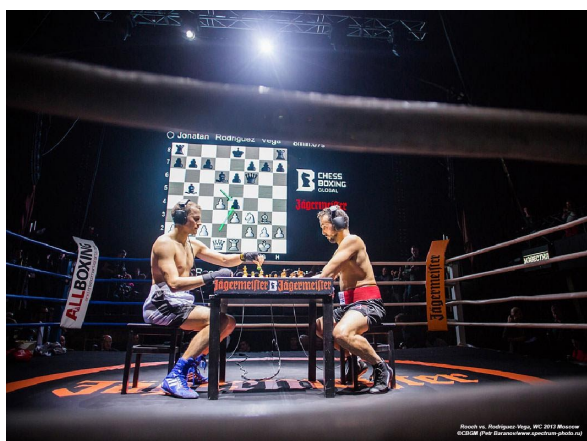


SPORTS

theory vs. praxis?

Coimbra University
Faculty of Arts and Humanities



20-21 November, 2020



 **REPÚBLICA
PORTUGUESA**

DESPORTO / SPORTS

theory vs. praxis?

CONFERENCE
Português / English

November 20-21, 2020

University of Coimbra
Faculty of Arts and Humanities

Institute for Philosophical Studies

<http://www.uc.pt/fluc/uidief>



BOOK OF ABSTRACTS

Keynote videoconference opening:

Manuel Sérgio, Faculdade de Motricidade Humana, Universidade Técnica de Lisboa

Tem futuro a teoria da motricidade Humana?

1. José Lima,

A ética na práxis desportiva

São múltiplos os desafios da ética no domínio do desporto atual. Desde sempre, o desporto como atividade humana, vive um dilema, ou melhor, sob uma tensão entre o dever na defesa de um conjunto de princípios, que o torna uma escola única de valores, e de superação, e entre, o poder de “enganar” a consciência, ou de contornarmos, de forma ilícita, as regras do jogo/prova. É nesta tensão que a ética se deve afirmar, sendo clara e inequívoca na defesa dos seus princípios aplicada ao desporto. É que se nós “demitirmos” a ética, o desporto perde o seu *ethos* e deixa de cumprir a sua missão de ser meio de superação e de realização do homem. O desporto como ação/exercício deverá ser uma práxis das virtudes, é um *ginásio* onde o ser humano é desafiado a ser mais e melhor.

Por outro lado, no desporto a linha do *limite* é constantemente “testada”, e por vezes, torna-se difícil uma avaliação, decisão ética, pois diversos fatores de contexto, pessoais, sociais, e valores poderão chocar entre si revelando a complexidade ética na práxis desportiva.

2. José Nora

Os Menores e o Futebol Profissional

Os direitos dos menores no âmbito do futebol profissional;

- Quer ao nível do Regime Jurídico do Contrato de Trabalho do Praticante Desportivo, do Contrato de Formação Desportiva e do Contrato de representação ou intermediação - Lei 54/2017 de 14 de Julho e que revogou a Lei 28/98;
- Quer ao nível do Regulamento do Estatuto e Transferência de Jogadores da FIFA;
- Manifestações claras de que têm sido dados passos importantes no sentido de que as práticas relacionadas com a transferência, contratação e intermediação de atletas menores de idade no âmbito de práticas desportivas profissionalizadas, estejam altamente regulamentadas e só ocorram num contexto muito restrito de situações e, caso ocorram, em situações de fraude aos princípios estabelecidos sejam severamente punidas como aconteceu num passado recente.
- Desafios futuros: maior aproximação das exigências dos organismos competentes, não descurando os valores a tutelar bem como os princípios que devem nortear a sua actuação.

3. João Tiago Lima

Desporto e arbitragem ou o poder ontológico da regra

Partindo da tese seminal de Sílvio Lima, segundo a qual no desporto «a força bruta dá lugar à lei», procurar-se-á, na presente comunicação, reflectir sobre dois tópicos principais. Em primeiro lugar, a dimensão ontológica (Yves Vargas) da regra no desporto. Em segundo, o papel da arbitragem nesta actividade que se, por um lado, é um magnífico exercício de humanização, por outro, alberga, em si ou em especial no seu em torno, um conjunto de manifestações que exemplificam aquilo que de mais negativo o homem é capaz de fazer, a saber: a violência, a exploração ou a corrupção. Para este segundo tópico, far-se-á uma releitura crítica do livro já quase clássico de Teotónio Lima *Fora o Árbitro!*

4. Heidi Hannula, Henriikka Hannula

Winning by All Means Necessary? – Philosophical and Legal Perspectives to Anti-Doping

When a professional athlete participates in a competition, it can safely be assumed that her goal is– to all intents and purposes – to win that competition. Of course, financial and other careerrelatedinterests play a role when an athlete sets her foot in the arena, but clearly the intention towin is constitutive of the sport itself.

As a rational agent, the athlete will do everything in her power to attain her set goal. Basic practical reasoning skills tell us that regular practice and nutrition are usually necessary (although not sufficient) to win a sports competition. We thus assume that the athlete will eat well, sleep well, train hard and repeat this as often as needed for the attainment of her peak shape. These are all perfectly acceptable ways to get into shape for a competition.

However, in the world of professional sports, the athletes use different substances to enhance their performance and results. Some supplements (vitamins, mineral supplements, the needed medicine etc.) are perfectly accepted, while some others are defined as illegal. An athlete cannot do *just anything and everything* to win – there are rules in place that define the acceptable means. Those rules cannot be logically derived from the activity itself but are defined by an agreement. In practice this means The World Anti-Doping Code, which can be characterized as a universal agreement by the sports bodies, their members and athletes to comply with unified standards, procedures and sanctions for doping violations.

A winning athlete who has been found guilty of using doping is disqualified and her win is retroactively retracted. This can be done even if there was no intention of using doping – for example, in a case of mislabelled or contaminated vitamin or nutritional supplement or sabotage (so-called strict liability principle). Thus, the winner is not always the one who reaches the finish line first – the winner is required to have used appropriate means.

In our joint paper, we will discuss the definition of *winning* in professional sports from philosophical and legal perspectives. We will limit our discussion to individual sports. We will analyse what constitutes and what limits the concept of winning, especially as to anti-doping rules. It certainly seems that there is a danger of arbitrariness to the anti-doping rules (a related and certainly more problematic case would be trans-athletes in professional sports). We will thus consider to what extent the rationale of having doping rules can be logically derived from the practice of sports itself. Ultimately, we will argue that professional sports as a practice is about *more than just winning*. We will argue that the rationale of the prohibition in doping is in place to ensure that every athlete has the right to compete on a field where the ideals of dignity, human excellence and fair play are reinforced.

5. Sadjad Soltanzadeh

System of Performance and System of Values: Supporting Player Autonomy in the Context of Decision Making Dilemmas

Does supporting player autonomy lead to chaos? Does it create problems for performance evaluation? Empirical research on the impact of supporting players' autonomy has been growing widely with several studies demonstrating its benefits. However, these studies remain incomplete unless we address the worries associated with supporting player autonomy. The worries are that supporting autonomy can create chaos and/or complicate performance evaluation.

Here we argue that supporting player autonomy does not necessarily lead to chaos or complicate performance evaluation. On the contrary, player autonomy should be supported in order to reduce the likelihood of chaos. Educational frameworks used for supporting autonomy also provide a tool for performance evaluation.

We first distinguish between amoral and moral evaluations of performance, and subsequently between “performance dilemmas” and “win-at-what-cost” dilemmas. Then we clarify the notion of autonomy and argue that autonomy requires both freedom from constraints and understanding the reasons for one's behaviour. Next, we focus on dilemmas which are summarised in the “Win at what cost?” question. We reject the appeal to legal frameworks (i.e. “legalism”) as a sufficient answer to these dilemmas. We conclude by arguing that supporting autonomy is a valuable managerial approach to prepare athletes for decision making dilemmas, although any autonomy supporting program takes time and education.

6. Levi Nagy

The Genealogy of the Constitutive Rules and the Ethos of Sport

A competition can be judged as fair and exciting, when each single participant is given equal opportunities. It is an unparalleled feature of sport that it is equally concerned in the creation of balances and equal opportunities, and, in triggering and measuring differences. Sport is democratic and anti-democratic at the same time. Each sportsperson is judged on the basis of equal rights, independently of his cultural or social background. On the other hand it is an anti-democratic, or rather a meritocratic system, which gives sportspeople medals, awards or status because of what they concretely achieve. It is in the interest of all people involved in sports to find the best person/best team of the given game. Accordingly, sport is just and fair if it can assign relevant and measurable differences to people, a practice, which in general contradicts the principle of democracy. The rules of a given type of sport are good, if they make those differences measurable which are the most significant in the given type of sport.

The general problem of rules is that people often break them. In sport manuals it is not precisely explained either how to handle minor offences, which, in specialist literature, are usually referred to as 'strategic faults'. The way a game is actually played in a field, a court, or in water, or air, is not precisely described by written rules, but rather by those details, these rules are interpreted and accepted by the given community. These details are primarily determined by the history and culture of the given type of sport; this distinguishing character is called the ethos of the given branch of sport. This distinguishing character is primarily responsible for the way a game is actually played.

The MacIntyrean paradigm of social practice serves as the basic idea and it may lead

us to the idea of the respect of the game. The respect of the game goes beyond the respect one feels for himself or his team; respect means focusing on the interest of sport and the game as well. Robert Simon's thoughts need to be quoted in this respect, who defined sport as a mutual quest towards excellence.

But what is behind the concrete rules? If the rules are amended, it means that they are modified on the basis of something different. There is something behind each single rule that makes it possible to compare. The question arises: what is there behind the rule? Something, which can be called the 'inner principle of morality in sport'. Sport philosophers borrowed this term from legal philosophy, from the idea of the internal morality of law. Rules need to be interpreted, or changed by considering these principles. In sport the inner principles vary from sport to sport and the rules need to be interpreted, or, if necessary, amended accordingly, i.e. in the light of a number of actual inner principles.

7. Christopher C. Yorke

Utopian Sports and Utopian Bodie:

A Suitsian Critique of Pike's Local Essentialist Account of Sport

Jon Pike argues in "Doping, 'Mechanical Doping', and Local Essentialism in the Individuation of Sports" (Pike 2018) that extant sports can best be understood and typologized as expressions of various 'basic bodily actions' (BBAs hereafter). He holds that "cycling, for example, is essentially about pedaling", and as such it is the relation of the pedaling BBA and the environmental affordances that allow for its expression which make cycling a distinctive activity. Pike's account is aimed toward explaining why mechanical doping violates the essence of sports, via interference with or replacement of BBAs, but it has deeper implications for the philosophy of sport. He has revisited and refined this position in a more recent article (Pike 2019),

and is preparing an extended monograph on the subject.

Pike's work is in notable tension with Bernard Suits' perfectionist position in "The Elements of Sport" wherein Suits posits that "people play games so that they can realize in themselves capacities not realizable (or not readily so) in the pursuits of their ordinary activities." (Suits 1973) Pedaling, for Suits, is a capacity that we cannot intentionally express prior to the invention of the pedal (we invent the pedal *in order to* enable cycling—cycling does not exist as an activity prior to its invention). (Suits 2014 [1978]) We can imagine, by extension, that with the invention of new pieces of sporting equipment, previously irrelevant parts of the body—and thus new BBAs—might be valorized (or even created) by game designers in a manner that Pike's theory can only account for *a posteriori*. In this paper, I take up a Suitsian line of critique to help illuminate the strengths and weaknesses of Pike's local essentialist theory of sport.

8. Cláudio Carvalho

Therapeutic intervention in high-performance sport. A philosophic inquiry.

Proceeding from a discussion on the ends of therapy in sports -the guiding goals of athlete's change or improvement-, this communication calls for a reflection on the guiding values and goals of sport. Physical, mental and spiritual probations and suffering seem to be inherent to high-performance sports and a condition for its achievements (e.g. Wilms 2016). Injuries and unfitness of various sorts are accounted for in training regimes and competition, as in the wider structure and environment of professional organizations. Sports psychiatry, psychology and counselling have become partners to (when not part of) sporting organizations, aiming for the prevention, rehabilitation and optimization of the athletes' conditions (Begel 2000; Markser 2011). However, in some cases the therapeutic medium has no linear nor

quick solutions, leading to the discovery and treatment of new (and unforeseen) problems as a condition for effective relief and capacitation of the person. The demands and the devotion required by therapeutic intervention are frequently experienced by the sporting organization as strange (almost parasitary) to its internal logic and processes of optimization and winning. This may happen in the treatment of somatic trauma, particularly in cases where there are pressures to make (therapeutic) ends meet or when *restitutio ad integrum* is impossible. However, it is significantly more complex in cases of existential or mental suffering addressed with interpersonal psychotherapy. This is due to the non-trivial nature of the problems and the uncertain development and outcome of interventions, but also because therapeutic work may touch on latent conflicts of the organization, sometimes demanding its evaluation and even restructuring (Hays 2010).

According to thematic schematizations of philosophy of sport (e.g. Reid 2012), my reflexion on therapeutic intervention in sporting organizations deals with ethical and socio-political issues. The incidence of the therapeutic medium in sporting organizations reopens the discussion over the debate between externalist and internalist conceptions of sport, presenting a particular way to assess how its principles, conventions and goals come to mould other social structures and practices. Therapeutic practice and principles, particularly regarding patient's integrity, information and privacy, offers a different (and necessary) perspective on the conditions of commitment of the sportsperson (and the therapist) with the organization (Baron *et al.* 2013; Kühnle 2017) and the latter's responsibilities towards the athletes (Waddington & Roderick 2002). We argue that this discussion is also key to assess the pressures associated with the use of doping and the pervasiveness of enhancement technics.

9. Benjin Pollock

A Sport For All? Three Sided Football in the Alternative Soccerscape

Three teams, three goals, and one ball. Borne in a time of Manichaeian Cold War oppositions and from a practice example of how triolectics could be realised in material space, three sided football has long provided inspiration for sports people, artists and political activists to explore alternative ways to play and live in society. Over the course of the last 25 years the game has been played in a variety of political and sporting contexts across the globe, from anarchist festivals in Lithuania, contemporary art installations in Turkey and youth outreach tournaments in Colombia. This paper will appraise recent research into the various iterations of the game and its rise in public profile and subsequent sportification through the establishment of World Cup tournaments and local leagues. Utilising evidence from semi structured interviews and field observations, this paper will highlight the complexity of an emergent sporting practice grappling with issues of inclusion, codification and competition. It will detail the effects of the symbolic violence of hierarchy and structure on a hitherto anarchic carnivalesque game. Placing the sports inventive initiatives to ‘decentre competition’ within a wider context of the alternative soccerscape, this presentation offers, through the voices of those involved, new schemes of perception to understand the complexity of the lived space where societal alternatives are imagined and realised. Beyond abstract theory and towards praxis.

10. Torgeir Fjeld

The Editorial Roar: the sounds of spectators at elite football events under lockdown

Many jokes have been made about this already: the way masses of spectators at televised football events during lockdown have been signified through recorded roars, while we, the television audience, incongruously observe empty stands. What do we make of this holler of nothing, this sound of approval/dissatisfaction from imaginary crowds? For certain, unlike at the events these lockdown games mimic, we are exposed to singular editorial decisions. Someone decides whether we, the audience, should be provided the sound of disapproval or praise. Our question is: what does this uncanny situation do to our perception of the game? This paper will argue that the difference between aural transmissions of live audiences and their simulated counterpart does not reduce to a simple distinction on the level of mediation, a view which we will associate with the identification of mediatisation with representations that are at one or more level removed from the authentic event. Instead we will argue that the mediated, editorial roar brings out the constitutive character of mediatisation in all representation, i.e. the view as we find it in the psycho-analysis of Jacques Lacan that desire can only be constituted in so far as there is in one form or another a mediating instance, the locus Lacan referred to as the big Other.

11. Joe Higgins

Subjects, Scripts, Sports and 'Superhumans'

What makes a sporting 'superhuman'?

For many, the answer is simple: great physical ability coupled with great psychological ability (be this in terms of automatised routines (Fitts, 1964), selective attention (Christensen, Sutton & McIlwain, 2016), creativity (Campos, 2014), or risk-taking (Hopsicker, 2011)). Yet this response merely points to a spectrum of abilities, from novice through to accomplished practitioner and ending with sporting excellence. The problem is that, within elite levels of professional sport, it is possible to separate sporting greats – that is, 'superhumans' – from amongst the highly refined, accomplished abilities and performances of other competitors. And this fact obtains in spite of widespread equality (relative to other domains of life) in terms of sportspersons' training, dedication and knowledge. Indeed, certain people may not *necessarily* train more than others, with no more dedication and, perhaps, less tactical understanding, yet they are able to perform at an exceptional level that leaves onlookers, teammates and rivals completely baffled.

What, then, is the secret to such exceptionalness? In other words, how do sporting 'superhumans' such as Michael Jordan, Lionel Messi and Serena Williams so emphatically outperform others across their career?

Rather than appealing uniquely to psychological or physical abilities, I believe that a phenomenological investigation into this quandary yields novel insights into the mysteries of sporting greatness (and, indeed, greatness more generally). Specifically, the following interconnected claims can be robustly defended:

(a). sporting 'superhumans' have a unique sense of self, in terms of (i). unusually fixated self-projection, such that all actions are undergirded by the horizon of achieving greatness within their specific sporting domain, and (ii). indefatigable self-belief, such that minor and major setbacks are sublimated into the overall

projected narrative of (i). Together, (i) and (ii) manifest as a burning desire and drive for success within in a given sporting fields.

(b). sporting ‘superhumans’ are biologically and culturally predisposed towards achieving sporting excellence. This amounts to a kind of ‘sporting facticity’, wherein there is congruence between the requirements of a given sport and an individual’s biogenetic and socio-cultural development.

As a result of (a) and (b), certain persons are able to move beyond the highest levels of physical and psychological sporting abilities to new levels of extraordinary performance. This is because they are able to not only perform exceptionally within the rules of a given sport, but, thanks to their sporting facticity and steadfast self-projection, they can also re-write ‘sporting scripts’ – the very scope of action possibilities – on their own terms. To give just one such example, Roger Federer has not only exceeded professional levels of performance within the world of tennis, but he has gone on to *re-write what is possible* within the world of tennis in such a way that further benefits his own ends. Such re-writing of sporting scripts, which are typically implicit and embedded as routines and trends, is what allows certain select individuals to stand out in sporting history as true ‘greats’: ‘superhumans’ who walk and live amongst the rest of us.

12. Michael Mallory

Sports, Politics & Identity

Competition has almost always been one of the building blocks of humans and society. From more 'primitive' societies and the competition for basic survival, to more current times and competition for status and the accumulation of wealth, humans have always engaged in the struggle to win. Sports fits very well with this concept of competition. Competing to win, to survive, to achieve status, to be the best, to be on top, competing for name, identity, city, community and even country. It is nearly impossible to separate the notion of competition and the institution of sport with politics. Sports and sporting events have long been a symbol of politics, political strength and political control. Winning big sporting events invokes a sense of pride, of being better, more advanced, more developed, and likely even more politically stable. Participating in sports has also long been a political statement. Access to sports is not, and has never been, open to all. Access to sports, the ability to participate, play and compete, has always been tied to the concept of identity. Who you are as an individual, identifiers unique to you as a person, have a direct impact on your ability to compete. Race, gender, social status and class, and even geographic location, all directly limit, or enhance, ones access to sports. Part of this could stem from the fact that sports, and success in sports, has elevated the social status of many individual across the globe. This has given platforms and a voice to groups of people who may have never had an opportunity without sports. Of particular interest is the elevation of 'Black', or more generally speaking, non-white athletes. Sports has allowed this very large group of people in society a chance to be part of the 'mainstream' discourse and conversation, particularly in the areas of politics and society. As underrepresented groups continue to fight for a voice in politics, sports and athletes have taken on a big role in this 'competition' for political and social representation. This is clearly a threat to traditional power structures around the world. How can athletes and sports continue to influence and shift the social narrative

and discourse? Can athletes and sports unite people, globally, around issues of social and political importance? What kind of impact can sport and athletes have on traditional political and power structures in society? This paper seeks to explore these topics and questions, in the specific current context of the global protests and struggle around the idea of racial injustice and inequality, the role of sport and athletes in these movements, and the possible impact these movements could have on the upcoming election in the USA.

13. Daniel O'Shiel

*Body and World Fluidity: an Introductory Phenomenology to
Being a Sportsperson*

This presentation will briefly outline an introductory phenomenology to being a sportsperson, ultimately encapsulated in the idea of 'body and world fluidity'. There will be three main levels of analysis. The first will emphasize sport as a highly specialized and attuned form of perception, where an exemplary use of the 'lived body' (*Leib*) in a particular formatted world is almost always at the centre. Sport as unparalleled 'knowing how', as opposed to 'knowing that', will also be investigated, particularly in the context of talent and its relation to improvement through practice and training. This will lead to the second level, namely the more psychological, where discipline, training, competition, teamwork, emotion and many other predominant factors and traits will all be briefly outlined. I will finish with the broader social and cultural significance of sport, not just from the side of professional athletes but also from the side of amateurs and the billions of fans, with a balanced appraisal of the advantages of sports (e.g. physical and mental health), but also some of its potential pitfalls (e.g. tribalism) if followed in a more radical manner. All these levels of analysis are necessary if we are to get a much-needed theoretical basis for

understanding the basic mechanics and values of sport, and a descriptive phenomenological approach should strike the right balance between theory and applying it to concrete cases and phenomena. The third level is also especially relevant right now as we undergo sporting restrictions and 'live' sports without fans due to Covid-19, as it shines an even sharper spotlight on sport's absolutely essential psychological and societal place, and what we are missing in these months.

14. Lukáš Mareš

On the Playful Attitude in Sport

There has been an extensive debate among various disciplines about the nature and value of play. From these discussions it seems clear that play is a phenomenon with more than just one dimension: as a specific type of activity, as a form or structure, as an ontologically distinctive phenomenon, as a type of experience, or as a stance or an attitude in particular activity (Feezell, 2010). This paper focuses on the 'attitudinal' and partly 'experiential' dimensions of play. In literature we can find different terms that try to capture these particular dimensions, such as 'stance', 'attitude', 'mindset', 'state of mind', 'mode' or 'quality'. Specific objective of this contribution is to capture the essence of the playful attitude and demonstrate its importance in sport. This attitude is understood primarily as a phenomenological concept of being specifically in the sporting world rather than a mere psychological or formal category. Nevertheless, the paper draws not only from philosophy of sport literature, but also from the area of sport psychology. It begins by providing an overview of the key literature and definitions of play and the notion of a playful attitude, and then considers and critically evaluates the relationship between play and sport and the importance of the playful attitude in sporting activities. Finally, it attempts a definition of the playful attitude in terms of its primary and secondary characteristics and considers its relation to Suits's lusory attitude and the concept of gamification.

Most articles we used were published in the Journal of the Philosophy of Sport. Methods include description, explanation and clarification of the most important concepts, comparison, analysis and synthesis of the available resources and ideas, problematization, and interpretation.

15. Iona Sharp, David Ferragut

Body and Pain: walking from an external to an internal sublime

Human beings have long tried to explain nature's immensity and limitless space. The concept of the sublime (Kant, 2007; Burke, 2005) delivers the possibility of transforming into finite this infinite vastness (Trías, 2013), as well as the opportunity of building a window into it (Argullol, 2006). Since the 18th century (Thoreau, 2005; Muir, 2018; Stephen, 2018), sportsmen disguised as walkers of monstrous mountains and abiding peaks have called on the sublime to express the ecstasies they have experienced. An encounter with the sublime required three elements: the setting (nature as an unfathomable and savage arena), the sportive action (the painful effort of the transitory walker), and the subsequent report of the event (often abundant in words which speak of how indescribable the experience was – that is, words that fail). According to Kant (2007) it is this failure to depict sublimity that concocts the sublime.

Drawing on philosophy, literature, and our own experience as enthusiastic long-distance walkers, our paper explores what is left of the sublime in the 21st century. We argue that two of the previous elements that compose a mountain adventure have changed: the natural world that hikers previously wrote about has been subdued, and their depiction of the experience has been altered – where words fail, images fill in the gaps. However, the third element – the sportive action adventurers take – was, and still is, identified as an arduous and harrowing ordeal.

The sublime administers pain: pain becomes a measure of effort, length, and achievement. New sportspeople who epitomize these beliefs have emerged throughout the past years, materialized as longdistance walkers and endurance mountain runners. Our paper argues that, by embodying the conviction that true nature can hurt, these new adventurers purposefully shift the focus of the sublime from the exterior world to the interior one. Pain becomes a new sublime, albeit a corporeal one; one that is pursued and endured, boundless, visceral, and desolate.

DISCUSSION PANEL 1

Perspectivas do Corpo em Contextos de Prática de Desporto e de Exercício

Rui Adelino Gomes
José Pedro Ferreira
Beatriz Gomes

DISCUSSION PANEL 2

O Desporto face aos seus dilemas: conflitos desportivos no século XXI

Carlos Gonçalves
Mike McNamee
Amândio Graça

Keynote closing:

Alfredo Teixeira, Universidade Católica

Desporto - exercício espiritual?

Organization:

Constantino Pereira Martins

FCSH-NOVA University of Lisbon / Instituto Estudos Filosóficos - University of Coimbra

<http://www.uc.pt/fluc/uidief/members/CPM>

constantinomar@gmail.com

Matti Tainio

Aalto University, School of Art, Design and Architecture

<http://www.mattitainio.net/>

Instituto Estudos Filosóficos - University of Coimbra

<http://www.uc.pt/fluc/uidief/>

Fundação do Desporto

<http://fundacaodesporto.pt/>

Useful links:

<https://www.youtube.com/watch?v=PcGLsRH5xv8>

<https://www.uc.pt/>

<https://www.youtube.com/watch?v=PPUvHAYvWRw>

<https://en.wikipedia.org/wiki/Coimbra>

<https://en.wikipedia.org/wiki/Con%C3%ADmbriga>

<https://www.youtube.com/watch?v=-gBqFWAjMJ0>

DESPORTO / SPORTS

theory vs. praxis?

CONFERENCE
Português / English

November 20-21, 2020

University of Coimbra
Faculty of Arts and Humanities

