



# Book of Abstracts

## 45<sup>th</sup> Annual Meeting

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## Keynote Speakers

### **Gotschall, Jonathan** *The Professor in the Cage: Why Men Fight and Why We Like to Watch*

When he got in his first fight, Jonathan Gottschall was a 39 year old English professor and a lifelong master of the arts of flight, not fight. Gottschall's unlikely journey from the college classroom to the fighting cage serves as a jumping-off point for an inquiry into the science and history of competition. Mixed martial arts is a full-contact hybrid sport in which fighters punch, choke, and kick each other into submission. Yet throughout the last decade, cage fighting has evolved from a fringe spectacle banned in many states to one of the fastest-growing spectator sports in America. But the surging popularity of MMA, far from being new, is just one more example of our species' insatiable interest not just in violence but in the rituals that keep violence contained. From duels to football to the roughhousing of children, humans are masters of the monkey dance: a dizzying variety of rule-bound contests that establish hierarchies while minimizing risk and social disorder. In short, Gottschall entered the cage to learn about human conflict, but learned instead how we keep it in check.

### **Torres, Cesar R.** *What Counts as Part of the Game? Reconsidering Skills*

Philosophers, of sport and otherwise, have long recognized along with sport communities across the world that skill is a crucial element in athletic performance. Almost twenty years ago, I published an article analyzing the role of skill in sport.<sup>i</sup> In it, I discriminated between constitutive and restorative skills, examined their normative significance, and contended that this discrimination assists sportspeople in determining not only what skills should be considered as part of the game but also what their relative importance is. While the article has enjoyed the favor of sport philosophers, it has also been challenged. First, Gunnar Breivik has questioned the validity of a particular aspect of my account of skills related to their epistemological foundation.<sup>ii</sup> Second, both Breivik and Robert L. Simon have indicated that my classification of skills does not fully articulate the intricacies of restorative skills and that as a consequence it minimizes their role in sport.<sup>iii</sup>

Due to their forcefulness, Breivik's and Simon's criticisms advance the discussion on the character and normative status of sporting skills and deserve careful contemplation. Thus, the first goal of this presentation is to reply to these criticisms. In the process, I reconsider, and hopefully strengthen, my analysis of skill in sport. To accomplish this goal, I first summarize my characterization and classification of skills and then detail Breivik's and Simon's criticisms. After responding to the latter, I turn my attention to Scott Kretchmar and Tim Elcombe's inquiry into the skills involved in competitive sport. These authors shrewdly claim that competitive sport requires not only testing but also contesting skills and reason that "contesting excellences might demand the same respect usually accorded testing capabilities."<sup>iv</sup> The second goal of this presentation is then to explore Kretchmar and Elcombe's distinction and assertion under the light of my reconsidered analysis of skill. I specifically advocate a plausible relationship, both in terms of their distinctive character and relative import, between testing and contesting skills and constitutive and restorative skills. In doing so, I seek to present a more comprehensive account of skill in non-competitive and competitive sport.

**Weaving, Charlene** *Prenatal Paranoia: An Analysis of the Bumpy Landscape for the Pregnant Athlete*

I analyze the case of pregnant athletes, and the tension that arises when athletes participate in recreation and elite sport while pregnant. I argue that we continue to stigmatize the pregnant body in action. The paper is organized into the following sections, which collectively demonstrate the multi layers of stigmatization surrounding pregnant athletes: 1) the not-so 'delicate' condition; 2) science says; 3) pregnancy/abortion doping; and 4) the sexual objectification of the pregnant athletic body.

The classic work of Adrienne Rich in "Of Woman Born" is applied to outline the stigmatization of the pregnant athlete. Rich argues that we need to understand the power embodied in motherhood and in patriarchal culture. Participating in sport while pregnant is often considered socially irresponsible behaviour because of unfounded fear of harming the fetus. Historically, the information that pregnant athletes received on exercise was speculative. Many believe that exercise was in conflict with reproductive ability. However, this belief is not rooted in scientific findings, and rather is reinforced by traditional sexist views of the female athletic body and its capabilities. Consequently, I also refer to the bio-scientific research on pregnancy and exercise and sport participation and pregnancy/abortion doping. Although it is fairly common to see nude images of pregnant celebrities, there is something different about the portrayal of a nude pregnant athlete and how sexual objectification, authenticity, and motherhood ideals are constructed. Analyzing the various levels of stigmatization that surround the pregnant athlete is a relevant exercise in order to challenge traditional sexist views and increase agency for the pregnant athlete.

## Abstracts

### **Aggerholm, Kenneth and Larsen, Signe Højbjerg** *'Bubbles and Squat' – did Dionysos just sneak into the fitness center?*

In Denmark, a new fitness chain has seen the light of day. It is called Repeat and on their Facebook page it is presented as "A new breed of fitness. Metropolitan environment. Flexible terms & prices. Join the revolution." As part of this 'fitness revolution' they introduced, in the autumn of 2016, a new concept called 'Bubbles & Squat', where fitness training is combined with Champagne and a live DJ. One of the invitations for this event describes how "we spice up your Friday training with live DJ and lots of refreshing bubbles, to make sure that you are ready for the weekend (...)." Before New Year's Eve they arranged a similar event, and on their Facebook event they wrote that 'Your last training in 2016 might as well be a party'. The concept has been popular, and in the spring of 2017 it evolved into similar events such as 'Cocktails & Kettlebells'.

Our paper aims to contribute with a philosophical examination of this new breed of fitness. At first sight it may seem like an absurd case, a ridiculous new phenomenon where popular culture distorts the otherwise healthy fitness practice. But at the same time, it appears to be popular and meaningful for the many participants. So, does this way of mixing fitness training with alcohol, music and parties reveal a new fitness training phenomenon that we should actually take seriously?

Sport and alcohol have been, and are today, related in various ways. The relationship has been analyzed from a range of scientific perspectives, ranging from historical and sociocultural, over physiological to ethical and moral analyses. Collins and Vamplew (2002), for example, described alcohol as a central part of the recommended regimes for sportsmen and athletes in the 19th century pre-modern sports. Within the philosophy of sport Carwyn Jones (2016) has analyzed sport and alcohol through medical and ethical lenses, arguing that it has become inextricably linked and that sports play a substantial role in the legitimation of excessive drinking. Jones problematize the use of sport for promoting alcohol through sponsorship and the alcohol-tolerant ethos which characterize many sports cultures.

In our attempt to understand the declared 'fitness revolution' in Denmark we take a different approach. We conduct an existential philosophical analysis of 'Bubbles and Squat' by drawing on Nietzsche's (1999) distinction between two co-existing aesthetic human drives: the Apolline and the Dionysian. In the present context, these can inform two very different approaches to fitness training. The Apolline approach to fitness describes the self-sculpturing and image-making fitness person, driven by a rational pursuit of a healthy and/or beautiful body. In contrast with this, the Dionysian approach to fitness describes the excessive, cheerful and lustful fitness person, driven by the intoxicated and enthusiastic desire for ecstasy and self-forgetfulness. The Apolline approach has obviously dominated modern fitness culture, but the case of 'Bubbles & Squat' might indicate that things are changing. Did Dionysos just sneak into the fitness center?



**Berman, Mitchell** *The "jurisprudence of sport": introduction to a course at the intersection of philosophy of sport and legal theory*

There are many different ways to frame sports, or lenses through which to view them. Sports are forms of organized competitive play, and of mass entertainment. They are crucibles for the exercise, display, and refinement of human virtues. They are sites of social solidarity and of xenophobic hostility. They are also legal systems: they regulate varied forms of behavior, for disparate ends, largely by means of general rules formally promulgated by authoritative rule-making bodies and enforced by impartial adjudicators. As such, one might have high hopes for the philosophic study of sports-as-legal-systems. As best I can tell, though, surprisingly little work in philosophy of sport conceives or presents itself in these terms. In comparison, say, to the aesthetics, ethics, or critical theory of sport, the "jurisprudence of sport" is a surprisingly underdeveloped neighborhood of our field.

I propose to explore the intersection of philosophy of sport and legal theory by introducing excerpts from a draft textbook entitled "The Jurisprudence of Sport: Law and Sport in Comparative Perspective," that my co-author and I have been teaching from at our respective law schools.

What I am calling "the jurisprudence of sport" is not "sports law." Sports law concerns the regulation of sports by law (labor law, contract law, antitrust law, etc.). The "jurisprudence of sport" concerns sports as legal systems in their own right. It is a comparative, philosophically oriented investigation across sports and between sports on the one hand and ordinary statist legal systems on the other. Among the many questions it investigates are: (1) What form should the rules of sports take? (For example, should sports rules contain "mens rea" terms such as knowledge or intent, or should they impose strict liability? Should they be more "rule-like" or more "standard-like"? When should the adage "no harm, no foul" apply?) (2) How much discretion do and should officials have? (The Chief Justice of the U.S. Supreme Court, John Roberts, said that "judges are like umpires." Is this true? In what ways? What are the implications for umpiring? Or for judging?) (3) Should on-field decisions be appealable and, if so, what should the procedures and standards of appellate review be? (For example, is the "indisputable visual evidence standard" of review in the NFL and NCAA football justified, and how does it compare to the "beyond a reasonable doubt" standard reserved for criminal trials?) (4) What is cheating and loopholing in sport, and how do they compare to cheating and loopholing in law? (5) Is there anything to the notion, commonly held by basketball fans, that fouls should be enforced less strictly at crunch time? If so, how can such a practice be squared with the rule-of-law demand that like cases be treated alike? (6) What should the rules of eligibility be? (If "separate but equal" is disfavored in other domains of life, what if anything justifies segregation of men and women in athletic competitions?) (7) How should leagues and tournaments be structured to best promote a "level playing field" while also rewarding and incentivizing athletic accomplishment? (What are the implications, if any, for other zero-sum competitions with which ordinary law is concerned, such as trials and elections?)

I hope for an opportunity to persuade potentially interested colleagues that this course can and should be taught to undergraduates, and not only to law students. While great fun for students and instructor alike, the course is substantive and philosophically rigorous. Moreover, I believe that its use in a "pre-law" curriculum can substantially expand the universe of students who are exposed to the philosophy of sport, and is likely to appeal to undergraduate deans and department chairs.

## **Blecker, Robert** *PENALTIES: Punishment, Price, or Reward?*

In 1891 soccer added the penalty kick when English amateurs reluctantly recognized that competitive athletes sometimes foul intentionally to unjustly produce victory. Contemporary sport philosophers have long wrestled with the moral status and right response to "strategic" or "professional fouls." Intentional or not, consequential or not, whether penalties act as punishments inflicted on unwilling violators, or prices paid by calculating players, criminal law's debate these last 25 centuries over retribution vs. deterrence, denunciation and other justifications/purposes of punishment can inform the discussion. The punishment vs price dispute features retributivists such as Kant who focus upon the violator's mens rea and moral culpability vs. pragmatists such as O.W. Holmes who define law from the "bad man's" perspective as the "prediction of what the judges will do" – as in Butcher and Schneider's "playing the game to the referee". I suggest that makeup calls can act as restorative penalties and would connect restorative skills such as foul shooting to restorative justice.

By simplistically dividing fouls into intentional and non-intentional (accidental) while claiming the latter lack all "ethical significance", sport philosophers since Pearson (1973) and Fraleigh (1982) simply fail to recognize and apply traditional intermediate and traditional culpable mental states of recklessness and negligence. I argue that basketball's most serious "flagrant foul" – badly mis-named, obscures its real moral essence. The NBA owners should rename flagrant 1 and flagrant 2 respectively "dangerous foul" and "vicious foul" which can be committed not only intentionally but also with a depraved or wanton recklessness (or negligence) risking the health or safety of the athlete fouled. The crime of reckless endangerment best captures the moral essence of punishable violence in sport. Punishment's newest purpose -- denunciation – enunciated first by Durkheim, suggests penalties can function as social cement. All rule abiding players feel a common bond of superiority to the cheat or dirty player. If penalties function as punishments rather than prices, the outcast feels society's disapproval. D'Agostino's distinction between unacceptable fouls and impermissible-but-acceptable behavior begins to capture this. Judges typically denounce violent criminals and society thereafter stigmatizes them. Oddly, in sport, referees rarely denounce and fellow players rarely ostracize or denounce teammates who intentionally injure opponents.

I disagree with Loland that "the ideal must still be to minimize the number of accepted rule violations" and argue from decades teaching criminal law while spending thousands of hours in prisons that in a well-functioning society the optimal level of crime is not zero. So too in optimally played sports such as basketball, the optimal level of fouling is not zero, nor should referees or police call and sanction every transgression they see. Sport fans, some referees and philosophers capture this insight by declaring "let em play." Penalties, like crime, should be set at the optimal level. Otherwise, ironically, the rules can get in the way of the very sport they constitute.

And tell me Tom Brady's suspension last season wasn't a reward?

## **Breivik, Gunnar** *What would a deep ecological sport look like?*

The climate change and the increasing ecological crisis seem to necessitate a shift in focus and a demand for an ecologically sound sport. But how can sport become ecologically sound? And how sound must sport become? Must sport become completely healthy or just better than it is now? According to Arne Næss (1972) we must distinguish between the shallow and the deep ecological movement. Whereas the IOC guidelines for a sustainable sport may make the sick sport healthier Næss demands a much more encompassing treatment of the patient. Earlier contributions by Breivik (1995) and Loland (1996) have outlined the general ideas of a deep ecological sport. My goal in this paper is to give a

clearer and more concrete picture of what deep ecological sports would look like. How realistic and how attractive would the deep ecological examples of sport be? I will draw on examples, suggested by Næss (1994), from the Norwegian outdoor life tradition called 'friluftsliv', but also from other sources. The deep ecological sports would not only lead to a change in sport practices but a transformation of the sportsperson and the way we lead our lives in general. Næss utopian goal is to develop the sportsperson into a sage, living according to the maxim "richness in ends, simpleness in means". The development of a deep ecological type of sports must thus be part of a general transformation of people as well as whole societies. Humans must become wiser and lead more elegant and simple lives with richer and deeper experiences. In conclusion it will be my contention that as the pressure from the climate change and the ecological crisis become harder Næss' ideas of a deep ecological transformation of sports have become increasingly more relevant and to the point – however utopian they may look like.

### **Browne, Alister and Russell, J.S. *Performance Enhancing Drugs as a Collective Action Problem***

Performance enhancing drugs (PEDs) pose a collective action problem in competitive sport. This differs from most collective action problems (e.g., water rationing, pollution control) in two ways. The first is that if all the competitors use, or were permitted to use, PEDs, the competition itself would not be unfair, and there would be no evident "tragedy of the commons." The second (and more important) difference is that even if many or most athletes do not use banned PEDs, as long as a single athlete does the competition is compromised and unfair. If this reasoning is correct, solving the collective action problem of PEDs in competitive sport requires securing 100% compliance.

We canvass three main ways to solve the problem of unfairness posed by PEDs.

(I) Voluntary compliance. This encompasses: (1) Payoff transformation: change the goal of athletes from trying to win to trying to win fairly. (2) Agency transformation: encourage group or "team" reasoning whereby athletes do not ask "What is best for me?" but "What is best for us?" (3) Commitment: have athletes publicly promise to compete clean, and thus invoke the sanction of conscience and opinion of others to motivate compliance.

(II) Monitoring and punishment. This involves developing and extending ways to detect and punish the use of banned PEDs, e.g., enhanced random testing, more invasive monitoring, and retroactive testing and disqualification to make it impossible for cheaters ever to feel safe.

(III) Eliminate the prohibition on PEDs. The above approaches can be expected to reduce infractions of rules prohibiting PEDs, but the only sure-fire way of eliminating infractions altogether is to eliminate the rules. This immediately removes the problem of unfairness, but brings problems of its own. Given the bleak alternatives, however, this alternative (along with nuanced versions of it) deserves to be carefully explored.

Solving the problem of PEDs in sport will be particularly difficult in light of the asymmetries with standard collective action problems, the external rewards associated with competitive success, and genuine difficulties with arguments against PEDs and related controversies over different conceptions of sport. If so, the world of elite competitive sport will continue to be a more or less clandestine war of each against all (as Hobbes might have put it). This is almost certain to produce more and more draconian methods of oversight and enforcement and assumption of unknown and uninformed risks taken by athletes. Since there is no

tragedy of the commons in the usual sense with the failure of collective action efforts in this case, the intractability of the problem and the escalating consequential costs for athletes suggests the need for a different approach. We conclude by suggesting something akin to an enlightened harm reduction approach to use of PEDs in sport.

**Burrow, Sylvia and Holt, Jason** *Aesthetic Dimensions of Virtue in Sport and Martial Arts*

Aesthetic value and ethical value may be closely related forms of appreciating the value of sport. According to Stephen Mumford, 'Factors that are ethically bad can detract from sport's aesthetic value, and factors that are ethically good can improve sport's aesthetic value' – for instance, knowledge of an athlete's courage will tend to enhance the aesthetic appreciation of the performance, exemplified by Bobby Moore's 1966 World Cup win as captain for England while he was suffering from cancer (Mumford 2012).

Yet the literature concerning the aesthetic value of sport evidences little discussion of martial arts. A notable exception is Barry Allen (2013), who believes that the aesthetic appeal of martial arts is revealed through physical demonstrations of both athletic excellence and technical efficiency. We do not disagree that the athletic expertise of the martial artist can be beautiful in its expression. As Holt (2017) suggests, the elegance of athletic movements, beauty of an athlete's style, and drama of athletic contests, undoubtedly bear aesthetic value. In this paper we wish to extend this idea of aesthetic value in relation to ethical value to argue that part of the aesthetic value of martial arts notably resides in its expression of courage.

Martial artists demonstrate courage in idealized sequences of techniques narrating stories of combat and defense (such as "breaking the fortress walls"). Practical application of techniques in take-downs, locks, throws, or other self-defense techniques more straightforwardly requires courage to practice effectively. We hold that both idealized form and practical application demonstrations of courage contribute to the aesthetic appeal of martial arts (which more broadly includes form, technique, focus, balance, timing, and speed). At the same time, demonstrations of courage are not uniformly present across gender. Women are routinely targeted by multiple forms of personal violence across a spectrum of everyday, mundane forms of harassment and assault to more serious and long-lasting – or fatal – harms.

Given the serious extent of such violence, women who engage in martial arts training exemplify an additional level of courage in attaining skills to protect against genuine threats to safety and wellbeing. The courage cultivated by women training in martial arts stands out as an expression of integrity (Burrow 2012). Because integrity is ethically valuable, the courage developed through martial arts practice evidences a close link between the ethical and aesthetic value of sport.

## **Cleary, Richard** *Making Space: Spatial Thinking in Sports and Architecture*

"Architecture is the thoughtful making of spaces."  
Louis Kahn, architect (1957)

"Architecture is about activating space through the movement of bodies."  
Bernard Tschumi, architect (2008)

"It was all about making space and coming into space. It is a kind of architecture on the field. It is about movement but still it is about space, about organizing space."  
Barry Hulshoff, former Dutch national soccer team player (2002)

Space is a fundamental term in architectural discourse. It also is part of the lexicon of many sports. In both realms, its meaning can be utilitarian pertaining, for example, to location in the sense of a specific area within a building or on a playing field. It also can be understood philosophically as a dimension of embodied aesthetics: the notion, to paraphrase Tim Elcombe, of meaning in our lives merging within our kinesthetic experience (Elcombe, 2012). Architects and writers on architects have explored facets of utilitarian and aesthetic interpretations of space for over a century (Forty, 2000). Writing on this theme in sports has a more recent history with space usually being treated alongside broader concerns of experience, but authors in both fields frequently draw on common sources, notably mid-twentieth-century phenomenology, and their respective conclusions today can be framed by contemporary approaches, such as Arnold Berleant's theory of aesthetic engagement (1991). Such complementarity suggests opportunities for further study.

This paper will examine views of space in architecture and sport from two perspectives. The first concerns potential: making spaces as settings beckoning human engagement—the theme underlying the architect Louis Kahn's statement. The second addresses the activation of space through kinesthetic experience—architect Bernard Tschumi's point. Player Barry Hulshoff's remark suggests the soccer pitch can be seen as a laboratory of spatial invention alongside the more familiar sites of architecture and landscape architecture, and in this spirit my focus is what happens on the playing field rather than the design of stadiums.

The fields of play that we create for our various sports range from the pathways of golf courses to the precisely measured gridirons of American football, to the narrow pistes of fencing. When approached according to the rules of the game, they offer a range of a range of possibilities and limits for movement. The formal properties and conceptual implications of these settings have attracted the interest of scholars including cultural geographers (Bale, 2003). The activation of space through the movement of bodies includes interactions with permanent, architectural elements and the dynamic interaction with the bodies of teammates and competitors that affect our sense of orientation—of enclosure and openness, for instance—and inspire varying degrees of empathetic responses from the situational to the spiritual (Woodbine, 2016).

## **Conroy, Christina and Gonzalez, Gina** *A Continuing Investigation into the Ethics of Rock Climbing*

While doing earlier research on the ethics of rock climbing, we found that there was a bit of a lacuna in our investigation. We were considering whether rock climbing (and free-soloing in particular) led one to become a risk-taking personality, and whether rock climbers are engaging in the kind of thoughtful preparation and considerations that philosophers suggest one ought to engage in before embarking on a venture that unavoidably imposes risk upon others. The answers to these questions led us to conclude that rock climbing is not inherently unethical because (1) there appears to be no correlation between the risks one takes in rock climbing and the risks one takes in other areas of one's life, and where there was a correlation it was a negative one, and (2) that at least those free-soloers we interviewed were engaging in the sport in an ethical manner. But we were at times surprised by the things that the climbers took to be risky, and the things that they considered to be unethical.

The new research that we have undertaken is to investigate what ethical considerations rock climbers actually find to be important, and then we will discuss how those relate to the ethical nature of the sport. We have done that by re-contacting our original interviewees and asking them more pointed questions about what risks they see as important to consider in rock climbing, and what ethical considerations they see for both the sport in general and for themselves as climbers. We then broadened our interview pool to include more climbers and have asked them about their risk taking and ethical considerations, as they relate to the issues raised by our original group of interviewed climbers. This has not only increased our number of respondents for our earlier claims, but has also given us more careful and pointed answers to the issues we think are most salient to the question at hand.

Additionally, in order to strengthen our case that rock climbing is not inherently unethical due to the risk taken by climbers, we have asked rock climbers about the benefits of taking the unavoidable risks associated with rock climbing. By adding to our earlier research a more careful investigation of the types of risks and ethical considerations rock climbers themselves think ought to be considered, and by adding a discussion of the risk/reward balance found in rock climbing, we aim to strengthen our claim that rock climbing by its very nature is not unethical, and that while some people certainly can engage in the sport in an unethical manner, it is not a foregone conclusion that all who engage in it must do so unethically.

## **Dixon, Nicholas** *Sport, Meritocracy, and Praise*

We like to think of sport as one of the most meritocratic institutions, in that elite teams and athletic organizations have a self-interested motivation to seek out the most talented athletes, regardless of their national or socio-economic origins. Whereas access to careers in many professions can be hindered by unequal educational opportunities, exceptional athletic talent alone, provided it is accompanied by the requisite hard work, gives people a fighting chance of success in sport, no matter how humble their origins. The starting point of this paper is to examine to what extent this belief in meritocracy is factually correct. Despite the appeal of the concept of meritocracy—roughly, that success should depend on our abilities and efforts—it can be difficult to determine what it requires of us in sport. For example, the meritocratic case against performance-enhancing drugs (PEDs) is notoriously hard to make because of the numerous other inequalities of opportunity that, as Gardner points out, we tolerate. Dixon nonetheless argues for restricting PEDs because, unlike these other intractable deviations from meritocracy, we can at least attempt to enforce rules against PEDs.

Pure meritocracy seems to require that we minimize the role of luck in the outcome of athletic contests, and indeed Dixon lists luck as one of the causes of failed athletic contests. However, Robert Simon and Sigmund Loland have given plausible reasons against the elimination of the role of luck. Simon has shown that on some occasions even having the opportunity to benefit from good luck is itself a function of skill; while Loland appeals to “ludic rationality” in defending a limited role for chance as one of the elements of the athletic challenge that competitors must overcome. Stephen Mumford and Rani Lill Anjum provide a more radical analysis of chance, arguing that not only would it be practically impossible to eliminate its role, but that doing so would rob both participation and viewing sport of much of its appeal, since the outcome of contests would become a foregone conclusion.

The desirability of meritocracy—duly qualified by the appropriate role of chance noted above—is undeniable. Even if we were to achieve it, however, by equalizing environmental inequalities so that athletic talent and effort are the overriding determinants of success, doubts would remain about whether winners deserve praise. This is because a genetic predisposition to athletic excellence, which is an element of what Thomas Nagel calls constitutive luck, is itself an unearned gift over which we have no control. Such considerations lead David Carr to deny that winners deserve praise qua winners, with praise only being appropriate for effort and sportsmanship, which losers can display just as well. Scott Kretchmar tries to rehabilitate our admiration for winners by pointing out that Carr’s view would also deny praise for success in all fields, not just sport, while S.P. Morris argues that especially complex skills are indeed praiseworthy. The rest of this paper will join the debate over the extent to which successful athletes deserve praise.

### **Dubinsky, Yoav and Dzikus, Lars** *The commemoration of the 1972 Munich victims in the 2016 Olympic Games*

Two days prior to the Opening Ceremony of the 2016 Olympic Games in Rio de Janeiro, the International Olympic Committee (IOC) held a commemoration ceremony in the Olympic Village remembering athletes who died during the Olympic Games. During the ceremony IOC President Thomas Bach also read the names of the 11 Israeli athletes, coaches and referees that were kidnapped and murdered in the terror attack in the 1972 Olympic Games in Munich. 44 years after the Munich Massacre, the Israeli athletes were finally commemorated in a ceremony held by the IOC in the Olympic Village. The purpose of this study is to analyze the importance of the commemoration of the 11 Munich Victims to Israel (Galily, Tamir, & Levy, 2012). The 1972 "Munich Massacre" is a black stain on the modern Olympic Movement as it directly contradicts the peaceful message of Olympism (Simri, & Polidoro, 2002). It is also and one of the most tragic events in the history of the state of Israel. This study explores and analyzes the role of the commemoration of the Munich victims during the 2016 Olympic Games in Israel’s national identity and public diplomacy. Data collection took place in the summer of 2016 during the preparations of the Israeli delegation and in Israel and during the 2016 Olympic Games in Brazil. The first author received press credentials as a freelance journalist to cover the 2016 Olympic Games. With these credentials and with the help of the National Olympic Committee of Israel, the first author had access to almost all the sports events, mixed-zones interviews, press conference and different ceremonies. Events included the traditional commemoration ceremony the Israeli delegation hold prior to each Olympic Games in Tel-Aviv, the reception of the Israeli delegation at the President’s House in Jerusalem, the reactions after the commemoration ceremony in the Olympic Village, the Commemoration Ceremony held by the Israelis at Rio de Janeiro City Hall, and various press conferences and gatherings. After the data collection

process, data was analyzed manually, using in-vivo coding (Saldaña, 2016). 208 codes were found through the data, and categorized into 26 categories, from which four themes were created: (a) commemoration, (b) public diplomacy, (c) national identity, and (d) Olympism and terror.

Results of this study show that Israel sees the commemoration of the Munich Victims as an important part of Israel's national identity, of the identity of the Israeli sportive delegation to Rio 2016 and of Israel's foreign policy. Results of this study also expressed the dissonance between the peaceful values that the Olympic movement preaches to and terrorism and importance of commemoration in sports both to the Israelis and to the Olympic movement. This study is significant as the results contribute to literature on sports and commemoration (Ashplant, Dawson, & Roper, 2000; Schiller, & Young, 2010), sports and terrorism (Galily, et. al., 2012; Giulianotti, & Klausner, 2012), politics and the Olympic movement (Guttmann, 2002) and on Israel, sports, commemoration and national identity (Ben-Amos, 2003; Galily, 2007; Kaufman, & Galily, 2009; Zerubavel, 2014).

### **Durbin, Daniel** *The Public Nature of Sport: Aristotle and Suits*

Bernard Suits identified one of the distinguishing qualities of sport as having a sufficient following to be recognized as sport. While this notion is consistent with the ideology of the Olympics movement, it leaves open several questions. How does a sport create a sufficient following to be recognized as sport? How does this definition of sport impact our understanding of and engagement with sport? What appeals do the rules of sport create to generate this following? Drawing on Aristotelian ideas of public discourse, this paper will argue that, within Suits's definition of sport, sport may be conceived of as a form of public discourse that generates its following through appealing to the values, sentiment, and reason of its intended audience. Suits's notions of sport as placing unnecessary obstacles in order to create narratives of achievement will be informed by Aristotle's concept of discourses of praise or blame grounded in protagonists choosing the less expedient course. Conclusions will be drawn regarding how Aristotle's ideas may help us understand the public nature of sport and how sports create their "sufficient following."

### **English, Colleen** *Finding Meaning in Group Fitness*

Scholarly attention to forms of group fitness, particularly those related to aerobic dance, typically falls into two categories: (1) criticisms of the practice because it aims toward physical appearance, especially toward stereotypical forms of femininity and (2) as a site for women's empowerment and a challenge to typical gender roles. Much of this research stems from sociological and cultural examinations of women's experiences in these fitness classes.

In this paper, I will examine group fitness from a philosophic perspective, with particular emphasis on how it can act as a potential site for meaning. For this paper, I define group fitness as a wide variety of physical activities that include, to some degree, aerobic training, muscular fitness, and dance. First, I will attempt to situate group fitness within the types of movement that Doug Anderson calls "humanizing." Following transcendental philosophers, such as Thoreau, Anderson sees sport as an activity that can provide transactional opportunities, such as possibility, creativity, and freedom. Through movement, people interact with the world around them and create a meaningful life. I will argue that group fitness classes may also fall under the broad variety of movement suggested by Anderson and that they can provide moving, free, creative, and humanizing experiences for participants.

Secondly, because the majority of group fitness participants are women, I will analyze how gendered embodiment may affect the meanings associated with group fitness. Iris Marion



Young argues that women's bodily movements have been limited by cultural ideas about femininity. Much socio-cultural research contends that group fitness emphasizes bodily objectification, which Young notes as a problem. However, group fitness also potentially encourages women to see their body as a subject and focus on ability and skill. Rather than limit women's bodily movements, group fitness may open up movement possibilities.

Instead of viewing group fitness as an institution built on extrinsic rewards, body objectification, and stereotypical femininity, we may be able to see its possibilities as a site for meaning. Furthermore, analyses of gendered embodiment might suggest that group fitness can provide movement possibilities for women in particular.

**Frias, Francisco Javier Lopez** *Do we treat opponents merely as means within a sporting competitive setting? A revision of the mutualist Interpretation of the Kantian Humanity Formula*

Robert L. Simon, Cesar R. Torres, and Peter F. Hager's mutualist approach in sport ethics draws heavily on Kant's formula of humanity. This formula, which is Kant's second formulation of the categorical imperative, reads: "act that you use humanity, whether in your own person or in the person of any other, always at the same time as an end, never merely as a means" (GMM, 4:429). Mutualism makes use of Kant's categorical imperative to morally assess the prevalence of the victory-at-all-cost mentality in competitive sports. According to mutualist sport philosophers, such a mentality is immoral because it leads those who adopt it to disrespect their opponents' humanity. Hypercompetitive athletes for whom anything goes to achieve victory treat their opponents as mere obstacles or means to be overcome (Simon, Torres, & Hager, 2014, p. 44). To counter the corruptive effects of the victory-at-all-costs mentality, mutualism draws on Kant's categorical imperative to suggest that competitors should regard their opponents as ends in themselves. According to mutualism, this would only be possible if sport participants viewed each other as facilitators or collaborators engaged in a cooperative quest for human excellence. By having a common goal, participants in the sporting competitive setting would not instrumentalize each other and, therefore, would not engage in immoral, manipulative practices towards each other. This paper will provide a revision of Simon, Torres, and Hager's use of Kant's categorical imperative by drawing on both Kant and interpreters of his Formula of Humanity. To do so, the notion of "treating oneself and others merely as means" will be analyzed and situated within the context of competitive situations to which elite professional athletes have consented.

**Fried, Jeremy** *Unwritten Rules: What are they and how should they be enforced?*

One of the central notions of games/sports are rules. There have been several attempts to taxonomize the types of rules that are either constitutive of or appear within games. One particular type of rule has not appeared to receive much direct attention: the unwritten rules.

These are rules that are not part of the formal set of premises that define the framework of a game/sport, but are also not purely strategic rules or rules followed towards some greater end. They may appear to be deontic rules, but they do not fall neatly into any particular category and tend to defy the deontic rules that seem to apply more broadly. An unwritten rule may make an action, such as bunting down eight runs in the ninth inning of a no-hitter, simultaneously allowable and prohibited.

I suggest that unwritten rules exist as a type of moral rule. This is not to say that breaking

an unwritten rule is immoral in the general sense of morality. Instead, breaking an unwritten rule is immoral according to the intra-game/sport morality. The idea of intra-sport/game morality may sound initially counterintuitive, but this is actually not all that uncommon, it is just more commonly referred to as the "spirit of the game." Defining unwritten rules as a type of intra-sport/game moral rule helps explain the idea that while someone who breaks an unwritten rule has not broken any framework or deontic rules, there is still a sense that they have done something wrong within the game. This view also allows for the idea that unwritten rules may evolve and change over time, as senses of what is or isn't right within a game or sport will evolve as well.

An interesting issue that arises is that the enforcement of unwritten rules, while considered morally permissible intra-sport/game, often comes into conflict with our more general sense of morality. This is because enforcement of unwritten rules is often achieved via the form of immediate physical repercussions. The conflict between these differing standards of morality has caused the adoption of a number of deontic rules banning the enforcement of unwritten rules. I think that this is a mistake. I think that intra-sport/game morality is sufficient for determining what level of enforcement is acceptable and what level violates that morality. Importing outside moral standards to determine those levels violates the "spirit of the game" in a way similar to the initial violation of the unwritten rules.

### **Fry, Jeffrey *On Memory and Sport***

This paper explores multiple kinds and roles of memory on display in sport. I argue for the profound significance of memory (and something analogous to forgetting) in this context. On this journey down "memory lane," we travel from neurons to nations. One goal of the paper is to demonstrate that memory is one area where neuroscience can be fruitfully explored and applied to sport.

While canvassing the different classifications of memory, I examine the roles of working memory, short-term memory, long-term memory, procedural memory, semantic memory, and declarative memory in sport. As we move from one level of analysis to another, I look at engrams and neurons, psychological states, and the role of memory in forming and maintaining sporting communities, rivalries, and even national identities. I show how memories are sometimes created through the telling of apocryphal origin stories (e.g., the story about the origin of baseball in the U.S.).

In terms of sport and performance, memory is implicated in teaching and learning in sport. At the same time, cultivated, selective "amnesia" is important for sport performance. That is, one cannot dwell too much or too little on past failures. In making this case, I draw on cases of retrograde and anterograde amnesia.

As illustrated by the "I was there" phenomenon, we often succumb to naïve attitudes regarding the veracity of even our "flashbulb" memories. As memories are retrieved and stored again they are altered, and are affected by the emotional ambience in which they were retrieved. Thus, even our fondest memories of sport are likely approximations of accurate portrayals at best.

Drawing on Harvard psychologist Daniel Schacter's *The Seven Sins of Memory*, I look at the sundry ways in which memories fail us, and at how mechanisms at work in the foibles of memory might also play important roles in some contexts. Both remembrances and misremembrances haunt and enhance our experience of sport.

Finally, I look at how sport remembrances are the closest thing we have to attaining

immortality in sport, and at how we perpetuate memory through books, records, and films of athletes and events that we did not directly experience. The "soul shards" (Hofstadter) of athletes of yesteryear inhabit our memories.

### **Gaffney, Paul** *The Place of Fear in Sport*

Fear is a natural and necessary emotion, the proper response to objective danger. It is a curious fact about sport that participants engage in activities that expose them to additional and unnecessary dangers. Indeed, in some sports it appears that part of the appeal is to confront the dangerous, and therefore to play with fear. But even "non-dangerous" sports seem inevitably to court various dangers simply because they involve physical exertion, the development of skill, and public performance. These challenges imply the following concerns: fear of injury as an implied risk, fear of failure (which might include fear of losing), fear of letting others down, and fear of humiliation. Some fears are sport-specific, such as the fear of poor performance or "choking" in a big moment; others are intelligible beyond the domain of sport, such as the fear of physical injury or death.

This paper explores this phenomenon, particularly where athletes must simultaneously manage their own fears as well as consider—and perhaps manipulate—the fears of others. It is common to speak of intimidation as a legitimate tactic in competitive sport but this intention would seem to raise a host of ethical concerns. Athletes gain a competitive advantage if they are able to get their opponents "off their game," and this commonly involves both physical and psychological strategies. Most understandings of competition would accept as legitimate any and all attempts, within the rules, to hit the ball to the weaker side or to block the opponent's best shot, etc. It would seem to be more problematic when competitive advantages are gained by an ability to get into an opponent's head, especially if this involves the threat of danger. The manipulation of an opponent's fear might be considered a particularly difficult type of gamesmanship.

It might be helpful in this context to consider the difference between fear and nerves. Although they might manifest themselves similarly, they would seem to occupy different places in athletics. It is common, for example, for a coach to "ice" an opposing player before an important free throw in basketball or a game-deciding field goal in football. It is also common to throw a pitch over the head of a too-comfortable batter in baseball, or land a particularly vicious hit on a wide receiver who comes across the middle of a football field. Are any of these practices morally acceptable? Are they part of the games? Do they violate some written or unwritten rules?

### **Hardman, Alun** *Sport and the Morality of "Diplo-doping"*

Mega sporting events on a global scale provide a podium for discourse on the moral efficacy of patriotism, nationalism and xenophobia and with it, an examination of the concepts of national identity and citizenship. Through looking at sport we can see that the status of legal citizenship can differ from the geographical, cultural, ethnic and historical components of national identity. Furthermore, international sporting narratives, particularly those of 'nation-swapping' athletes, tell us such markers can be conveniently fluid and changeable - citizenship for international sporting representation is a tradable commodity.

The upshot is that the Olympic movement, perhaps more than any other event in sport illustrates one of the greatest political and social challenges of our time which is how "local,

parochial, rooted, culturally specific may co-exist with trans-local, transnational, and transcendent views of the world" (Werbner, 2006: 496). In more basic terms, the Olympic Games and who participates for whom is rife with tension between nationalism and internationalism - in philosophical terms, how the ideals of patriotism can be reconciled with those of cosmopolitanism

In this paper, by drawing on a number of illustrative examples of international sporting representation, I will suggest a conceptual framework that argues cosmopolitanism and patriotism are relational rather than oppositional virtues and as such both have equal normative significance for the integrity of sport between nations. I will suggest how patriotic and cosmopolitan virtues expressed as mid-points on continuums between opposing vices - such as xenophobia and treachery, and particularism and universalism can help underpin a moral, political and legal framework for sporting competitions such as the Olympic Games.

**Hata, Takayuki** *Inner awareness and self-cultivation of sport: In the context of the way of thinking of Zen philosophy*

There have been several approaches in sport for which the way of thinking in Zen philosophy has been taken. Dagmar Dahr (2015) wrote that the focus in these books adapted Zen principles was on a change of perspectives in traditional Western sport such as "not winning at all costs, not beating a linear time limit or excelling at technical obstacles, ...being mindful of one's breathing, concentrating the senses on one's inner rhythm, feeling a flow and experiencing a kind of movement aesthetics" (Dahr 2015, abstract, 27). Other sport philosophers such as Spencer Wertz (1978), Drew Hyland (1990), and Jesús Ilundáin-Agurruza (2015) considered the traditional Western sport in the context of Zen philosophy. They believe that Eastern philosophy, especially the way of thinking in Zen brings alternative, unique, and insightful perspectives to sport and life. They are influenced by one of Daisetz Suzuki's (1938/1958) best works in English, which considers on Zen philosophy, to which the martial arts seem to have a close concern, and the Japanese culture. In this paper the way of thinking in Zen philosophy and the martial arts are considered. The martial arts and Zen started to be in close connection, when winning a battle and defeating the enemy were considered the most important thing in an improved military tactics as far as they could reach, and the spiritual training of the mind as well as body started to be highly esteemed. After the rise of the idea of a Zen priest Takuan Soho who earnestly expounded mushin, anything but a mind-less or passive state, when the military tactician who also learned Zen philosophy appeared, Kendo, Japanese swordsmanship, was related deeply to the martial arts. For Kyudo, Japanese way of archery, Zen also became necessary in order to practice. One of the reasons that these martial arts were tied to Zen is the concentration of mind provided by ascetic practices for the development of techniques based on the way of thinking in Zen philosophy. The author discusses the following issues that helps interpret inner awareness and self-cultivation in sport: We actually come to be able to concentrate our attention in an instant by ascetic practices of Zen; We can acquire the breathing method through practicing Zen meditation and become able to master abdominal respiration; We will become to know how to use our techniques in accordance with our breathing.

### **Hopsicker, Peter** *Representative Endurance Athlete*

Transcendentalist and nineteenth century American philosopher, Ralph Waldo Emerson, believed that humans and nature complement each other. Humans refine the raw essences of nature into ideas, and then into actualities, transforming them into new and vitalized improvements of the world. Each individual has certain capabilities to reveal a part of the world, and each human would, ideally, spend his or her life searching, finding and using his or her own unique purpose to better themselves and humankind.

In his collections of lectures, *Representative Men*, Emerson explores the potential existence of individuals with such representative capabilities—those representative people whose lives reveal a certain aspect of nature to others—those who ‘in their characteristics and actions answer questions which ordinary men did not even have the skill to ask’ (Gura 1977, p. 382). Those who witness and receive the knowledge from these representative people can take such ideas and reorient them toward that which they themselves were destined to reveal. It is this dialectical relationship proposed by Emerson that minimizes the distinction between giver and receiver while it maximizes the importance of the transmission or communication of ideas and thoughts from one person to the next.

Following Emerson’s philosophy, those athletes who refine the raw nature of human movement into something more special, more exciting, and more revealing of the nature of the world potentially serve as representatives for their given athletic talents. Endurance athletes such as runners and cyclists, for example, represent a specific part of the athletic community through their ability to repeatedly perform the same motor action over and over again, to sustain elevated heart rates over long periods of time, and to regularly suffer pain and anguish in the process. Yet from Emerson’s framework, are these the necessary and sufficient qualities that characterize the ‘representativeness’ of endurance sports? Or are their other qualities which, barring others, identify specific individuals as the ‘representative’ men or women of the endurance sports practice?

Grounded in Emerson’s *Representative Men*, I will explore the existence of a ‘representative endurance athlete’. How do endurance athletes refine the raw essences of nature? What is knowledge that they reveal to others? How does that knowledge benefit both the individual and humankind?

### **Howe, Leslie A.** *Intensity, Reflection, and the Sublime: Performance and Coherence Under Pressure*

In a recent paper, Krein argues that the particular value of nature sports over traditional (urban) sports is that they offer intensity of sport experience without competition. Thus, he denies that intensity is derived from the competitive conflict of individuals, as well as denying that nature sport derives its value from an internal conflict within the athlete who carries out the activity. What needs clarification, however, is what exactly constitutes the intensity that is generated by either nature or traditional sport. Several qualifying phenomena and situations are considered, including both solitary and competitive activities, in natural and in social settings. What makes all these examples candidates for the description is not only that they incorporate strong emotion or sensation but that each involves a heightened attention with respect to sensation or activity. Insofar as what is sought in sport activity is a kind of fullness of experience or attention, we also need to consider how reflection affects intensity in certain kinds of sport activity. Indeed, a strong motivation for seeking out (or avoiding) situations of intensity is its capacity for inhibiting reflection, while we may in other instances use reflection to attempt to counter or channel

unpleasant intensities. Fragmentation of attention in sporting activities is often undesirable as counterproductive both for kinetic success and for immediate enjoyment. One way in which this may manifest is in internal conflict concerning the desirability of a course of action under conditions of intense exertion. Krein rejects self-competition as a real phenomenon and therefore I explore self-definition and decision-making in the context of the stresses posed by intense sport activity and reframe the case for it in response to Krein's objections.

An important category of intense experience, and one that is frequently associated with extraordinary natural environments, is the sublime. Krein does not mention the sublime in the paper in question, yet it is relevant to the claim that the attraction of natural sport is the intensity that comes from interaction "with constantly changing features possessing awe-inspiring amounts of force and size" [282]. We must then consider to what extent this defining characteristic of nature sport is the heightened degree of skill-based athletic effort under environmentally demanding circumstances, or an aesthetic response to those natural environments, or both, and what effect that has on Krein's central thesis.

### **Howes, Moira** *Epistemic Feelings and Adventure Sport*

In this paper, I address the role and significance of epistemic feelings – such as feelings of certainty, confidence, doubt, and error – in adventure sport. I claim that such feelings play a more significant role in adventure sport than is generally recognized and seek to explicate why this is so. I begin with a working definition of epistemic feelings and consider our tendency to overlook these "fringe of consciousness" phenomena. I next examine how epistemic feelings contribute to (and potentially undermine) inquiry, risk-assessment, and decision-making in the context of adventure sport. To illustrate their impact, I draw examples from recent memoirs by Steph Davis, Gabriel Filippi, and Alex Honnold in the areas of wingsuit BASE, high-altitude mountaineering, and free soloing, respectively.

In the second section, I consider epistemic feelings in light of frequently cited goals of adventure sport, such as achievement, expertise, self-understanding, and meaningful relationships with others and the natural environment. I argue that increasing our awareness of epistemic feelings and regulating them more skillfully not only helps us to achieve such goals, but are themselves worthy goals of adventure sport. I also consider how adventure sports communities might better promote awareness about epistemic feelings and the need to manage them wisely.

In the third section, I argue that epistemic feelings help us to achieve the incredible experiences for which adventure sport is well known. Epistemic feelings are a key factor in the interest, curiosity, and the "need to know" that drives exploration and adventure. They also generate epistemic tension that – together with its resolution -- heightens a range of psychological and emotional phenomena. Epistemic feelings may even serve as a precondition for such phenomena in the context of adventure sport. To illustrate these points, I draw examples from Davis's accounts of wingsuit flying, Filippi's accounts of mountaineering, and Honnold's accounts of free soloing.

In the final section, I address relationships between the regulation of epistemic feelings, assessments of competence, and epistemic trust in adventure sport. Because epistemic trust of oneself and others is vital in high risk activities, developing a greater understanding of how epistemic feelings help us assess competence and epistemic trust is important.

Overall, I conclude that there is much value in enhancing the “epistemic emotional intelligence” of any given adventure sport community and thus, further exploration of epistemic feelings and their role in adventure sport is important.

### **Hwang, Jung Hyun** *Moral Implications of Sportsmanship*

I focus on sportsmanship as a category of morality. The question asked is what we should seek for ethically good sports which possess goodness, such as fair play, good manner toward opponents, justice for game, self-control, etc. The notion of sportsmanship separates into two different sides: following game rules in fairness and having a good attitude as a sportsman.

Fair play is governed obligatory law in rule observance and any deviation from the rules is considered unethical (Simon, 2004). It sounds like a big sense of duty that athletes must obey. It has voluntary morality, on the other hand, implying that a player's good manner is dependent on the agent's own choice. It is based on the player's free will. It does not mean, however, that every athlete participating in a sporting event has sportsmanship. If adherence to sportsmanship is an obligation to adhere to intensive rules, the athletes participating in the game will be consciously committed to keeping sportsmanship. It may be succinct to protect the pure spirit of the game, if we restrain ill-mannered players with mandatory game rules. In spite of knowing how to keep sportsmanship, that is by rule enforcement, it is not a proper consideration for the real sports which have goodness.

In this paper, I would like to find out that the autonomous intention of athletes has a direct relevance to the value of sports. I will argue that it is virtue when sportsmanship is not respected by rules, but is respected by athletes' willingness to do so. It is a good game if sportsmanship is exercised not by coercion, but by voluntary will of a player. There is no doubt to insist that sportsmanship is the most virtuous and honorable human behavior.

### **Ilundáin, Jesús** *The Cognitive Yinyang of Highly Skilled Performance – How Contentful and Contentless Cognitive Statements Interact*

This presentation explores the way contentful and contentless cognitive states interrelate, which functionally mirror the Chinese notion of yinyang, in skillful performance.

When Rafa Nadal and Roger Federer play intensely, they swing not only their tennis rackets but also a complex palette of skills and cognitive processes. Traditionally, their highly skilled performance is explained by appealing to mental representation (which has long been canonical in philosophy of mind). Additionally, a number of concepts are typically bundled with this: automatism, internalism, phenomenal consciousness, qualia, propositional content, and deliberative thinking and practice. Sport philosophy largely follows suit, e.g., by preserving qualia, concepts, and mental representation in conscious, alert thought (Breivik 2013).

Recently, some (Ilundáin-Agurruza 2016; Krein and Ilundáin-Agurruza, forthcoming) have argued for non-representational but skilled performance in highly attentive conscious states, e.g., flow and mushin, based on enactive views that remain naturalistic (Hutto and Myin 2013). Given the underlying ecological commitments –highly contextualized and sport-specific –the analysis of sporting performance includes in-the-thick-of-the-action moments as well as reflective ones proper of before, in-between, and after the performance. The former, much as yin incarnates the nurturing and dark female, are enactively embodied and lack mental content; the latter, commensurate with yang's male brightness, are scaffolded,

encultured, and representational. Much as Wang (2014) argues for a unified yinyang, there is a complex yet fluid interaction between them in skilled performance (and the reverse in clumsy action).

Exploring this interaction redraws the philosophical map with surprising outcomes. For instance, while qualia are relinquished, the subjective facet of sporting experience is still preserved in a phenomenologically satisfactory way. Ultimately, the goal is to better understand, describe, and explain the intricate kinetic and verbal dialogue between enactively empty and fully encultured states in highly skilled sports performance.

### **Jin, Hyunju** *Philosophical Telescope: Big Data Statistics as a Tool for Meta-Sport Studies*

The purpose of this paper is to define Meta-Sport Studies as a role of Philosophy of Sport, and to study Big Data statistics as a methodology of Philosophy of Sport. If Philosophy of Sport is a representative of Philosophy of Sport Studies as a whole, it should be the philosophical telescope of Sport Studies. However, due to the vastness in the area of study, it is difficult to observe the whole of Sport Studies beyond the limits of individual researchers. Here, the Big data statistical method can function as a tool capable of handling multiple data through quantitative metering for individual researchers.

In recent years, usage of statistical methods in Humanities has been actively debated. Aiden & Michel (2014), creators of the prototype called The Google Ngram Viewer, presented 'big data' as the lens to observe on human culture. Jin & Liu (2008) investigated the origins of modern Chinese political thoughts and its transformation by using the literature database system. Likewise, big data has now become a generalized tool for Humanistic thinking.

Despite that big data methodology is already being used actively in Humanities, the use of big data statistics as a method for Philosophy of Sport should be re-examined, since quantification is not a method of philosophy. In recent work, I researched Review and Future Agendas of the Philosophy of Sport through lexical statistical analysis. (Jin, 2017) However, the study was preliminary in the sense that it was only an initial step to work grounds for calling attention towards big data-based philosophical research in Sport Studies in broader terms. Thus, this paper examines statistics (that use vocabulary as data) puts basis on which philosophical thoughts, what it means philosophically, and how statistics can be used in Philosophy of Sport.

Big data statistics is not a traditional method of philosophy but it can be a tool to answer philosophical queries including, 'what are Sport Studies?' and 'which are internally produced?' These queries deal with the entire academic research of Sport Studies, representing Sport-related phenomena through philosophical recognition that language represents the world. Here, the Philosophy of Sport can produce meta-knowledge about Sport Studies. The Philosophical telescope, which is a representative tool for Meta-Sport Studies under the name of big data statistics, can support observing the big-picture of Sport Studies macroscopically.



**Jones, Carwyn, Pinder, Robyn and Edwards, Lisa** *"Come Out, Come Out, Wherever You Are": The importance of gay and lesbian role models in sports*

The current situation where athletes, both male and female, conceal their sexuality is a serious problem. That athletes in general and high profile athletes in particular are reluctant to 'come out', particularly at the public level, is a damning indictment of sport's continued homophobic culture. In order for this culture to change, gay and lesbian athletes themselves will need to take a leading role. There is a need for more gay and lesbian 'role models' particularly in traditional masculine sports like rugby and football. We eschew a deontological approach that seeks to justify a 'duty to come out' in favour of a virtue and utilitarian approach and argue that: Coming out, particularly for some demonstrates extraordinary courage, which is intrinsically praiseworthy. Such courageous action is also instrumentally valuable because it contributes to changing the toxic homophobic culture that keeps athletes in fear of living an authentic life at the public and private level.

**Klein, Shawn** *The Value of Play and the Good Life*

The dominant conception of play in sport philosophy is that it must be autotelic. This conception, though, is the subject of some important criticisms. Stephen Schmid argues that the concept of autotelicity admits of many interpretations all of which fail to provide a clear and accurate picture of what play is. Randolph Feezell argues for a pluralistic conception of play, calling for us to acknowledge the variety of meanings and usages of play when we theorize about it. This pluralism seems to push back on the idea that play must always be autotelic and non-instrumental. Additionally, it is worth noting that the empirical literature on play focuses primarily on the external and instrumental benefits that play provides.

With these and other criticisms in mind, my paper seeks to move the discussion of play beyond the dichotomy of autotelicity and instrumentality. Even though most theorists acknowledge that players have mixed-motivations, purposes, and goals, there still is a tendency to treat autotelicity and instrumentality as exhausting the options for categorizing play. The underlying implicit assumption is that it must be either autotelic or instrumental: done for its own sake or done for the sake of something else. This assumption ignores or downplays a third possible category: an activity that is chosen for its own sake and at the same time chosen for the sake of something else.

Drawing a parallel to the role virtue and friendship have in a broadly construed (neo-) Aristotelian ethics, I argue that play is an important part of the good human life. Like virtue and friendship, play is chosen both for the sake of its importance to the good life and for its own sake. It is partly constitutive of the good life and thus chosen as part of and for the sake of the good life. At the same time, however, play is chosen for its own sake: for what it is distinct from any further ends it might bring about. Thus, play is not autotelic, but nor is it instrumental.

Recognizing play as a constituent value of the good life will allow us to integrate the internal and external, the autotelic and instrumental, and gain a better understanding of the value of play.

### **Krein, Kevin** *Sport, Nature, and the Practice of Worldmaking*

I have argued in the past that sport, like art and science, is a way of worldmaking. The sports we participate in, as athletes or spectators, have a significant impact on how we understand both the reality and available possibilities in the other aspects of our lives. I have also argued that alternative sports in particular create spaces in which we are able to explore and experiment with different ideologies and value systems. In this paper, I develop these ideas by examining how alternative sport functions as a worldmaking activity in a practical sense. I further develop my philosophical position by looking more closely at the history, sociology, and politics of surfing. I will argue that the values and understandings developed within the subculture have influenced mainstream cultural values in important ways in areas that include gender, race, and fundamental ideology. Through this examination I try to better explain how sports influence other aspects of culture.

### **Kretchmar, Scott** *Sport Vocabularies and the 'Full Shape of the Human Linguistic Capacity'*

This presentation is based on a recent publication by Charles Taylor titled *The Language Animal: The Full Shape of the Human Linguistic Capacity* (Harvard University Press, 2016). In this book, Taylor argues that language not only encodes and communicates, but it also shapes and opens up new vistas. Furthermore, he suggests that a more holistic approach to communication is needed, one that does not privilege mind over body. From this perspective, non-verbal forms of communication in gesture, body language, mime, dance, music, certain forms of play, and perhaps even sport gain significance.

In this talk I will pursue these two claims—the putative constitutive function of language and the unique power of its non-verbal species—specific to the acquisition of sporting expertise. This will require an analysis of sporting acts as analogous in certain ways to advances in speaking and writing. I will analyze sporting skills in terms of improved vocabularies, stronger syntax, better grammar and other criteria of insightful expression. I will also evaluate the power of “sport talk” in terms of idiosyncratic meanings, nuanced insights, and other realizations that transcend simple perception and identification. Conclusions will cast doubt on the validity of two popular dichotomies: 1) verbal versus non-verbal communication, and 2) non-verbal communication in art versus non-verbal communication in activities other than art (e.g., sport). In line with the speculations of Taylor, I will argue that play serves as an important vehicle for the development of “the full shape of the human linguistic capacity.”

I have written other essays on the kinship between games and literary fiction in which I attempt to show both structural and semantic similarities. The research proposed here is a logical continuation of this line of thought. As a side benefit, it also highlights the sport-friendly analysis of an important North American philosopher.

### **Kristensen, Bjorn** *Escaping Actuality? A Kierkegaardian Critique of Friluftsliv*

In this paper, I bring together the eco-philosophy of friluftsliv and the role of nature in Søren Kierkegaard's early authorship. Friluftsliv is the Scandinavian philosophy of "open air life" rooted in the poetry of Henrik Ibsen, but made popular by mountaineers and adventurers of the late nineteenth century. A core tenet of friluftsliv is that a visceral and embodied experience of nature is tied integrally to our fundamental human identities. Often associated with the romanticism of this time period, friluftsliv is sometimes considered escapist. This is especially prevalent in the modern context of a desire to temporarily escape the hustle and bustle of modern urbanization. In addition, the increasing focus on the technology used in nature sports which are frequently associated with the practice has been thought to abstract a genuine friluftsliv experience. Further, modern practices are also critiqued as a form of anthropocentric domination of nature rooted in masculine hyper-individualization. For these reasons, concerns have been raised that contemporary practices of friluftsliv have departed from its original spirit.

I respond to these criticisms of friluftsliv by considering Kierkegaard's nonromantic, yet poetic stance toward the natural world. Although Kierkegaard's authorship as a whole is filled with rich imagery of nature, my focus is on some of his earliest writings. In these works he critiques the anthropomorphization and romanticization of nature as being frivolous and lacking inwardness and depth. He is also critical of the romantic trend embraced by many of his contemporaries which he claimed was seeking to escape actuality. Kierkegaard's interpretation of nature calls instead for a form of escapism that seeks to frame selfhood in developing an understanding of our common humanity and our relation to the natural world. By looking beyond our individual conception of the self and allowing nature to shape our identity, we avoid both dualism and solipsism. We escape ourselves to find ourselves. This form of Kierkegaardian escapism can reframe the modern practice of friluftsliv to be in line with its original intent. I argue that this practice can be achieved through participation in nature sports such as mountaineering, hiking, mountain biking, and kayaking, yet it is important to make the distinction that the intention must be directed inwardly at one's identity in relation to nature, not in relation to the sport itself.

### **Leirhaug, Petter** *Fair play in school physical education – a concept different from fair play in sports?*

In the philosophy of sport, fair play is an often discussed and well-known concept (Loland & McNamee, 2000; Renson, 2009). It concerns rules, norms, ethos or 'the spirit of the game', and constitutes an established value within organized sports and research on sports ethics. Although fair play has found its way into school physical education (PE) in many countries (Kirk, 2010), the consequences and challenges of re-embedding the term into an educational context are rarely discussed or outlined. In Norway, the national PE curriculum of 2012 emphasize fair play as a central element. With formulations about showing respect, sticking to the rules, and more socio-ethical qualities as helping each other to achieve, Sæle and Akslen (2014) link the Norwegian curriculum to the Aristotelic *arête*-tradition.

In sport, Loland and McNamee (2000) defined fair play in this way: "If voluntarily engaged in sporting games, keep the ethos of the game if the ethos is just and if it includes a proper appreciation of the internal goods and the attitude of playing to win!" (p. 76). In the context of PE, however, this definition is challenged both by that PE is a mandatory subject in Norway, and that it is not obvious that the attitude of playing to win is best practice in an educational setting.

Drawing upon an empirical investigation among PE teachers and student teachers, this presentation aims to contribute to the understanding of fair play in PE. Qualitative data

were generated from ten group interviews. The sample comprised 19 teachers and 19 student teachers in separate groups. Analysis reveals that the PE teachers rarely use the term 'fair play' directly in their teaching. However, they expressed that the values and philosophy of fair play were central to the subject PE, as well as to their professional practices. They contextualize the practical understanding within a broader educational field of moral and social development. What is considered an ethical good action in PE can be an illogical, or even bad, action in games and sports where the goal is to win, and vice versa. The conclusion is that fair play in the practice of PE are understood differently from the concept in sports, and the presentation discuss if the ethos of the game is replaced by the ethos of PE and schooling. In closing, the presentation asks 'why use the same term if the understanding is different?' and 'do we need an alternative norm-system for fair play in PE?'

### **Macedo, Emmanuel** *Devolution: An Alternative Approach to Anti-Doping Governance*

Following the turbulence of the Festina affair in 1998, sport leaders decided that the anti-doping movement needed to get a firmer grip on the many issues that plagued its mission. Seeking to establish genuine rules enforcement, in 1999 the World Anti-Doping Agency (WADA) emerged as the independent organization with consolidated power over doping rules. The centralized authority allowed for simple and harmonious creation and dissemination of rules (Pound, 2008).

In WADA's most recent annual symposium, president sir Craig Reedie called for an increase in the budget to help strengthen the movement (WADA, 2017). The call for more resources reminds of the struggling state of anti-doping to deliver on the promise of clean sport. Given the persistence of doping behavior, this paper raises questions about the effectiveness and ethical defensibility of a centralized top down, one-size-fits all, approach to anti-doping rules. Until we address these questions, the anti-doping movement may continue to have policies that lack moral legitimacy with athletes. Without moral legitimacy, some athletes will not adhere to anti-doping rules.

From an ethical perspective, I argue that without proper forms of representation, athletes fall tremendously short of having any real power in anti-doping. Instead athletes must endure the changes in regulations and of any troubling or extraneous policies. As such, I posit that the limited power of athletes and the paternalistic structure of the anti-doping movement denote a circumstance difficult to defend ethically. As the largest stakeholders, athletes should have a hand in the legislative process.

I also argue that empirical evidence indicates this current approach will not effectively encourage athletes to follow these rules. Studies into rule compliance reveal the importance of public (in political settings) or employee (in work settings) participation in the deliberation of policy and leadership to foster legitimacy (Tyler, 2006). Without legitimate authority, the influence of governance strategies have minimal influence (Tyler, 2006).

Thus, this paper argues that without the proper involvement of athletes in governance the anti-doping policies will struggle to gain compliance and, instead, rule circumvention will persist. In other words, without the inclusion of athletes in governance, the current rules are inevitably ineffective at achieving the anti-doping mission. By combining the ideas of stakeholder theory and studies of rules compliance, this paper ultimately concludes with a framework that introduces a fair process to create rules. Specifically, this framework incorporates athletes by devolving and relocating power to the international federations (IF), a site closer to athletes. Additionally, the framework calls for a democratic process with elected athlete representatives at the IF level whereby athletes and officials collectively bargain the anti-doping rules for their sport. This new governance structure whereby athletes, essentially, self-govern, mirrors governance commonly seen in

United States leagues like Major League Baseball (MLB, 2016). In these systems, the representation and sense of agency in deliberations gives athletes real power and legitimate rules. More importantly, this new set-up should increase the flow of information to regulate doping, remove extraneity, and foster effective and efficient performance enhancement regulation.

### **MacRae, Sinclair** *Competition, Cooperation, and the Ethics of Positive Sporting Externalities*

Questions about the ethics of sport are usually framed in terms of the ethics of sporting competitions. This narrow lens encourages analysts to overlook a major source of immorality in sports: the pursuit of the hopeless dream of sporting success among young people. By better understanding the nature of competition we can better understand and begin to solve this problem partially caused by, ironically, athletes' "never say die" attitude and their quest for sporting excellence. Since the dominant interpretivist account in the philosophy of sport links the pursuit of excellence with the claim that sports are fundamentally ethical the criticism I develop here also challenges that view.

#### Section 1

I critique the standard conceptions of competition and cooperation developed over the past seventy years in social psychology and I argue instead for a more nuanced view that distinguishes two senses of "competition". Using Samuelson's (1954) distinction between rivalrous and non-rivalrous goods I argue that whereas competitions in the process sense can take place for the full range of such goods, competitions in the contest sense are for rivalrous goods. Thus on this analysis whereas some instances of competitions in the process sense are a species of cooperation, competitions in the contest sense are best understood in contradistinction to cooperation. I argue that various contributors to the philosophy of sport and sport psychology literature, for example C. Thi Nguyen (2016) and Shields and Bredemeier (2009, 2011), have misunderstood or confused these issues.

#### Section 2

I argue that Simon, Torres, and Hager's (2015) defense of both mutualism and a "red-blooded" account of sporting competition, in response to an objection by Kretchmar (2012), fails because it trades on conflating the two senses of "competition", specifically by confusing two different senses of "excellence" in sport. Although Kretchmar's defense of competition places it in a better moral light, it remains unconvincing because it overlooks the more complex and broader social dynamics of sports.

#### Section 3

I outline and briefly consider Heath's (2007) adversarial model of sports. He claims that the costs to athletes of competing are justified partially by the positive externalities generated for others but I challenge this view. Although the pursuit of sporting excellence is not inherently bad, problems arise when the incentives to excel generate extremely few opportunities for employment. The problem is not with the ethos of winning and the zero-sum nature of sporting contests, but the incentives that generate an extremely tight labour market resulting in a spiraling race-to-the-bottom predicament in which young aspiring athletes must take unreasonable risks that threaten the length and quality of their lives. To remedy this we should not alter the win-lose nature of sporting competitions; rather we should address the underlying social conditions that generate the problem. This will be difficult but we can begin by educating people about the dangers of devoting their youth to the pursuit of sporting excellence in the service of what is essentially a hopeless dream.

**McLaughlin, Douglas** *No Enclosing Walls: Endurance Sport and the Limits of Human Possibility*

What is the limit of human possibility? This question critically informs the experience of many endurance athletes. For some people, the very thought of running a 5K seems an overwhelming, improbable, or even impossible task. Many others want to challenge themselves with greater distances such as 10K, half-marathon, and marathon. Few answer the call of longer distances of 50K, 100K, and even 100 miles. And fewer still look to test themselves with more grueling endurance challenges. But then what next? Where is the limit? Is there a limit? I will argue that endurance sport is an embodied philosophical practice that seeks to discover the limits of human possibility.

The intelligibility of endurance sport is predicated on the establishment and transgression of a limit. Both personal and social factors are critical in establishing a limit. The significance of a limit is influenced by preparation, past experiences, the progression and approach to the limit, and the transgression of a limit. A limit signals human potentiality. A limit transgressed gives vitality to human potential but also ushers in the possibility of a new limit. The key elements of what constitutes meaningful limits and how our experience informs and is informed by limits in the context of endurance sport will be elucidated drawing on the work of Ralph Waldo Emerson among other American philosophers and the testimony of endurance athletes themselves

In conclusion, the role of limits in constituting human possibility will be examined. While an immutable fact of human experience is that it is constrained by limits, there is a sense in which human experience cannot be constrained by any specific limit. Three runners set out to be the first to run coast to coast across the Sahara Desert. As they neared completion of the 111-day journey in which they ran over 4300 miles, runner Charlie Engle asks his partners "what do you want to do next?" What next indeed. Endurance sport calls us toward the edge of experience to seek new realms of human possibility. As Emerson instructs, there are "no enclosing walls" and endurance runner exemplify how people "walk [and run, bike, and swim] as prophecies of the next age."

**McMurtry, Terry** *Certain Guys Need Rest – Discussing the Moral Obligation for Teams to Try Their Hardest*

Playing a full season in sports can be a long and sometimes exhausting process. Resting starting players – particularly near the end of the season and immediately prior to playoff competition – makes sense for a number of prudential reasons. The question is whether this common practice can be supported ethically. In this essay, I will discuss whether there is a moral obligation for teams to "play their hardest" or more specifically, to use their best players even when strategic playoff concerns suggest otherwise. Resting starters causes issues as it takes the emphasis away from a single game by using strategy for the playoffs. At times the media focuses on the news of resting players more than the actual game that took place. The media of course has different motives for seeing the best players, but they introduce an interesting argument. Teams should play their best players every night and focus on a single game without using strategy that focuses on other games. In many cases the overall purpose of a season is to win a championship, which also means a clinched playoff spot holds importance. Much to the chagrin of fantasy sports participants, fans in attendance hoping to see a famous players, or even other teams in the league, resting players can be a helpful strategy. The strategy can be beneficial by offering a player rest, prevents them from injury, and can be beneficial for lesser used players to gain experience.

Coaches use these strategies in hopes of helping them move closer to a championship. But does this type of strategy make the practice ethically right? Resting players raises ethical questions and concerns. In contemporary high-level sport, these questions are generally brushed aside in favor of accepting the strategy. Resting players may be generally accepted due to the importance of potentially making the playoffs, but this does not speak to its moral status. Many common practices in sport cannot be defended on ethical grounds. In this essay, I will review cases of resting players prior to playoffs. Subsequently, attention will be turned to the literature, specifically to analyses by Jeffrey Fry (2011) and by Pamela Sailors et al. (2015) and their discussion of moral obligations of individuals and teams to "try their hardest." Finally, the practice of resting players will be considered to the types of harm it may cause whether it be to the game at hand or to those involved in the game. I will then draw conclusions about resting players as an ethically acceptable practice in high level sport.

### **Møller, Rasmus** *Sport and altruism – a match made in heaven?*

Whether the inner logic of sport competitions augments or diminish athlete's propensity to act morally, is one of the fundamental questions within sport ethics. Although answers vary according to the different normative frameworks applied, a surprisingly uniform picture arise when sport's relation to morality is dealt with by all great normative frameworks from deontology over utilitarianism to virtue ethics. With few exceptions, sport competitions are generally viewed in a positive light as a way to promote excellence, rule following, general wellbeing and so on. However, the role of altruism in sport has received little attention from sport philosophers. A notable exception is Peter J. Arnold who understands sportsmanship as acts of altruism and asserts that: "Altruistic acts of sportsmanship stem from a desire for the other's good ..." (Arnold 2003). As an example of sportsmanship he mentions "... the marathon runner who, at the cost of victory, stops to help a fellow runner in a state of distress".

It is not clear whether Arnold holds the view that it is the nature of sport itself that promotes acts of altruism – a view that I propose to call 'sportive altruism'. In this paper I will investigate whether 'sportive altruism' can in fact be defended. Firstly, I will argue that none of the above-mentioned moral theories can defend 'sportive altruism'. Then I will argue that the best candidate for defending 'sportive altruism' is mutualism according to which sport is best understood as 'a mutual quest for excellence' and therefore as cooperative in nature (Simon 2014). Mutualism is well suited as a defense of 'sportive altruism' since cooperation is known to promote empathy and pro-social behavior. Drawing on conceptual and phenomenological considerations as well as recent arguments for and against mutualism (Nguyen 2017; Laumakis 2016), I will argue that mutualism is too idealistic to support 'sportive altruism'. Finally, I will argue that although sportive altruism should thus be rejected, altruistic acts should most certainly be applauded within sport, however not as examples of sportsmanship but as a display of genuine morality.

### **Moore, Eric** *Against Broad Internalism*

At the root of broad internalism is the claim that moral content is "built in" to the concept of sport (Simon, 2000, p. 9). This is true whether one defends a contractarian approach (Pearson, 1973), a respect for the game approach (Butcher and Schneider, 1998), Simon's own interpretivist approach, Russell's integrity approach (1999, 2007), or Kretchmar's pluralist approach (2015). Even broad internalism's main critic, William Morgan (2004, 2012, 2016), doesn't fault broad internalism's root claim, but instead disagrees with its

normative and metaethical approach to morality.

In this paper, I argue that broad internalism's root claim is false. There is no moral content built into either sport or games. All moral content is imposed from without. My argument is distinct from Russell's (2016) re-evaluation of the value of sport. Instead of arguing, as he does, that the value of play has been under-represented by broad internalism, I will argue that moral content has been superimposed onto the morally neutral concept of sport.

My first argument is that conceiving of sport as moralistic and perfectionistic implies far more implausible consequences than its defenders appear to have realized. I show this by cataloging some of the many morally harmless yet non-perfectionistic attitudes that people exhibit in sport participation. Broad internalism, I claim, incorrectly implies that these people are morally bad sports. My second argument is based on the claim that moral value is intrinsic value, but that sporting value cannot be intrinsic. Therefore, sporting value cannot be moral. Finally, to defend any formalist/conventionalist account of sport, it is necessary to respond to Russell's integrity approach. I will argue that there is a significant disanalogy between sport and the law. The main difference is that the law contains a moral component. Thus, interpreting laws using moral principles is consistent with its purpose.

However, on the assumption that sport doesn't have a moral component, using moral principles to interpret the rules doesn't reveal any true underlying nature but instead imposes morality on a neutral concept. The reason that Russell's examples are, nevertheless, so persuasive, is that they capture something closely related: precedent. However, while in the law precedent can be given a moral grounding, in sport I suggest that precedent merely serves to promote the continuity of the sporting practice in a form recognizable to its history. This sporting practice and its history are, or at least can be, amoral. Thus, while I recognize the importance of interpretive principles for the rules of sport, I deny that such principles need be moral.

### **Moore, Joseph** *Quasi-Emotion in Sport?*

Kendall Walton once invoked "quasi-emotions" as an answer the following type of question: if we know that the shark in *Jaws* is not real, why do we recoil in fear when it lunges at us on the movie screen? We don't, according to Walton, we experience mere "quasi-fear"—roughly, the affective component (without the full cognitive or behavioral components) of the genuine fear we imagine experiencing in the fictional world of watery terror that Peter Benchley created. I find Walton's notion of quasi-emotion useful, even if it's controversial as an adequate response to the paradox of fictional emotions.\* In this talk, I explore whether Walton's notion can be fruitfully applied to sport.

Sport isn't fiction, of course, but both share the "set apart" character Huizinga pointed to long ago. And this suggests that our emotional responses to sport might be non-standard in the same way as our responses to fiction. Consider the Boston Red Sox fan who "hates" the damn Yankees (despite happily living in New York), or the amateur tennis player "angrily" seeking to avenge last week's loss (to his best friend). To be sure, negative sport-directed attitudes can lead to real and terrible consequences (violence, riots, even wars). But the emotional responses in my more routine examples are, I suggest, no more full-fledged than the sharky-terror that Walton's framework helps articulate. After exploring the possibility that many of our affective responses in sport are "quasi-emotional", I sketch ways in which this result can help us better understand both the aesthetics of spectatorship and the ethics of fruitful competition.

\* Walton invokes quasi-emotions in his seminal "Fearing Fictions" (*Journal of Philosophy*,



Volume LXXV, No. 1, pp. 5-27, 1978). And he prominently develops the notion in *Mimesis as Make-Believe* (1990, Cambridge, MA: Harvard University Press). See also Walton's "Spelunking, Simulation and Slime: on Being Moved by Fiction" in Hjort and Laver (eds.) *Emotion and the Arts* (1997, Oxford: Oxford University Press). Noel Carroll raises early criticisms in *The Philosophy of Horror* (1990, London: Routledge). For discussion see, for example, Robert Yanal, *Paradoxes of Emotion and Fiction* (1999, University Park, PA: Penn State University Press), and Derek Matravers, *Art and Emotion* (1998, Oxford: Clarendon).

### **Morgan, Bill** *Suits and the Conceptual Analysis of Games: An Anti-Metaphysical Reading*

Suits's acclaimed definition of a game has been widely heralded for not only proving Wittgenstein wrong that it can't be defined, but for having stood the test of time by successfully meeting the various challenges made by a fair number of philosophers to defeat it. Suits has also standardly been read as not only having defined games but as having achieved a metaphysical coup as well. That is, he has been credited for not only limning the necessary and sufficient conditions of a game, but further for having discovered the essential properties that make something a game. Colin McGinn's recent book *Truth by Analysis: Games, Names, and Philosophy*, is only the latest in a long line of philosophers who claim Suits's conceptual analysis of games has restored their faith in the capacity of conceptual analysis to serve as a portal to the world 'out there,' to include all of the things like games that populate that world. I don't wish to call into question Suits's definitional achievement. But I do want to dispute that his conceptual analysis of a game ranks as a metaphysical achievement as well. I don't think he has discovered any such thing as the essence of games, of having put us closer in touch with what games really are in themselves. My anti-metaphysical argument borrows from Rorty's claim that all "inquiry is under a description," which puts paid to the fanciful idea, if not fantasy, that we can cleanly distinguish, as Suits insisted, between what is a feature of sport and what is a feature of our language to describe sport. It also borrows from Quine's notion of "descriptive relativity," which holds that what counts as an essential or an incidental feature of things like sport rests squarely on what are our interests in things like sport. For instance, to use Quine's example, if a person he dubs Oscar is both a mathematician and a cyclist, is Oscar's being rational an essential feature of his person or his being two-legged. Quine argues that depends on what it is about Oscar that interests us. If it is his cycling prowess, then it is his being two-legged that is essential and his being rational incidental. However, if it is his mathematical prowess that grabs our fancy, then it is the other way around. Similarly, if our interest in sport has to do, say, with playing a game for the love of the challenge, then features that we identify with amateurism will prove to be essential to sport. However, if our interests in sport have to do with proving our athletic superiority full stop, then features that we identify with professional sport will prove to be essential to sport.

### **Morris, Sam** *Effective Altruism and Sports*

This paper is about the burgeoning effective altruism movement and its potential nexus within sports. The effective altruism movement descends from Peter Singer's "Famine, Affluence, and Morality," which provides some context and foundation for the paper. I provide a contemporary descriptive account of the scope and depth of the problems that served as a catalyst for "Famine, Affluence, and Morality" and for the effective altruism movement. I then give a descriptive account of the tenants of effective altruism and survey the existing literature and efforts to address these same problems within sports (e.g., the

philanthropic efforts of athletes and sports organizations). These descriptions are then measured together in an attempt to make a normative assessment and prescription as to how athletes and sports organizations ought to respond to the supposed demands of "Famine, Affluence, and Morality" and the effective altruism movement. My (tentative) thesis is that some athletes and sports organizations ought to bring their philanthropic efforts in line with the prescriptions of leading effective altruists. I conclude by noting some important limitations regarding the abilities of athletes and sports organizations to engage in philanthropy and by raising a number of questions that may warrant further consideration.

### **Nlandu, Tamba** *Stewardship in Play, Games, and Sports: A Pragmatic Perspective*

In the past, I have argued for a view of sportsmanship founded in the notion of personal responsibility and individual stewardship. I have stressed the belief that, if adopted by sport educators, especially those entrusted with developing sport and life skills in children and youth, such a view might help deemphasize the role currently accorded to referees and in-game referee assistance technology in sporting activities such as professional basketball, football, and soccer games. This paper aims at reinforcing the belief that sport practice demands a generalization of meaning which must be based on an understanding of the self as essentially a social, independent force, within the melioristic universe that a sport team represents. In light of Charles Sanders Peirce's view of thirdness and George Herbert Mead's insightful distinction between consciousness and self-consciousness, I intend to show that sport educators, at all levels of skill development and competition, could help sport leagues and associations move closer to the goal stated above through the rigorous development of their players' social selves. Indeed, as Mead suggests, such a goal could only be attained with the proper understanding of how play, game, sport, and society, at large, relate to each other.

### **Oda, Yoshiko** *Mushin and Kendo – an analysis of Takuan Sōhō's Unfettered Mind*

In 1976, when I was 7 years old, I started to practice kendo (剣道). Then I often heard my master mention the concept of 'mushin' (無心) during kendo practice. But, nowadays one hardly hears any kendo master refer to it during practice and instruction. As a 7 year-old girl I understood that it meant something like the concentration needed for the practice of kendo. The way I understood it from a functional stance was that the state of mushin involved practicing kendo without thinking about one's opponents or being concerned about the result. Further, in competition and championship matches (shiai 試合), mushin was meant to lead to *muyoku* (無欲), which means without greed or unselfish. That is, I thought that I should fight without thinking, "I want to win," or "I do not want to lose." I learned that the idea was to do what I could do, "because the result would come from my efforts, and ultimately luck was always a factor the matches."

Given the historical centrality of mushin for Kendo, we can ask, what does it really involve, and what is its relevance in today's Kendo and martial arts? To consider this we\* examine legendary Zen Monk Takuan Sōhō's *Unfettered Mind* (1986), a letter on swordsmanship and mushin that he wrote to the equally celebrated samurai Yagyū Munenori. Going beyond other analyses of mushin (Krein and Ilundáin 2014) and kendo (Oda and Kondo, 2014), we discuss the following issues:

- 1) The purpose behind Takuan's letter to Munenori.
- 2) The relevance of Zen Buddhist terms Setsunin-tou (殺人刀), the killing sword, and Katsunin-ken (活人剣), the life-giving sword, for kendo.
- 3) The different mindset and spirituality between the Kamikaze (神風) suicide bombers, and Sutemi (捨て身), leaving the body "behind" in Kendo.
- 4) The meaning of the establishment of "the Concept of Kendo" by the All Japan Kendo Federation in 1975, which aims at disciplining character through the application of the principles of the katana (sword).

**Pfleeger, Adam** *When Theory Meets Practice: Examining Interpretivism through the Teachings of Coach John Wooden*

Over the past few decades, scholars of the philosophy of sport have debated theoretical understandings of play, games, and sport. Emerging from these debates were supporters and critics of various forms of formalism, conventionalism, and interpretivism. As the debate between formalism and conventionalism raged on, a gap was established in the literature and filled by Simon's (2000) understanding of broad internalism, or what has since become known as interpretivism. As a somewhat "pie in the sky" theory as pointed out by critics, interpretivists support the ideal interpretation of the game or sport. From the beginning of interpretivist thought in sport, the theory has gone through multiple renditions and reformations to bring us to the point we are at today (e.g., Torres, 2012). Interestingly, practitioners of sport, and even some scholars, have questioned whether this theoretical debate is a worthwhile endeavor. Close to home, semester after semester students provide the same reaction and response after discussing sport philosophical theory, "yeah, that's fine, but no one actually thinks like that while they're playing". Questioning the practical nature of our theories has also arisen from several scholars.

Taking this into consideration, the purpose of this presentation is to answer the calling from scholars, practitioners, and fans about the logistics and feasibility of abiding by an interpretivist theory in a competitive sporting environment. In order to examine the theory's applicability, the presentation will focus on the career and teachings of legendary University of California, Los Angeles (UCLA) men's basketball coach, John Wooden. Wooden, colloquially referred to as the "Wizzard of Westwood" is widely considered one of the most successful coaches in American sporting history. During his time at the helm of the UCLA Bruins men's basketball team, Wooden won 10 national championships over a 12-year span and coached some of the all-time great basketball players such as Hall of Famers Bill Walton and Lew Alcindor, who became known as Kareem Abdul Jabaar (Wooden & Jamison, 2005). What is perhaps most fascinating about his immense success, is that during his career, he was not cited for a major NCAA violation, which is not something many top programs can claim today. In addition to his on-the-court success, Wooden is widely attributed as coaching the "right way". Therefore, this presentation will examine his practice and teachings in relation to interpretivist theory to showcase the plausibility of interpretivism in competitive sport.

**Piacente, Albert** *Sport, Science, and the Meaning of Life*

The impact of science, technology, engineering, and mathematics (STEM) on sport has been and remains a central concern for the philosophy of sport. Producing arguably the most controversial issue for sport and hence the philosophy of sport (i.e. doping/PED's), the introduction and expansion of STEM into sport has brought about equally compelling, if

somewhat less perennial and therefore less consistently focused upon, controversies (e.g. blades and "high-tech" swimsuits in the Olympics, SABR metrics/analytics and instant replay in baseball, ride carts as aids in professional golf, AstroTurf and TV timeouts in American football, etc.), controversies that, like doping/PED's, work to challenge the meaning given to sport (i.e. the commitment to, passion for, importance placed upon, and identification with, sport). A form, I argue, of what previously confronted the meaning given to natural as well as ethical and aesthetic phenomena, I also argue that sport is uniquely positioned to address this impact and preserve its meaning. It is, because the admittedly conventional nature of sport shows that the meaning given to sport does not depend upon anything except what is recognized as contingent choice (i.e. Suits "voluntary attempt to overcome unnecessary obstacles" (my italics)). Sport is meaningful to those who play or spectate, in other words, because that meaning is simply given to it, given to it in a way that the meaning of natural and other social and/or cultural phenomena is not, or at least is not typically thought to be. Sport thus can "stand up" to STEM because the source of the meaning given to sport is different than the supposed source of the meaning given to other phenomena, and this shows that in the face of STEM not only can sport remain meaningful to those who play or spectate, but sport can be a "moral laboratory" providing unique insight into what does and does not make life meaningful generally (though not necessarily exclusively meaningful as in Suits' utopia argument).

**Pike, John** *A Manifesto for Local Essentialism and a Concessive Case for Pluralism in the Philosophy of Sport*

In this paper I aim to make a general case for Local Essentialism in the philosophy of sport. This is the view that i) the essence of particular sports is 'given' by that sport's basic actions, [so that the Essentialism is Local to particular sports] ii) that those actions are the basis of their individuation iii) that what these actions are, is largely determined by the nature of human bodies and the external world and iv) that these actions are of normative importance: 'good' and 'bad' actions are the main source of normativity in sport. It follows from the case for Local Essentialism that the claims of Conventionalism of various stripes are over-extended. Sport is not as conventional as some say, less mutable, more constrained, more about technê than convention. At the same time, Broad Internalism, modelled as it is on a (Dworkinian) approach to Law, rather than action, misses out crucial sources of value. Rather than finding the solution to ethical difficulties in sport from moral and political philosophy, the solution to many troubles in the ethics of sport rests on getting the metaphysics of sport right. In doing so it is important to recognise the possibility of a non-moralised, non-aestheticized, free standing, irreducible, athletic value. These are large and controversial claims, nevertheless, I will hazard a defence them against the most obvious objections.

Local Essentialism, however, is not a comprehensive theory of sport, so I also want to strike a moderately concessive note, and argue for a pluralist approach to value in sport. I try to unpick where different approaches conflict, overlap, complement, and talk past each other.

**Qi, Zhang** *Realistic Criticism on Officiating Theory*

In some sense, philosophy of sports researchers pay too much attention to rules and law theory. As we can see clearly these research's attempts have deviated from the main purpose which Russell talked about first in his famous paper. I will join this field with my officiating experience as a Chinese National Level Basketball Referee and my understanding

of jurisprudence and sports.

During the 2012 European Champions League soccer game between FC Shakhtar Donetsk and FC Nordsjaelland, Rand Straw was injured and knocked down by an opponent's slide. The main referee temporarily interrupted the game so that Rand Straw could be treated. After that, an FC Shakhtar Donetsk player threw in the ball to restart the soccer game. According to the international regulation, the player who throws in should give the ball back to his rival at the requests of sportsmanship. However, Adriano, a member of FC Shakhtar Donetsk, suddenly stolen the rolling ball and went on offense. Adriano shot successfully. In the light of soccer rules, the successful shot was counted. But this shot violated the international soccer regulation. It is the shot that gets the big bird from audiences. Uefa released a punishment for Adriano's unsportsmanlike shot.

The normal jurisprudence has two famous generally postulates. Firstly, a judge can judge a case in infinite time. Secondly, information about the rule and the truth can be acknowledged by everyone. However, the two generally postulates are all nonexistent in sports officiating practice. Answering the first question, basketball and football referees make decisions at least 4 times per second. The decision making time is too short to consider all conditions. In some cases, the referee makes decisions only by their trained reflex (from my officiating experience). Once you have to make your decisions in 1/4 second, limited time means the referee must make their own decisions right now. Answering the second question, things happen on court that cannot be acknowledged by all the athletes, coaches and viewers. At same time, the changed rule also can not be known by everyone. About the truth, officiating technology could help us to find what happened just now. But the opportunity and duration to break a fluid game is hard to choose and evaluate. Russell's saying, "the referee on court is to tell the justice, not the truth," is a wise thought.

It is necessary to create a jurisprudence for sports. Sports jurisprudence has two vital differences with normal jurisprudence. The two vital differences are tasks which sports jurisprudence has to work out. The first task is to keep a balance between efficiency of the game and making decisions appropriately. The second task is to deal with information asymmetry, which is caused by slow-motion and replay TV technology, between referees and viewers.

Finally, the key notion on sports jurisprudence is the wise thought "the referee on court is to tell the justice, not the truth". Only in this way, can we deal with a case like Adriano's unsportsmanlike shot in a sportsmanlike way.

### **Reid, Heather** *Athletic Beauty as Mimēsis of Virtue: The Case of the Beautiful Boxer*

The Terme Boxer, a life-size naked bronze athlete, complete with bleeding cuts, a broken nose, and cauliflower ears, is, by any count, a striking piece of sculpture. In it, some see the athletic embodiment of Hellenic aretē, others see an indictment of the brutality inherent in Roman games. Understanding what this boxer represents depends on having a particular perspective, which was itself the subject of debate and cultivation in Greco-Roman literature and philosophy. Dio Chrysostom's encomium of Melancomas sets the boxer up as an example to be emulated—not just for his beauty, but for his virtue, which is the source of his beauty—a beauty which infuses his entire being and eschews both adornment and luxury. Epictetus' Discourses promote the same ethical aesthetic, ridiculing the Roman penchant for primping and plucking. It is as if athletic statues incarnate Socrates' ideally

educated citizen in the Republic (402d). "If someone's soul has a fine and beautiful character and his body matches its beauty and is thus in harmony with it...wouldn't that be the most beautiful sight for anyone who has eyes to see?" Crucially, though, having "eyes to see" depends precisely on having a proper education, one that enables a person to love the beautiful youth without touching him, because his real love is for the "fine and beautiful." (402d-403c). Such love for the fine and beautiful depended on a Hellenic education, even for Romans. Melancomas' eulogy ends with an exhortation: "Come then, train zealously and toil hard, the younger men in the belief that this man's place has been left to them, the older in a way that befits their own achievements; yes, and take all the pride in these things that men should who live for praise and glory and are devotees of virtue." (29.21). Hellenic virtue is as much about discernment of beauty as it is about sweat and toil. The kaloskagathos must be capable of appreciating and even loving athletic beauty—perhaps even the battered athletic beauty of a statue like the Terme Boxer.

**Remillard, Joshua and Frias, Francisco Javier Lopez** *Hermeneutics of the Female Athletic Body*

In this paper, we will present a hermeneutic investigation into the understanding of the female athletic body in sport. The paper is intended as a continuation of Lopez Frias and Monfort's call for hermeneutic investigations of sport in their paper "The hermeneutics of sport: limits and conditions of possibility of our understandings of sport". In particular, we will elaborate on what Lopez Frias and Monfort regard as the first factual moment of the hermeneutics of sport, namely, embodiment and being thrown into the world to provide a hermeneutic of the athletic female body.

All too often are differences in performance, both in general and between male and female athletes, explained according to a Cartesian mechanistic framework. This mechanistic understanding of differences between male and female athletes' performances grounds itself evolutionary theories of sexual dimorphism. These theories are then developed into explanations based on hormonal concentrations and body composition, often emphasizing differences in physiological and biomechanical structures between male and female athletes, such as differences in bone development or the fibrous composition of muscles. By providing a hermeneutic background for understanding the lived and "situated" experience of female athletes, we will challenge these assumptions that male and female athletic performances are rooted solely in biological differences.

A purely biological explanation of the female athletic body assumes that the body can be taken in a third-personal and objective way, detached from its context. By looking at this issue from an intersubjective perspective, this paper will show that the contemporary understanding of female athletic bodies has evolved in accordance with broader philosophical, historical, and sociocultural contexts. To do so, we will provide a hermeneutic understanding of female athletic bodies by drawing on feminist theory in the twentieth century. In particular, we will focus on the work of Simone DeBeauvoir and Judith Butler to provide a background for how female bodies have been understood as a privation of the male body.

### **Reznik, Jan** *Sports-climbing as a new sport at the 2020 Tokyo Olympic Games*

The Tokyo summer Olympic Games in 2020 will include five new disciplines. This paper is focused on one of them, which is sports-climbing. It is demonstrated that sport climbing has its place in the Olympics and its purpose and essence fully correspond with the first Fundamental Principle from the Olympic Charter: "Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind" (International Olympic Committee, 2015).

Additionally, this paper focuses on mountain climbing as a phenomenon as such, in its moral, cultural and aesthetic meaning. Climbing can be apprehended primarily as a means of inner satisfaction, the essence of which does not lie in the sole activity of climbing summits and walls. The game, provided that it is possible to use this term, thus mainly consists of rivaling oneself. Climbing is a tool which enables us to view our interior side and to explore who we really are and what we want. In other words, it constitutes a way of caring for one's soul as it is recognized in the work of a Czech philosopher Jan Patočka, according to whom Ἐπιμέλεια τῆς ψυχῆς in Plato is "self-cognizance, deepening and governance of one-self" (Patočka, 1999, p. 143). A friendship between two mountain climbers plays an important role, which is more than symbolically demonstrated by their connection through a rope. Therefore, the act constitutes self-realization on the one hand, together with reaching out to the second person on the other hand. Such dualism can be understood, thus it is possible to apprehend mountain climbing as Parry (2007) puts it: "Sport, then, not only provides a context of equality and fairness within which the individual can strive for excellence, but also forms a community within which friendships are developed and sustained and through which a wider vision of peace is articulated and pursued" (p. 147).

### **Sailors, Pam** *Against Dabblers: respecting the interests of the philosophy of sport.*

Every two years, with the coming of another Olympic Games, I become an expert about the intricacies of sports about which my actual knowledge is limited at best. I make pronouncements about proper training and technique and rant about perceived rule infractions, unbothered by the fact that I really don't know anything at all about curling or synchronized swimming or a host of other sports. In short, I'm a dabbler. The dictionary definition of 'dabble' is "to work or involve oneself superficially or intermittently especially in a secondary activity or interest." Just as I dabble in Olympic sports, there seem to be a growing number of philosophers who dabble in the philosophy of sport. After watching the NCAA basketball championships, for example, such a dabbler feels qualified to write an essay about strategic fouls, perhaps employing argument from a noted philosopher or two, yet completely ignoring at least three dozen years of sport philosophy literature specifically about strategic fouling. I find this problematic and illegitimate, at best, and make a case for that judgement using a framework from arguments against the use of performance enhancing drugs and technological advances based on respect for sport. Further, I argue that dabblers threaten the integrity of the philosophy of sport and that we ought, for that reason, guard against them.

**Sandvik, Morten Renslo** *Narrative meaning, narrative identity, and performance-enhancing drug use in gyms and fitness centres*

In many Western countries, the use of certain biochemical substances for increased muscle growth by non-competitive users of gyms and fitness centers is framed as a social problem and, more specifically, a public health problem (Christiansen 2009; Møller 2009). To handle this problem, countries such as the US, Canada, Australia, and the Nordic countries have laws prohibiting the manufacturing, import and export, distribution, possession and, in a few countries, the use, of substances such as anabolic-androgenic steroids. In this paper, I ask whether prohibitions and condemnation related to this type of performance-enhancing drug (PED) use is justifiable from an ethical point of view. More specifically, I consider the idea that medically competent and controlled PED use could actually enhance the life quality of gym exercisers and be an overall good. I approach these questions through the conceptual lens of narrative meaning and narrative identity.

Miah (2004, p. 7) recognizes that "sport offers a context [...] to better understand what is valuable about being human" and how so-called human enhancement technologies might challenge this. Maintaining that this argument extend to all sporting forms including the non-competitive activities taking place in gyms and fitness centers, I suggest that one answer to what is valuable about being human has to do with narrative identity. Narrative identity describes how human beings (explicitly or implicitly) respond to the question 'Who am I?' by drawing upon a self-narrative, an interpretation of our life; a life that has a past and a present and which we project into the future, and in virtue of which we make sense of ourselves and our world (DeGrazia 2005; Ricoeur, 1992, 1998).

Understanding human identity as narratively structured makes it natural to look at the events and choices that make up our life stories not at a one-by-one basis but as parts of a narrative whole; parts that cannot be evaluated independently but has to be seen within the context of our narrative identities. Gyms and fitness centers are arenas in which self-narratives are told and re-told not merely as an implicit side effect, but almost explicitly as a core aspect – indeed an aim – of the activities taking place (Bailey and Gillett, 2012; Bunsell and Shilling, 2012; Monaghan, 2001). As such, it appears a highly suitable context of analysis.

**Schneider, Angela** *The Role and Relationship of Science and Ethics in the Evaluation of Gender and 'Fair Play' in Sports.*

This paper will entail a critical analysis of the relationship between science and ethics in regard to the identification of various forms of 'cheating' and violations of 'fair play' related to gender. The relationship between science and ethics can have an impact on not only professional careers and competitive balance, but social impact throughout the athlete life span including masters athletes. The formal rules, codes of honours and social mores used to authenticate fairness will be evaluated.



### **Švejdarová, Sylva** *Romani football players – ethnicity, discourse and power*

This paper explores the power relations in the public discourse related to the activities of a football club FC Roma Decin in the Czech Republic. This club is mainly composed of players of Roma ethnicity, even though players of other ethnicities are by no means excluded. The leaders of the team declare that it does not aspire to achieve high goals in terms of sport. Rather, the main importance of the team is emotional: it is an emblem of the inclusion of the Roma minority in mainstream activities. Additionally, the team offers a healthy leisure activity to suburban youth who often feel marginalized, constructed as “out-groups” (Wodak, 2009: 319), and socially disadvantaged. It also connects generations (the players include three generations) and serves as a symbol of the tradition and significance of the Roma community in the town of Decin (the percentage of residents of Romani ethnicity is particularly high in Decin, compared to other parts of the country, and the team has been active since 1962).

This analysis employs the theoretical framework of critical discourse analysis (Reisigl and Wodak, 2009: 89) and focuses on the media coverage of several events which have occurred since 2011 till present. In 2011, the team members of FC Roma Decin physically attacked their opposing team who provoked them with verbal insults. This resulted in high fines which threatened the existence of the team. Ever since, several other teams have been refusing to play against FC Roma, claiming that they are worried for their own safety.

The analysis reveals power relations in the media coverage of the events, both by Roma-produced media (e.g. Romea) and major public media (e.g. Radio Wave), and how these are perpetuated through the usage of certain language (Foucault, 1977: 222) and other semiotic forms. These power relations are discursively constructed through the discourses on ethnicity, as the meanings of semiotic signs and expressions are formed by their use and collocations (Wittgenstein, 2001 [1922]: 57). The purpose of this inquiry is not to investigate the actual events. The focus is on the discursive strategies which assign these events meanings.

### **Takahashi, Koji** *The ability of “navigation” in human movement practice*

The purpose of this study is to show the ability of “navigation” in human movement practice by phenomenological consideration.

In this study, the idea of the term “navigation” is based on “The Natural Navigator,” authored by T. Gooly. He explains that natural navigation is “as an art, and one that is at its most beautiful and powerful when it is treated as exactly that, as something exquisite and profound” (Gooly, 2010). In addition, he says “Natural navigation is the art of finding your way by using nature. It consists mainly of the rare skill of being able to determine direction without the aid of tools or instruments and only by reference to natural clues including the sun, the moon, the stars, the land, the sea, the weather, the plants and the animals. It is about observation and deduction” (Gooly, 2010). But natural navigation should not endure as a survival technique. This is because “If the aim is to enrich an experience then it is more important to understand why the methods work, than even the ability to use them. This is the defining difference between survival navigation and natural navigation” (Gooly, 2010).

First, I will show that every practitioner of human movement can use the “navigation,” not only the expert explorers, and we have the ability of “navigation”. We must judge or decide the next play quickly in sport or movement practice. For example, when I slide the slope of the ski area, I am always looking for safe spaces and finding ways for comfortable skiing. It is necessary for us to use the “navigation” with focusing on own body (see, “The Body Silent” authored by R. F. Murphy).

Second, I will consider the concept of "navigation". For example, when we play sport, we know the relationship of time and space, but it is not the objective one. I will explain from the "absolute zero point" by Husserl. In addition, Waldenfels's description of "direction of time-space" is also useful. Those who practice the movement focus always on one's own "here and now." It is the ability of "navigation" with a focus on own body.

Third, I will examine the "navigation" considering blind walk and new one. The former one is a team building activity that helps people practice trusting each other. Participants will form pairs and make a leader and follower who shuts their eyes. A leader walks around to various places with a follower. The latter is that they have same role, but a leader shuts their own eyes. At this walking, we can be aware of the ability of "navigation" and three techniques as follow. I explain the "navigation" techniques are: keep an intention, grasp a current position or situation, and planning.

### **Tomšič, Martina** *Hitting the Mark: A Philosophical Analysis of High-level expertise action in Fencing and Contemporary Approach to Motor Cognition*

The main question concerns non-conscious voluntary action: how is voluntary action in terms of consciousness integrated in expert skill performance, specifically within a particular sport action?

Fencing is an ideal candidate to examine this due to its complexity and high level of prescription (see FIE Technical Fencing Rules). Within the fencing community it is frequently seen as "chess in high speed movement." Its many and complex rules dictate how to attack, parry, riposte, in which order should they follow, and how to score a valid hit. More to the point, for example, a counterparry seems to involve both the voluntary and involuntary levels of action. This tactical, psychophysical, and prescriptive complexity, particularly in the case of experts makes accounting for the underlying cognitive processes challenging. Are the actions of fencers automatized, unconscious, and a matter of "muscle memory"? These fencing "issues" present challenges to philosophical and cognitive accounts rarely considered in sport philosophy. Oda and Kondo (2014) consider the case of Japanese Kendo, but they focus on the aesthetic facet.

Orthodox views tend to adopt such views. But close attention to a high-quality match such as the foil 2016 Olympic Games finals, evinces that we can hardly talk of non-conscious automatism in spite of the fluid action. This suggests that elite fencers' actions encompass both, voluntary/involuntary and conscious/non-conscious aspect of action. The presentation considers contemporary neuroscientific frameworks (Jeannerod 2006, Graziano 2015, Haggard 2002) in order to parse those aspects that hit the mark regarding fencing experts from those that miss it and need further clarification. The work of Jeannerod (1995) is particularly relevant in this regard, as it engages action planning at the highest level of motor representation via a functional model that relies on various modules of schemas that seem to account for externally initiated automatized actions and internally initiated voluntary actions (Jeannerod 2013). Because of the all too often divergent terminologies and outlook of philosophy and neuroscientific empirical research, it is important to address question raised above while avoiding reification and dualistic tendencies that typically mark this research.

## **Vossen, Deborah** *The Obstacles of Game-Playing*

Accompanying the publication of its third edition, there has been a recent resurgence of scholarly interest in Bernard Suits' parable entitled *The Grasshopper: Games, Life, and Utopia* (2014), with both Suits' definitional thesis—accounting for the concept game-playing—and his Utopian thesis—embracing game-playing as the essence of Utopian existence—remaining provocative topics of philosophical concern (Frias 2016, 2017; Hurka 2015; Kolers 2015; Moore 2017; Vossen 2014, 2016a, 2016b). Yet, acknowledging its parabolic form as a 'tangle of riddles about play, games, and the good life' (Suits 2014, 13), it seems that the book—and its lesser-known sequel essay entitled *Games and Utopia: Posthumous Reflections* (Suits 1984)—might have an overriding purpose, that being to afford the reader with a truly 'wonderful' (Suits 2014, 194) and 'really magnificent' (Suits 1984, 24) Utopian game-wrighting challenge, with the philosophical importance of Suits' definitional and Utopian theses properly established therein. Indeed, it is apparent that the philosopher cannot actually meet Suits' Utopian game-wrighting challenge without possessing first, a clear existential vision as to what a game-playing Utopia might be, and second, an accurate conceptual understanding as to what precisely 'game-playing' is. Of course, within the context supplied by this particular interpretation of Suits' moral tale, it seems sensible to acknowledge that *The Grasshopper* does not end in resolution but rather in what Suits describes as one of his 'more effective paradoxes' (Suits 1984, 7). Embracing Suits' Utopian game-wrighting challenge as a possible means by which to neutralize what she coins the 'oblivion-delusion paradox' (Vossen 2016a, 11), Vossen suggests that this magnificent challenge is reasonably interpreted by the philosopher as a quest to discern at least one Utopian game of existential significance—that is, at least one game capable of sustaining a life worth living. Unfortunately, however, Vossen has more recently argued—via *reductio ad absurdum*—that Suits' definitional thesis must be rejected as false inasmuch as its acceptance renders his Utopian thesis paradoxical and his Utopian game-wrighting challenge impregnable (Vossen 2016b). More specifically, she argues that Suits' definition of game-playing as the '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) fails the conceptual analyst's test of narrowness inasmuch as his characterization of the lusory attitude—as host to his principle of inefficiency—excludes really magnificent games of Utopian significance. Accordingly, she concludes her analysis of *The Grasshopper* with hope that an alternate conceptual account of game-playing might rescue Suits' Utopian thesis and thereby offer a more promising foundation upon which the philosopher might approach his magnificent Utopian game-wrighting challenge. Herein lies the purpose of this essay, that being to advance a definition of game-playing that avoids the Utopian game-playing paradox exposed by Vossen.

My paper unfolds in three parts. Overviewing Vossen's Utopian critique of Suits' definitional thesis, I begin with an extraction of three logical tests—the psychological test, the intellectual test, and the moral test—that must be passed within the quest for a conceptual account of game-playing capable of avoiding the Utopian game-playing paradox revealed by Vossen. Applying these three tests respectively, I then advance and defend a more inclusive definition of game-playing capable of embracing both Suits' original definitional thesis as well as the possibility for Utopian games of significance. Finally, via the context supplied by the alternative definitional thesis, I conclude with a brief exploration of its implications as relevant to Suits' Utopian thesis and his Utopian game-wrighting challenge.

**Yamaguchi, Junko** *Emerging Sports Illuminate the Early College Sport for Women*

This presentation explores, firstly, what is the challenging ethos (spirit), which helped early college sport for women engage the notion of the physical and mental dichotomy? Secondly, what can we see in the characteristic ideas of the different physical culture and sport? Two phenomena in early college sport for all women will be extracted from the boundary layers. That is, on the one hand, "the new women" with "grace and athleticism" will be illustrated in one of the 'seven sisters' in the US. On the other hand, the "all-round women" (the whole person) with "self-restraint and determination (autonomy)" in one of the first women's colleges at Tokyo, in Japan.

It is true that recently, Information Technology has achieved remarkable development. The simulation language articulates things with a boundary value condition. The more sharply defined, the more fruitfully it captivates imagery development. We are always marginal persons to the boundary layer over the vital being. It seems that the vision of sport as human endeavor transforms into unbelievable phenomena.

For example, world soccer (football) population is over 265 million, and baseball is 35 million. Amazingly, the population of "e-Sports (electronic sports)" is located between the two, with over 100 million in the world (NewZoo, 2016). In addition, in some countries e-Sports have been adopted as an elective subject of physical education at a high school level (News Commentary Program by JBC, 2017.2.). Those who do (can) not like to perform any sporting activity with rough hands must learn this happy choice for the current phenomena. Certainly, the idea of the "e-Sports" may lead to entry into the intellectual world with the designing and drafting plan, the physical feeling, and the foresighted reading as a product innovator with a simulation language. However, has it overcome the body/mind dichotomy? Absolutely not: it has a new dichotomy between the binary systems of "0 and 1." Also, the emerging e-Sport is not a unique game with the same universal rules like the game of chess.

How can we expand the notion of sport in terms of physical culture and the public sensibility to cope with education for women? And how did early college sport for women leaders build toward a person with the wholesome total being? The characteristic spirit of a culture, era, or community as manifested in its attitude will be more precisely shown. We must look through the different past examples such as the manly culture vs. womanly from the East and the West.

**Yorke, Christopher** *What is the Value of an Intra-Lusory Autotelic Achievement?*

In *The Grasshopper: Games, Life, and Utopia*, Bernard Suits states that unnecessary obstacles are a necessary condition for something to count as a 'game'. Thomas Hurka takes Suits' thought a step further—from the descriptive to the normative—in "Games and the Good", and claims that it is the difficulty that such obstacles produce which grounds the good inherent in gameplay. Most recently, Gwen Bradford in *Achievement* develops Hurka's link between difficulty and achievement, providing a more robust account for understanding and ranking types of achievement.

This theoretical lineage grounds my response to the following question: What, if anything, makes intra-lusory (in-game) achievements valuable? For Suits, "all instances of play are instances of autotelic activity": play does not advance any other good instrumentally, and thus is a good which has itself as its own end. More deeply, Suits identifies autotelic game-playing as the telos of the human being: for him, it is the ideal of existence, which arguably situates intra-lusory achievements as those possessing the highest value.

Following Hurka and Bradford's claims that difficulty is a necessary condition for the good of achievement, I consider what happens to autotelic value under conditions of post-instrumentality, wherein all sources of difficulty are removed by definition. This prompts a reinterpretation of Suits' utopian thought experiment: does simply playing good games provide sufficient grounds for living a good (valuable) life? I argue that it does not, as a world that only contains autotelic value is incoherent on its own premises.

**Yu, Tien-Deng** *The Space-Time Continuum of Activity: Taiji and the Philosophy of Organism*

In his famous essay "The Aims of Education," English philosopher Alfred North Whitehead highlights the limitation of "inert ideas," ideas that "are merely received into the mind without being utilized, or tested, or thrown into fresh combinations." This paper attempts to take Whitehead's and Hermann Schmitz's philosophic discourses in an attempt to "activate" the "inert ideas" accumulated from traditional discourses in the field of Taiji studies, to establish a new methodology of "qi" and to recuperate the affective capacity of the qi-body in the time-space continuum of activity. First of all, the difference between "in motion" and "in activity" emphasized by Whitehead will be taken as a point of departure. It will be further combined with the "affect theory" of the German phenomenologist Schmitz to "activate" and "enliven" the concept of "motion" defined mainly from the perspective of Scientific Materialism. It will then explore the dynamic, organic "continuum of activity" of Taiji to re-map a new epistemology of qi by further bringing in the "qi-body" developed in contemporary Chinese literary and philosophical thinking. It will elaborate on the difference between "motion" and "activity," together with those between "Körper" and "Leib," between "motion" and "quiescence," between "continuity" and "discontinuity," and between "event" and "object," to bring out a specific Taiji mode of "movement" that can pay attention to the aesthetic of atmosphere, clarify also the operation of "Keeping quiescence in motion and motion in quiescence," and thus foreground how the practice of Taiji helps to bring back the subtle sensibility and primal awareness of the body.

**Zimmermann, Ana Cristina and Saura, Soraia Chung** *Sports and a phenomenology of space*

Experimenting space is a fundamental experience in human existence. The purpose of this paper is to investigate human spatiality considering as a background the experience of sports in urban areas. Exploring the notion of lived space and our spatial relationship with the world is crucial to think about sports considering we organize space according to our intentions but we also embodied possible interactions with space. Human spatiality and world's space are related through corporeal movement. It is a spatiality that actively integrates human body and space. The theoretical support for this discussion is the phenomenology of Merleau-Ponty and Bachelard's phenomenology of imagination, as well as the perspective of space and place by Yi-Fu Tuan. Merleau-Ponty presents the distinction between spatiality of position and situation. The first one is abstract and mathematic, and the second one is the lived space, oriented by human's own body. We first explore the differences and proximities between the practices where the space is adapted to the activity, such as football, and the others that are oriented by the challenges from the environment, such as parkour. Then we consider the imaginary dimension of space, which is strongly related to the way we extend our corporeality to the place that becomes part of the play and incarnates our experiences and aspirations. Sports in general allow us to recognise

an experience that is not related to geometrical space and better show us how human movement actively assumes space. We may create proper places for our challenges but we may also receive an invitation for movement from the space we live. Such discussion explores the notions of space and place from a phenomenological point of view. So, sports are excellent experiences to explore human spatiality and learn about different ways of interacting with the world. Furthermore, sport practices show us that different challenges and possibilities may arise from a supposed same space.

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