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**Book of Abstracts**

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## **Preface**

This volume contains the papers presented at IAPS 2016: The 2016 International Association for the Philosophy of Sport Annual Conference held on September 19-23, 2016 in Olympia, Greece.

September 20, 2016  
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John Gleaves

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**Kenneth Aggerholm, Øyvind Førland Standal and Mats Melvold Hordvik**

*We Need to Talk About Competitive Sports in Physical Education*

Abstract: Competition is an essential part of sport. When conducted in clubs or associations competitive sports can be a rich source of meaning and provide good experiences for young people. But should competitive sports be part of the curriculum in physical education (PE)? Or are they incompatible with the logics of the educational context?

Despite cultural differences, competitive sports are today a central part of physical education in most western countries. But the different contextual logics of youth sport communities and PE appears to be curiously unreflected in the literature. Mostly, competitive sports are discussed as a constructive element of PE, for example as part of the Sport Education model (Siedentop, 1994), or they appear as an inherent or 'taken for granted' content of the curriculum. For example, in his influential analysis of the crisis in PE and its possible future directions, Kirk (2010) did not question the role of competitive sport in PE.

In contrast with this, our aim is to critically examine the integration of competitive sports in PE. We will discuss the different contextual logics and conditions of organized sport and PE in relation to central sport ethical principles regarding the premises for good competition.

First, we will consider the 'consent principle' proposed by Russell (2004). This implies that 'for something to be a game, it must be undertaken voluntarily' (ibid. 147). Second, we will reflect on the 'fair opportunity principle' proposed by Loland (2010). This describes how, to ensure fairness in sport, everyone should have equal opportunity to perform.

These principles are an essential background for good competitions in sport. Regarding the fair opportunity principle there are well developed ways of regulating competitions (e.g. ranking in leagues) and classifying athletes (e.g. based on body mass or gender) in organized sport outside of the school. But can this principle be met in PE where classes are heterogenic groups of children with very different levels of experience in sports? Are competitive sports in principle incompatible with the logics of PE, or can teachers adapt or modify activities to facilitate inclusion and enable all children to have a good experience? Also, in organized sport children and young people have (mostly) chosen themselves to take part in competition. But can the consent principle be met in PE where participation is by definition obligatory and children are only to a small extent allowed to choose between activities?

These are issues that we need to talk about, and to set off this debate we will use insights from sport philosophy to consider the principled and practical conditions for good experiences with competitive sports in PE.



## **Wivi Andersen**

### *Why does sport morally matter?*

Abstract: To paraphrase a book title by Morgan (2006): Why does sport morally matter? The question is sought answered by applying Honneth's theory of recognition on sport. Honneth seeks a description of human agency that is constituted and maintained through intersubjective relationships (Brink & Owen, 2007). To individuals, receiving recognition in three forms, love, rights and solidarity, is vital for developing basic self-confidence, self-respect, and self-esteem. These three modes of 'practical relation-to-self' are essential for identity-formation and autonomy, as well as being prerequisites for self-realization (Honneth, 1995, p. 129). Since recognition is intersubjective (it has to be mutual in order to be a manifestation of recognition) it therefore also affects a person's relationship to other persons. Drawing on Hegel, Honneth views social struggles to be motivated from struggles for recognition, and these struggles strive to re-establish a positive relation to self, to other members of society, and to societal institutions or practices (Lysaker, 2011).

By discussing instances of disrespect or struggles for recognition within sport, I seek to show that the concept of recognition provides a good starting point for identifying, understanding and interpreting normative challenges in sport, as well as pinpointing the importance of maintaining (or re-establishing) sport as a sphere for recognition both for the individual and for the society. In earlier papers (Wivi Andersen & Loland, 2015; W Andersen & Loland, 2016), the possibilities for receiving recognition in the form of rights and solidarity in sport have been discussed. This paper seeks to analyse how recognition or lack of recognition affects the athlete and the sports society. If sport can provide recognition that establish identity and autonomy, and enable self-realization, sport matters morally. The theory of recognition can provide a clear answer to why sport morally matters, but can also illuminate the significant destructive potential of sport if practiced in unfair and unjust ways.

## **Shaina Anderson**

### *Have the Gladiators been Disqualified? Ancient Philosophy and the Roman Arena*

Abstract: The history of sports boldly ventures through Greek athletic victors and philosophers of human excellence, but tiptoes around Roman gladiators and arena. Were there similarities between the Roman gladiators and the Olympic victors of Greece? The Roman arena was not unlike modern sporting events in aspects such as opponents matched by equal strength, gifts thrown out to crowds as we do at baseball games, and mid-event entertainment not unlike Super Bowl half-time performances. The Romans even held their own Greek-style games at Rome, second only to the Olympics! To understand and appreciate modern sports and aesthetics, the ancient origins and perceptions of sport must also be understood. This paper uses an interdisciplinary approach to shed light on the philosophic influences of Roman gladiators. First, I trace Greek philosophic aesthetics of Plato and Aristotle: the excellence of the soul achieved through athletic excellence in symmetry of strength, size, and speed according to a particular type of sport. Descriptions of the ideal athlete by philosophers Philostratus and Galen are useful to understanding Greek philosophy of excellence and beauty, and how they sought to perfect it in the human body. The philosopher Philostratus describes an ideal athlete of the pentathlon as a heavyweight class competitor retaining the nimbleness of a lighter weight class. He engages in training that yields muscular definition neither deficient nor profuse: graceful in both jumps and throwing the diskos. In Aristotle's Rhetoric, a good pentathlete has lightning-fast reaction speed, accuracy, strength and defensive tactics; he surpasses every physical hurdle and overcomes all challenges. Second, I consider similarities and differences between athletic aesthetics of Roman gladiators and Greek victors. The Romans were wary of Greek practices involving the pre-contest application of oil on the skin. They believed gymnasium practices contributed to indolence: this perceived "softness" of Greek bodies was thought cultivated by too-meticulous training, therefore diminishing the overall excellence and beauty of the body. Similarly, Galen expresses concern over the over-training of athletes, which is still relevant today. Third, I consider Greek ideals of aesthetic beauty through physical strength and ability as exemplified or rejected by various types of gladiators including secutor, murmillo, thraex, hoplomachus, and retiarius. While the Greeks disdained and viewed negatively conditioning that resulted in an overly "bulky" physique, the Romans revered a sculpted body tone that provided the finesse and strength required to survive in arena games. Finally, I propose the history of sport focus more on the Roman arena as a rudimentary microcosm of modern sports and philosophy in general. Cicero argued that people engage in philosophy for different reasons, much like spectators came to the games for different reasons. Was attending the games a cathartic experience? Were gladiators the ancient equivalent of modern sports heroes to emulate and revere? Did the arena cultivate a sense of community? Was the arena mindless entertainment like the philosopher Seneca argued, or did the arena provide an opportunity for spectators to curiously sit, watch, think, and as in Cicero's allegory of the arena, become philosophers?

## **Boryana Angelova-Igova**

### *The Body Machine: from Oscar Pistorius to Michael Phelps*

Abstract: The Body Machine has been a problem in philosophy since the 18th century when French philosopher Julien Offray de La Mettrie wrote his book the Machine Man. Nearly one century before that Descartes with his mind-body problem drew the attention on the body as a machine and this aspect of the body became a leading issue during the Enlightenment, provoking philosophers to this day. Nowadays this problem is discussed by many top academic philosophers from Jean Baudrillard to Gilles Deleuze. Still, in everyday language the body machine is associated with the bodies of athletes.

Philosophers so far have not paid enough attention to the athlete's body-machine. This body is a product of Modernity, because professional sport became possible in modern times and those new athletic body-machines became very important because they produced symbolic capital for their countries.

In this paper the athlete's body machine is on focus. This body-machine has ambivalent functions: one is to win medals and the other to be a symbol of the mainstream political system and/or a market product.

At events such as the Olympic games, these body machines demonstrate their ambivalent qualities. Michaels Phelps and Oscar Pistorius are both machines, produced to win medals, they symbolize for the human spirit and unlimited abilities. Phelps is a "natural" body-machine, a model that even de La Mettrie would have appreciated. Oscar Pistorius is a symbiosis between the human body-machine and the machine itself. Yet both of them are produced by special trainings, they are selected and chosen because of their bodies, but their bodies are no longer "naturally" human. Moreover, both of them are are role models, they win medals, win money and popularity for themselves, their countries and their sponsors. Everything would have been perfect if they were machines, but they are humans and made human mistakes. So there are several ethical problems: 1) Top athletes are humans so they make human mistakes, so how does society judge them - as celebrities, as citizens or as machines i.e. just leave them for scrap. 2) Depersonalization of the top athletes - they are very famous indeed but the question is: are they famous as persons or as market products, as a logo of a famous car or company? And what happens when athletes break? 3) Aesthetics of the athlete's body – every sport transforms the athlete's body in a very characteristic way – what are the messages of these bodies? What are athletes' body-machines and what goes next from the ethical and aesthetic perspectives and according to the philosophy of sport is the chief interest of this article.

## **Luísa Ávila Da Costa and Teresa Oliveira Lacerda**

### *On the aesthetic-ethic elements of sport*

Abstract: Traditionally, research in the field of sport's philosophy has approached aesthetic and ethical issues independently, with relatively few exceptions (Edgar, 2011; Mumford; 2013). In the main anthologies in the field of sports philosophy, there is an already consolidated positioning confirming their independence and the greater preponderance of ethics over aesthetics (McNamee and Morgan, 2015; Torres, 2012).

Somewhat in contrast, in sport's environments we often find elements that frequently blend and relate the aesthetic and ethical dimensions of sport's experience (Gagliardini Graça, McNamee and Lacerda, 2012). In the quest better to understand those relations and intersections, we have created in this study an argumentative route that starts from the perspectives of individuals who can, by their relation with the subject, help us to explore, interpret and give sense to some aesthetic elements of sport that are incomprehensible without a reference to ethics, as well as of the ethical elements of sports, whose understanding refers to aesthetic arguments, displaying a dramatic dimension of sport's reality that we refer to as aesthetic-ethical.

Analyzing and deepening, in an hermeneutical way, the discourses included in exploratory semi-structured interviews, with a study group that includes nineteen teachers/researchers from the fields of aesthetics, ethics, sport's sciences and physical education, the aim of this work was to develop an argumentation that, unlike the binary logic between aesthetics and ethics that has been used in the study of sports, systematize elements of an aesthetic-ethics of sport based on what we call, by the suggestion of our interviewees arguments, the beauty-good-clean triad and the antinomies between winning ugly and losing beautifully.

## Jens Birch

### *We learn something about learning if we learn about the brain*

Abstract: They say that if you have first learned how to ride a bike, you will never forget it. Is that really true? Whether true, false or true to some degree, the proposition focuses on some interesting issues:

There's a connection between learning and memory

To be able to do something, you must remember how to do it

We remember some things better than others

The talk aims to shed some light on the first two issues, so that we may inquire if, which and why we remember some things better than others. I will first present a standard systematization of memory systems (Gazzaniga et al 2014), and then look briefly at Eric Kandel's (2006) work on synaptic growth, memory and learning. Edelman's (2006) theory of neuronal group selection connects Kandel's research to skill learning. If it is true that we may (more or less) skillfully bike or skate after twenty years without practice, but have no recollection of what we learned in school about Napoleon; we want to know why that is the case. Does it have anything to do with how we learn? Is it two distinct kinds of activity (one practical and one theoretical perhaps)? Maybe it even has something to do with the brain itself. Perhaps neuroscience can help our understanding of learning and skills so that our philosophical theories are not based on false, non-empirical foundations.

## Robert Blecker

### *GAME vs SPORT: Categories Reconceived*

Abstract: Five years before Suits published his now classic “Elements of Sport”, and for four decades thereafter in blissful ignorance, I continued to independently explore distinctions between game and sport. Now, I would pick up where Suits, Meier, Kretchmar, Hyland, Schneider & Butcher left off at the flowering decade of this once central debate, utilizing their valuable distinctions and disagreements which left the topic in limbo, to meld their selected insights into a unified concept of game and sport.

I agree with the early Suits and Meier that sports are essentially physical games, but split with Suits (and Meier) in distinguishing judged vs refereed as two “workable species” of sport, conceiving instead all true games and thus all true sport as “a rule governed interplay of participants.” Games, as Suits seems to concede, characteristically require strategy and tactics. I agree with Meier that sport requires challenge, competition and conflict; strategy and tactics employed in manifesting physical excellence. In short, I have argued from the start that every true sport contains two components: The game within the sport and also the performance (physical execution) of the sport.

Although most everyone accepts Suits’ classic definition of a game as “a voluntary attempt to overcome unnecessary obstacles”, I argue this great insight does not uniquely define games so much as identify an essential feature they share with few other activities. I agree with Schneider that we can define games without reference to pre-lusory goals, but claim that all games, including chess, have the same prelusory goal: The serious player would destroy the game by solving it -- specifying best move in every situation -- thus converting the game into a puzzle. But while the game remains a strategic competition, Kretchmar’s distinction between test and contest advances understanding. I wholeheartedly agree with Kretchmar that game contestants’ “strategies, rhythms, their very relationship to the test is, in part dictated by the other’s performance.”

With Schneider I distinguish “a structural or conceptual” from an “attitudinal” perspective. A participant’s actual experience not only determines whether an activity is play, but also whether it qualifies as game or sport. Thus employing Meier’s insight that “common usage” does not “ultimately” indicate or “arbitrate” a “rigorously defined category” along with later Suits and contrary to Meier, I conclude that competitive gymnastic and diving competitions – along with foot races and swimming contests -- generally but not inevitably fail as games, and also as sport.

Thus while Kretchmar explores how a test turns into a contest, I reverse and extend his insight to show a dominant athlete in the zone, lacking Hyland’s “responsive openness”, employing no tactics and ignoring other competitors’ moves, turning the contest back into a test. Thus my view leads to an insight that for contestants, an activity can become and cease to be experienced as a game or sport. In sum, I argue a physical contest must be both game and performance, whether judged or refereed to truly qualify as a sport.

## **Andrew Bloodworth, Mike McNamee and Rod Jaques**

### *Grey areas: Should thyroxine be placed on WADA's list of prohibited substances and methods?*

**Abstract:** The use of the hormone replacement drug thyroxine in a sporting context has been the topic of recent debate. UK based middle distance athlete Jo Pavey objected to its 'unethical use' in mid-2015. (The Guardian, 2015). There is reported disagreement between anti-doping organisations, with UK-Anti-Doping and The US Anti-Doping agency supporting its inclusion on WADA's list of prohibited substances and methods (PL). WADA has to date resisted this addition appearing unconvinced of its enhancing properties (Butler, 2016).

The issue of whether thyroxine ought to be on the PL is a complex one. While many of the drugs on WADA's (2016) PL are enhancing or potentially enhancing, a drug need not be actually enhancing in order to be banned. It might be argued to meet the other two of WADA's criteria upon which a substance or method can be included on the PL. 1: Damaging or potentially damaging to health; and (2) Detrimental to the spirit of sport. We explore the extent to which the use of thyroxine satisfies these two criteria. One response is to suggest that thyroxine may have side effects if not clinically supervised. A second is that it is being used as a perceived enhancer, and that this use threatens health and is contrary to the spirit of sport. The picture, however is complicated by a more sympathetic interpretation of the use of such a drug. Supplementation with thyroxine might in some cases at least be interpreted as a legitimate response to the thyroid function tests in athletes training hard being different to the normal population figures. We explore whether this line represents a significant challenge to the therapy enhancement distinction (see Parens, 1998), and whether such supplementation is thus seen as supportive of, rather than damaging to health.

We also explore the deeper moral problem of the relationship between rules and ethical behaviour. (see Cohen, 2000). While placing thyroxine on the PL may well serve to deflate its use in athletic populations there remains a broader question as to how best to deal with apparently 'grey areas' in terms of the legitimacy of attempts to enhance performance or recovery in athletes. Whatever the ultimate decision on the banning of thyroxine, such 'grey areas' will always remain. We argue for a greater representation of athletes and athlete support personnel in discussion of grey areas, as opposed to merely top-down legislation by bodies such as international sports federations and WADA.

## **Steffen Borge**

### *Ched Evans and the Moral Psychology of Being a Football Supporter*

Abstract: In 2012 footballer Ched Evans then playing for Sheffield United was convicted of rape. After having served his sentence the idea of Evans returning received harsh public reactions. The club let him go. Later Oldham United wanted to sign him, but again outwards pressure barred the signing. Oldham Athletics' director Barry Owen, however, had no regrets trying to sign a convicted rapist and told the press that "there's a fundamental right that the boy can work. (...) there was no football association rules, there's no laws in the land (...) there is nothing in there that says that we should go against the rehabilitation process". I agree with Owen. Even convicted rapists should be allowed to work and be given a fair chance of rehabilitation. On the other hand, had any club near my heart tried to sign Evans, I would have signed a petition asking the club to not take him on board. I don't want a convicted rapist in my team. This lands me in a dilemma. On the one hand, I have no arguments for why Evans should be banned from working, while on the other; I don't want him in any team I support. In this presentation I will consider ways of understanding this reaction and whether a possible answer to the dilemma resides in the status sports have with regard to the spectators who in the final resort are the reason why anyone can make a living from playing football or any other professional sport.



## **Tiffany Boyle**

### *Pausing the Performance: Artistic Gymnastics and the tension between movement and stillness*

Abstract: One of the 'Big Four' Olympic sports, artistic gymnastics was an original discipline of the modern Olympic movement. At the time of their founding however, it was still considered a separate entity to sport, due to its intersection with dance, ballet, circus acrobatics, movement and rhythm (e.g. Émile Jaques-Dalcroze's Eurhythmics). The revival of gymnastics in late 18th century Germany quickly gave rise to physical culture across Europe and America, closely tied to ideas surrounding classical Greek sculpture, the ancient Olympic Games, the statuesque, and the state of the male and female body in 18th century Europe.

Gymnastics is a sport that requires its performance to pause and is, in essence, about complete bodily control: the ability to precisely create and then halt flight, momentum and movement. Such moments of stillness and pose are particularly prevalent in the dramatic choreography of the Women's Floor Exercise and Balance Beam, and the Men's Still Rings. It can also be found in the judges' salute which all competitors must perform, and heightened by the use of white chalk and skin-tight attire. These pauses in length do not qualify as a tableau vivant, but are momentary glimpses of the statuesque and the coming-in-and-out of the illusion of performance. My paper will discuss the historical affinity embedded within gymnastics for the ideals of Greek sculpture; theories of rhythm as embedded in thinking around gymnastic movement; visually surveying moments of pose, stillness and the statuesque; and philosophically exploring the tension this creates within this particular form of sporting movement. I will conclude by referring to how the contradictions in the movement and stillness of gymnastics are further compounded by its two main forms of representation; in the photographic image and in film.

## **Gunnar Breivik**

### *Rizzolatti, Merleau-Ponty, Searle – three perspectives on intentional actions in sport*

Abstract: Actions in sport are intentional in character. They are directed at and are about something. This understanding of intentional action is common in continental as well as analytic philosophy (Husserl 1973; Searle 1999). In sport philosophy intentionality has received relatively little attention, but has more recently come on the agenda (Fusche Moe 2007; Breivik 2008). In addition to what we can call 'action intentionality', studied by philosophers like Searle, the phenomenological approach forwarded by Merleau-Ponty (2002) has opened up for a concept of 'motor intentionality', which means a basic bodily attention and relatedness to the surrounding world. This conception is very relevant for the study of bodily actions as we find them in sports. However there may be even deeper layers. The identification of mirror neurons in the brain (Rizzolatti and Sinigaglia 2008) has opened up for a type of almost 'muscular intentionality' whereby a simple bodily movement like grasping a cup to drink seems to be intentionally controlled and orchestrated. My goal in this paper is to discuss the relation between different levels of intentionality, such as a) 'action intentionality' operating at a conscious cognitive level, as for instance when a player shoots a goal in football, b) the 'motor intentionality' directing the bodily movements when kicking the ball and c) the muscular 'mirror neuron intentionality' of the goal keeper which is in operation when the keeper is seeing how the kicker's foot hits the ball. How are these different layers of intentionality related and how can they give a more nuanced and integrated picture of the body-mind in action in sports?

**S J Burrow**

*Women in Sport and Barriers to Success*

Abstract: Women face limits to their potential to flourish and succeed as athletes despite celebrated successes. Currently accepted social and moral norms suppose that if a woman is a good athlete she is certainly not feminine and may even be subject to tests to see if she is a woman; but if she fits social norms of femininity then she is not taken seriously as an athlete. This double bind is hard for women to break. Women appearing either “too feminine” or “too masculine” are subject to losses impairing their ability to succeed at top levels while restrictive norms may hinder participation at novice levels. How can women pursue “feminine” or “masculine” sport and still excel as respected athletes? A moral and political philosophical analysis reveals multiple barriers to women’s success in sport that are not simply hurdles to be overcome: they are embedded within the ideal of the excellent athlete and present at even the most introductory levels of sport participation.

## **Matteo Cacchiarelli**

### *Training, Pre-game and Match: three sport situations through the Levinas philosophical conception of the "Other"*

Abstract: This paper presents a hermeneutical analysis of three sport moments: the training, the pre-game and the match.

These three sport situations represent three different but related aspects of the individual process of identity development and the Levinas's philosophical conception of subject-object relationship is applied. The overturning of this relationship supported by Levinas will help us to understand how the man/woman, specifically the athlete, is far from being that masterful willpower described by modern philosophy. Indeed he/she is ontologically subject-ed to a call of the "Other" to which he/she must respond to, because he/she is obliged. Thus we can discover that the Other assumes a new meaning in each of those three sport moments. This new perspective should point out that: a) the training is the time where the athlete takes up his process of identity and self development characterized by a habit of positive intentions; b) the pre-game is the situation where the athlete becomes aware that not everything is under his/her control and he/she lives the dialectical tension between the certainty and the uncertainty; c) the match, when the "face of the Other", authentic emblem of uniqueness, finally appears in front of the athlete. When this happens the athlete (or the team) is obliged to give him/her an answer, as he/she has a relationship with him/her. The relationship is forced by the Other because the athlete can't deny the Other. He/she could have different reactions (like or fear, welcoming or rejecting him), but he/she must feel his/her undeniable presence. Into this both theoretical and practical context characterized by different feelings caused by the presence of the Other the athlete becomes aware of the ethical meaning of the challenge. To challenge the Other means to share a given time and a given space, to share the same condition and the same emotion, to accept the same rules. In doing so the athlete is able to consider the Other not as an opponent, but as a competitor in the etymological sense. As a matter of fact without the presence of the Other he/she could not have any relationship and therefore no evidence of improvement and no personal satisfaction. Indeed, during the match, the athlete has the opportunity to understand that his/her identity development, self-actualization and personal satisfaction are not possible without the presence of the Other.

The main conclusion is that sport can give the possibility to the athlete to improve his/her technical skills by daily training and by developing his/her identity. In the sport events, there is a special kind of responsibility towards the Other. This responsibility is the way of challenging the Other, recognizing him/her as a competitor, namely as essential subject of the athlete's personal development.

## **Alberto Carrio**

### *Equality in sports. The never ending Story*

Abstract: Equality is probably the most basic value of sport. Certainly, only if equality is guarantee someone could be a just champion. Because of that the role of most rules of sport is to entrench equality by different ways. Some of them are related to personal matters, as gender, age, weight and so on. Other, ensure numerical equality as happens with sport teams. Finally there are some rules aimed at preserving external equality as happens with wear, devices and so on.

All of these rules presupposed some inequalities between competitors. Consequently, their aim is to minimize the impact of inequality and preserve the most basic value of sports competitions. However, no one of these rules seems to take seriously the most powerful source of inequality, namely, the genetic of athletes and its impact on athletic performance and fairness in competitions. The cases of the Olympic champion Eero Mäntyranta and the world champion Caster Semenya illustrate perfectly such challenges.

In this paper I will argue that despite the rules of sport competitions are developed in order to ensure the moral goals of sport, namely fairness, equality and so on –the unity of values which, according to Loland, encapsulate informal fair play-; these moral goals won't be fully ensured unless considering genetics as well as other physical and mental traits hitherto unknown, just like what is done with the rest of personal matters.

## Cathy Devine

### *Equality, Virtue Theory and Sport: In her own voice*

Abstract: The feminist project in sport is often framed around arguments for equal: prize money, media coverage, access to competitive team sport and so on. However, for feminist philosophical political and citizenship theorists the project is rather that as persons, girls and women have equal moral standing in the political and social structures of society and therefore sport. As such their voices should carry equal democratic weight (see for example Fraser 2008 and Lister 2003). Further, fourth wave feminism, considered to start from around 2008, critically involves discussion and activism within a global on-line feminist community utilising new technologies as platforms for resurgence in feminist input into public debate.

Congruent with this approach, the Neo-Aristotelian virtue theory of MacIntyre which is widely adopted within the philosophy of sport advocates that

‘when some local community embodying networks of giving and receiving is in good order, it is generally and characteristically because its judgements, standards, relationships, and institutions have been periodically the subject of communal debate and enquiry and have taken their present form in part as a result of such debate and enquiry.’ (MacIntyre, 1999, p.157)

Given that for MacIntyre, girls and women as well as boys and men qualify as his ‘Dependent Rational Animals’, this paper explores the extent to which fourth wave feminism can inform the application of virtue theory to sport. This includes challenging sporting communities to ‘check privilege’ reminding them that they cannot and should not speak on behalf of others and enabling girls and women’s voices to be heard within communal debate and enquiry. Further, it acknowledges that sporting political and social communities will need to acknowledge the extent to which social media have also exposed high profile women to ‘trolling’ and the accusation of being ‘feminazis’ and it is unlikely that sport is exempt from this.

**Daniel Durbin**

*The Rules of Rhetoric, the Rules of Sport, and the Rhetoric of Sports*

Abstract: This study will examine sport as performative public discourse. Drawing on Aristotelian notions of epideictic rhetoric and Burkean concepts of rhetorical order, it will discuss how sport, from the creation of rules through the mediated narratives of sport that shape the public's experience of events, creates ritualistic rhetorics of praise and blame. Through the public performance of sport, these discourses express (and impress) social values on audiences and society. Examining sport as public discourse will offer a rethinking of the ways in which rules may define sports. Drawing on theories of order and the rhetorical expression of the absolute from Kenneth Burke and Richard Weaver, this paper will offer an alternative reading of sports rules in which ideas of constitutive rules, as laid out by Bernard Suits, and William Morgan's criticism of those ideas in his theory of conventionalism do not have to function as contradictory concepts but may work together as elemental parts of the dialectical exchange that frames the rhetoric of sport. This paper will argue that all our sports are played in the space between the vision of order created in constitutive rules and the social conventions that establish accepted regulative rules (the rules that ultimately control play). Within that space, constitutive rules and conventionalism express the rationale and the social ethos of sport, expressions that create the dramatic stage on which rhetorical dramas of praise and blame are played out and ritualistic expressions of social values are impressed on audiences and society. Sport, then, functions as public ritual expressing (and impressing) social values on audiences and society, values that carry force within the ludic mindset (what Aristotle referred to as the "certain mind" rhetoricians seek to create in audiences to make values and meanings amenable) that shapes sport.

## **Andrew Edgar**

### *Sport and Narrative Medicine*

Abstract: Participation in sport may be justified on the grounds that it contributes to the health, and thus physical and indeed mental wellbeing, of the participant. It may be argued that such a justification, while having merits, presupposes a narrowly biomedical model of health, where illness is little more than the dysfunctioning of a biological mechanism (and sport therefore sustains that mechanism's normal functioning). In contrast, approaches derived from the medical humanities will argue that health, illness and disease are constituted through the narratives within which the patient contextualises and gives meaning to their physical and mental conditions (see Frank 1995, Charon 2007). A patient may yet live well and flourish despite suffering from illness and disability, if that condition can be meaningfully integrated into their lives. A crucial element of the treatment of (in particular chronic) health conditions thereby becomes the process of providing patients with appropriate cultural resources through which to make sense of their condition (Edgar 2007). It will be argued that participation in sport provides important hermeneutic resources, precisely because sport requires the player to confront their own physical (and mental) limitations, to endure pain and suffering, to cope with bad luck, and ultimately to make sense of the futility of losing. Within the comparative safety of the 'magic circle' of play, participation in sport allows the player to experience their own finitude and vulnerability (Edgar 2013). They are thereby encouraged to development of the sort of hermeneutic competences that would allow them, as a patient, to flourish, living a meaning with illness and suffering.



## Colleen English

### *A Tentative Case for Participation Trophies in Youth Sport*

Abstract: In many American youth sports, children are awarded trophies for participation—regardless of win-loss records or individual achievements. The idea behind this thinking is that children should earn praise for the work of participation, not only for demonstrating competitive excellences. Opponents of these trophies argue that rewarding children for non-merit-based, non-measurable accomplishments causes them to develop narcissistic personalities. Additionally, they will never internalize the relationship between hard work and achievement, these opponents claim. NFL linebacker James Harrison reignited the debate when he posted a picture to his social media account indicating he would return his 6 and 8 year old son's participation trophies, only allowing them to receive awards when they have earned them.

At first glance, critics of participation trophies seem to have the upper hand. The common argument against these rewards (and the same that is posed by Harrison) essentially calls for youth to be praised when they have earned the trophy. Implicitly, earning a trophy is associated with victory and win-loss records. This line of thinking deems winning as the highest (and potentially only) good of sport.

I am not contending that competition should be eliminated from youth sport. In fact, competitive excellences are an important part of sport and are, thus importantly learned from an early age. Torres and Hager (2007) argue that youth sports can and should support competition, to both help young people “learn to compete in a good and decent manner” and prevent them from being misled about the role of competitive excellence in sport (p. 207).

However, placing competition as central to youth sport (and as the only aspect to be rewarded) might detract from the other potential values in sport. These might include developing excellence, gaining skills and knowledge, building healthy relationships with teammates and opponents, and appreciating the aesthetic qualities of sport. These values open up avenues for meaning in sport, which ought to be the primary goal of youth sport. Meaning in sport experiences is not necessarily tied to victory. The value mentioned earlier (among others) can be attained without winning (for sportspeople of all ages). Participation itself might even lead to the development of some of these sites for meaning, especially in building relationships. Perhaps then, it makes sense to reward participants in sport, even if they have not demonstrated competitive excellence.

Participation trophies have the potential to demonstrate that these various sites for meaning deserve praise. Winners do not have to be the only athletes who are rewarded. Attaching an award for “just showing up” can show that the various sites for meaning in sport, especially those that do not require competitive skill, also matter.

## **Imara Felkers**

### *History & herstory The significant role of narratives for female elite cyclistis, seen from MacIntyres framework*

Abstract: The significant role of narratives for female elite cyclistis, seen from MacIntyres framework.

In 1405, Christine de Pisan writes *Le Livre de la Cité des Dames*, The book of The City of Ladies. She wanted to do something about the way and attitude, how women were spoken by men and decided to write a book.

It was too dangerous to bring her criticism straight forward, so she chooses for the perspective of a dream and allegory. In this dream three virtues appear to Christine. In Medieval times, Virtues are untouchable since they are daughters of God. They have come to Christine and order her to build a city as a stronghold for women, wherein they are enabling to live there forever and be protected. In a long chain of examples the virtues tell about great women. Every story is a building block for the construction of the city.

Seen from the history of female cycling, the book of Christine De Pisan is after all these centuries still scary up-to-date; and the question can be raised: is it necessary to expand 'the city of Ladies' for female cyclists such as the English cyclist Beryl Burton, or the Belgian Yvonne Reijnders, the Dutch Tineke Fopma?

Christine de Pisan used the virtues as allegory and wrote about women.

In his book *After Virtue*, Alisdair MacIntyre uses the narrative in order to achieve an adequate conceptualization of a virtue. "Man is in his actions and practice, as well as in his fictions, essentially a storytelling animal."

MacIntyre argues that there are three conditions needed to clarify the concept of the virtue. In addition to the notion of a practice, it is the role of the narrative and the moral tradition as necessary stages. "We make sense of our lives only through the stories of which we find ourselves a part, and so we can only understand a society through the stock of stories that it tells."

By the outcomes of three female Dutch cyclists -all former world champion - I try to interpret the thoughts of MacIntyre. In which stories do they live? What stories do they tell?

These outcomes can make a significant contribution to the future of women's cycling in our contemporary society.

## Jeffrey Fry

### *The Varieties of Athletic Experience*

Abstract: In his classic work on the psychology of religion, *The Varieties of Religious Experience*, William James explores the pluralism that emerges when one confronts accounts of religious experiences. As Jacques Barzun writes in a forward to the Mentor edition, "To James the varieties of things, people, feelings, ideas, were always more fundamental than the unities" (v.) In my paper, I take James book as a template for exploring the varieties of athletic experience. I will argue that in the realm of athletic experience we also find pluralism. There is no singular "what it's like," to borrow from Thomas Nagel, to be an athlete, coach, or fan. Furthermore, an acknowledgement of the varieties of athletic experience will not only serve to point out the richness of experience that participation in sport brings, but will also help us humanize the participants. In addition, a consideration of the varieties of athletic experience will help bring balance to our assessment of sport.

There are striking parallels between religious and athletic experiences. As in James' account of religious experiences, in the realm of sport we also find the "once-born" and the "twice-born". As with religious experiences, there are athletic experiences associated with healthy mindedness and sickness. In both realms we find mystics or at least quasi-mystics and those whose experiences have been pharmaceutically induced. There is the experience of flow, of the sublime, and of the mundane. We find agony and ecstasy, anxiety and boredom, anger and compassion, and joy and Schadenfreude. Participants do not beforehand what experiences sport will lead them to, or how they will become transformed in the process of participation. Thus it is important to consider how sport leads to "conversion" experiences.

In this grand tour of sport and consciousness we explore the woeful and the wonderful, the comical and the catastrophic as we seek to gain some purchase on the varieties of athletic experience.

## **Paul Gaffney**

### *Pride and Athletic Achievement*

Abstract: Modern competitive sport offers many incentives to the victors. The lure of fame and fortune, however, often appears to compromise the integrity of sport and provoke undesirable behavior, such as cheating and unsportsmanlike activity. Witnessing this we might wish for a simpler sport culture where sport is played only for fun and “bragging rights.” But is it really more innocent if the only thing on line in a competitive engagement is pride? In a sense we might consider financial rewards, however exorbitant, to present even less of a danger stake than pride, because money is external to the agent, but pride is part of one’s very being.

What precisely is the experience of athletic pride? Is it that one has outperformed another contestant, and therefore has objective proof that one worked harder or played smarter? Or is that one is somehow a superior type of being compared to the other, like a god stands to a mortal? Competitive sport is designed by its very nature to establish a kind of superiority among contestants who are otherwise equal. It is a fair question to ask why this is necessary—sometimes obsessively so—in some lives.

Plato believed the desire for glory, which he called thymos, was built into the soul and had to find its satisfaction, although some experience this drive much more than others. People with a strong desire for glory can be dangerous, although they can also be very valuable if the individual (or society) can find a way to subordinate the prideful part to the rational part.

Pride is a heroic virtue but a Christian vice. Pride seems to suggest self-sufficiency, which is why it is the first and greatest sin in the Christian story. Many of the most unattractive displays in modern sport arise not only because of the financial stakes, but because the culture has seemingly released any restraints on displays of pride. But a victor in a competitive event cannot reduce the opponent to a mere obstacle to his or her prideful celebrations without thereby defeating the value of the achievement.

## **Xavier Gimeno Monfort**

### *Towards a sports hermeneutics of the body*

Abstract: In this communication we raise the following question: how should the body be conceived in sport? The paper explores this question from a perspective opposed to that of those who think about the body in a dualist way (mind-body), and to those who see the body as a mere degrading, temporary and fugacious object at the exclusive service of an ideal conception of sport as a quest for physical excellence.

The paper proceeds in three steps. First, we perform a state-of-the-art analysis of the sport philosophical studies of the body. The state-of-the-art analysis serves us as a way to contextualize and better understand how the body issue. Despite having been overlooked by many scholars and classical authors, the body has recently been recovered and placed at the core of philosophical reflection. The recovery of the body as a key element of our philosophical reflections on human nature is especially relevant in the case philosophical reflections on an embodied practice like sport.

Second, we identify the body or corporeality as being part -together with tradition and human capabilities- of the "facticity of sport," and frame the question of the body within a hermeneutical framework. This contrasts with the phenomenological attempts of authors such as R. Scott Kretchmar, G. Breivik, Jesus Ilundain, among others, to provide a refutation of the dualistic view of the body. To make a hermeneutical shift in philosophical understandings of the body in sport, we draw on Maurice Merleau-Ponty's concept of flesh. In doing so, we show that sport hermeneutics provides a different interpretation of the concept of body in sport. Such critical review is initially based on the final dissolution of the dualist mind-body premise. However, it extends to a critical review of the sport philosophical literature on the subject.

To conclude, we contend that sport philosophical views of the body generate a different type of dualism related to the nature of sport and body in sport. Such a dualist conception of the nature of sport and the body in sport results from understanding sport as a perfective practice, that is to say, as a practice that aims to promote physical excellence. We address some problems related to such a dualism from a Merleau-Pontyan perspective, placing special emphasis on the notion of the chiasmic relationship between body and world.

## John Gleaves

### *Sport as Meaningful Narrative*

Abstract: Philosophers of sport often assert what sport is about, though rarely do they defend their claim. This paper proposes to examine the claim that sport is about meaningful narratives. In the 1970s, the anthropologists Clifford Geertz noted how sport acts as a cultural Gestalt that reflects specific values, perceptions, and narratives through shared physical activity. Geertz explains through his study of Balinese cockfighting's that the sport's "general function, if you want to call it that, is interpretive: it is a Balinese reading of Balinese experience; a story they tell themselves about themselves." This introduces the idea that sport, as well as dance, martial arts, and other forms of physical activity, can be thought of as "story makers." At the social level, sports are institutions that produce an activity where individuals can experience and live out certain cultural stories. These cultural stories help form and reflect a community's identity. More importantly, these stories create identity for communities that meaningfully express their shared values, history, and experiences. In that sense, sport constitutes one important form of social scaffolding that expresses a group's collective identity and values. Sports are created and shaped by communities to provide individuals with explanatory accounts about certain meaningful characteristics in publicly demonstrable activities. Yet sport as meaningful narrative also applies at the individual level. People who participate in sporting institutions cannot help but form their own meaningful narratives as well. We become "skiers" or "runners" as we deepen our involvement with the sport. They reflect who you were and who we are. When placed against one's community, they form part of your story while adding layers to the community's story. However, the concept of sport as meaningful narrative is not without considerable philosophical gaps that require further considerations. This paper proposes to build on existing work in philosophy on narrativity and the philosophy of sport as well as larger scholarship on sport to begin developing a new concept: that sport is fundamentally about meaningful narratives.

## Peter Hager

### *Defining Sport Holistically: The Curious Case of Atlantean Football*

Abstract: Early in his paper “The Elements of Sport,” Bernard Suits (1973) recognizes that sports are games requiring physical skill with specific, logically necessary elements. However, later in the same paper, Suits shifts his focus from the logical aspect of sport to its social aspect, contending that activities that are sports must have certain institutional characteristics such as “a wide following” and “stability”. The implication here is that there is some point in time  $t$  at which an activity institutionally develops and gains a substantial enough following to be considered a sport. This also implies, however, that prior to time  $t$ , this same activity would not have been a sport.

What Suits and other sport philosophers (Weiss, 1969; Tamburrini, 2000) seem to recognize is that there is a point in each sport’s history at which it moves from being a sport-like recreational physical activity and becomes a sporting practice requiring higher levels of organization, standardization, and bureaucratization. However, before this institutional turn, each sport-to-be is still a socially constructed activity that is organically evolving within a particular culture or cultures and is being informed and influenced by the values of that culture or set of cultures. In short, these activities have an essential social aspect that is largely unaccounted for in Suits’ effort to define sport.

The purpose of this paper is to attempt to advance the definitional work done by Suits by reconciling the logical aspect of sport he emphasized with the social aspect of it he did not. Using the hypothetical example of the sport of Atlantean football, this philosophic examination will proceed in the form of a dialogue between two citizens of the highly-advanced civilization of Atlantis: An older gentleman, Theodoris, who has witnessed much of the evolution of Atlantean football during his lifetime; and Epiphania, a surprisingly insightful young girl who wishes to learn about football and about sport in general.

During the dialogue, Theodoris will provide important information regarding the social evolution of Atlantean football that will help Epiphania understand when and how it became a sport. In the end, however, it will be Epiphania who will help the reader/audience understand the relationship between the logical and social aspects of sport and the importance of developing holistic definitions of sport that bring these two different dimensions together.

## **Alun Hardman**

### *Kant, Patriotism and International Sport*

Abstract: The moral philosophy of Kant has often provided a critical bedrock for those who question the legitimacy of sport between nations (Gomberg, 2000; Gleaves & Llewellyn, 2014). Grounded in the view that all human beings are members of a single moral community, and that as such they have moral obligations to others regardless of their nationality, language, religion, customs, and so on, it is argued that the patriotic demands of international sport ride roughshod over the imperatives of moral universalism

In this paper I will suggest that Kant's moral cosmopolitanism has, for the most part, misappropriated in the critique of patriotism, sporting or otherwise, for his writings suggest that moral distinctions can be made between three kinds of patriotism - civic, national, & trait-based (Kleingeld, 2000; 2011)

Following a brief explication of these three forms of patriotism together with their sporting corollaries, I will focus attention on the extent to which, in the context of national sporting patriotism, one's perfect duties that involve certain requirements one owes to all, can stand alongside one's imperfect duties that allow for latitude as to how and to what extent one discharges them. This discussion, I argue, provides a more legitimate Kantian moral framework to evaluate how sporting practitioners and their institutions make decisions when patriotism and cosmopolitanism pull in opposite directions.



## Leslie A Howe

### *The case against simulation*

Abstract: The first of these reflects a frequently expressed gut response, namely, that it is fakery. This is not a sufficient objection by itself as game-playing in general is a form of fakery and were the objection admitted it would rule out all misleading play as well, rendering many games tedious beyond repair. A second objection is that it is a kind of cheating which, for our purposes, we can define as the surreptitious contravention of rules or conventions. Is the decisive issue here, however, the breaking of rules or the sneakiness? If it is the sneakiness, then we must, again it seems, disallow all misleading play. If it is the breaking of the rules, then we must ask whether there is a game-enforced penalty for so doing in that way; if so, then it must be a legitimate option for a player to consider the cost-benefit balance of carrying out the deceptive play and taking the possible consequence, just as is the case with other strategic fouling. The player who stops a breakaway and “takes one for the team”, does not normally face the same opprobrium as the diver. A possible difference might be that with both benignly misleading play (deking) and strategic fouling the play one (eventually) carries out is evident whereas the diver’s action is still hidden, but it is unclear how much difference this makes (though see the fourth objection). The third objection is the most well known in the literature: the contract argument. This maintains that the diver, in cynically violating the rules, is simply not playing the same game to which all have consented. This is a promising approach but is susceptible to puzzles having to do with changes in consensus. The fourth objection to be considered derives from the observation that, while ordinary misleading play is such as to permit direct game-play response by an opponent, cheating in general and diving specifically do not. The dive that results in a player being sent off does not permit any in-game response by the wronged player whereas the one who is turned inside out by a clever deke can continue to play and attempt to make up the distance. A falsely awarded penalty imposes an unjust deficit and is in a more decisive and direct sense unanswerable in play. The diving player profits from the unfair deficit and needs the agreed rules in place and otherwise respected in order to do so, and thus is not playing a different game, though perhaps a game within the one agreed.

## **Moira Howes**

### *Should adventure sport enthusiasts prepare in advance for death?*

Abstract: The benefits of preparing oneself psychologically for death and dying have been advocated in both eastern and western philosophical traditions. In Stoicism, Epicureanism, and various Buddhist traditions, it is considered advantageous to confront the truth of our mortality and cultivate ourselves accordingly. While prescriptions for how we should conceptualize and prepare for death differ in such traditions, they also share a number of elements. For example, each holds that preparation for death eases the suffering associated with the anticipation of death and with dying itself. Such accounts also hold that preparing in advance for death contributes to the development of character traits and psychological skills that enhance our overall well-being.

Related questions regarding death and dying also arise in the context of adventure sports including those sports identified as “risk,” “extreme,” and “nature.” Such sports are associated with death principally because the consequences of failure—whether of one’s judgment or physical skill, or of one’s gear—include a high probability of dying. Moreover, the appeal of these sports is thought to arise in part because they provide opportunities for “edgework,” that is, for navigating the lines between safety and harm, and life and death. In light of philosophical accounts advocating that we should prepare for death, participation in adventure sport raises a number of interesting questions. For example, are adventure sports participants under any special obligation, or have an increased need, to prepare psychologically for death? Would such preparation enrich or detract from meaningful experiences in adventure sport? Can engagement in adventure sports help us prepare in advance to die, and thereby further contribute to our well-being while alive? Such questions also extend to the loved ones of adventure sports participants. For example, would it benefit the families of adventure sports participants if they, or the participants themselves, prepared in advance for death?

In this talk, I will address such questions and argue that adventure sport experiences can be enriched through preparation for death. I will further argue that participation in adventure sports can contribute meaningfully to the task of preparing for death before it becomes imminent. To support these claims, I will draw on recent interpretations of Stoic and Epicurean arguments regarding death, and examples of different types of death meditation in various Buddhist traditions. I conclude that those who engage in adventure sports should prepare psychologically for death before it becomes imminent.

## **Emanuel Hurych**

### *Running as an authentic possibility of being: Values of running in the perspective of temporality*

Abstract: Running presents one of the simplest and most natural intentional human movement activities, today and in ancient times. From the perspective of philosophy of sport the phenomenon of running can be also understood as offering an acceptable possibility for retaining some signs of humanity (via the phenomena of authenticity, integrity and temporality).

Besides its essential demands on physical effort, running can be also understood as a mental activity. Husserl's description of the processes of retention-protection provides a model perspective for a temporal understanding of running. Within Heidegger's concept of temporality we can consider a runner in the modes of historicity, everydayness and within-time-ness. This transfer from fundamental ontology can be scheduled just as a simplified model construct. In spite of this fact, we can try to examine running in all these three modes – as an object of historicity (a constituent of history), everydayness (a process of training, or setting some enduring values) and within-time-ness (reduction to ordinary time). Seeking to escape from instrumentality and from our human tendency to 'fall' into within-time-ness presents a possibility for searching a more authentic mode of being. I shall try to illustrate such possibilities with some concrete examples from running settings.

Three modes of temporality can be examined in some selected criteria and in two different historical periods. Using the original notes and records of the famous Czech athlete Emil Zátopek (from the end of 1940s to the beginning of 1950s) provides material for some (more theoretical and methodological than empirical) comparisons with the experience of the author's own activity – leading groups of runners (in 2015 and 2016).

There are many differences between an elite athlete's effort and running at the recreational level. A comparison made in the mode of historicity (kept in retention) can help us to answer some general and specific questions about the meaning of running. A lot of common features can be found in the mode of everydayness and in the symptoms of within-time-ness in both cases.

Finally, the author seeks answers regarding the essence of running, and about the meaning of running. Using some less abstract ideas can help us to manifest ideas and values which are hidden. Concrete examples can support the intelligibility of the context. Symbolically, the name of the great Czech Olympic hero Emil Zátopek can be recalled in an Olympic year, and in the cradle of the Olympic Movement, in the final message of this paper.

## **Jung Hyun Hwang**

### *Aristotelian practical analysis of intentional doping*

Abstract: Sport philosophers have been a great deal of time and effort working on the doping issues. Despite of their contributions, the doping scandals have frequently happened in sport.

In this paper I will hold the issue of doping which is caused by intention. It involves not mistakes by ignorance but certainly cheating by intention. I also will suggest the practical ways of anti-doping by understanding about the process of judgement to do act.

From Aristotle's writing in the Nichomachean Ethics, I will show the relationship between practical knowledge and action. To support my argument, I need to introduce two Greek terms, Akrasia and Phronesis. Akrasia is described as a lack of self-control or the state of acting against one's better judgement. It is often translated as moral weakness or incontinence. Phronesis, on the other hands, means a type of wisdom or intelligence. It is more specifically a type of wisdom relevant to practical thing, requiring and ability to discern how or why to act virtuously and encourage practical virtue, excellence of character, in other. We can understand that Phronesis is a term as practical wisdom.

Doping is an obvious illegal and criminal action in sport. We explain that cheating is the intentional violation of rule to gain an unfair advantage while trying not to get caught. There are many reasons of taking performance enhancing drugs whether it is intentional or not. Nevertheless, the reasons sound like an excuse described as "a pretext is never wanting."

It is more serious if doping is caused by intention. It has a determination to act in a certain way that is unethical. The voluntary behaviors which make a choice by own judgment is related to goals of the act. The strong motivation for achieving the goal disturbs the judgement which distinguishes a right and a wrong to do. We need to think about the differences between athletes who judge a right way and a wrong one for own goal. I believe that we can explain the intentional behavior, doping on Aristotle's practical syllogism.

## **Drew Hyland**

### *The Sweatiest of the Liberal Arts: Athletics and Education*

Abstract: My paper begins by drawing a contrast, first, between the Ancient Greek very strong emphasis on the significance of what they called “gymnastike” for education to full humanity, especially as this is articulated by Plato in his Republic, and the situation in most contemporary educational systems, particularly those in the United States, which tend to relegate physical education to an occasional class which in times of financial stress can sensibly be cut even further. That contrast leads to a second, between the American sports system, which ties organized sports for the most part to our educational systems, and the European (and elsewhere) procedure which locates its sports organizations entirely outside the educational organizations in athletic “clubs.” Working with those two contrasts, I argue that both modern systems, in only slightly different ways, are failing to take account of the wisdom of the Ancient Greeks, that there really is a profound educational significance to athletics. To establish this thesis, I discuss three examples in which I believe that athletics can play a powerful educational role: the overcoming of racism, the ability to focus ones whole being on a particular project, and self-knowledge. In the case of racism, I argue that not only are sports not inherently racist, but that implicit in sporting activity is an anti-racist demand, if we will only listen to it. In the second example, I argue that the special – if not unique – characteristic of sport, that it involves the commitment of the whole person (body, mind, emotions, even personal identity) actually teaches us an important skill that can be transferred to our lives as a whole. Finally, regarding the ancient (Socratic) virtue of self-knowledge, I argue that there is no better locus for the acquisition of self-knowledge than athletics.

## **Jesus Ilundáin-Agurruza**

### *Radical Enactivism and Comparative Holism (REACH) – A Model for Skilled Performance*

Abstract: Highly skilled performance in sports and similar practices (martial and performing arts) is uniquely refined and of a quality all its own. Computational accounts of action have been rightly critiqued by leading philosophers – Searle (1983) and Dreyfus (1986) – on a number of issues, from processing speed to explicit representation requirements. In turn, these critiques have been also shown to be wanting in various ways, whether it's Searle's Background conditions applicability (Moe 2007), or Dreyfus' black box, zombie approach to consciousness (Breivik 2013) and inability to explain risk sports (Eriksen 2010). We are left, however, with a void when it comes to explaining skillful expertise as a full-fledged phenomenon.

It is precisely in exploring that void and the very notion of emptiness that we can develop a promising model for skilled performance predicated on radical enactivism and comparative holism (REACH). This presentation couples an enactivist account of cognition (Hutto & Myin 2013; Stewart et al., 2009) with a holistic (Kretchmar 2013) and comparative East Asian framework (Ilundáin-Agurruza, 2016). The former advances a non-representational account of basic minds, that is without content or empty, while the latter explores holism within the an East Asian framework where emptiness, nothingness and related concepts both explain and instrumentally develop highly skilled performance.

## Ivo Jirásek

### *The Czech Comic Strip „Fast arrows“, and the philosophical dimension of experiential education*

Abstract: There are at least in two different ways in which sport (or, more precisely, human movement) can be dealt with in comic strips. The first possibility is a strip which utilizes sport and play as a background for the plot and heroes of the story. The second possibility is a specific sport comic focused directly on sporting activities as its central theme.

“Fast arrows” is a comic strip which is famous in the Czech Republic but probably completely unknown in the rest of the world. It tells the story of 5 boys who have established a club and experience many everyday adventures in their free time: playing games, doing sports, camping, helping old people etc. The author, Jaroslav Foglar (1907-1999) is the prototype of the experiential educator in the 20th century. He spent 60 years of continuous work with one scout troop, published 27 volumes of collected works (3.2 million copies) and 60 volumes of chronicles (15000 hand-written pages); and he prepared scripts for 315 episodes of a comic strip. The main values he promoted in his pedagogical activities were healthy lifestyle, interest in nature, and physical activities. Even today, these stories by Jaroslav Foglar are very popular in the Czech Republic, and they have a motivational influence on children and young people while serving as a tool to encourage them to participate in physical activities and a healthy lifestyle.

However, the main question addressed in this paper is the philosophical dimension of such an author’s communication with readers. Is it possible to change the real behaviour of readers? If so, does such an influence take the character of intrinsic or extrinsic motivation? And, finally, when experiential education is based on direct experience, how we should interpret literature as a part of experiential education?

**Carwyn Jones and Neil Hennessy**

*Justice, Fairness and Responsibility: Officiating in Sport*

Abstract: In this paper we discuss the problems with the constitutive laws (rules) of Rugby Union, specifically the laws that govern the scrum. We discuss three key issues. First we argue that the laws of the scrum demand the impossible from the referee and other officials. In order to apply the laws, they have to identify a specific causal event which constitutes a breach of the laws. This also involves identifying an offender and allocating punishment. In the context of the scrum, there are occasions when this simply cannot be done with any reliability. Second, we argue that the laws of the scrum, under certain circumstances, cannot be adhered to by the players. Consequently, even if causally responsible for breaking the law, they are not morally responsible. Finally, we examine the current officiating practice. The referees are required to make decisions against the background of competing demands. On the one hand they are required to be just and fair, but on the other hand they are required to uphold the aesthetic appeal of the game for spectators. This is a significant and unfair burden for referees to carry.



**Hee-Sub Kim, Dong-Il Han, Jae-Yong Jang, Joong-Woong Nam and Oh-Ryun Kwon**

*A Study on the distinctive feature of Slowness and Softness in Taichichuan*

Abstract: It is certain that the distinctive features of Taichichuan(or Taijiquan) would roughly be slow and soft motion. However, the slow and soft practice method Taichichuan is different not only from any other Chinese Martial Art, but from any sports in the world, which mostly concentrate on outward strength, muscle force and speed. The two points are essential in training the alignment of body & mind, and developing the sense of controlling the whole body. This paper is intended to study the slowness and softness of it from the Somatic Perspective.

Kleinman said in his sixth visit in 1994 to Korea, "The body, for Plato and other dualists such as Descartes, is seen as something which prevents us from achieving truth. The dualistic influence on Western culture has resulted in, and is reflected by, the tendency to treat the body as a machine, 'an inert lump of matter that works without any intelligence of its own'(Chopra, 1993: 167)". As he said, Somatics draws upon both the Eastern tradition of mind and body integration and on contemporary Western philosophical and scientific thought, particularly phenomenology and quantum theory(Kleinman, 1994: 56). His assertion can be illustrated in the aim of the slowness and softness of Taichichuan including the concept of Yin-Yang originated from the book of I-Ching.

These concepts in Taichichuan should not be accepted as those of the fast and slow activity in sports. They are based on Chi(or Qi), the inner energy of body which was an essential notion in ancient East Asian culture including China, Korea and Japan. This intended-exercise Taichichuan based on Chi is to control and raise a sense of feeling oneself as it is and then detecting someone else's moving, considering body and mind as "a holistic being" in Somatic language. In the long and long process of moving slowly and softly inward or outward, you can not only keep your body controlled well, but also develop an deliberately-ability of controlling over your body.

In conclusion, the reason of Taichichuan's slow movement and softness in muscle is, firstly, to show Hanna's word(Hanna, 1987: 57) "the body as perceived from within by first-person perception". Futhermore, this is an self-developmental learning through the self-awareness of environment. Secondly, the human being is a holistic being. The movement slow and soft naturally work on interaction. The real slowness can be on the most soft and relaxed muscle condition in which Chi can flow naturally and properly and make a Fa Jin(發勁), issuing inner Chi energy explosively.

## **Kevin Krein**

### *Work, Play and High-Risk Sports*

Abstract: Athletes who participate in high-risk sports such as BASE jumping and mountaineering are often accused of being ethically irresponsible. Justification of participation in such activities seems to require a worldview such that the value of participating in one's sport outweighs the risk of injury or death. Many critics find it incomprehensible that anyone would value participation in such sports enough to make it rational to accept the risks associated with them. Just the same, athletes in these sports often have a hard time seeing why their choices are difficult for others to understand.

My point in this paper is not to argue that it is rational to participate in high-risk sports, nor is it to provide conditions under which it may be ethical to do so. Instead, my aim is to diagnose why it is that, from each perspective, the other seems incomprehensible. The outside observer sees the athlete as irresponsible, irrational, or both, while the athlete cannot see why the observer doesn't 'get it'. Examination of the topic from this angle reveals aspects of the relationship between conceptions of risk and values concerning work and leisure.

A first step involves a discussion of the distinction between work and leisure, and the priority often given to the former. While there are many aspects of work in high-risk activities are seen as acceptable, (commercial fishing, firefighting, work on tall buildings, etc.) risk in leisure activities is often seen as ethically problematic.

Once this point is explicitly made, I turn to an examination of the role of the subcultures associated with high-risk sports. I will argue that because alternative sport subcultures often reject the mainstream prioritization of work over leisure, and participants often take their sports to be central to their identity, we should expect that members of such sport subcultures would have a higher risk tolerance in the context of sports than those who are not influenced by the worldview.

I conclude with a discussion of whether or not such worldviews are likely to be understandable to those outside of the perspectives that frame the values and beliefs of those who participate in high-risk sports and those who do not.

## **Signe Højbjerg Larsen and Henning Eichberg**

### *Parkour - craftsmanship and playfulness*

Abstract: The youth cultural activity of parkour has so far been described in two different frames of understanding – as a playing practice of social critique and as craftsmanship. On one hand, the parkour runner plays with his or her environment, testing walls, stairs, roofs etc. by playful trials, turning the normality of moving topsy-turvy, provoking surprises, and creating feelings of playful fun that on a symbolic-discursive level reveals the suppressive constitution of the capitalistic urban space (Bavinton 2007; Daskalaki et al. 2008; Ortuzar 2009). On the other hand, the parkour runner in a concentrated and engaged way, practically explores and investigates facilities in the urban landscape, their materials and their challenge in relation to one's own ability and thus, by touching, feeling, and trying develops a craftsman-like relation to obstacles on the way and produces a result of movement success (Larsen 2015).

In the concrete phenomenon of parkour, thus, two forms of activity are interconnected, which normally theoretically are strictly dissociated – craftsmanship being a serious form of work, and play being a free and often spontaneous activity of fun (Huizinga 1949; Caillois 2001). Is this contradiction “real” and “out there” in people's life world – or is it a construction in our mind, produced by or under certain historical and social circumstances?

We'll approach this philosophical challenge by different axes of reflection.

- How are the activity of parkour, the concept of craftsmanship or work, and the concept of play related to the question, which the human beings puts to the world?

- Which role does the instrumentality of the body play (when remembering the “body techniques” of Marcel Mauss)?

- To which degree is it the player, who plays, or (according to Hans-Georg Gadamer) the play, which makes the human being a player? And what does this tentative inversion mean for craftsmanship – the craft making the craftsman? What is the implication of seeing something larger than the individual at work?

This may imply both a critical discussion of the implicit epistemological individualism and a critique of some myths of what work is.

## **Dimitrios Liokaftos**

### *What's in 'sport'? The boundary case of competition bodybuilding*

Abstract: Definitions of 'sport' and its 'true essence' appear to be a product of and stake in intersecting philosophical, institutional and cultural positions and antagonisms. As a result, a helpful way to appreciate the meaning(s) of sport is to investigate how the concept is employed by and affects specific individuals and groups in given historical and cultural contexts. In this spirit, so-called 'borderline' cases are often particularly interesting in that, by sitting on the contested boundary of what is and what is not considered sport, they highlight both what lies inside and outside it at a particular juncture.

The present paper will look at the borderline case of competition bodybuilding, and in particular its professional variety. The foundation for the discussion is the insight that a particular notion of 'sport' is today absolutely central in the self-designation of bodybuilding culture. After an overview of the historical background to this development and the analytical interpretations that have so far been offered, I will explore key aspects of this prevalent notion of sport, its relation to dominant ideas on human nature, and the effects it has had on how individual and communal bodies and identities are imagined and produced.

## **Sigmund Loland**

### *A defense of the ideal of natural athletic performance*

Abstract: The concept of 'natural athletic performance' is contested terrain. In an age of biotechnological innovation and diversity of values, references to what is 'natural' are often associated with essentialist and anachronistic ideas of human nature (Kaebnick 2013). In this paper I propose and defend a biologically informed philosophical interpretation of 'natural athletic performance' based on what I take to be key sporting ideals. More specifically, my thesis will be that sporting ideals are best realized when athletic performances are based on optimal utilization of the phenotypic plasticity of the human organism as developed in evolution (Loland and Hoppeler 2011). In this way, I will argue, athletic performances can become expressions of a morally admirable development of human talent towards human excellence (Murray 2007). Practical examples are given to illustrate these points, among them by contrasting increased aerobic capacity as a result of training in altitude with the same outcome as a result of the use of EPO. It is further argued that the ideal of 'natural performance' is relevant not only to sport but to society. An increasing number of pharmaceutical means is offered to enhance performance in areas ranging from sexual ability to intellectual skill. In this setting, ideals of 'the natural' may represent an alternative path with emphasis on unique individuality and human excellence. It is concluded that the ideal of 'natural performance' is a morally important and sustainable ideal worth pursuing in both sport and society.

## Francisco Javier Lopez Frias

### *The Cyborgification of Sports: An Exceptionalist Approach to the Cyborg-Athlete*

Abstract: The concept of cyborg has two defining components: one is the symbiosis of technology and human nature. The other is the embodiment of posthuman factors or abilities. The most influential view in the philosophical debate on the cyborgs is “continuism.” This approach heavily draws on the symbiotic relation between technology and human and overlooks the posthuman element. The continuist view of the cyborg is proposed by Andy Clark. He regards human beings as natural-born cyborgs. For him, human beings are tool-users by nature and, in some way or another, they are always blended with artificial components.

The continuist view is arguably the most prevalent in the arena of the philosophy of sport. Most scholars, drawing from Ted M. Butryn’s, Andy Miah’s, and Emily Ryall’s work, regard today’s athletes as cyborgs. They hold that cyborg-athletes are not a fiction or a futuristic chimera, but a reality. This claim is based on the idea that athletes’ performance is intrinsically and indistinguishably linked to technology. Elite level athletes constantly use tools and devices to enhance their performance and face the challenges raised in the sporting activity: surgical procedures, equipment, diets, training methods, new surfaces...

Some in the debate oppose the continuist notion of the cyborg by arguing that the posthuman element of the cyborg should not be overlooked. Against Clark, they argue that the unity between body and technology is a necessary condition for the cyborgification of human nature, but not sufficient. The cyborg is much more than the union of body and technological tools. From this perspective, only some exceptional beings resulting from the combination between body and technology should be regarded as cyborgs. I call this perspective “exceptional.”

In this paper, I take a critical position against the continuist view of the cyborg-athlete and argue for an exceptionalist one. This critique builds upon four different arguments: a) logical-argumentative; b) cognitivist; c) phenomenological; and d) semantic. These arguments highlight theoretical and practical limitations of the continuist approach to challenge the claim that human beings, in general, and athletes, in particular, are, in Andy Clark’s terms, “natural-born cyborgs.” The creation of cyborgs or cyborg-athletes entails more than merely the combination of human body and technology in a single being.

## **Irena Martinkova**

### *Authenticity in sport*

Abstract: This paper will examine the idea of authenticity in the context of contemporary sport and sport research. It will begin by presenting and explaining the various meanings of 'authenticity' to be found in the literature, and will then develop an account based on the ontology of human being, as described by Martin Heidegger in his early work.

Firstly, I shall introduce the presuppositions that enable the idea of authenticity to become important within a society. Authenticity can arise in a society that emphasises especially the individual and freedom (being focused on ourselves, and being 'true to ourselves' – being able to choose what we want to become and how we want to live).

Secondly, I shall present the different meanings of the term 'authenticity', and the different contexts in which it is employed in recent sports research, such as 'being real', 'being unique', 'being original', 'being autonomous', etc. in the areas of sport psychology, sport sociology, sport tourism and others. These meanings are usually contrasted with the term 'inauthenticity', in the senses of allowing oneself to be influenced (too much) by others, being subordinated to others and their ideas, shallowness or superficiality, alienation, etc.

Thirdly, I shall discuss Martin Heidegger's ontological understanding of authenticity (and inauthenticity), as described in his early work, which consists in an ontological understanding of human being (of 'Existence'). I shall present the essential characteristics of existence (the 'Existentialia' – such as, for example, understanding, attunement, possibilities) that are relevant for inauthentic and authentic understanding, within the context of the temporality of human being. I shall also highlight some problems and limits of Heidegger's phenomenological descriptions.

Finally, I shall consider in what ways the various meanings of the term 'authenticity', as used in sport research, link to these ontological ideas.

## Taiki Matsuda

### *The nature of sports groups in Japan: Or its relation to violent phenomena*

Abstract: In December 2012, a high school student, a member of Osaka Sakuranomiya high school's basketball club, committed suicide because of corporal punishments by the club's coach. This accident was broadcasted seriously by mass media and gave a great shock to not only the academic world of sports science, but also the whole Japanese society. Then, sports associations immediately made statements to get rid of corporal punishments in sports groups. It has been pointed out, however, that corporal punishments are not present-day problems and have been dangerous ones since long ago. Furthermore, in Japan, acts of violence among players in sports groups occurred over and over as well as corporal punishments. These show that sports groups in Japan have a highly violent nature.

Mass media made a great fuss and ostensible right or wrong arguments were repeated in the academic world when corporal punishments and acts of violence among players occur. But, problems of violence are not solved at all. Why? Because violent phenomena occur in daily human relations, does not in unusual human relations. Almost researches on problems of violence did not focus this view point. Then, focusing this view point, this presentation clarifies the nature of sports groups in Japan and its relation to the violent phenomena.

In this presentation, we 1) search for the fundamental structure of human relations in sports groups and 2) explore the moment of violent phenomena's occurring or remaining in its structure by focusing on arguments of Sigmund Freud, René Girard and Takeo Doi. We can understand the fundamental structure of human relations in sports groups in Japan with the Freud's group psychology and Girard's imitative desire theory. Keywords of Freud's group psychology are being in loved and identification. Freud's group psychology is a kind of social philosophy and describes collapse of the ego of members when they have a relation with their leader. And, the keyword of Girard's imitative desire theory is triangle desire. According to Girard, triangle desire is a situation that people are in a state of confrontation, and it occurs by imitative desire. Their arguments will be a clue to excavate the moment of violent phenomena in usual relations between coaches and players or among players. Furthermore, these keywords can be related to *amae* which plays an important role in Doi's Japanese culture and human relation theory. We can grasp the nature of sports groups in Japan and its relation to violent phenomena with *amae*.



## **Naoki Matsuyama**

### *What is the “Phenomenon of Sympathy”? Phenomenological discussion about the observation of movement*

Abstract: The purpose of this study is to clarify the fundamental principle and abilities regarding the observation of movement with an emphasis on the “Phenomenon of Sympathy” (Kaneko 2002). The “Phenomenon of Sympathy” is the intuitive perception of athletes’ consciousness. It is perceived through the observation of movement from the sports coaching. In order to provide advice to improve movement a coach should understand athlete’s consciousness. How this phenomenon is generated and how abilities enable coaches to perceive athlete’s consciousness, however, have yet to be clarified. In this study, these questions are answered using phenomenological epistemology.

As the result, the “Phenomenon of Sympathy” is interpreted from the concept of “Association” (Hume 1738; Husserl 1952). Furthermore this study shows two abilities to sympathize: the first is the ability to observe performances by the “Morphological Viewpoint” (Fetz 1972; Meinel 1981); and the second is the ability to interpret athletes’ consciousness by empirical knowledge of coaching.

## **Terry McMurtry**

### *Can We Still Play?: An Essay comparing the Communitarian and Individualistic Approaches to Play and Society*

Abstract: The play element and the nature of play is a widely discussed and criticized topic. The definition of play has been consistent based on being pursued for its own sake, however societies and individuals have changed which may have also changed the way that we play. The purpose of this essay is to attempt to show how the change in these societies and individuals may correlate with the change in play. At one time play was a social practice, but now it is much more for individual gain.

To help show the changes in play over time, a distinction will be made using two philosophical approaches. Communitarianism and individualism will be defined to show the delineation being made between social and individual play. The attitudes as well as the distinctions of the goods sought for each viewpoint will be key for the arguments that follow. Internal goods will be considered in favor of communitarian views, and external goods will be used for individualism. Then, Johan Huizinga's definition in *Homo Ludens* will be used to show the communitarian aspects of play. His views of the rituals and cultural elements of play help understand play using social elements. In contrast, the individualist approach will show how modern society possesses more of an individual approach to play.

Huizinga also wrote about the negative impact individualism has on play using an analogy to modern society. The negative outlook of individualism and play can be strengthened by considering Bernard Suit's *Utopia*. The *Grasshopper* also includes examples that are used to show social versus individual play, but nothing sums up the difference better than *Utopia*. However, the clarity of *Utopia* has been criticized for what the future holds of play. By looking at play and its relations to concepts of communitarian and individualistic ideas along with previous attempts to clarify *Utopia*, this essay seeks to extend an alternate answer to the cloudiness of a playful society portrayed in Suit's *Utopia*.

## **Eric Moore**

### *Against Deep Conventionalism*

Abstract: In “Broad Internalism, Deep Conventions, Moral Entrepreneurs, and Sport,” (2012) Morgan presents two diametrically opposed normative conceptions of sport and athletic excellence from late 19th/early 20th century British and American athletes and claims that this example shows that the normative theory of sport presented by broad internalism (aka interpretivism), as defended by Russell (1999, 2004, 2007), Simon (2000), and Dixon (2003), is false or at least inadequate. He locates the problem in broad internalism’s reliance on an overly abstract concept of athletic excellence that is required by its use of moral realism. As an alternative, he presents the concept of deep conventions, borrowed from Marmor (2009) to propose deep conventionalism, which, he claims, can successfully adjudicate such normative disputes (though it may need the help of so-called “moral entrepreneurs” from time to time). I present four objections to his thesis.

First, it’s not clear why Morgan thinks that broad internalism cannot adjudicate the dispute between the British and the American conceptions of sporting excellence. I consider three ways in which he might have meant this and show that on each way he is either wrong or question-begging.

Second, it’s not clear why Morgan thinks that his alternative, deep conventionalism, does resolve this dispute. Since he never presents any resolution in the paper, we must guess what it might be. I consider four possibilities (i. British is better, ii. American is better, iii. a mixed case resolution, or iv. there is no resolution at all) and for each one argue that deep conventionalism offers no improvement over broad internalism.

Third, I argue that the conventionality aspect of Marmor’s deep conventions for games is problematic, and thus cannot be so easily borrowed by Morgan. On the one hand, Marmor says that the deep conventions that constitute playing a game are a response to fundamental needs of human nature, such that we could not even imagine a world with people like us who don’t play games at all. This is what makes them deep. On the other hand, he says that those fundamental needs underdetermine the conventions that constitute game playing. This is what makes them conventional – they could have been otherwise. However, his deep conventions of game playing are very similar to Suits’ definition of game playing, which calls into question their conventionality after all.

Finally, I suggest that broad internalism’s alleged inability to handle the conceptual dispute, pace Morgan, doesn’t require any appeal to Rorty’s (1979) controversial view about the nature of truth and rationality. Instead, I argue that if one is inclined to think that the dispute cannot be resolved by broad internalism then there is a much simpler explanation for this that doesn’t require us to jettison the standard concept of rationality. It is simply that sport does not, after all, provide enough internal moral guidance to support such claims about athletic excellence. Perhaps Suits (1978), who thought that sport could be pursued for many different purposes without normative censure, was right after all.

## **Bill Morgan**

### *The Lusory Attitude and the Normativity of Games*

Abstract: Formalist accounts of games are distinguished by the central conceptual and normative role they attribute to their main rules. That is, in their view what counts as playing a game, making a move in a game, an instance of a game, and winning a game, are one and all predicated upon following its (constitutive rules). Whatever the conceptual (definitional) merits of such formalist accounts, they have been roundly criticized on normative grounds. That is because, according to its critics, game rules are neither exhaustive (situations frequently arise in the course of a game for which there is no applicable rule - - Simon's clubless Josie example) nor determinate (too often rules either fail to give us adequate guidance how to act or, worse, provide normatively questionable if not wrong guidance - - Russell's George Brett pine tar example). The normative lesson critics of formalism draw from these apparent weaknesses of game rules is that there is always more to games than their rules. What this something more is, has been cashed out in different ways by critics, from Simon's and Russell's Dworkian moral principles, to D'Agostino's notion of the ethos of games, to Morgan's borrowed conception of deep conventions. While I find the critics' case against the normative shortcomings of formalism mostly persuasive, I'm also persuaded that formalists like Suits are not as vulnerable to the critics' attack on game rules as they seem to think. For what Suits calls the "lusory" attitude of games adds an important normative feature to his account, which not only holds players must accept the rules "just so" they can play the game, but, additionally, doggedly value and pursue the (lusory) goal of games. As I understand Suits then, he is claiming it is not enough for players simply to accept and abide by game rules, but also, and equally importantly, to do so with the actual intent of seeing the game successively through to its end, to trying to win the game. What Suits's lusory attitude thus adds to the moral picture of sport that goes beyond what its rules contribute, is that one can fail to play a game not only by failing to follow its (constitutive) rules, but further by failing to value or pursue its lusory goal even if none of its rules has been broken. I then go on to show how this feature of the lusory attitude sheds important normative light on how to treat recent moral controversies in sport in which, seemingly paradoxically, an excess of zeal in trying to win athletic games leads players for strategic reasons to deliberately lose athletic competitions (a problem, I allege, that plagues our contemporary fixation on playoffs and tournaments as definitive markers of athletic success).

## **Ellen Mulder**

### *Which body shall I train today, The meaning of the body for an athlete and his sport practise*

Abstract: For an athlete his body is the tool/instrument to achieve a performance, realize a record or win the contest. In my time as a professional volleyball player, 20 years ago, I was only training my physical body: strength training and technical training of the volleyball movements. In recent interviews with current athletes they underline that their training is still almost all focussed on the physical body. Practice is mainly about physical, neuromuscular conditioning, fitness and nutrition. This translates in training the muscles, eating healthy, resting the body, measuring the skills etc. The body is merely seen and treated as an object.

The way we give meaning to our lives begins with our embodied dialogue with the world around us. In this perspective the body is not seen as a neuromuscular object but as a lived, emotional and related subject. In the work of Merleau-Ponty it becomes clear that a human being has a body and is a body at the same time. Meaningfulness goes through the body and the body is in dialogue with the world around it: the body is into the world.

The professional athlete lives also embodied and dialogic into the world. In the most narrow view as a trained and well equipped body at the playfield eye-to-eye with his opponent and in a broader perspective as a body into the playfield with all his views, beliefs, assumptions, thoughts, feelings, experiences, medals, training.

After reflection upon the different ways of seeing and experiencing the body, I will explore on the basis of the work of Wilber and others and some interviews with professional athletes the meaning for the sport practice of athletes when they start training not only their physical body but also start training their subtle and silence body (Wilber et al, 2008).

## Rasmus Møller

### *Should 'natural' talent matter? – A normative analysis the significance of 'natural' talent in sport.*

Abstract: In this paper I want to investigate the significance of various forms of 'natural' talent in elite sport from a normative stance. Most scholars agree that talent plays a role in athletes' ability to excel at elite level. Disagreement arises when normativity enters the discussion and we ask: which forms of talent and abilities should the sporting test ideally measure? I will begin with an analysis of, what I propose to call, the equality-focused argument against anti-doping. The Swedish philosopher Torbjörn Tännsjö laid the foundation of this argument in his 1998 article 'is our admiration for sport heroes fascistoid'? (T Tännsjö, 1998), but it has since been developed as an argument against anti-doping, latest by Pieter Bonte (Bonte, 2015) and Tännsjö . According to Tännsjö and Bonte the problem with anti-doping in relation to sports is the simple fact that it prevents the leveling out of genetic differences that forms the basis of a morally problematic admiration for genetic superiority or 'natural talent'. Such admiration is morally misplaced since it is founded on individual differences for which individuals have no control. According to the equality-based argument a moral reform is called for in which the leveling out of physical differences are allowed in order for the sporting test to measure personal effort and what Tännsjö calls moral virtues such as 'playfulness, inventiveness, sensitivity, cooperation and wit' rather than "non-moral virtues (such as strength)" (Torbjörn Tännsjö & Tamburrini, 2000). Drawing on Thomas Nagel's notion of 'constitutive luck' (Nagel, 2012) and expanding on ideas presented by Christiansen & Møller (Christiansen & Møller, 2016), I will criticize Tännsjö and Bonte's idea that cognitive sportive abilities are morally superior to its physical counterparts and show that their equality-focused argument threatens rather than redeems sport.

## Verner Møller

### *What does it mean to be a poor sport?*

Abstract: The concept of “sportsmanship” usually designates sporting behavior that is deemed laudable from a moral perspective. Expanding on ideas presented in the chapter *Being a Poor Sport* (Møller 2016) this paper explores whether it should also be applauded from a sportive perspective. In the sport ethical literature there is no consensus concerning the nature of “sportsmanship” or which ethical theory is best suited to account for it. For example it has been described within a classical virtue ethical framework as a mean between excessive seriousness and excessive playfulness (Feezell 1986), and it has been linked to a modern empathy-based understanding of altruism (Arnold 2003). Usually attempts are made to link the nature of sport to morality. Athletes, who abide by the rules, show opponents respect, and demonstrate a generous fair play attitude, are labeled good sports. One famous example of such behavior are Italian football player Paolo di Canio who in 2000 in a Premier league game caught the ball with his hands to pause the game instead of scoring in front of an open goal after the goalkeeper went to ground with a twisted knee; another is the German Miroslav Klose who in 2012 playing in the Italian Premier League surprised the football world when after scoring a goal he urged the referee not to give it because he had scored with his hand. Contrariwise we find athletes who exploit the rules recklessly and deliberately hurt their opponents. Such players are labeled poor sports. Infamous examples are Norbert Siegmann’s horrendous tackle in the German Bundesliga 1981 on Ewald Lienen that opened a 15 inches flesh wound that exposed Lienen’s thigh muscle, and Argentinian Diego Maradona’s legendary “hand of God” scoring against England at the FIFA World Cup in 1986. So the question is whether the commonly held connection between the nature of sport and morality, involved in the distinction between good sports and poor sports, is tenable. In other words if examples of sportsmanship like those mentioned above is indeed behavior that express values inherent in sport whereas the poor sports examples express the decay of the same sporting values, or if behavior that qualify for fair play awards is behavior that goes against the nature of sport.

## Arvi Pakaslahti

### *The Use of Head-to-head Records for Breaking Ties in Series*

Abstract: In this paper I argue that there are two good reasons for not using head-to-head records for breaking ties in series. The first reason for not using head-to-head records for breaking ties in series is to avoid violations of autonomous relative ranking (ARR). ARR says that the relative ranking of two contestants or teams (i.e. which of two contestants or teams is ranked higher) in a meta-contest (e.g. in a series) should not depend on the official result of an individual contest (e.g. a match or race) in which neither of them was, is or will be involved (see Berker 2014; Rubinstein 1980, 108; on meta-contests and individual contests, see Loland 2002, 99–102). Violations of ARR can occur in series in which head-to-head records are used for breaking ties. In other words, in such series the relative ranking of two contestants or teams may depend on the official result of an individual contest in which neither of them was, is or will be involved (see Berker 2014).

ARR can be considered one of the axioms for ranking contestants and teams in series (see Berker 2014, 195–196, 198; Rubinstein 1980, 108) and other meta-contests. Partly on the basis of Berker's (2014, 195) betting example, I discuss why ARR should be accepted. In other words, I discuss why meta-contests should never violate ARR.

The second reason for not using head-to-head records for breaking ties in series is connected to the Athletic Superiority Ideal. This ideal has been formulated by Arvi Pakaslahti (2016), who defines it as the view according to which “one of the built-in ideals of each sports contest is that it provides an official result which reflects accurately the betterness (i.e. the athletic superiority) of different athletes or teams in that contest.” I argue that using head-to-head records for breaking ties in series does not make sense from the point of view of the Athletic Superiority Ideal.



## **Jose-Luis Perez-Trivino**

### *Fans, free speech and sport arena*

Abstract: According to the United States Supreme Court, the First Amendment' gives an anti-war protestor the right to wear a jacket emblazoned with the words "Fuck the Draft" in a public courthouse. These provisions are common in other legal systems. Does it also provide a fan with the right, at a home game, to make political speeches, to wear a shirt with insulting words or in the stadium or chant profanities at opposing players and coaches? Sport authorities have tried to avoid these behaviours. These efforts to rein in fans' language at sporting events, however, raise serious issues of constitutional concern. Furthermore, it is a time-honored tradition that fans at sporting events engage in speech ranging from throaty booing to the symbolic expression' embodied in the conduct of clapping, and any efforts to restrict speech thus must be carefully crafted. The arguments in favour of free speech will be the main issue of the paper.

## Jon Pike

### *Femke van den Driessche and Essentialism in the Individuation of Sports*

Abstract: The case of Femke van den Driessche – accused of mechanical doping at the 2016 World Cyclo Cross championship - throws significant light on the prospects for an account of the individuation of particular sports that cuts nature at the joints. The Femke case brings to life that which existed only in pages of philosophical speculation. It is a test for theories of individuation, and for accounts of sporting practices as such. The case provides grounds for an essentialist account of bike racing, which is ontologically prior to its institutionalisation through the UCI, its particular rules, a community of practitioners, and to external normative authority: the Femke case trumps all of these. I present an essentialist case for considering bike racing not as a convention but as a natural kind, by considering a set of thought experiments assessing the conceivability of different versions of ‘bike racing.’ (Jones 2010).

An essentialist account highlights the role of a limited number of basic bodily movements as the grounding for sporting excellence (at least in some cases). I outline an ethical naturalism of sport grounded on these basic bodily movements, which draws on the Neo-Aristotelianism of Foot (Foot 2001) and Hursthouse (Hursthouse 1999).

The Femke case, and the best explanation of our well-grounded responses to it, illustrate some serious shortcomings in the dominant philosophical accounts of sporting practices – both deep conventionalism (Morgan 2006) and broad internalism (Simon, Torres et al. 2015) - and the corresponding accounts of the supposed wrongness of doping.

## **Kristian Raun Thomsen**

### *An Aristotelian investigation of sport student professionalization between campus and work-integrated learning activities*

**Abstract:** In this paper, I discuss the relationship between on-campus and work-integrated learning in sport science education. In order to understand how the student's professionalization can be shaped, I will analyse this from an Aristotelian perspective.

In a recent study, we looked at student's professionalization and the characteristics of on-campus training and work-integrated learning activities. In the campus setting the students expected the supervisors to support or train them. Their primary approach was to try things out, often acting less serious. In the work-integrated setting the students acted more serious, trying to take on a professional role. They did not expect supervisors to teach them anything, but appreciated when it happened. The primary characteristic of their learning behaviour was to master skills (Moerke et. al: 2016).

The study's empirical basis included six days of observation, and seven in-depth interviews with students and supervisors. The analysis revealed three overall themes: 1) Having fun – being serious, 2) trying something out – mastering a skill, and 3) getting support – acting independently. Subsequently, we used the interviews to test and validate these findings.

In this paper, I explore these results with the Aristotelian concepts *phronesis*, *techne* and *episteme* (Aristotle: 2001, MacIntyre: 2007). With this, I will discuss how the two settings impact students' learning outcome as regards knowledge, skills, and values as they are enacted through the different roles, rights, and duties in the two settings. With Aristotle I argue that in order to be regarded a professional, the student must complete a formal programme, primarily by accomplishing academic knowledge (*episteme*) and technical skills (*techne*) pointing towards a broad field of teaching, health and/or sport related professions. However, professionalism also includes the ability to master professional tasks; e.g. to do what needs to be done at the right time and place, when faced with the problems and uncertainty of real life situations. Having obtained this *phronetic* ability a person can act immediately in the 'right way' in a particular domain.

The ability to think and act as a professional is closely linked to *phronesis*. Therefore, work-place integrated learning seems to be an important supplement to the curriculum that primarily consists of epistemic learning activities and skills training. Based on our findings we recommend that the qualities and restraints of each of the two learning settings are taken into consideration when curriculum and course programs are (re)constructed.

## **Heather Reid**

### *Why Olympia Matters for Modern Sport*

Abstract: From the perspective of modern sports, with their scientific approach to performance and their sophisticated commercial structure, Olympia may seem like nothing more than ancient history. It is a faint set of ruins at the far end of a fading sense of history that represents little more than the humble origins from which sport has continuously evolved and improved. Indeed, quantitative measurements show increases in human performance, in equipment efficiency, and in funding—especially over the last few decades. However, those of us who love sport—and know something about its history—are likely to question this theory of athletic evolution. We worry about qualitative issues, such as athletes’ character, meaningful sports experiences, and the aesthetic value of athletic spectacle. The source of this contrast is a difference in values—a difference I will characterize as ancient versus modern values; or, more specifically Olympic versus Efficiency values. Such values establish an ethos in sporting communities that influences how we behave, explain, and even conceptualize our activities. In this presentation I will argue, from the perspectives of metaphysics, epistemology, aesthetics, ethics, and politics, that the Olympic ethos is superior to the Efficiency ethos in sport. We should replace the modern theory of athletic evolution with an ancient theory of athletic decline—one that recognizes and understands the origin of sport in Olympia and seeks to preserve the best of sport’s ancient humanistic heritage, keeping it in balance with modern commercial and technological developments.

## Jan Reznik

### *The Essence of Sport*

Abstract: The purpose of my paper is to present the original objective of sport and entire physical culture to the audience who craves for adventure through sports. Sport in its entirety is one of the highest forms of entertainment which was discovered for humankind's bodily and spiritual joy. However, its cultural and moral importance has recently become lost. Therefore, I believe that it is important to ask ourselves the following question: What is the original purpose of sport and where does its moral value lie in?

Pausanias speaks of Eleusinian Mysteries and Olympic races as of the highest form of the presence of godly care for humankind (Pausanias, 1973, p. 380, Czech translation). In the Ancient Greece, sport served as a means of communication with gods (Pindaros, 2002, Czech translation). Nowadays, this is not the case, but sport remains to be a sacred matter, because it refers to the entirety of being. This equals a dialogue between a human body and the nature. In such a dialogue, the nature always poses a question (challenge), which is responded to by an athlete and their body and will. This is no longer mere entertainment, as it is rather a serious dialogue which opens being. Through such conversation, corporality is cleansed as part of sport performance on the basis of the possibility of fulfilment by different contents. However, it is equally possible to consider sport as an escape from reality, because it primarily comprises of self-cognizance: A human has to be able to return to their own individuality at certain point, which is a departure from emptiness. An athlete enters a dialogue with the nature including its four elements. The distance on earth is overcome by running, the element of air is overpowered by jumps, throws, and tosses, the water element is bridged by swimming and fire is surmounted by sports passion and by games in themselves. It should also not be forgotten fire is instigated as part of the excitement of the audience. Additionally, an athlete experiences and endures fire based on their will, passion to win, and "animality" (Hogenová, 1998, p. 28). Such will to win presupposes enthusiasm which overwhelms humans and their entire existences and which causes humans to discover in the depths of their entities that what is best and most human inside themselves. All such overcoming of oneself and of the nature leads to the cognizance of oneself.

## Thomas Rorke

### *Fixing toxic playgrounds: using practical philosophy at rugby fields*

Abstract: In this paper I propose an elaboration of Kretchmar's pluralistic strategy for seeking out movement playgrounds, with the intent to offer a practical philosophic framework for fixing problems in sport and improving playgrounds. Kretchmar proposed that we search for meaningful movement practices that promote human flourishing and growth. The metaphor of the "play-ground" as the space for these practices implies answers for questions of how to deal with the problem of what I identify as "toxic" playgrounds. Two alternatives seem obvious: cleaning up the playground, or escaping it and finding a better one.

Responding to Morgan's call for a more historically grounded sport philosophy, I examine three examples from the sport of rugby. In the nineteenth century sport, the play of the game as it evolved was shaped both by ideas about what sport should be, and by the varied physical layouts of the playgrounds available to it, with different rules for grass and paved spaces (with tackling removed from games played in cobblestone areas). Promoters of the game made both intuitive and intentional choices about the kind of playground that the sport should be. In the mid-twentieth century, rugby's laws were revised to prohibit hacking and stamping on other players, which both reduced injury and improved the game aesthetically. In the twenty-first century, rugby is grappling with the problem of how to reduce the risk of concussions in the sport.

Moral arguments were certainly marshalled in the first two debates, but a clear opportunity exists in the contemporary case to demonstrate to sport practitioners that sport philosophy can help them improve their playgrounds.

In each of these examples, the distinction between real lusory goals and non-lusory cultural preferences provided the key to making choices that reduced the impact of the game's "toxic" features, without ruining the essential features that made the game attractive. I conclude by suggesting that current debates about whether the contact version of rugby should be mandatory in British schools might benefit from thinking through both Kretchmar's original case for movement playgrounds, and ways to address the problems of "toxic" playgrounds.

**J.S. Russell**

*Play and Moral Saints*

Abstract: In her classic article "Moral Saints," Susan Wolf opposes always giving priority to moral claims over perfectionist and personal ideals on the ground that lives so dominated by morality are unattractive and dehumanizing. She frequently uses the examples of sport and athletic perfections to illustrate her position, probably because they are common and appear so trivial from a moral perspective. But she might have noticed that play behaviour, arguably more trivial and even more general, can present similar tensions with morality and is even more fundamental to being human and living a meaningful life. Play behaviour is also interesting because it not uncommonly directly challenges and conflicts with morality in a way that athletic perfections taken on their own typically do not. My aim in this paper is to defend these claims and, in particular, to argue that sport as a species of play often incorporates playful challenges to and conflicts with morality that should be tolerated and sometimes embraced. I call this class of behaviours "competitive shenanigans." The paper seeks to clarify the claims of some theorists of play that play is in some sense "beyond morality." This is a puzzling and controversial idea that deserves critical examination. Taken literally, it is an exaggeration, but the class of playful competitive shenanigans reflects at least part of what is true in this statement. An understanding of competitive shenanigans also helps to explain and defend various morally borderline but commonplace behaviours in some sports.

## **Pam Sailors**

### *Women in Sport: Double Consciousness, False Consciousness, and Autonomy*

Abstract: Almost 120 years ago, in 1897, W.E.B. Du Bois coined the phrase “double consciousness” to describe the “peculiar sensation” of “always looking at one’s self through the eyes of others” and striving for consolidation in “a better and truer self,” without losing either of the two selves (Du Bois 2004). Sandra Bartky presupposed the existence of a similar double consciousness in her suggestion, nearly 100 years later, that “false consciousness,” or identification with a feminine stereotype, is a common phenomenon in the lives of women. A couple of decades later, both concepts function as foundational in Charlene Weaving’s (2012) analyses of the presentation and representation of women athletes, as sexualized images serve to rob them of subject status through objectification. Many women athletes claim to have be empowered by an autonomous choice to present themselves in such a way, but Weaving claims this is a false sense of empowerment. This may strike some as a form of feminist paternalism, with women being told they are not good judges of what is in their own best interest. We need some way to grant women athletes autonomous agency even when they act in a way that is consistent with the desires society encourages them to have. This way is found, I will argue, in adopting an alternative view of what it means to be autonomous. My presentation will briefly trace the conceptual progression from Du Bois through Bartky to Weaving, then trace an original conception of autonomy that can act as a fruitful tool for future examinations of women in sport.



## **Antonio Sanchez Pato and Emanuele Isidori**

### *Metis and Sport: a Hermeneutical Contribution to the Philosophy of Sport Education*

Abstract: In ancient Greece, metis, along with synesis, phronesis and techne, was a fundamental concept of sport conceived of as a human and moral practice. For ancient Greeks, metis was not just a concept: it was also a goddess of their mythology. From Hesiod's Theogony we attain an informative description of how Metis, daughter of Ocean and Thetis, the first authors and parents of the generation of things, came to be the first consort of the Olympian god, Zeus, and the mother of the goddess Athena. Metis means in ancient Greek counsel, wisdom, skill, cunning, but also perfidy, deception, trickery and cheating. Odysseus, called the "polymetis", embodied both the true meaning of metis, and the ideal of a great athlete.

The concept metis in ancient Greek culture and society was examined by two French historians, Marcel Detienne (1935) and Jean-Pierre Vernant (1914-2007). They have studied the concept of metis, translated as "cunning intelligence", showing its important connection to war, religion, mythology, navigation, medicine, knowledge and power in ancient society.

In our opinion, the fact that metis is an ambiguous term provided with double meanings, and that it is one of the main concepts of the agonal Greek culture from which sport derives its meanings, it is no coincidence. Therefore, through a hermeneutical methodological approach based on examples from literature, mythology and other textual ancient and contemporary sources, this paper will demonstrate how metis, a concept scarcely studied by scholars in the context of sport philosophy, nowadays represents a basic category both of ethics and sport education, upon which one needs to critically reflect in order to understand the function and meaning of sport as a human practice.

## **Morten Renslo Sandvik**

### *What is wrong with doping? Bio-ethical reflections on enhancement in elite sport*

Abstract: The last half century has seen a growing concern over competitive athletes' use of biomedical substances and methods to enhance athletic performance. A number of substances and methods are considered unacceptable and referred to as "doping". With the anti-doping campaign developing increasingly comprehensive measures for detection and deterrence, the need for justification is expanding. Accordingly, the ethics of doping and anti-doping has long been an important area of debate in the philosophy of sport (Loland and McNamee, forthcoming).

Faced with the question "What is wrong with doping?" philosophers commonly depart from the notion of the spirit of sport. Although differing in their conclusions, scholars such as, Tännsjö (2009), Savulescu (2015), and Loland (2015) agree that a thorough understanding of sport as a social practice is essential to any analysis of the ethics of doping and anti-doping. In order to know whether doping is wrong and whether anti-doping is justified, the argument goes, we need to understand what purpose competitive sport serves and how doping and anti-doping relates to that purpose.

In this paper we argue that the focus on the spirit of sport, whereas reasonably apt to justify (at least some level of) anti-doping today, may be too narrow or even diverting tomorrow. Sport takes place within a wider societal context. At least in Western societies, this context involves a) a considerable progress within biotechnology (including genetics), and b) what seems increasingly permissible attitudes towards biomedical enhancement (Savulescu 2007; Harris 2009). What if, in a future scenario, substances and methods that offer athletically relevant enhancements are widespread in society, and their use meets requirements on informed consent and medical control? What if more people than not – by their own or their parents' choice – use substances or methods that are considered doping in competitive sport today? Would their use in sport still be wrong?

Considering this scenario, we argue that there is a need for a deeper justification of anti-doping in sport. For a start, there is a need for the philosophy of sport to engage directly with the general question of "What is wrong with enhancement?" Correspondingly, there is a standing invitation for the philosophy of sport to take a more central role in the wider enhancement debate. As a first step towards this aim, the paper is set out as follows. In part one we ask what the bio-ethical enhancement debate is all about. We seek to clarify what enhancement means and characterize specific enhancements that are central in the philosophical debate. Moreover, we provide an overview of arguments pro et contra these enhancements. In part two we return to the scenario in which athletically relevant enhancements are widespread in society, and their use is under informed consent and medical control. In considering whether it would be wrong to use these substances and methods in competitive sport, we return to key arguments introduced in part one and assess their relevance and strength.

## Anders Mcd Sookermany

### *Gamechangers – The Narrative of Difference in the Sporting World*

Abstract: Lets face it, the sporting world as we have come to know it is fundamentally embedded in the epistemology of the enlightenment era with its weight on universalism, structure and objectivity. Hence, it is no bold claim to state that it (the sporting world) is established, constructed and developed (and even continuously redeveloped) on the grand-narrative of modernity – eternal progress through hierarchical bureaucracies, standardization, economic efficiency and the mass market. The Olympic motto of Citius, Altius, Fortius (higher, faster, stronger) is no empty claim in this sense.

Still, the skillful progresses of sports do not necessarily follow a linear or even rational path defined by the leading authorities in the field. Rather they seem to be consequences of some kind of friction between that which is the norm and some deliberate or un-deliberate effort to go beyond the given, it be, to take it to a different level or in a different direction. Hence, seldom is the case that new sports, new events, new skills are developed as a planned outcome of a defined strategy or business plan on the organizational level. In fact, when we witness true innovative changes within the sporting world – changes that (re)defines how the game is played, perceived and/or even constituted – it is rather because individuals have “broken” or at least pushed the boundaries of the prevailing standards. In essence, they have done something different and in the process they have changed the game. In consequence, the gamechangers (they who challenge sameness by difference and succeed) should be recognized as holding the true expertise of the sporting world.

As such, I argue that the relevance and perhaps better, the meaningfulness of difference (as an opposition to the meaningfulness of sameness) should be given much more attention and value in both the sporting world and the academic writing investigating and exploring it. Accordingly, in this paper I will use the gamechanger viewpoint to argue an alternative perspective to how we could debate bodily skill, know-how and expertise in the sporting world. It is a perspective that embraces difference rather than sameness (Woodward, 1997), thus utilizing an analytical framework grounded in the academic discourse of the postmodern rather than the modern (Aronowitz & Giroux, 1991; Løvlie, 1992; Parker, 1997; Pritscher, 2010; Uljens, 2003). It is my understanding that practices prone to postmodern thinking are embedded in narratives sensitive to constructivism, complexity and contextualism (as opposed to universalism, structure and objectivity), and in their developmental process emphasize emancipation, deconstruction, vocabulary, dialogue, diversity and aesthetics as pedagogical strategies in its creation of ‘new’ meaning and praxis (Sookermany, 2016). It is a utilization of these strategies as postmodern characteristics in exploring the meaningfulness of difference in the sporting world that will constitute the main body of my paper.

Thus, in essence, the scope of this paper is to explore the meaningfulness of difference when debating bodily skill, know-how and expertise in the sporting world from a gamechanger viewpoint applying a postmodern framework.

## **Sarah Teetzel**

### *The Impact of Athletes' Voices on the Moral Evaluation of Sex Verification Rules and Policy Changes in Sport*

Abstract: In response to cases of high-profile athletes' sex being called into question, prior to the 2012 London Olympic Games, the International Association of Athletics Federations (IAAF) updated its policy addressing the conditions under which athletes are eligible to compete in the women's sport category. The IAAF's policy, which stipulated the eligibility conditions that transgender athletes, as well as athletes with disorders of sex development (DSD) and hyperandrogenism, must meet to participate in high-performance sport, was subsequently endorsed by the International Olympic Committee (IOC), and remained in effect until 2015 when the Court of Arbitration for Sport (CAS) ordered the immediate suspension of the policy. The decision rendered mixed reactions, with some dissenting voices echoing American athlete Summer Pierson's (2011) view that "it is a privilege to compete, and in order to enjoy such a privilege, the sacrifice of certain rights is required" (323). To engage in moral evaluation of the policy, more information is needed about how the rules in force apply to and impact athletes. To gain new knowledge about athletes' views of the sex verification regulations, athletes who identify as a trans and high-performance female athletes were invited to participate in semi-structured, in-depth interviews about their understanding of, and reactions to, rules governing sex verification in sport. Athletes, such as Pierson, who speak openly about their concerns regarding rule changes that promote inclusive sport have faced criticism and charges of intolerance, and may fear losing sponsorship opportunities for speaking their minds (Ljungqvist & Genel, 2005). For example, MMA fighter Ronda Rousey received negative publicity after questioning whether trans women MMA fighters compete at an advantage compared to athletes identified as female at birth (Samano, 2013). In discussing the results from this study, this presentation analyzes athletes' public and private experiences supporting and challenging sex verification rules mandated by sport governing bodies, such as the IOC, IAAF, and CAS. The philosophy of sport literature is quite silent on the extent that athletes' views should shape policymaking on contentious ethical issues. The perspectives of the people impacted most (that is, the athletes) certainly need to be included in the dialogue; however, the extent that their perspectives should be privileged over other views remains unclear. Thus, this presentation focuses on the impact of athletes' voices in determining the moral acceptability of rule changes in sport.

**Tsai Tsung-Ru**

*Aesthetic Reason for Sport—On the Ground of Kantian Aesthetics*

Abstract: This study proposes aesthetic reason for sport based on Kantian Aesthetics. The study takes two steps: firstly, it looks for the conditions of possibility of the aesthetic reason; secondly, it proposes the aesthetic reason for sport. This study, based on Kant's philosophy, divides the reasons into three types: reason of desire, moral reason and aesthetic reason. To resolve the contradiction between "the aesthetic" and "reason", this study uses the four moments of the beautiful in Kant's aesthetics as the conditions of the possibility of aesthetic judgment. The moments are pleasure without any interest, subjective universality, purposiveness without any end and subjective necessity. Based on this, this study proposes aesthetic meaning as the reason for sport. The aesthetic meaning is different from the pragmatic meaning. It is not based on any end. That's why the aesthetic meaning remains as the pragmatic end fail. In sport, the aesthetic meaning is more important than the pragmatic meaning. The aesthetic meaning shows us what is "pure" in sport. This study tries to prove the aesthetic reason for sport could arouse the passion of athletes and make them conscious of the beautiful moment of sport.

## **Gabriela Tymowski**

### *Running through nature: Mindfulness and Thoreau*

Abstract: Naturalist and philosopher Henry David Thoreau was arguably one of America's mindfulness pioneers. He explored the wilds of nature, noticing, experiencing, observing, contemplating, and "being"; he sought to understand the natural world and what it meant to live in the greater world as a human being, with all its concomitant problems. Thoreau's efforts to revive a conception of philosophy as a way of life resonates with the study and practice of what we today call mindfulness. Thoreau lived in solitude on Walden Pond for two years, in a house he built himself. During that time, he engaged in critical reflection and self-awareness, examining his beliefs and values, and engaging in sojourns through the woods and around the pond. He lived the simple life: attending to the ordinary, the obvious and the present. It was a contemplative life. Extending from reflective practice, living mindfully is being present in everyday experience. Mindfulness is based on an interdependence of action, cognition, memory, and emotion, connections newly discovered in neuroscience (Epstein, 1999), with the goal of clarity and attention to being in the moment. Mindfulness is the opposite of distraction and dissociation, and multitasking. On Walden Pond, Thoreau lived mindfully.

Like solitude in the woods, long distance running may be a contemplative practice. It requires the runner to engage in repetitive physical actions, and for the elite runner, to associate with bodily sensations and being in the moment for maximal running economy (Morgan & Pollack, 1977): to run mindfully. While Thoreau may not have been a runner, his critical reflection and self awareness through his own action and experience of immersion in nature, seems to connect his philosophy of life with mindfulness, action, and the environment. This paper proposes to describe a pathway from Thoreau's sojourns and "being" in the woods to mindfulness in long distance running in today's world.

## Deborah Vossen

### *Suits' Utopia is Paradoxical and his Definition of Game-Playing is What Makes it Paradoxical*

Abstract: Legendary for his brilliant parable entitled *The Grasshopper: Games, Life and Utopia*, Bernard Suits will always be remembered by scholars of sport, game, and play as a metaphysical pioneer championing a philosophy of human existence foundational upon the ideal of a game-playing Utopia. Within this delightful moral tale of two working ants and a game-playing grasshopper Suits maintains the following three main theses: (1) 'Utopia is intelligible' (Suits 2014, 188); (2) 'game playing is what makes Utopia intelligible' (Suits 2014, 188); and (3) game-playing is essentially defined as an 'attempt to achieve a specific state of affairs [prelusory goal], using only means permitted by rules [lusory means], where the rules prohibit use of more efficient in favour of less efficient means [constitutive rules], and where the rules are accepted just because they make possible such activity [lusory attitude]' (Suits 2014, 43). Observing that these three theses cannot be jointly maintained, this essay explores the logical possibility that if (1) and (2) are true, then (3) must be false. Toward this end, my paper is advanced in four parts. First, I begin with a summary of Suits' well-known definition as constructed in chapter three of *The Grasshopper*. Second, taking my lead from the critical literature, I argue that Suits' definition of game-playing—in and of itself—may be fatally flawed insofar as it compels 'a basic paradox of attitude' (Suits 2014, 82). Third, converging upon his Utopian thesis—(1) and (2) above—I argue that acceptance of Suits' definition of game-playing—(1) above—obliges the problematic conclusion that 'the concept of Utopia itself is paradoxical' (Suits 2014, 188). Fourth and finally, I conclude with some speculative thoughts as relevant to the philosopher's quest to discern a Utopia of really wonderful games as 'an ideal place, a land where all is perfect' (Thompson 2004, 60).

## **Matthew Waddell and Angela Schneider**

### *Towards a Rights-Based Model of Sport*

Abstract: Although the idea that sport should be made accessible to individuals with disabilities is relatively uncontroversial, the exact nature of the accommodations to be made is much more complicated. Declarations of rights are insufficient without also adopting a definition of rights which could serve as a guide in hard cases, such as how to create sporting competitions that include both para and able-bodied athletes. By recognizing the need for compromise between conflicting, absolute rights, and the use of arbitration to resolve hard cases, Dworkin's model of rights provides a system with which to resolve potential conflicts. In order to counter-balance the emphasis on individual rights within the context of sport as a shared practice, the concept of 'fair play' will be utilized. Although fair play would seem to promote the creation of para-sport opportunities for individuals with disabilities, it is actually inclusive rather than integrative in its emphasis. By supporting the creation of level playing fields, the application of fair play tends to ignore and work against individual expression within sport. Emphasis on fair play in sport creates rules and institutions that operate primarily for the benefit of the majority and lack flexible, rights-based methods of negotiating individual complaints.

As a replacement for fair play, a model of sport that focuses on its interpretative and educational potential will be proposed. This will be grounded in Delattre's definition of sport as a 'touchstone' activity, as well as Parry's definition of the sporting ethos, which involves individuals acting/playing according to a relatively consistent set of moral and ethical assumptions while also allowing for practitioners to test and modify these assumptions according to their lived experience. Marcellini, Ferez, Issanchou, Leseleuc & McNamee point to the division between the para and able-bodied sport as being symptomatic of discriminatory societal attitudes towards the legitimacy of para-sport competitions. The continuance of a parallel event structure also reinforces myths about the distinction between ability and disability, devalues para-athlete achievement, and promotes incorrect assumptions inherent in flawed, but commonly used, models of disability. A potential solution to this tension would be to create sporting environments in which competitors define their own rules and disability is not a defining factor.



## Charlene Weaving

*Ronda Rousey: Gender Transgressor, Glamazon, but not a # 'Do-Nothing-Bitch (DNB)'*

Abstract: This paper builds upon Weaving's (2013) work on gender construction in mixed martial arts (MMA), specifically in the Ultimate Fighter Competitions (UFC). Examination of the UFC is relevant and useful because women's professional fights were added as headliners due to financial demand, unlike other women's professional leagues, like the struggling Women's National Basketball Association (WNBA).

In this essay, I argue that the first female fighter signed to the UFC, 'Rowdy' Ronda Rousey, represents a female athlete who can be considered a gender transgressor yet simultaneously a Glamazon. The case of Rousey will be applied to gender transgressor theories to demonstrate how Rousey counters traditional discourse claiming that being too masculine entails not being an authentic woman. Female fighters face criticisms for being 'unfeminine' or 'manly' because they participate in such an aggressive sport. In some instances, Rousey assumes an Amazon role. The discursive effect of the Amazon category is to constitute powerful women as not only contradictory (like a transgressor), but also as implausible—an almost unreal image. Rousey counters this discourse in various manners; for example, she has encouraged women not to be a 'do-nothing-bitch' and sold millions of dollars of t-shirts with that same motto for a charity focusing on women's mental health and body image issues.

Further, it will be shown that Rousey maintains stereotypical hyperfemininity norms through participation in body paint photo shoots for the Sports Illustrated Swimsuit Issue. Moreover, as this shows, Rousey shifts from the Amazon role and assumes a Glamazon identity. Despite her gender divergent behaviour, as much as she transgresses, Rousey is also forced into a 'chokehold' by sporting and societal sexist culture that reinforces sex binaries and exposes pressures to adhere to hyperfemininity and heterosexual ideals.

## **Junko Yamaguchi**

### *Incompatible Issues related to the Native American Sport Motif in Education*

Abstract: The topic I will present is about incompatible issues of the Native American Motif used in a sports team in school. This relates to the physical representation being deliberated for making one's own cultural identity. The term of Motif includes the Native Americans names, mascots and/or logos.

The symbolic characters of games are closely associated in everyday life recently, in that players, supporters (hard-core fans) and spectators become the important like-minded groups. It is said that the better the partner, the more effective the practice. The more the globalized society proceeds, the more images are crucial for a cultural identity. The bigger the sense of a partner with the common physical representation, the better the symbolic systems are. This means efficiency for the better performance as the collective experience. However, in the mainstream of the Native American Motif, the "Redskins", there are incompatible issues among the members of Native community. As a social issue we have an important opportunity to think about the essential nature of the problem as an argument.

On February 7, 2013, there was a symposium related to the "Racist Stereotypes and Cultural Appropriation in American Sport", in the National Museum of American Indians (NMAI), Smithsonian, in Washington, D.C. According to a report done by the NMAI homepage, mostly academic speakers delivered before an audience of more than 300 people. The issues of the Native American Motif were covered by the diverse sense of value clashes in order to evaluate whether or not, the use of the Native names and images by a sports team should be excluded as for ones opinions and feelings which are offensive.

Outside of the forum, there are some social science researches who have pointed out that the Native's Motif are more than being mere entertainment. However, I cannot find any public research that examined the Native's voices in experiences and education from the philosophical standpoints. Among the natives, some are already shifting their belief to see the context of history and traditional views of the Motif, but some continue to believe that the Motif are indispensable for enhancing their team spirit and are remained honorable symbols with deeper psychological and social effects.

Based on one case report for The Mascot Study Committee at a High School in the tribal own school district, Washington State, will be examined, although there is a difficulty in making a standard for the incompatible issues which are relative to the passion and emotional consideration, within each community and their historical/traditional ownership.

## Huang Ying Chen

### *Between Present-at-hand and Present-to-hand: Analysis on Sanshou Practitioner's Existential Structure to the Hand from Heidegger*

Abstract: Sanshou is a highly complicated standing combat sport that combines kicks, punches, and wrestling. The hand serves not only as punches but also as successive kicks and wrestling skills. This sport plays a dominant role in its strategic position. Although "he" (the hand) has his accomplishments, he is concealed beneath the gloves, or hidden in the beautiful combinatory skills. His value is invisible. In today's technical advancement as the information and knowledge is of easy access, most people regard "him" within his functionality and materiality that conceal "his" multiple and existential dimensions for our further thinking. Thus, the paper attempts to employ Martin Heidegger's perspective to reveal the tradition-old bias towards the object, distinguishing the material seeing and existential seeing via existential phenomenology's analysis toward the object. From Heideggerian concepts such as "present-at-hand" and "ready-to-hand," we are allowed us to depart away from the simple and limited effectivity of hand. Meanwhile, through the revealing of the existential world and the appearing of the existential structure, we can reflect sportsmen/sportswomen's *raison d'être* towards the hand, and further extend it to Sanshou practitioner's *raison d'être*.

## Christopher C. Yorke

### *Endless Summer: What Kinds of Games Will Suits' Utopians Play?*

Abstract: The post-instrumental techno-cockayne that Bernard Suits details at the end of *The Grasshopper* raises important questions about the ideal utilization of leisure time. For instance, given the parameters that Suits has stipulated—that games are the sine qua non of utopian life, and not some other intrinsically-valued pursuit; that the social sciences have perfected the human psyche; that telepathically-controlled machines can grant any material wishes one might have—what kinds of games will his utopians play? Alternately, what type of games will be impossible or forbidden for them to play? And why?

On the one hand, Suits advises us that “the games we play in our non-Utopian lives are intimations of things to come... They are clues to the future”, and on the other that we have a quasi-urgent duty “to begin the immense work of devising these wonderful [utopian] games now, for if we solve all of our problems of scarcity very soon, we may very well find ourselves with nothing to do when Utopia arrives.” His vision thus relates to our current recreational practices in two ways: (1) it exposes the relative crudity of our present ludic entertainments when compared to those of the possible future and, perhaps due to this, (2) it recommends that our free time is better spent designing and developing new games than indulging in traditional ones. But the form and content of these “sports and games unthought of today” are left entirely to the reader’s speculation, other than Suits’ assertion that pre-utopians are somehow capable of designing games for utopians by using existing games as source materials or inspiration.

In this paper, I suggest that in order to arrive at a tentative sketch of utopian games, we have to first, at minimum, eliminate games that are poorly-designed or morally corrosive from our consideration, for reasons regarding Suits’ definition of ‘utopia’. To help facilitate the positive end of the description of utopian games, I have developed a taxonomy of games which considers psychological affect and behavioral effect to be the key determinants of a ‘good game’, i.e., one that is suitable for play in utopia. Throughout, I take Suits’ existential concerns regarding utopian life seriously: he goes so far as to say “Game playing makes it possible to retain enough effort in Utopia to make life worth living.” I concur that in the ‘endless summer’ of Suits’ utopia (and, to a lesser extent, in the here and now) the study and invention of good games could rightly be understood as a matter of life and death. Recent works by Scott Kretchmar (2008), who suggests that the quality of a life can be improved in rough correlation to the extent to which it can be gamified, and Avery Kolers (2015), who holds that the ideal of existence is a life lived as a game in toto, are reconsidered in this light.

## Tien-Deng Yu

### *Corporeal Islands: The Intersection between Body Phenomenology and Taiji*

Abstract: “Corporeal Islands” is an important concept theorized by German Body Phenomenologist Hermann Schmitz. It points to an unspecified, undividable state of the body in permeation, “like floating islands on the waves, now appearing and now disappearing.” This body is deemed as a dynamic balance interchangeably reached between narrowing (tightening) and widening (loosening). The paper attempts to explore this concept of “corporeal islands” as an operable concept between European philosophy and the practice of Taiji(太極拳). It will not only trace back to the philosophical thinking of New German Phenomenology and the Chinese qi-philosophy, but also explore the practical training of body movements of Taiji as a possible “embodiment” of “corporeal islands.”

The structure of the paper will be divided into three parts. Part I will deal with the contemporary discursive formation and philosophical genealogy of “corporeal islands.” Part II will map out the possibility of a cross-cultural correspondence between the narrowing-widening balancing dynamics of “corporeal islands” and the exchange of “xū-shi”(虛—實) of Taiji. Part III will focus on the subtle movement of the Taiji body as a way to regain the bodily sensitivity through the constant practice of balancing dynamics of narrowing-widening and xū-shi.

## **Rui-Cheng Zheng**

### *Again and Again: On the Repetitive Movements in the Training of Sports*

Abstract: On the sports field we can see the sports are always based on the repetitive practice in the training. It is necessary to divide the repetition into the basic training and the stable technique for most people. But the dull characteristic of the training sometimes frustrates people. However, with the elapse of time, as the physical quality and the technical basic become strengthened and stable, the training as such sometimes makes people dull, reducing the multiple and diverse sports experiences into mechanical operation. As such, the primary meaning of repetition for the athletes is subject to change. However, can we inquire: is the mechanical repetition wrong? Is the repetition equivalent to the mechanical operation? As a sprinter, the researcher once thought that the body should be like the machine: we merely pay attention to the increase of power, the correct angle of running posture, the quickness and efficiency of running. However, the researcher started to doubt whether the repetitive running training can really enhance the results. With this doubt, the results fail to show any significant improvement, though the power and the posture of the body become better than before. Thus, we have to come back to the same issue of repetition in order to probe whether there exist other meanings. Barry Allen mentioned the repetition of movements in his *Striking Beauty: A Philosophical Look at the Asian Martial Arts* (2015), contending that it is different from the mechanical repetition: it is actually conducted with conscious in order to investigate the inner depth of body and technique. Furthermore, he employs Henri Bergson's notion of intelligence that breaks the duration of conscious to propose "body intelligence" to explore the deeper meaning of repetition. Thus, the present study attempts to reflect the general viewpoint about the repetition of sports training from Allen's perspective.

**Ana Zimmermann and Soraia C. Saura**

*Challenge, engagement and alterity in sports*

Abstract: The purpose of this paper is to investigate the notions of challenge, engagement and alterity in sports exploring their connections with the role desire plays on commitment to sportive practices. The analysis is based on the notion of desire on its originating dimension, which is irreducible to necessity. In this sense, desire does not correspond to a lack of something but to a search instead. Such view was explored in a previous paper, which pointed out the connections between the desire, the challenges offered by sport and the opening to the other. From a perspective of a phenomenology of life, desire is the essence of living, corresponding to life's constitutive orientation for alterity. This paper explores a phenomenological description of how players engage in specific practices considering the challenge it offers and the effort it demands. First, we explore the experience of engagement as an effort that requires a dialogical attitude. Next we examine the exercise of self-knowledge and alterity present in the engagement in long-term sportive practices. The theoretical background for this study builds on the philosophy of Gadamer, Merleau-Ponty and Barbaras. What does affect the player - in between the fear of failure and the joy of success, the risk taking and search for safety - seems to be the possibility of exploration that extend the notion of life. We suppose that such engagement implicates different types of challenge and highlight the exercise of alterity as part of a movement of self-knowledge.

## Special Panel

### *The Olympic Games (Philosophically) Explained: Jim Parry's Contributions to the Understanding of Olympism and the Olympic Movement*

Abstract: Back in the 1980s, after remarking “that it is difficult to see how Olympism can have any stable and secure meaning” but rejecting a form of relativism that would leave this notion “very vague and poorly understood, just so that it may mean many things to many people,” Jim Parry recommended that “We must not hide behind a veil of obscurity, but rather we should seek clarity.” Following his own recommendation, Parry has sought clarity in Olympic matters for over three decades. Parry’s interest in such matters accelerated when he was chosen to represent Great Britain at the International Olympic Academy’s (IOA) Session for Young Participants in 1985 and invited to lecture there the following year. Ever since then, Parry has not only been a regular lecturer at different IOA’s sessions and programs but has also been invited to speak on Olympic matters at numerous National Olympic Academies and universities. In addition, he was appointed as founding director of the British Olympic Academy in 1988, a position he held for a decade.

Over the last thirty years, Parry’s commitment to examining and clarifying the complexities of both Olympism and the Olympic Movement has led to a significant body of specialized literature, covering a wide range of issues including, among many others, the conceptual analysis of Olympism, the ethical dimension of the Olympic Movement along with its politics, and the relevance of Olympic pedagogy. It is important to note that Parry is neither a starry-eyed “Olympicphile” nor a rabid “Olympicphobe,” but rather what Bruce Kidd calls a “critical partisan” of the Olympic Movement. That is, someone who is committed “to the rigorous scrutiny of and intervention into the ideas, institutions and practices to which one is committed, advocates and carries out.” Parry’s resolute critical partisanship has made him one of those indispensable individuals who have helped us better comprehend the significance of Olympism and the potential of the Olympic Movement while confronting their tensions and contradictions. In the process, he has given us more sophisticated analytical tools to ameliorate Olympic practices and policies.

Given Parry’s lengthy, passionate, and strong links with the IOA, hosting the annual conference of the International Association for the Philosophy of Sport in this institution represents an excellent and unique opportunity, both symbolic and material, to honor and celebrate his contributions to the literature on Olympic matters. The goal of this panel session is to do so. This will be accomplished by exploring and discussing his efforts “to offer a comprehensive understanding of the fundamental principles, dimensions and historical developments of the modern Olympic Movement” as well as “the nature of the tensions that evolved in the process of its formation.” The speakers, who have been inspired by Parry’s career and influenced by his vigorous examination of Olympic matters, will address different aspects of his scholarship. They will do so, keeping in mind his call “to work for a coherent universal representation of [the Olympic Movement].” Parry himself will close the panel session, which will be organized as follows.



## Panelists

### Cesar R. Torres

#### *Overview of Jim Parry's Contributions to the Philosophic Study of Olympism and the Olympic Movement*

Abstract: Over the last three decades, Jim Parry has made significant contributions to the understanding of Olympism, the philosophical vision underpinning the Olympic Games, and the Olympic Movement. His contributions have extended, among others issues, into the intricacies and significance of Olympism, the relevance of Olympism for the politics and ethics of organizing the Olympic Games as well as administrating the Olympic Movement, and the development of Olympic education programs that respect and fosters the tenets of Olympism. This presentation will briefly overview Parry's contribution to the philosophic study of Olympism and the Olympic Movement. As such, it will serve as an introduction to the panel session to honor and celebrate his influential scholarship on Olympic matters.

### Sigmund Loland

#### *Jim Parry and the Complexities of Olympism*

Abstract: Over the last decades, Jim Parry has been a strong voice in the philosophical and practical discussion over Olympism. In writings, lectures, and teaching he has interpreted, challenged, and criticized Olympic norms and values while at the same time expressing admiration and respect for Olympic ideals. In this presentation, I will point to some of the complexities and dilemmas of Olympism and discuss Parry's treatment of them. I will concentrate on Parry's discussion of universalism, multiculturalism, and ethnocentrism in an Olympic context, and on the distinction between "thin" liberal values and "thick" cultural interpretations. I will examine, too, Parry's examination of implications for Olympic practice, in particular his views on the development of the Olympic program. In a final passage, I will point to what seems to be a vast discrepancy between Olympic ideology and the realities of the Olympic Games and question whether more radical solutions are needed than what are proposed by Parry to protect Olympic values from current practice.

### Heather Reid

#### *Jim Parry, the Olympic Movement, and Political Philosophy*

Abstract: Because the Olympic Movement and its political goals are global, the political dimension of Olympic philosophy presents unusual—maybe even unique—challenges. Jim Parry's sensitivity to these challenges, combined with his understanding of both Olympism and political philosophy has yielded particular insight. At root is Parry's understanding of Olympism as a "philosophical anthropology"—a philosophy that promotes a particular conception of humanity and human excellence. What makes this philosophy politically challenging is that the Olympic Movement's philosophical vision of humanity must accommodate the biological and cultural diversity of all humanity, without collapsing into

meaninglessness. Parry understands that the concept of Olympism, must admit of diverse interpretations or conceptions that nevertheless can bring the concept to life in particular contexts. He recognizes the danger of globalization becoming a form of cultural hegemony in which Olympism's world community risks becoming a giant Europe or United States, rather than a multicultural society. He also warns that uncritical acceptance of all cultures (however abhorrent their practices) is not politically responsible, seeing such an attitude as a kind of concealed ethnocentrism. "It is not true that to respect other cultures is to abstain from criticizing them," he explains. "Rather relativism is a kind of disrespect—failing to apply to others (denying to others) the standards of justification and argument we apply to ourselves" (2006, 197). Parry envisions and asserts an Olympic philosophy capable of celebrating cultural difference without sacrificing such universals as human rights. Parry's Olympism is capable of promoting a specific philosophical anthropology capable of being expressed in a variety of ways by a variety of human beings around the world. The goal of this presentation is to discuss and honor the political dimension of Parry's contributions to Olympic philosophy.

## **Mike McNamee**

### *Jim Parry, Olympism, the Practice-Institution Distinction, and Its Implications for the Youth Olympic Games*

Abstract: In numerous essays, and over decades of teaching in Olympic Education, Jim Parry has extolled the virtues of Olympism (2012; 2006; 1998). His thoughtful essays, sharp arguments, and brilliant teaching have helped garner Olympic disciples from all over the world. Much of his positive endorsement of Olympism—the official philosophy of the International Olympic Committee (IOC)—rests upon an analytical distinction rather similar to that offered by Alasdair MacIntyre (1984) between practices and institutions. Like all MacIntyrean institutions the IOC is Janus faced: it is at one and the same time the supreme institution governing matters of Olympic organization (IOC, 2015) and yet it clearly exploits the desire for athletes and sports organizations to showcase their excellence at the quadrennial festivals known as the Olympic Games. In this short presentation I want to discuss Parry's attempt to utilize the practice-institution distinction in the context of the Youth Olympic Games and his ethical commentary on their prospects.

## **Sarah Teetzel**

### *Jim Parry's Positive Impact on Olympic Education*

Abstract: Often, in the year leading up to the Olympic Games, a plethora of Olympic-themed instructional programs and classroom resources are made available to teachers, most notably throughout the nation hosting the event. Many of these activities and tools are designed by National Olympic Committees and Academies to teach children that the Olympic Games promote values, such as friendship, respect, and excellence, and contribute to peacemaking and peaceful coexistence. However, many of these programs are filled with buzz phrases and assumptions that do not stand up to philosophical rigor. Many, in fact, are devoid of what Jim Parry would call "Olympic education." Parry's work isolates and defends a conception of Olympic education that differs fundamentally from attempts

to use Olympic education synonymously with Olympic propaganda (2005; 1988). His writing contributes to our understanding of complex philosophical ideals, such as fairness, justice, respect, autonomy, and excellence, while problematizing simple and narrow interpretations of these concepts (2006; 2005). In drawing a clear distinction between Olympic propaganda and Olympic education, Parry's work demands that Olympic educators and researchers do more than make bold and unsubstantiated claims about the ability and potential for the Olympic Games to foster positive change. His low tolerance for Olympic propaganda disguised as education has led to many spirited debates during his 30 years of lecturing at the International Olympic Academy, and he has inspired a generation of students to think critically about distinguishing the Olympic Movement from the Olympic industry. This presentation draws on Parry's ideas about the philosophy of Olympism to construct and defend a conception of Olympic education that focuses on the ethical and educational potential of sport and its role in lifelong personal development.

## **Douglas W. McLaughlin**

### *Jim Parry's Olympic Ideas in Practice*

Abstract: Jim Parry has made many significant contributions to Olympic scholarship. Perhaps most significantly is his effort to clarify the concept of Olympism, the moral foundation to the Olympic Movement. The clarification of Olympism represents a hallmark of Parry's scholarship. His philosophical efforts are not merely an academic enterprise but have broad practical applications. This may explain his interest in Olympic education which represent the fruition of Olympic ideals. Importantly, Parry's scholarship holds together many complex aspects of Olympism that are often dealt with in isolation. But the most discerning inquiries into Olympic values, ethics, and politics are those that do not deal with them in isolation but rather take a comprehensive and holistic view of how these elements are intertwined in the Olympic Movement. In advancing a coherent and nuanced understanding of Olympism and educating others about Olympic values, Parry's Olympic scholarship will have a lasting legacy for Olympic studies. This lasting legacy may begin with a more profound theoretical account of the moral foundation of the Olympic Movement but extends to a practical foundation for aligning the Olympic Movement with its own stated moral framework. This presentation will explore the import of Parry's Olympic scholarship for improving the practices around the Olympic Movement.

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