the maintenance of physical fitness. *Journal of Sports Sciences*, 30(Supp 1), S53-S73.
- Zerguini, Y., Ahmed, Q. A., & Dvorak, J. (2012). The Muslim football player and Ramadan: Current challenges. *Journal of Sports Sciences*, 30(Supp 1), S3-S7.

other

human being – cyborg? Transhumanism, posthumanism

- Jirásek, I. (2013). Cyborgization of sport: the question of human naturalness. *Leipziger Sportwissenschaftliche Beiträge*, 54(1), 9-19.

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