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Keynote Presentations

Opening Keynote:

David Papineau - "More than a game"

One influential theory of sport, stemming from the work of Bernard Suits, assimilates sports to games, and takes the value of sport to derive from the value of surmounting the arbitrary obstacles that are essential to games. I shall argue that this approach badly mistakes the nature and value of sport, which in truth are quite independent of the fact that some sports are games.

Conference Keynote:

Paul Gaffney: "Playing with Cheaters"

Abstract: Although cheating in sport would seem to be a relatively straightforward issue, recent discussions have demonstrated its complexity. It is difficult to identify precisely what constitutes cheating as well as the degree to which we should assign moral disapprobation. Nevertheless, few would disagree that there are some actions that run afoul of game rules (or their spirit) and are therefore rightfully forbidden.

Despite the important questions about that have been raised about identification, this paper takes for granted that cheating in some broad sense of the term does take place, that it normally gives competitive advantage, and that it is blameworthy. Of course, not all violations are equal: there are different types and different levels of moral seriousness. At some point, cheating excludes the cheater from genuine participation and, perhaps, effectively destroys the game itself.

The concern of this paper is with what we might call “playable cheating”—instances which are clearly wrong but do not rise to the level of event destruction. (Precisely where the line between playable and non-playable cheating should be drawn is itself a difficult issue and will vary according to individual events.) With regard to playable cheating, games do go on, even if they are importantly compromised by non-compliance by the participants.

It seems natural to approach the issue of cheating from either the perspective of the cheater or the official rule-enforcer (referee or umpire). But there are other participants involved in these contests, some of whom undoubtedly see what is happening (this recognition could take place before the event, during the event, or after the event). Most people who have played competitive sport have been in this position. What is their experience of the game, and what should they do about the non-compliance? Players might have different relationships with cheaters, and therefore have different responses to their actions: sometimes adversaries cheat, and sometimes teammates cheat. In a sense, the (good) player “plays with” both, although obviously the relationships and perhaps the moral responsibilities are quite different. Many factors complicate the issue. What is the reason for cheating? How serious is the violation? Who started it? What kind of punishment attends violation?

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Wivi Andersen. Can we find love in sport?

Abstract: Axel Honneth's theory of recognition views love as a prerequisite of the development of self-confidence. Love in relationships between parent – child or adult relationships of love and friendship is seen to facilitate the development of self-confidence. Discussions in sports philosophy emphasize the potential for forming permanent and lasting friendships through sport. Hyland (1988) views sports competitions purporting a possibility of friendship in competitors striving together towards excellence. He views human beings as both competitive and given to friendship, and it is in human play this nature is most visibly manifested. But is there a possibility in sport for receiving love in another form? A long tradition of scholars' from Plato to Huizinga emphasise the existential dimension of autotelic activities, such as sport. In line with these, Loland (2002) views play in sport as a possibility for realizing human potential, providing an arena for human flourishing. Taking a starting point in Honneth's theory of recognition and Loland's theory of fair play as a moral norm system, play will be discussed as an area with the potential of creating and recreating a relationship to self in the form of love. Drawing on the work of psychoanalyst Donald W. Winnicott (1965), Honneth argues that a child's creativity and imagination presupposes that the child develops an ability to be alone. Through close contact with its parents the child has created a basic sense of security enabling it to exist in – and create – its own world. But the first and definitive secession from its primary caregivers is never really completed. It is instead substituted by an area of experience or knowledge that seeks to fulfil the needs that no longer are covered: an area of play. I suggest that sport has a potential for love as self-recognition in the form of play. If so, the arena for play created in sport might give a version of love that is less inter-subjective and more self-affirming than in the theory of recognition (Honneth 1996). Examining cases of violation of love, I will discuss whether sport's potential for love might be more than a reaffirmation of past experiences of love, and if as such, sport has the possibility of compensating for love never given.

Alfred Archer. On Sporting Integrity

Abstract: On Sporting Integrity

It has become increasingly popular for sports fans, pundits, coaches and players to appeal to ideas of ‘sporting integrity’ when voicing their approval or disapproval of some aspect of the sporting world. However, it is far from clear exactly what is meant by the phrase ‘sporting integrity’. In this paper I will examine whether there is any way to understand this idea in a way that both makes sense of the way in which it is used and presents a distinctly ‘sporting’ form of integrity.

I will start with a brief overview of the philosophical literature on integrity. This literature suggests a range of different ways in which we might seek to understand sporting integrity. First, sporting integrity could be viewed as a personal virtue, an institutional virtue or as a virtue of the sport as a whole. Second, we could view sporting integrity as a matter of coherence, practical identity or as a social virtue.

I will then present three recent high profile sporting incidents that caused the sporting integrity of sporting participants or governing bodies to be called into question. I will argue that in order to do justice to the way the phrase is used in these three case studies we have to understand sporting integrity as a virtue that is possessed by sports rather than by the individuals or institutions involved in sport. I will defend a coherence account of sporting integrity. Drawing on the work of Bernard Suits (1978), I will argue that a sport can be said to possess integrity to the extent that the contestants face the same constraints in the means they can use to achieve the goal of the sport. I will explain why this definition does a better job than its rivals (eg. Oxford Research 2010).

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Luísa Ávila Da Costa, Michael McNamee and Teresa Oliveira Lacerda. The role of the aesthetic element in sports and physical education

Abstract: The preponderance of academic research about sports and physical education seems to mainly focus on the competitive, physiological, biomechanical, and medical, aspects of sport, pursuing ways to achieve, on the one hand, better performances in competition, and on the other, healthier lifestyles in physical education and leisure sports. The place of philosophy has never been as congenial despite its importance.

Some philosophers of sport have argued that sport is a social practice that can contribute to a valuable and meaningful life (Feezel, 2013, Parry, 1998; McNamee, 1998; Morgan, 2006). Less commented upon is the contribution that sports and physical education can make to the overall education of pupils (Carlisle, 1974; Reid, 1997).

Despite its presence in western physical education national programs, concretely in Portugal, the general reference to sports as a vehicle of an aesthetic attitude to the world is not so clear. Moreover, with respect to general debates about the content of physical education classes' practices inside sport's researchers and physical education teachers' communities it is almost silent (Gagliardini Graça and Lacerda, 2012).

What then, are the self-understandings of scholars and physical education teachers with respect to physical education's content and capacity for aesthetic education? We present a critical hermeneutical discussion of 19 interviews, made in 2014 year, with scholars from aesthetics, ethics and sport sciences, and physical education teachers. We explore the coherence of their arguments that highlight and support aesthetic concerns at sports and physical education contexts.

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Milos Bednar. Catharsis as the Specific Existential Movement

Abstract: The paper is an interdisciplinary attempt to more firmly determine the place of catharsis in the lives of individuals and society. The natural starting point is the approach of Aristotle, who saw in catharsis important benefit for the arts, especially in theatre and music. Yet our particular attention is paid more to the ancient model of care of the soul with the presentation of Socratic dialogue as pedagogic catharsis and emphasizing the cathartic potential of reflection. A clear modern parallel is found in the area of sport where catharsis can also be observed in both the audience and the athletes. Its natural bodily anchoring was the opportunity to look for relevant physical forms. The model of radical catharsis is presented as well, where the cleansing aims for “emptying” (kenosis). It can be the opportunity for a situation or even life restart leading to perfection/excellence (arete) or even up to “fullness” (pleroma).

Because the effect of catharsis observed in the structure of human personality is mediated primarily by the emotions, this mediation area is more extensively analyzed and in catharsis is seen a specific emotional “transformer”, for which was created a neologism *metapatheia*, forming an illustrative counterpart to the established concept of *metanoia*.

The methodological portion of this work is focused on hermeneutical method, which proves to be the most advantageous instrument for formulation such an enigmatic concept like catharsis. The final section is a philosophical synthesis which illustrates the specific existential movement within catharsis which plays an important bio-hygienic role and forms complement to the concept of three movements of human existence according to Patočka.

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Jens Birch and Gunnar Breivik. Skills – do we really know what kind of knowledge they are?

Abstract: It seems that after the early days of the philosophy of sport, when for example Ziff (1974), Steel (1977) and Wertz (1978) discussed what we know when we know a game, philosophers of sport have to great extent lived happily with the idea that the primary knowledge in sport performance is know-how. In its simplest form, the argument seems to be that knowledge in sport = skill= know-how. The trouble with this of course, is that in traditional epistemology, know-how does not qualify to be knowledge proper since knowledge concerns true or false relations to the world. That is, unless know-how is a special case, or can be reduced to knowing that it is not knowledge (see e.g. Perry 2001). The argument for such a reduction arises from the inclination to say that a former expert in tennis has tennis know-how, although she cannot perform her earlier skill. If one actually does not need the ability to perform a skill and still have know-how, it seems reasonable to say that know-how is indeed reducible to knowing that. But with such a move, skills are not identical to know-how. If on the other hand, we wish to stick with the original line of thought and maintain that a fine forehand is indeed an able forehand, then we are left with the question of what kind of knowledge skills contain. It seems now that they are neither know-how nor knowing that. Are we then left with the idea that there isn't any knowledge in sport performance (above the knowing-that of rules (and the know-how of following them; a special case of knowing that)? The talk aims to discuss and add light on issues related to skill, know-how, ability, motor knowledge and memory recently presented by Breivik (2014).

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Robert Blecker. DEFLATEGATE: Cheating -- Playing with the Rules

Abstract: We may never determine with appropriate certainty (“preponderantly probable”, “clearly and convincingly” or “beyond a reasonable doubt”?) whether Patriots’ locker room attendants conspired to intentionally deflate AFC footballs with the quarterback’s or coach’s blessing. The raging controversy now known as “deflategate”, however, certainly offers sport philosophers a perfect opportunity to advance their own sustained dialogue: What exactly constitutes cheating? Can we clearly distinguish cheating from gamesmanship? How does football compare with baseball or bowling in tolerating altering the ball without spoiling the game within the sport, or the physical performance of it? [Suits 1988 ; Meir 1988; Kretchmar 1975; Turbow 2010]

Building upon but modifying others’ work [cf Fraileigh 2003, cites to Loland’s and Tamburrini’s definitions; Leaman 1981; Morgan 1987; Russell 1999; Simon 1999; Butcher & Schneider 1998, et al) :

A player or athlete cheats who DECEITFULLY ATTEMPTS to gain an UNFAIR ADVANTAGE by INTENTIONALLY (or knowingly) VIOLATING RULES (and their CONVENTIONAL/best interpretations) s/he has VOLUNTARILY AGREED to follow.

Each component allows for rich discussion (Russell denies any unified core concept [Russell 2014]). “Deceitfully” contrasts deflating the ball behind a locked bathroom door, vs the coach’s open but unconventional and intentionally confusing substitution pattern a week earlier.

Good gamesmanship can be bad sportsmanship -- exploiting the rules of the game-within-the-sport to prevent excellent physical performance essential to that sport. [Keating 1964; Feezell 1986; Dixon 2008; Torres 2000] “Attempts” rebuts claims that because “it didn’t affect the result, it can’t be cheating.” [Berman 2011] Since Plato and Kant, we’ve been debating how to sanction harmless attempts. “Unfair advantage” “conventional interpretations” and “voluntary agree”ment raise the much discussed question of the “ethos” as part of rules and operate as a check on cheating. [D’Agostino 1981 et. al] The sporting public seems badly divided on whether it matters whether this rule violation in reality was common practice. “Intentionally (or knowingly)” raises issues with culpable mental states, and a quarterback or coach’s duty to prevent cheating he didn’t actually command.

In measuring the seriousness of the transgression, and evaluating the purposes of sanctions – whether as proportional punishment (and not merely a price)[Cooter 1984; Simon 2000], or deterrence, or perhaps as a vehicle for collective denunciation, the essay draws on the Ancient Greeks: Aristotle’s distinction between malum in se – a thing bad in itself vs. malum prohibitum (bad only because prohibited); the sophists’ assertion that all is relative, only appearances matter, cheats thrive, and the goal is not to get caught. It also critiques contemporary rationalizations from convicted con artists I’ve interviewed in prisons: “Everyone cheats – society just gives it a different name”; or the opposite but essentially equivalent – “Nobody cheats; it’s all about getting an edge and not getting caught.” Or the more nuanced but equally cynical, “Some people DO cheat you right.”

Seth Bordner. ‘All-things-considered,’ ‘better-than,’ and sports rankings

Abstract: Comparative judgments abound in conversations about sports. Debates among fans and pundits invariably revolve around which of two players (or teams) is bigger, faster, stronger, more talented, less injury prone, more reliable, safer to bet on, riskier to trade for, better to have at bat against a lefty, less likely to crack under pressure, and so on. But it is not a stretch to say that such fine-grained comparisons proliferate mainly in the service of helping us to make judgments of a coarser type: which of two players or teams is, all-things-considered, just plain better?

Value theorists have filled tomes with debates how all-things-considered (ATC) comparisons are possible in morality and practical reasoning more broadly. Little of this has been applied to the related issues in sports. Still, there is a kind of conventional wisdom about the most general type of ATC comparisons in sports, namely that ATC comparisons can be appropriately captured and expressed by sports rankings.

Rankings play an important role in sports arguably because of the conventional acceptance that rankings capture and express ATC relations between the ranked teams or players. Rankings are used, sometimes exclusively, to determine the recipients of bids to play in lucrative postseason tournaments or bowl games. Naturally, every year and in every sport, there is some controversy about whether the final rankings “get it right,” that is, whether the particular final rankings correctly order teams or players in how they relate ATC. But there is little controversy over the prior question of whether rankings are the right tools for such purposes. I contend they are not. Standard ranking practices rest on a number of widely held assumptions; for instance, that the “all-things-considered better-than” relation is transitive, and that winning a head-to-head contest provides us with the best information about which of two teams is better. But, we have good reasons to question these assumptions. Indeed, it is my view that both of these assumptions are false and I will have something to say against each. In this paper, I defend the weaker conclusion that at least one of them must be false. If this is right, the strong and growing commitment to using rankings to determine participation in tournaments and the awarding of championships is mistaken. At the least, given the conventional wisdom about rankings, this provides good reasons to be skeptical that any particular ranking “gets it right.” At the limit, it suggests that our most basic assumptions about all-things-considered athletic quality are wrong. Indeed, upon reflection, it may seem dubious whether there is or can be a single all-things-considered measurement of athletic quality at all.

This talk will hopefully stimulate discussion: Are we a cheating culture? Do game and sport provide confirmation or a revealing exception?

Steffen Borge. Chess and Sport

Abstract: According to Bernard Suits, sports involve skills that are physical (Suits 1973: 44-45, McNamee 2008: 15). This requirement seems to rule out chess as a sport. Graham McFee has criticized Suits's essentialist line and pointed out that chess is regarded as a sport in Cuba (McFee 2004: 19, 46). McFee's suggestion seems to be that the Cubans cannot be wrong. Here I am going to consider an argument to the effect that they are. The argument takes the form of a thought experiment. If one can imagine a competitive game of some kind being performed by two clairvoyants playing against each other without moving their bodies, then the skills involved in playing that game are not physical and the game should not be regarded as a sport.

Chess is like that, as we can envisage two clairvoyant persons playing chess with each other. These would need to move neither their bodies nor physical chess pieces. Still, they would be playing chess. Mind-chess is chess. Then do the exercise for other activities like the 100-meter dash, ice hockey, archery and so on and so forth. You will find that it hardly makes sense to think of mind-versions of these competitive activities, and even if it did they are different from the original activities. Mind-archery is not archery, mind-100-metre dash is not the 100-metre dash, etc. The skills in the latter types of activities are essentially physical and these activities should be regarded as sports.

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Brent Brayshaw. The Superior Experience: Play

Abstract: The nature of play is a long-debated topic, particularly among sport philosophers, with a deep connection to games and sport. Allen Guttmann (1978), for instance, suggested games and sport are derived from play. Conversely, Bernard Suits (1977) simplified play to be the opposite of work, ironically prohibiting play from applying to professional athletes, as “playing” sports is their job. Others, like Johan Huizinga (1955), have reduced play to a number of primarily third-person descriptors that highlight various aspects of its nature. Though there is a large body literature on the topic, contradictory language (Carlson, 2012) and restricted definitions have led to several problems in its understanding. The goal of this paper is to introduce a model for play that reconciles the work-play problem stemming from Suits, incorporates various levels experience derived from play, and logically portrays play as the superior experiential state.

I take a phenomenological approach to look at how play occurs as an experience, and reduce it to its most basic components. These components I refer to as three experiential elements of joy, engagement, and freedom, and they create the foundation for effectively identifying play as experienced by the individual. Second, I endeavor to answer the question of different levels of play by suggesting that these elements are not only apparent in play, but also help establish six other states—three of which I refer to as the middle states: performance, inquiry, and leisure; and three referred to as the lesser states: work, ignorance, and apathy. I then propose that a total lack of any of these elements altogether would be the opposite of play, which I term: despair. Lastly, I suggest that play is the superior experiential state, as it leads to the greatest personal enjoyment, creativity, and fulfillment in life.

Based on this model, we can better understand how play is experienced by the individual. We also can begin to see a hierarchy of the human experience as derived out of the elements of play. This model allows for play to be realized by anyone in any situation—whether participating in work or recreation—if the three elements are realized. As R. Scott Kretchmar (2006) suggests, play may be deep or shallow, while also fragile and temporary (Carlson, 2013). Thus, this model highlights the states one may drop to when no longer in a state of play, while also showing how the experience may fluctuate from a high to low state.

This model offers a unique understanding of play from the first-person interpretation of an experience. Though normal language may dictate that a group of athletes play together, this model highlights which athletes are actually in a state of “play” and which are in its lower states such as “performance,” or “work.” This model is not without its limitations, but it neatly reveals the connection between play, games, and sport, while also highlighting its compatibility in virtually any facet of conscious life.

Gunnar Breivik. The role of skill in sport

Abstract: After some efforts in the 1970s of understanding skill and learning in sport (Ziff, Wertz, Steel), a renewed interest during the last 10 years has produced new interesting studies focusing on skill and related concepts (Moe 2007, Hopsicker 2009, Birch 2011, Breivik 2014, Ilundain-Agurruzza 2014). Skill is obviously a central part of sports and should be central in sport philosophic studies. My aim in this paper is to try to place skill in a wider context and thus give skill the place it deserves. I will do this by taking up four points.

I first try to place the concept of skill in relation to concepts like ability and know how. I will argue that ability is something one has as part of a natural endowment, but skill is something one must acquire. 'Knowing how' seems to a greater extent to demand a cognitive grasp and is thus more than a skill.

My second point is about development of skills towards expertise and the role of thinking and consciousness. When one is exercising a skill does one need to be conscious of what one is doing or can one act like a zombie and perform nonconsciously? I will argue that expertise demands know-how and conscious thinking.

My third point is about the role of skills in sport competitions. What we measure in sports are different sporting skills as they are displayed by and through the body. This does not mean that other factors, like motivation, courage, or strategic thinking are not involved (see Torres 2000). But what we see and what we measure when the sprinter crosses the goal line is not the courage but the skillful body.

My fourth point is about skills and normativity. Should sports, and consequently sport skills, promote ethical and aesthetical values? A neutral view would imply that we can accept and admire the skill part of diving in football even if the purpose is bad. A normative view could imply that skill and purpose are intertwined. Diving skill is diving-specific and thus not morally neutral.

I sum up by placing sporting skills in this bigger picture.

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Claudia Böger. Intersubjectivity and the “I” of the sportsmen in a video clip?

Abstract: Embodied thinking is an important part during learning a movement. We have to become familiar with our body if we are learning a movement and that’s only possible if we are doing the movement. Inherent social effects are leading the process of embodiment (Barsalou 2003) and these processes circulated intersubjectively (Fuchs/de Jaegher 2009).

What happens, if you only watch a video clip of a detailed explained movement execution? Using media in teaching sports got his roots in the theories of cybernetic research (e.g. Skinner 1973) and focuses on the functional structures of a movement. But if we want to discuss the process of executing a movement, we have to think about the moving “I” and the intersubjectivity which arises through social learning (Fuchs 2014). During learning the phenomenal character of the subjective action structure is guiding us (Böger 2006). This solves as a kind of “self-confusion” like Metzinger (1998) and Palagyi (1907) said. We need this kind of “Self-confusion” to recognize the inner and the outer world and getting familiar with our movement execution with the help of the process of self -reflection. By only watching a video we can´t reflect on our inner processes and in this case we receive a huge informational gap, which has to restore on several levels and we have to find the “I” in an ongoing learning process.

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Silvia Camporesi. The Burden of Performing Femininity in Athletics: Why Dutee Chand should be allowed to compete

Abstract: Dutee Chand, a promising 19-year-old Indian sprinter, was disqualified just days before the beginning of the Commonwealth Games in Glasgow in July 2014 after a medical test determined that levels of testosterone was above the 10 nmol/lit limit set by IAAF (International Association of Athletics Federations) and IOC (International Olympic Committee) policies. Her appeal to the Court for Arbitration of Sport in Lausanne is currently.

In this paper I argue that the assumption of the IAAF regulations is that hyperandrogenism - provides an unfair advantage and disrupts the level playing field is wrong, and that the policies should be withdrawn.

There are many other performance enhancing polymorphisms (PEPs) that, even though advantageous for athletic performance, are not considered unfair for competition. Examples will be given. Hyperandrogenism is singled out from other variations as it challenges our deeply entrenched social beliefs of women in sport in a way that other variations do not.

Perception being the trigger for investigation, female athletes who do not conform to heteronormative standards of femininity will be the targets for testing. There is an increasing pressure on women athletes to perform femininity on the track-field to avoid having their gender call into question.

Not only is the burden of proof to perform femininity on the athletes, but so is the burden of proof to demonstrate that the athlete does not benefit from the supposedly advantages of higher testosterone levels. The medicalization of Hyperandrogenism, which is a necessary condition imposed by the IAAF and IOC policies to re-enter into competition, is an example of unjustifiable medical paternalism.

Last but not least, the burden of cost is on the athletes and their families for the treatment recommended by IAAF to get back on the track field. Such costs rest on the shoulders of the athletes or their families, reinforcing systematic disadvantage on athletes from developing countries.

I conclude that IAAF and IOC are now faced with a disruptive dilemma: either ban from competition all athletes who receive an advantage from performance enhancing polymorphisms, or let everybody who is "out of the ordinary," compete, athletes with hyperandrogenism included. If they do not do so and uphold their regulations, they will stand to create many levels of unfairness while attempting upholding the very opposite ideal of a level playing field.

Silvia Camporesi and Mike J. McNamee. Genetic tests for talent identification in sport: A virtue-ethics critique

Abstract: In this presentation we explore the evidentiary and ethical aspects of decisions by parents to utilize genetic tests in order to shape the future of their child's athletic choices and development. Our focus is first on the quality of the current scientific data and the presuppositions that underlie their use, and the normative aspects of what is called "sports parenting" (Holt et al 2009). Secondly, we turn to the normative issue of the justification for the employment of such tests. Among several possibilities to frame the ethical discussion, we juxtapose a number of claims regarding children's rights with other parental duties and rights. To do so we critically re-evaluate Joel Feinberg's 'right to an open future' and various critical responses to it (Lotz 2006; Dixon, 2007, Camporesi 2013), in order to map out the general ethical terrain. We then move to an alternative possibility utilizing William Ruddick's (1999) 'life prospect' principle in order to argue that the use of such tests, independently of their scientific validity, is not ethically justified. We sketch out an alternative and potentially fruitful account based on a virtue ethical approach to sporting parenthood.

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Chad Carlson. Second Thoughts on the Tricky Triad

Abstract: Sport philosophers have spent a great deal of time and effort working through metaphysical issues central to their field. Bernard Suits and Klaus Meier summed up much of this literature in their debate regarding the “tricky triad” of relationships between play, games, and sport. Suits and Meier found much consensus regarding the nature of play and games. These phenomena, they agreed, can be depicted on a standard Venn diagram. The addition of sport into the pictorial description, however, became the source of their disagreement. Is sport simply another circle on the Venn diagram, whereby it can be instantiated as play, as a game, as both, or as neither of these phenomena? Or is sport simply a circle on the diagram within the games circle—one that always is a game and sometimes is play?

In this paper I will revisit the “tricky triad.” I believe that there are two issues within the discussion on the triad that encourage more analysis. Therefore, after reviewing the literature on the triad, I will describe the issues that remain tricky about the triad.

The first is the relationship between sports and games. While this was the basis for the debate between Suits and Meier, it has also been an issue that Suits has alluded to in other writings. Suits argues that sports—especially those in the Olympics—can be separated into two groups: athletic performances and athletic games. The former, including diving and gymnastics, are judged events and are not games while the latter group includes refereed activities and are games. Suits defends this position by arguing that athletic performances include no prelusory goals—a condition necessary for an activity to be considered a game. Meier disagrees with this position, arguing most generally that all sports are games while focusing on the particular line of reasoning that athletic performances do in fact include prelusory goals that can be understood based on the rules of the respective games.

The second issue is defining sport, and it is the underlying ambiguity for the Suits-Meier discussion on the relationship between games and sports. Surprisingly, for all the ink spilled on definitions of play and of games, definitions of sport have been only parsimoniously represented in sport philosophy literature. Play and games, it seems, have encouraged much more metaphysical discussion than sport. And yet, “what is a sport?” seems to be a central question to the field. I will offer arguments that explain the lack of answers to this question within the literature and to help define sport in relation to play and games.

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Alberto Carrio. Efficiency meets legitimacy. On the requirements of Global Governance in Sports.

Abstract: According to Buchanan (2006) Global Governance Institutions (GGI) are valuable because “they create norms and information that enable member states and other actors to coordinate their behavior in mutually beneficial ways”. Thus, a significant value of GGI is their efficiency in reducing costs and time as well in providing a peaceful and adequate rule-based procedure to resolve conflicts.

In the field of Sports, this work has been properly done for a long time by International non-Governmental Sports Organizations (InGSO). They have large autonomy for ruling sports’ competitions and are self-governing with respect their internal structure.

However, over the last decade of the 20Th century, concerns about good governance have finally reached the world of sports. This is due to the InGSO’s traditional hierarchic structure and their lack of democratic procedures among other considerations. Additionally, the increasing exposure of sports to the predatory action of the capitalism market, as happens with hedge funds, corruption, bribery and a large list of norm transgressions and scandals, have clearly shown both, the flaw of the self-government, and the links of sports with the rest of political and legal domain.

Consequently the demand for legitimacy in sport’s government has reached an important clearly increased in this time.

The aim of this paper is to examine what are the requirements of legitimacy for Global Governance in Sports (GGS). In order to do that I will try to analyse the following:

- i) The particularities of GGS
- ii) If it the right to rule for any GGS agency should be generally accepted.
- iii) Which is the standard of legitimacy that they must meet.
- iv) Which are the benefits of legitimate GGS.

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Helen-Mary Cawood. “No rear gunner”: Homophobic normativity and the hyper-masculine gaze of football fans

Abstract: While racism, misogyny and religious intolerance have been extensively addressed educationally and institutionally in English football, homophobic chanting and attitudes continue to linger amongst fans. There seems to be a correlation between chanting and the fan-created environment, and the fact that there are no openly male homosexual players in any of the English professional leagues in 2015. Thomas Hitzlsperger, who came out as gay following his retirement from professional football in 2014, stressed the role of the fans in creating an environment that would be accepting of different sexualities: “For a player, the more signs they get that the environment is accepting gay players, the more likely it is that someone will come out one day” (Hitzlsperger, Football vs Homophobia Conference, February 2015).

In this study, an interdisciplinary theoretical approach will be used to analyse the rhetoric of fan responses and associated writing. The philosophical foundations of this approach include critical perspectives of rhetorical (Mulvey on the male gaze), embodiment (Lakoff and Johnson on metaphors and the embodied mind) and feminist theories (Butler on performativity as a social and historical construction). Fan homophobia will be situated within a heteronormative construct of nostalgia (harking back to fan identity of the 80’s and 90’s), using Foucauldian genealogical analysis (Foucault, M, *The History of Sexuality*, 1990) as well as Butler’s notion of performativity (Butler, J, *Performative Acts and Gender Constitution: An Essay in Phenomenologist and Feminist Theory*, Butler, 1988; Butler, J, *Excitable Speech: A Politics of the Performative*, 1997). Once discursively deconstructed, homophobic attitudes will be traced in order to find their place in the masculine gaze of fans and supporters, following Mulvey’s theoretical assertion that all forms of entertainment are situated from the perspective of a male gaze which is both normative and superior (Mulvey, L, *Visual Pleasure and Narrative Cinema*, 1975). Together with a hyper-masculine identity - attributed to football fandom in the 80’s/90’s - again finding expression amongst fan bases, and the development of PC stances by the football clubs on abusive chanting, the central metaphors of clanship and religious affiliation will be identified (Lakoff, G, *Women, Fire and Dangerous Things: What Categories Reveal about the Mind*, 1987; Lakoff, G, and Johnson, M, *Metaphors We Live By*, 2003). These mark the relationship amongst fans themselves and between fans and club, which have been disrupted by “modern football”, with the consequence being a reintroduction of the hyper-masculine warrior archetype of the “traditional” fan. This, it is suggested, provokes an affect of disgust amongst fans who reject player behaviour that is perceived to deviate from the “warrior” trope, thus resulting in the general reification of homophobic attitudes towards “feminine” (or “less than masculine”) traits attributed to the players they watch.

Lydia Charge and Emily Ryall. Sport and an Ethic of Care

Abstract: It is uncontroversial to suggest that sport is a sphere of life that has been primarily constructed by men for men and promotes masculine ideals. This, in many respects, mirrors the world of traditional moral theory which has been based upon the (masculine) ideals of objectivity, rationality and impartiality. Feminist scholars (Gilligan, 1982; Noddings, 1984; Duquin, 1995; Tronto, 1998) have criticised this approach to morality arguing that morality should not be based upon these abstract conceptions of justice but rather ought to be based upon an 'ethics of care' that prioritises feelings, emotions and an understanding of human relationships.

Similarly, a significant criticism of modern sport is that it predominantly focuses on motor skill acquisition and objective outcomes (Brown & Light, 2012). Conceiving sport in this way neglects the fact that it is a human construct driven and motivated by human emotions and relationships with others. Framing sport from an 'ethic of care' would allow for a more inclusive conception of sport and would force a shift in values away from those that 'dehumanise' to those that recognise sport as the complex web of human relationships and emotional practice it is.

This paper will aim to consider how an ethic of care could be applied to the world of sport. Whilst it will highlight the conceptual problems with applying an ethic of care to some aspects of sport and sporting practice, it will be argued that in many cases an ethic of care would make sport better and more inclusive for all.

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Christina Conroy. *The Vertical Tango: The Aesthetics of Rock Climbing*

Abstract: While dance and rock climbing are by their very natures different, one cannot help but be struck by the conversations had at the base of a climb, by climbers and spectators alike, that describe rock climbing routes and rock climbers themselves in ways that are reminiscent of descriptions of dance and dancers. In this paper I will draw an explicit analogy between dance and climbing in order to argue that the aesthetic criteria by which one ought to judge a climb and a climber is the same as that by which one judges a dance and dancer.

I will first draw an analogy between choreography and a climbing route. Gunnar Karlsen has argued that a rock climbing route can be considered an aesthetic object, and thus we can inquire about its aesthetic properties (“The Beauty of a Climb” in *Climbing – Philosophy for Everyone: Because it’s There*, edited by Stephen E. Schmid, Malden, MA: Wiley-Blackwell, 2010). According to at least one conception of what it is that constitutes a dance “work of art” the set of criteria includes the following and is very similar to what one might say about what constitutes a climbing route: it is (1) something that can be performed (climbed) more than once that was intentionally produced and is understood in an institutional context (the dance (climbing) community); (2) a “type”, of which each individual performance is a “token”; (3) something that is intended to be interpreted (climbed in some way) by dancers (climbers); and (4) something that is an aesthetic object (McFee, G. *The Philosophical Aesthetics of Dance: Identity, Performance and Understanding*, Hampshire: Dance Books Ltd., 2011). While McFee’s criteria are not immune to criticism, they suffice to give a measure of confidence that the analogy can be drawn. Once that is established I will argue that the criteria for aesthetic judgment for the two are similar. The set of criteria will likely include considerations such as the subjective beauty of the movements, the rhythm of the movements, and will be different for different types of dance (climbing).

The second part of the analogy is between a dancer and a rock climber. There is a set of criteria by which we tend to judge a dancer and I will argue that this is the same, or at least a very similar, set of criteria that we use to judge a climber. It will likely include a consideration of a person’s strength, grace, fluidity of movement, understanding and interpretation of the choreography (climbing moves), and one’s ability to successfully perform such moves.

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Christina Conroy and Gina Gonzalez. "Off Belay!" Risk Taking and Ethics in Rock Climbing

Abstract: There have been several papers recently that discuss the question of risk-taking in rock climbing and how it relates to the ethics of the sport. One in particular, "The Ethics of Free Soloing" by Marcus Agnafors, asks whether or not the risk-taking that one does in free soloing makes those who engage in it unethical people. Agnafors suggests that if risk-taking in rock climbing is causally associated with higher levels of risk-taking in other areas of a climber's life, then choosing to take the risk of activities like free soloing can be seen to be unethical since it leads to other unethical behaviors. Agnafors ultimately argues that free soloing is not unethical, but leaves open the question of whether or not there is a causal link between the risk-taking of rock climbing and risk-taking elsewhere in one's life, and if there is, in which direction the causality runs.

What we aim to do in this paper is present quantitative and qualitative data regarding sensation seeking, risk assessment, and risk taking behavior among rock climbers in order to answer the question of whether risk-taking in rock climbing is causally associated with other unethical behaviors and so itself unethical. To assess this question we will distribute questionnaires and interview rock climbers who engage in bouldering, top-roping, sport climbing, trad climbing and free soloing. We will examine both the personality trait of sensation seeking and the pattern of risk taking behaviors inside and outside the sport of climbing. We will then assess the connection between rock climbing and other risky behaviors in climbers' lives by asking questions that draw out the timing of these behaviors to determine whether the risk-taking of rock climbing precedes other risky behaviors or vice versa. Since we have not gathered data, it is unclear what conclusions we will draw. If we find that risk-taking in rock climbing cannot be shown to be a factor in risk-taking elsewhere in one's life, then we can help buoy the argument made by Agnafors and others who claim rock climbing is an ethical sport, despite the acceptance of great risk. However, if we find that the risk-taking of rock climbing does lead to other risk-taking in a climber's life, then we can consider the question in light of similar philosophical questions about the acceptance of risk in one's life when a range of outcomes is expected and when one imposes risk on another by engaging in certain behaviors.

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Adam Copeland. A New Philosophic Approach to Understanding the Debate of the Athletic Role Model

Abstract: A considerable literature exists on the question of whether or not athletes should be role models (e.g., Celebrated Athletes, Moral Exemplars, and Lusory Objects by Randolph Feezell, Do Celebrated Athletes Have Special Responsibilities to Be Good Role Models? An Imagined Dialogue Between Charles Barkley and Karl Malone by Christopher Wellman, and Hey, How Did I Become a Role Model by Earl Spurgin). In this paper I will address the debate over the athlete's status as role model, with the aim of providing a philosophical framework that can successfully reconcile the various expectations placed on athletes within the often-morally challenging, modern day world in which athletes exist.

The first step I will take in unpacking this debate is discussing the pertinent issues related to the role model designation, including an important clarification and nuancing of the dilemma at hand. The initial nuancing will include a detailed discussion of the formal definition of a "role model" along with an elaboration on the current athlete-fan relationship and a connection to the potential "special responsibilities" which flow from that relationship. I will then draw out the achievements and shortcomings of previous analyses in this debate drawing on the accounts of Wellman, Feezell, and Spurgin. Unfortunately, as I will argue, the debate thus far has moved in either naively positive or unduly negative formulations, creating an ineffective dichotomy. Then, I will propose a view of the athlete's status of role model from a new trajectory, that of philosophical negativity, which initiates thought from a place free from the constraints of previously given models of understanding. Selected works of Maurice Merleau-Ponty and Gilles Deleuze will offer the primary philosophic support for this new philosophic orientation. Along with this new philosophic framework, I will provide a recommendation on how athletes can be viewed as role models. Finally, I will discuss the implications of this new approach on the ability of sport supports to practice discernment in their support of particular athletes. The ability of fans to properly discern, which athletes do in fact merit the role model distinction should foster a more inclusive, yet still optimistic view on the role model status of athletes. An improved dynamic of emulation between athletes and their fans should also create a more appreciative, and less volatile role model relationship, thereby preserving the athlete's individuality and the fan's conviction in their own collective and personal understanding of the ties between athleticism and virtue.

Dagmar Dr. Dahl. Zen – Art – Swimming? Aesthetical embodied experience for a new perspective on sports

Abstract: In recent years, an increasing interest in the concept of Eastern spirituality regarding exercise culture can be observed in the West. Different kinds of sports have been developed into so-called Zen sports. There are now several approaches in Western sport which have taken on board and adapted ‘Zen’ principles such as those in ‘Zen’ running, ‘Zen’- swimming or ‘Zen’ climbing.

Popular books with a heading like “Zen and the Art of Running”, “Zen and the Art of...” are well known amongst philosophers and others interested in Eastern philosophy. Where does the term “Art” come in here? How does one turn the Zen -perspective sports activity into an aesthetical performance that justifies the use of the term “Art”? In this paper, I wish to discuss the link between aesthetics, art, Zen and sports by applying aesthetical theory from a.o. Dewey and Gadamer on the Zen-inspired practice of sports. With a comprehension of aesthetics as “perceiving by senses”, both Gadamer and Dewey elucidate art as experience and a communicative process. Applying these approaches to the idea of Zen-Sports may provide interesting input to the East-West- dialogue in sports philosophy. The focus when combining traditional western sports with the mind-set of Zen philosophy is often on a change of perspective: not winning at all costs, not beating a linear time limit or excelling at technical obstacles, but rather being mindful of one’s breathing, concentrating the senses on one’s inner rhythm, feeling a flow and experiencing a kind of movement aesthetics.

Connecting with another research project, I asked B.A. students at three universities in Norway and Denmark to describe their thoughts their own performance after a swimming class. It turned out that most of them just re-wrote technical expressions and instructions from the teacher in terms of a “master – apprentice”-teaching. They were not able to express the “gestalt” of the whole movement and the stream of inner dialogue connected to their experiences. Consumed by the technical details, most students reported not feeling as though they mastered the movement. During another lesson where the focus was changed to a kind of “Zen- swimming” and the inner aesthetical experience, nearly all students reported having had a positive experience, and a successful movement solution was observable.

However, this change of perspective still seems to be viewed as rather exotic when it comes to the everyday training and learning practice in sports. On the other hand, it can offer a new way in learning and enjoying movement practice.

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Paul Davis and Lisa Edwards. Should Women Play Fewer Sets than Men in Grand Slams Tennis?

Abstract: In a previous essay (Davis & Edwards 2014) we suggested that sex-segregated sport might be in part an innocuous cultural preference of performers and spectators. ‘Innocuous’ emphasises that cultural preferences and practices, even when buttressed by tradition, are not indemnified against evaluation. They might not be innocuous. Furthermore, a practice’s cultural embeddedness, whilst arguably unfailingly relevant to its normative status, is consistent with categorical moral rejection and even legitimate calls for prohibition. (FGM might provide an example.)

Sailors (2014) has provided a more nuanced critique of sex-segregated sport than our own, and Jones & Edwards (2009) have argued, again, that cultural narratives are apt for the objective normative appraisal afforded by the high tradition of moral theory, characterised by notions such as justice, fairness, respect, freedom and the virtues. To these can be added consequences. Embodying the virtues, respecting the worth of others and gauging consequences are species of cognitive success – they involve seeing the situation aright, typically involving, in turn, correct judgement of non-moral facts.

We use the preceding scaffolding to try a systematic evaluation of the practice of women playing fewer sets than men in Grand Slam tennis tournaments. Is this an innocuous, tradition-buttressed cultural practice or does it, say, degrade women or treat male players unfairly? Does it, again, rubber-stamp errors about the non-moral facts? Are its consequences benign or pernicious?

We conclude that the said practice is indefensible. It can be upheld only through false and degrading beliefs about women or (relatedly) repressive and obsolete ideals of femininity. It therefore fails to respect women as a group. It also treats male tennis players unfairly, in forcing them to play more sets by dint of nothing other than their sex. Its broader sociocultural and ideological consequences are pernicious, since it reinforces the respective identifications of the female and male with physical limitation and physical heroism. Both sexes have compelling reason to reject the practice.

We suggest, too, that if constraints of time preclude global best-of-five-sets matches, then length of contest should not be a function of sex. Some matches could be best-of-three and some best-of-five, and it requires only a little practical imagination to ensure that tournaments are completed in their allotted time without the sexist practice currently in place.

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Alexander Deeb and Ryan Demming. *Redefining Sport Stereotypes: The Black Athlete*

Abstract: Athletes far too often must face certain stereotypes in their sport, whether it is gender, race, ethnicity, or sexual orientation. Historically, however, it seems as though Black athletes are confined into a space that fuels stereotyping in a variety of sports. Some athletes are expected to represent an entire race they may not wholly identify with, such as Tiger Woods (Cashmore, 2008) as the face of Golf for the entire African American community. Others may be expected to behave a certain way, but are criticized for not being “black enough.” Two athletes that have recently been subject to this criticism are Washington Redskins quarterback Robert Griffin III and Seattle Seahawks quarterback Russell Wilson, who is of a multiracial background. Rob Parker, a former employee of ESPN, has previously called Griffin a “corn ball brotha” and Wilson was reportedly considered by his teammates and broader media outlets as not being black enough. In addition to, and somewhat in accord with not being black enough, Wilson has been compared to his teammate, Pro Bowl running back Marshawn Lynch. While Lynch personifies the stereotype of a rebellious, nonchalant/nondocile, disruptive Black athlete, Wilson is the antithesis, often identified as a well-spoken, open, marketable commodity and role model for today’s youth. In this comparison it would seem as though Lynch’s persona is that of a stereotypical Black athlete and Wilson’s identity is more closely related to that of a White athlete. Wilson’s multiracial background poses a paradox as there are factions across the media and broader American sport culture that split between his racial identities. Some view Mr. Wilson as a NFL quarterback who exemplifies White qualities such as smart, leader, poised, pocket presence, and disciplined. In contrast, others view Mr. Wilson as stereotypical Black NFL Quarterback who is athletic, undisciplined, low football IQ, and run first mentality. This paper will explore the current discussion regarding the propagation of American sport society and how it influences stereotypical identities of the modern Black Athlete.

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John William Devine. Trust and Doping

Abstract: While there has been much recent work on the justifiability of the ban on doping, the question of how best to cultivate compliance with the ban has received comparatively little philosophical attention. Present anti-doping measures attempt to eliminate the need to trust athletes through the use of incentives. A testing regime coupled with a schedule of harsh punishments following a failed test are used to align athletes' self-interest with anti-doping policies. Is this the optimal means of motivating athletes to refrain from doping?

I challenge the adequacy of the incentive-based model. I contend that this falls short of a comprehensive approach to anti-doping for two principal reasons:

1. The appeal to self-interest fails to provide athletes with reason to refrain from doping in a wide variety of cases;
2. The appeal to self-interest can encourage motives in athletes that positively discourage compliance.

I argue for a more expansive approach to the problem of compliance that adopts the cultivation of trustworthiness, rather than circumvention of trust, as its regulative ideal. While it does not advocate the abandonment of the testing regime, the trust-based approach prioritises the cultivation of conditions conducive to trustworthy behaviour from athletes and their support personnel. I propose two motives as trust-supporting in the context of doping: the commitment not to cheat and the commitment not to dope. I then propose three policy implications of this shift from an incentive-based to a trust-based approach:

1. A system of moral education for sport must be introduced and incorporated as an essential component of training;
2. Discussion and formulation of anti-doping policy should be tailored to individual sports and should be placed in the hands of stakeholders in individual sports; and
3. The purpose of punishment for doping must be understood not simply as deterrence but must incorporate communicative and rehabilitative dimensions.

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Bilge Donuk, Hanife Banu Ataman Yanci, Sevim Gullu and Neslihan Filiz. On (Not Having) the Sporting Nationalism

Abstract: As Hughson, Inglis and Free (2005) states “Sporting Nationalism is popularly perceived as an innocuous collective identity, but it too has xenophobic psycho-cultural roots. Indeed the way in which national sporting contests are conducted, in terms of nation against nation, arouses the perception for participants and spectators of battle being waged against an imagined enemy”.

If the game (agon) founds its roots in war (see also Weiss, James, Spiwey, Orwell). Thus, this creates a strong sense of alienation, because the game is being moved away from its ‘roots’. As Orwell (1945) states: “Serious sport has nothing to do with fair play. It is bound up with hatred, jealousy, boastfulness, disregard of all rules and sadistic pleasure in witnessing violence: in other words it is war minus the shooting.” That means, Orwell saw the danger of fanaticism in sport, especially in professional sport. However, when the competition goes on in an environment other than a war-like one, the situation would be the other way around. Then, the game could move back to its ‘roots’. The uniting power of Sport is in its ‘roots’ as well. Erdemli (2008) states that Sport should be a ‘higher identity’ and so, it will transcend all the nations and polarizations. In this latter framework, Sport plays an important role as uniting, not separating. The situation needs to be analyzed at different levels (while playing; a nation against nation; a team against another team of the same league etc.).

In the past, when a game was played between the teams of different nations (e.g.: a game between Galatasaray and Manchester United); a fan of a different team used to support his/her nation's team (e.g.: Trabzonspor) even though s/he was not a fan of it, because s/he would regard the competition as if it was played between the national teams. Now, Sporting Nationalism seems to be overshadowed by fanaticism so that the X team’s fans do not support Y Team even though both teams are from his/her country at the international competitions by thinking that the victory of X Team can cause Y Team’s loss. That shows us that the uniting power of Sport is being ignored for the sake of fanaticism.

According to a survey by International Sport and Culture Association, three out of four European sees Sport as a uniting factor and one out of four sees it as a means to fight against fanaticism/discrimination (Arıpınar & Donuk 2011, p. 124). According to the situation above, Sporting Nationalism which has been shattered by fanaticism can shatter the uniting potential inherent in Sport. How a professional sport can move back to its ‘roots’ should be further discussed.

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Tim Elcombe. Sport Philosophy in 3D

Abstract: The point of all forms of inquiry for pragmatists is to meliorate pressing problems arising in the everyday lives of people and cultures rather than “solve” traditional/isolated disciplinary problems (e.g. Kitcher 2011). Koopman’s (2009) “third wave pragmatism” – influenced by pragmatists including Dewey, James, and Rorty – builds on this idea by emphasizing the significance of inquiry to address issues emerging from constant cultural “transitions”. Cultures and social practices (including sport), Koopman argues, are constantly “transitioning”. The intentional and intelligent directing of sociocultural transitions to create conditions for human flourishing in ever-changing and overlapping contexts requires inquiry that develops a historical, contemporary, and hypothetical understanding (Koopman 2009).

Combining methods from a range of disciplines, including philosophy, history, and the social and physical sciences embodies the pragmatic alternative to traditional “special realm” philosophical approaches that dismiss empirical evidence as irrelevant (e.g. Kitcher 2011; Koopman 2012). Dewey, for instance, regularly challenged philosophy to develop “social intelligence” through coordinated, invested multiple forms of inquiry (e.g. Eldridge 1998). Similar ideas lie behind the recent emergence of a field referred to as “experimental philosophy” (e.g. Appiah 2008). Experimental philosophers, like pragmatic philosophers, reject reliance on “intuitions” in favour of empirical methods. In other words, rather than rely solely on “pure reason” to address philosophical problems, empirical evidence is collected to “test our hunches and provide our intuitions with a little tuition” (Koopman 2012, 2).

Rather than use this pragmatic view of philosophy to launch a critique of traditional philosophical methods, a more modest (yet hopefully robust) proposal will be to consider three different, yet potentially complementary dimensions, within which we can “do” sport philosophy. First, philosophers engage in “sport metaphilosophy” whereby abstract concepts and methods are developed/debated (e.g. realism vs. antirealism) as potential tools for eventual use in the melioration of sport practice problems. Second, philosophers take up “applied sport philosophy” projects in which abstract tools are tested in isolated, hypothetical sporting contexts (e.g. thought experiments forwarded to support/critique doping bans). Third, philosophers participate in shared interdisciplinary “sport development” tasks coordinating a range of available resources, including philosophical tools, to attempt to meliorate vital problems facing sport practice communities (e.g. construct sporting policies). “Sport development” cannot, I will argue, be done “philosophically”, but only through interdisciplinary inquiry and action. Consequently, a key argument forwarded in this paper is that neither meta - nor applied philosophical reflection can resolve vexing sport problems – but they can develop, refine, test, and offer tools (along with other disciplines) to potentially use to intelligently “develop” sport.

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Colleen English. Toward Feminist Sport Reform: Reconceptualizing Competition

Abstract: Many feminists and other social reformers have attempted to level the playing field for women in sport and other domains. They have argued persuasively that women deserve equal access to a number of society's institutions and leadership positions. However, sport, and particularly intercollegiate athletics, faces a number of moral challenges. Despite its many redeeming features, repeated scandals involving cheating and recruiting, excessive violations of NCAA rules and by-laws, cover-ups of criminal behavior, and charges of educational dishonesty call into question the moral status current college sport. Because of this, one might question the fight for admission to, and efforts to gain equality in, a broken system.

Leslie Francis responds to this paradox by calling for reform. Instead of fighting for equality in an indefensible institution, Francis suggests that "there is a stronger case to be made for radical changes in the current practice." Despite Francis' argument for promoting reform over equal access, I argue that, equal emphasis on both reform and access maintains balance in current feminist agendas. Thus, I suggest that feminist sport scholars and activists should consider a two-pronged approach, focusing both on fighting for equality and, at the same time, reforming sport. Without the opportunity to participate in sport, women and feminists cannot seek the necessary changes. And, feminists challenging the institution of sport itself must understand both the importance of access to gain reform and the symbolism associated with equality.

In this paper, I will focus this feminist reform on competition. Many of the issues in college sport can be traced to win-at-all-costs attitudes, an over-emphasis on winning, and an overly sharp dichotomy between victory and loss. Therefore, I argue that better sport can arise by eliminating these hypercompetitive attitudes by reconceptualizing contesting behaviors. The reconceptualization seeks to complement the current dichotomous and exclusionary understanding that centers on winning and not-winning or winning and losing. Additionally, I call for a re-emphasis on certain kinds of information that is available in sporting contests but is often ignored, including: playing well on the test, improving on the test, playing well in the contest, and improving in the contest. Finally, and importantly, I will conclude with an analysis of why winning not only fails to tell the full story but also fails, even on its own dichotomous terms, to tell an accurate story.

Thus, I will conclude, a reformed sport improves the experience for both women and men, meeting a feminist agenda. It provides a better sporting experience for all and allows for the greater flourishing of athletes, both male and female.

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H. Atilla Erdemli. Fair play as an eminent life principle

Abstract: By the Industrial Revolution, the notion of Ancient Olympics has been re-called: Fair Play. It was expressed as: Play the game fairly and by the rules!

As stated by Huizinga (1980), play is in any aspect of Human Life. From this perspective, Fair Play is a Life Principle, which is true for any aspect of Human Life.

When Sport is seen from the Fair Play point of view, it is found that this principle is immanent to Sport. In order to see that Sport is intrinsic to Human Nature, the concept of Sport and Human existence should be analyzed.

Uncertainty of the actions of agents implies that what they would do, where, when, how and how much they would do in a certain situation are not previously determined by its kind. There is also a sixth question unique to Human beings: Why? (Question of Aim). It is just being asked by Human beings, because only they set themselves goals and try to reach them.

According to the rules forming it, Sport is the firmest, the most intolerant and the most open one, compared to the other movement-game combinations. Nevertheless, a sport only exists when the rules of the so-called sporting activity are being followed, whereas it is ruined when the rules are being cheated.

There is no difference between Sport and Fair Play. A human being lives by the rules and principles of the sport that s/he does. At this point, Fair Play gets united and even gets identified with the Morality in Sport.

When the concept of Sport is being analyzed in terms of the athlete, we face with two concepts:

- homo performer
- homo creator

The former refers to those who market their sporting power and skill for an advantageous and beneficial aim - professionalism. The latter refers to the amateurism based on creativity.

In Creative Sport, the sporting activity is sublimed. Sport is not just a display of power activity - Sport is also a joy activity both for the performer and the spectator.

To able to see losing normal, to take losing kindly is a virtue of sport. Sportsmanship appears here: An athlete is a person, who obeys the rules fairly, not makes concessions and takes the result kindly. This is an Eminent Life. This is a creator.

Fair Play is learnt through sporting education and this is to learn the Morality in Sport and Sport at the beginning. After that, Fair Play becomes the principle of an eminent life principle. There, Sport becomes means to an end. Now the end is Human-ity. Here Sport comes out with all its meanings, functions and values. Here a unique and high morality coming out of Sport embraces Human beings. Living here is formed with high values. Here Human-ity becomes the highest value.

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Yuval Eylon and Amir Horowitz. Playing, Cheating, and the Real Rules of the Game

Abstract: When is intentionally fouling morally wrong? A common (though not universal) view holds that playing a game involves following its rules. Thus, intentionally violating the rules is not playing the game; When one undertakes to play a game, one commits to following its rules, and therefore fouling intentionally is wrong. This does not mean that there might be over-riding reasons to do so; for example if by intentionally fouling one appeases a mad scientist who would otherwise destroy the universe.

There are sound theoretical reasons to uphold this relation between playing and following the rules. However, alleged counter-examples abound. For example, the following are inconsistent:

1. Playing requires following the rules, and is inconsistent with intentionally breaking the rules.
2. Some actions (e.g. pushing an opponent) are forbidden by the rules of basketball. These actions are called "fouls".
3. It is false that players who intentionally commit fouls in order to stop the clock do not play the game.

Both formalists and non-formalists reject (1). Formalists often distinguish between rules whose violation amounts to not-playing the game and rules whose violation falls within the game. Non-formalists amend (1) by appealing to higher order principles, or to the idea of an interpretation of the rules. We criticize both types of response. Instead, we reject (2).

Consider two sets of possible basketball rules, similar in all but one rule: the first set forbids fouling, the second permits fouling to stop the clock. How would the games played under these two different rules differ? In both teams might foul in order to stop the clock. But if we look at what counts as legitimate within a particular game, at what justification can be given against a complaint ("your team kept fouling towards the end!"), etc., the two games would differ greatly. Which of the two possible games is the one actually being played in basketball leagues? Imagine a sports anthropologist from Mars, who travels to earth in order to reconstruct the rules of basketball on the basis of observing the practice, without consulting the official rules. He observes matches, coaches instructions, crowds, news reports, etc. We submit that our anthropologist would discover that in basketball, fouling to stop the clock is permissible. Note that this rule has a point when compared to a third possible variation, in which a team's coach can at will stop the clock in exchange for free throws – the requirement to actually foul allows the other team to try and run the clock, and thus requires skill.

In conclusion, the typical cases of intentionally violating the rules that seem to undermine the idea that playing involves following the rules are apparent – some of them involve violations the official rules, but not violations of the real rules of the game. What determines the "real rules" is the practice itself: mutual understanding, expectations, values, norms and principles, traditions, etc. Thus, the idea that intentionally violating the rules can be upheld.

Neslihan Filiz. What is like to be a (Sporting) Woman in a semi-Eastern, semi-Western Country?
Abstract: For many years, there has been quite a lot of discussion on “what it is to be a woman” in especially feminist philosophy. Related literatures are mainly focused on embodiment as well as gender issues such as sexuality in European or North American cultures. There may be a few papers analyzing such intercultural issues. Thus, this paper analyzes the ontological problem of being a Sporting Woman in a mixed culture of the West and the East.

If woman can find a medium to express their identities as they want, they can feel ‘free’ and then they can create their own realities. Sport is a way to create one’s own reality. Even it varies between sexes, ethnic groups or social classes, there seems to be similarities in the experience of people. As Coakley (2009) contends, the Sport World is male-dominated, male-identified and male-centered. Maybe the most salient similarity is how these affect people's experiences.

A recent research study conducted in Turkey shows that “leisure time physical activity participation has a positive effect on women’s life and increase their life quality (Bulgu, Aritan and Asci, 2007)”. Women find an opportunity to express themselves; have free time; get to be away from home by participating sport/physical exercise. In another study conducted among Turkish women doing aerobics; it is found that “women see aerobic exercise as an activity which provides them a zone free from their domestic duties, a chance for being powerful, feeling good and increasing their body awareness. That means aerobic exercise is also an apparatus for empowerment (Bulgu and Hacifostaoglu, 2012)”

Previous literature on this issue posits that “...failing to use the opportunity of utilizing sport and games to develop one’s own talents and abilities, sacrificing them in an inordinate focus on health and ‘beauty’ leads to ‘objectifying’ and ‘fragmenting’ the body and self, and devaluing the rational; sacrificing the meaning inherent in sport and games, losing their symbolic values and returning them to mere ‘biological’ ones (Kretchmar, 1994 in McNamee & Parry (eds) 1998)”.

Sport has the potential for women to identify the meaning of ‘woman’ living in a male-dominated; male-identified and male-centered world and create their own realities. As a matter of fact, the potentiality of identifying the meaning of 'woman' transcends the cultures and gives women an opportunity to be 'free'.

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Erin Flynn. Strategic Fouls and an Exculpatory Conflict of Duties

Abstract: Most of the philosophical literature assessing strategic fouls centers on the question of whether the strategic foul is ethically justified. (See, e.g., Simon, R.L. (2005) "The Ethics of Strategic Fouling: A Reply to Fraleigh," *Journal of the Philosophy of Sport* 32(1): 87-96 and Fraleigh, W.P. (2003) "Intentional Rules Violations—One More Time." *Journal of the Philosophy of Sport* 30(2): 166-76.) This paper offers an alternate approach, claiming that a significant class of strategic fouls, while possibly unjustified, should nevertheless be excused. The case for excusing such fouls turns on the claim that competitors can find themselves with a genuine conflict of duties between playing to win and playing within the rules. That there is a practical obligation to play to win, one not perfectly subordinate to playing skillfully or within the rules, is defended by two core assertions. First, playing to win cannot be perfectly subordinate to playing excellently, since the latter only becomes determinate in virtue of the former. Second, the competitive context confers a value on winning that cannot be properly accounted for strictly as a function of the skill that produces victory. As a result, there is a dimension of the value of winning and also of respecting the game that has been underappreciated by efforts to define such value and respect in more traditional ethical terms. (See, e.g., Kretchmar, R.S. and Elcombe, T. (2007) "In Defense of Competition and Winning." *Ethics in Sport*. W.J. Morgan (Ed.) 2nd Ed. Champaign, IL: Human Kinetics: 181-94 and Butcher and Schneider (1998), "Fair Play as Respect for the Game," *Journal of the Philosophy of Sport* 25: 1-22.)

When the ethical obligation to play by the rules conflicts with the practical obligation of playing to win, playing by the rules entails giving up the game. Must a competitor be blameworthy if she voluntarily violates her obligation to play by the rules? The paper argues that she may not be blameworthy on the grounds that it may be unreasonable to require her to violate her practical obligation, since such violation entails a sacrifice of a project that may well define her as, in this case, a competitive agent. (See R. J. Wallace (2000), "Reason and Responsibility," in *Moral Responsibility and Ontology*, T. van den Bald, ed., (Dordrecht: Kluwer Academic Publishers), 25-47, especially §4, "Accountability and the Stringency of Moral Requirements.")

A virtue of this approach is that it accords with and explains a fairly common intuition about a large class of strategic fouls: that in some sense they "rob" the fouled competitor of a well-earned competitive advantage, though the fouling competitor cannot really be blamed for resorting to them. The appeal to excusing conditions resolves what might otherwise be an inconsistency within the intuition.

Jeffrey Fry. "Two Kinds of Brain Injury in Sport"

Abstract: "Two Kinds of Brain Injury in Sport"

After years of skepticism, the issue of concussions in sport is now in the spotlight. As the personal stories are recorded and research results are disseminated, it's becoming clear that the impact of concussions is profound. The dawning of this awareness has been long overdue, and has perhaps been delayed by the resistance of individuals with vested interests in obscuring the truth. Thus, it is with trepidation that one ventures to direct some of the spotlight onto possible brain injuries other than concussions. Given a closer look, however, it may be that considering various kinds of brain injuries, with different causes, may help us to better understand the range and seriousness of brain injuries.

My focus is on emotional trauma in sports. I argue that emotional trauma is evidence of underlying brain injury. I challenge certain dualistic understandings of the mind-body relationship. I defend the view that emotional trauma reflects injury and not merely harm to the individual (cf. Feinberg, 1984; van der Kolk, 2015). Ethical concerns lie at the heart of this paper.

The topic that I address is complex. Athletes are exhorted to cultivate mental toughness, and sports are said to promote traits such as grit and determination. In addition, numerous popular sports exist in which athletes receive blows to the head. Where do we draw lines between permissible and impermissible impacts on athletes' brains? Does the present inquiry into concussions hold lessons for us about brains injury associated with emotional trauma?

The plasticity of the brain is much heralded. But this plasticity can have both positive and negative repercussions (Doidge, 2007). There is reason for particular concern during times of critical development of the brain, such as adolescence (cf. Jensen and Nutt, 2015). During this period many young people are intensively engaged with sport. But to what extent do current sporting practices promote a healthy brain? Might we improve on current practices? How do we address traumas that individuals have already endured?

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Koyo Fukasawa. What experience in competitive sports generates a sense of mutual respect?

Abstract: ‘Respect for others’ is given as an Olympic value. Olympic competitors are, actually, obstacle-like beings to someone else’s success and adopt a confrontational approach. What kind of logic does the mutual respect between athletes, then, have? In this essay, I would like to consider the condition that generates this mutual respect, focusing on experience during the competition. Respect is, according to Kant, the feeling aroused by persons and different from love for animals or fear of things (e.g., the sea, a volcano). Empathy distinguishes respect from these other emotional reactions. One might unilaterally feel sympathy for animals or things, but would not empathize with them. One could have unilateral respect for a great man or hero; here there would be a sense of awe. There would be something different between mutual respect and unilateral respect. Is empathy the key difference here as well? And what sport experience generates mutual respect between athletes?

Competitors sometimes cause anxiety or fear in their opponents. It is sensitivity to the opponent’s physical power or resisting force that strike them. They could simultaneously introspect their own physical suffering or force against an opponent’s attack, and feel a mixture of them. This mixture of the perception of opponents and their own inner self is, in this essay, referred to as a dissolving experience. It provides a fusion of the self, the other, and the environment surrounding them. This experience is a “living experience,” i.e., it doesn’t have any verbal expression, and it is a phenomenon with speed or impulse that cannot be experienced in daily life. These experiences are occasionally perceived as religious or mystical. The strength of those experiences creates a rift within a general order or system of things, arouses a feeling of anxiety or fear, and prompts awakening to experience. This anxiety belongs neither to the self nor the opponents and leads to a sense of awe. When such experiences occurs, gratitude for competitor’s existence might be generated, which would then shift to respect for the opponent. The more athletes compete fiercely, the more no one can expect this result from competition; the more anxiety they build up, the greater the chance of awakening to this experience. However, more is required. Respect requires the reasonable recognition that the opponent is necessary for this experience. This would not be a passive feeling arising from our inclinations, but from our moral feeling. For Kant, it is a feeling generated from pure practical reason that holds those recognitions.

Such an experience has potential alternative pedagogical implications beyond sports and physical education aiming toward developmental growth, acquisition of motor skills, or knowledge about physical movements. I will consider this implication in terms of fullness of life or deepening human relations.

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Megs Gendreau. Why We Care About Who Athletes Are

Abstract: Much philosophical and popular discussion of athletes reflects interest not merely in athletic achievement, but on aspects of their lives not connected to such achievements. (See, for example, Carwyn Jones work articulating a set of virtues with respect to alcohol consumption {Jones, 2011}.) This suggests a great concern with who athletes are and not just their athletic prowess or ability. I will argue that this rests partly on the fact that athletic achievement is special because of the link between such achievement and the athlete herself. I believe that this reflects something distinct that separates athletic achievement from other forms of achievement. This distinction rests partly on the difficulty in locating an “artifact” that is independent of the athlete. For example, a painter leaves behind her work, a musician a series of recordings, and a politician a record of legislation. However, the most impressive athletic achievements leave behind video. While we may enjoy watching recordings of old athletic events, they seem to serve a different sort of purpose.

And while we might be excited about the statistics of a particular player or team, when we focus on statistics, there may be reason to think that we are not really appreciating the sport so much as appreciating the numbers for their own sake. The fastest mile run by a human being is significant not because it is 3:43:13, but because Hicham El Guerrouj achieved that time. In neglecting the person, we risk missing an important component of the story.

Further, athletic achievements are tied to the bodies/persons of athletes. When I listen to a piece of recorded music or watch a film, what attracts me are not the actors or musicians, but what they produce. In fact, those who watch a musical performance simply because they “like” the musician, may be seen as poseurs who are interested “for the wrong reasons”. And while a work of art may be enjoyed even if we despise its author, the same may be more difficult for the athlete we abhor. (Although there is some debate about whether artists should be divorced from their art {see, for example, Stolnitz, 1984}.)

My claim is not that we don’t care about the private lives of other public figures, but that there are special reasons to concern ourselves with athletes, which leads us to focus on the stories they tell about themselves and the way that spectators and members of the public interpret their activities. Ultimately, this affects how and why sports heroes are idolized and even mimicked in ways that other public figures are not. It also links up with the focus that we place on the stories told about athletes that come to form their narrative identity. (For a discussion of narrative identity and its role in understanding ourselves and others see: Doris, 2015; Gendreau, forthcoming; Velleman, 2009.) Ultimately, this may have implications for our thinking about the public lives of athletes as well as the interpretation of moral condemnation linked to PED use.

Xavier Gimeno Monfort and Francisco Javier López Frías. A Hermeneutic Interpretation of the Idea of Limit in Sports

Abstract: Sport is widely defined in the philosophy of sport as “the voluntary attempt to overcome unnecessary obstacles.” Bernard Suits provides this definition, which is one of the pillars of the discipline, in his well-known book *The Grasshopper*. According to Suits’ account of games, these activities emerge when we set some rules to limit the means at our disposal to achieve a certain state of affairs, which he calls “pre-lusory goal.” The concept of limit is pivotal here.

Hence, many authors in the philosophy of sport have tried to explore “the limits of this limit,” which means that they have analyzed the nature of sporting rules to examine the extent to which the challenge they pose to participants creates a ludic activity. Rules could either create an impossible physical task for humans or a task so easily achievable that is not challenging anymore. For instance, a two-hour sprinting race would be pointless, and so would a competition consisting in lying on a sofa for five minutes. The first presents a challenge that is impossible to achieve, whereas the second activity will raise no challenge at all.

The concept “limit” is overarching within the philosophy of sports. We address the issue of the limits of technology use in sports in examining the extent to which doping should be allowed. Likewise, we talk about limits when defining the nature of sports, since many authors understand them as a Promethean task of pushing our inherent human limitations further. This is why some scholars, like Verner Moller, have argued that the will to transcend all of our physical limits is the defining mark of the athlete’s behavior. On the contrary, others, such as Mike McNamee, have opposed this “transfinite” way of conceiving sports by claiming that they are essentially human activities, which implies that the limits of our typically human bodies are the defining mark of sports.

The main goal of this paper is to explore the nature of the limits that make sense of the limits that make sports possible. To do so, we will draw on the ideas of several key hermeneutic authors (e.g., Heidegger, Gadamer) and on the metaphysical works of other philosophers (e.g., Hegel, Kant, Aristotle, Nietzsche), whose ideas may be interpreted in a hermeneutic way. For instance, Heidegger took Nietzsche’s philosophy to be an inversion of Plato’s philosophy. By inverting the idealistic philosophy of the Greeks, Heidegger emphasized the role that our physiology and our body play not just in our reflection, but also in the way we experience the world. The body, thus, is seen as a limit and a condition of possibility of our experience. To what extent does this limit of our experience provide the limits of human creations like games or sports? Are our human activities just a way to fulfill our means of experiencing the world? Or are they something else? Those are some of the questions this paper addresses.

John Gleaves. *Doping, Mythology and Narrativity: Unpacking the “Story we Tell Ourselves About Ourselves” Through Doping*

Abstract: Philosophers have often discussed the bans on doping in sport as a moral issue (Breivik, 2005; Brown, 1980; Loland and Hoppeler, 2012; Møller, 2010; Murray, 1984). This line of reasoning assumes that doping can be evaluated against an objective standard of right and wrong conduct to establish whether athletes have a normative obligation to not use certain performance-enhancing substances in sporting contests. However, recent scholarship (Bonte, 2013, 2015; Gleaves, 2013) has questioned the degree that current prohibitions on doping are really rooted in moral justification. As Gleaves has argued, “except in extreme cases, bioethical arguments do not shed much light on the justification for game rules within the context of games” (2013, p. 47).

Following this line of reasoning, I will argue doping is best approached by what the philosopher Roland Barthes considered the mythologies of daily life. These cultural myths, Barthes argued, provide the feeling of “naturalness” or a “what-goes-without-saying” obviousness while masking their historically rooted, culturally tethered, and contingent or false claims. This makes myths paradoxically “falsely obvious” (Barthes, 1972, p. 11). In the case of myths in sport, anthropologists including Geertz (Geertz, 2005) Callois (2001), and Huizinga (1970) have noted how ludic activity acts as a cultural Gestalt that reflects specific values, perceptions, and narratives through shared physical activity such that sport becomes a story we tell ourselves about ourselves (Geertz, 2005, p. 82). In the case of doping, I will argue that ideas of naturalness coupled with Promethean fears of unintended consequences and moral decline, drive anti-doping narratives.

I will conclude by arguing, like Barthes, that when such myths are placed back in their historical context, demystified and exposed, their profound ideological implications emerge (Duncan and Duncan, 1998, p. 45). In the case of doping, I will caution that historical evidence indicates doping emerged from a bourgeois idea of society that adhered to morally problematic notions of sport. Moreover, I will argue that current anti-doping discourse, most notably provided by the World Anti-Doping Agency, uses the doping mythology to stifle dissent and preserve the status quo by making the values-laden anti-doping mythology—as Marxist scholar Antonio Gramsci argues—appear to be “common sense” so that hegemony is continually re-won, reproduced, and sustained (Hebdige, 1993).

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Peter Hager. The Illusion of Excellence and Meritocracy in North American Professional Team Sport

Abstract: Many fans and followers of North American professional team sports tend to accept two basic meritocratic assumptions about them. The first is that teams earn any advantages and rewards they garner through excellent performance; the second, that teams who win their league's culminating playoff tournament are the most excellent teams in their leagues for the specific season in question.

While these two assumptions may be true for given seasons, they will not be true in every case. A variety of factors contribute to situations in which the most excellent team does not win a game or a championship, the most central of which are related to the mis-measurement of excellence that can lead to inaccurate rankings. This begs the question: How should North American professional team sport leagues measure excellence in their particular sports? How can leagues most accurately measure excellence in a single game or over the course of a whole season?

In this paper, I will utilize an interpretivist philosophic framework to determine how single contest and seasonal excellence are best measured. I will begin by arguing that both single game and seasonal excellence are often incorrectly measured by North American professional team sport leagues because their measurement tools (i.e., win-loss standings) lack the sensitivity to account for relevant indicators of excellence displayed by teams. Then, utilizing interpretivist guidelines presented in Torres & Hager (2005), I will demonstrate how league evaluative systems can be strengthened and developed into measurement tools that accurately portray the excellence achieved by teams in individual games and over entire seasons. In addition, I will briefly examine other choices North American professional team sport leagues make that confound the process of accurately measuring seasonal excellence.

The paper will conclude with a look at why North American professional team sport leagues may be more interested in preserving the appearance of validity of their current evaluative systems than in making changes that would allow them to credit the excellence that teams achieve more accurately. In this final section, I will argue that the illusion of meritocracy and excellence may be more financially lucrative for these leagues in the 21st Century than the accurate rewarding of teams for excellence achieved.

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Mark Hamilton. Moral Distress in Sport

Abstract: Moral Distress in Sport

Moral distress is an ethical concept that has been receiving attention in recent medical and nursing literature and journals. In 1984 moral distress was first defined as “a phenomenon in which one knows the right action to take, but is constrained from taking it.” Certainly many people have experienced this type deep of emotional conflict between what they are ordered to do and what they know is right. Moral distress has most often been associated with nurses who are often placed in a position where their orders from a superior come directly in conflict with their own conscience and as a result the nurse feels a sense of powerlessness in the situation. A clear example would be when the nurse is ordered to continue life support on a patient even though it is not in the best interests of the patient. Moral distress is distinctively different from a moral dilemma where one acknowledges that a moral problem exists due to mutually exclusive options which could both be desirable or undesirable options and which also appear to be the only possible solution to the situation. In moral distress the individual has a sense of helplessness because he or she is not in a position of power whereby they are able to carry through with the action seen as appropriately ethical. These are usually portrayed as very serious conflicts between conscience and obeying one’s superiors or the policies of one’s institutional framework. Writings have begun to appear which broaden the context of moral distress into fields beyond nursing but still within the broad field of medical ethics. It is this philosopher’s contention that moral distress is found in many circumstances of life, including in sports. In this paper I will explain in more detail the concept of moral distress and apply it to the field of sports ethics, especially as it affects athletes, coaches and even administrators. This will include several specific examples of recognizing moral distress in sport, exploring the feelings of frustration and anger it produces, and looking briefly at how moral distress in sport can be reduced.

Algerian Hart, Ron Williams and Alexander Deeb. The Value of Social Support for Black Student-Athlete Academic Success on PWIHE's

Abstract: As a result of ambivalence or even confusion about the role of academic integrity in the lives of competitive players, collegiate student-athletes at times are permitted by those in the university power structure to pursue athletic success at the cost of scholarly development. Unfortunately, the ambivalence regarding academic integrity for intercollegiate student-athletes has contributed to the dismal academic persistence rates of some athletes on college and university campuses. In many cases, support systems are created by universities that are not sensitive to the social support needs of Black Student-Athletes on Predominantly White Institutions of Higher Education (PWIHE's). Based on the findings of the NCAA investigations Higher Education administrators and, faculty members must begin philosophical conversations that may help provide a framework for social support that can improve student-athlete academic success.

University athletic departments could significantly benefit diverse populations with demonstrating their commitment to diversity and social responsibility toward the Black student-athlete. Minimally, institutions have a fiduciary responsibility to ensure the overall successes of all students.

Creating inclusive spaces for diverse populations is a social responsibility involving moral and legal accountability on the part of individuals for oneself, others, and social institutions. When reliability, trustworthiness, and regard for others become parts of the everyday organizational behavior, then the organization assumes the important characteristics of social responsibility. An elevated level of social consciousness often leads to a commitment to become socially responsible (Rosenberg 2010). Hence, culturally relevant recruitment and retention and academic achievement models (Credle and Dean 1991; Person and LeNoir 1997) may perhaps improve the value of the Black student-athlete experience at PWIHEs.

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Douglas Hochstetler and Peter Hopsicker. Normative concerns for endurance athletes
Abstract: Endurance athletes work at creating habits and lifestyles which correspond to Aristotle's notion of eudomania (human flourishing). They spend time and energy dedicating themselves to their craft. They relinquish other interests in pursuit of excellence. They fully accept William James' notion of precipitousness as they create goals and work towards achievement.

In our previous works we provided an epistemological landscape of endurance cycling and running, followed by an apology for the pursuit of endurance sport in a committed fashion. Building on our previous research, in this paper we examine normative issues related to endurance sport participation, the potential dark side of this pursuit of excellence. Our overriding concern is how best to work towards and experience human flourishing while simultaneously remaining attentive to relationships and responsibilities.

In terms of potential perils associated with endurance sport, we address questions of autonomy, authenticity, and identification. Endurance sport can lead to human flourishing in many forms but may also become an obsession where, in the words of Charles Taylor (1991), "the dark side of individualism is a centering on the self, which both flattens and narrows our lives, makes them poorer in meaning, and less concerned with others or society" (p. 4). We contend that endurance athletes concerned with these questions benefit from transcendental and pragmatic notions of the good life.

Leslie A. Howe. Deception in Sport: Mimesis, Seduction, and Bullshit

Abstract: Recent discussions about deception in sport have concentrated on two main issues: 1) its alleged moral reprehensibility and 2) the taxonomy of its execution. Both these approaches have admitted its presence in sport and attempted to analyse its type and permissibility or otherwise. These approaches share a tendency to think of certain typical or representative types of sport-based deception in terms of causing an opponent to believe something that is false. I shall argue that this is a very limiting framework for understanding mimetic behaviour in sport and other kinds of play. I argue that “deception” in the form of pretence is ubiquitous in sport, precisely because it is a form of play, though this pretence is not necessarily or even normally as the lie from which many of these accounts take their model.

Deception in sport is commonly in the form of physical interaction, specifically, mimetic behaviour designed to produce corresponding behaviour by another. It is designed not to state but to mislead as to future intended behaviour. This kind of deception is not assertoric but seductive. Seduction is the complex art of contriving situation through skilled juxtaposition of objects, behaviours, and statements to lead another to draw a specific conclusion on their own, one to which the seducer himself does not commit. It plays heavily on circumstances inherent to human interaction, particularly the underdetermination of meaning in communication between participants. Deception in sport likewise leads the opponent to commit a response to signals suggesting movement, tactic, or strategy, while the seducing player retains freedom to do otherwise. Ideally, seducers do not deceive in the sense of lying but they do play ironically. This ironic separation is problematic and compromises the seductive player’s commitment to truthfulness in play. Following Frankfurt’s analysis, bullshit severs this commitment in important ways and is a better analogy for certain forms of extra-lusory mimesis (e.g., feigning fouls or innocence of fouling), both because it shows indifference for rules or truth, and because of its indifference to its transparency. Extra-lusory “deception” is a form of sub-play: the player plays a secondary game within the primary one. Pearson and others argue that this is game-breaking behaviour. Insofar as this behaviour really does contradict the conditions of play, its permissibility can be ruled out on that basis, but what it cannot be condemned for is that it is pretending, first on grounds of consistency, for then all misleading play must be wrong, and second, because sport is mimesis.

Keywords: deception, mimesis, pretence, seduction, bullshit

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Moirira Howes. Death and the Social Value of Adventure Sport

Abstract: In this talk, I argue that adventure sport has the potential to contribute uniquely and meaningfully to greater ‘mindfulness about death,’ both for adventure sports enthusiasts and the wider public. Drawing on mindfulness practices regarding advance preparation for death and adventure sport research in philosophy and the social sciences, I outline ways in which adventure sport can improve our psychological relationship with death and increase mindfulness about death in the public sphere. I also advance the view that adventure sport is in a better position to challenge the social exclusion or sequestration of death in western cultures than is perhaps appreciated.

For these reasons, I argue that adventure sport has considerable social value and this has implications for how we understand public concerns about adventure sport. Such concerns tend to focus on risks to participants, guides, and search and rescue teams; emotional costs to families and friends of participants; and the financial costs associated with search and rescue. In such contexts, adventure sport is also sometimes conceptualized as frivolous, selfish thrill-seeking. Responses to such concerns and assumptions often cite personal freedom and the value of pursuing excellence or extreme life experiences. While we should not discount such reasons, one way to further explicate the social value of adventure sport is to show how it may foster a healthier relationship with death than currently predominates in Western culture—and the ways in which this in turn contributes to greater mindfulness and peacefulness in living.

The view of adventure sport that I develop thus extends discussions about death and adventure sport beyond questions of thrill-seeking, risk-management, self-deception about death, edgework, and sublime experience, to address the practical and ethical import of adventure undertaken explicitly to facilitate psychological preparation for death. I also argue that such preparation has the potential to enhance the adventure sport experience—including that of the sublime—as well as the development of courage and equanimity in dangerous contexts. Because these benefits extend outwards from participants to spectators and the wider public, developing our understanding of the value of adventure sport stands to deepen its social impact.

Emanuel Hurych and Josef Oborný. Authenticity in the Heideggerian Way of Thinking as an Anthropological Value of Sport

Abstract: Authenticity is traditionally understood as trueness, credibility, or as a kind of ability of one “to be oneself“. A more sophisticated approach to this phenomenon is followed in existentialism and fundamental ontology where it was developed by many thinkers. This paper primarily comes from Martin Heidegger’s conception. The question how to approach to the authentic forms of being in the sphere of competitive sport is examined in a bipolar mode here. This reflects Heideggerian contrast between an authentic acceptance of oneself and inauthentic being in “Das Man“. In this Heidegger’s explanation, an inauthentic mode of being includes dependence on instrumentality and falling into within-time-ness. For sportsmen this may be represented by the situations when an athlete is alienated and becomes just an agent (a throwaway machine producing the desired performance). The authors of this paper emphasise some components of the very authentic being of an athlete as well, like integrity and spirituality. The authors try to find some characteristics of an athlete’s authentic perception which can be presented as the intrinsic value of sport. Some investigations based on the objective measurements of authenticity, as e.g. Park (2007) presents, discover a lot of problem situations if (besides the scientific) the philosophical approach to the measurements is applied. Authenticity is partly constituted of an inner personal attunement and an individual (or group) acceptance of the outer world. That is why some features of an authentic being are not directly transferable into the outer and measurable settings. In spite of this fact, the authors introduce and present authenticity as an important anthropological value of sport.

An up-to-date focus on the level of performance and on the immediate results together with commercial and business influence (typical for the contemporary competitive sport) present quite a strong influence. That calls for some means of counterbalance. This regulation can be built on the system of some strict arrangements, like delimiting ethical norms, passing legislative acts, or developing education systems.

At the same time it is desirable to support the intrinsic value of sport. The aim of this paper is to introduce and stress some human potential of an authentic perception of oneself in the bipolar difference distinguishing between the authentic versus inauthentic being (according to Heidegger’s description) for developing the intrinsic value of sport. The authors argue that support of the authentic perception of human being (in the case of an athlete) includes an important anthropological value of modern sport.

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Jung Hyun Hwang. Aristotelian approach to responsibility of doping caused by ignorance

Abstract: In this paper, I will analyze the responsibility of doping caused by ignorance. The term “ignorance”, as I understand it, means resulting from or showing lack of knowledge or intelligence. It may also apply to the lack of a particular thing.

A recent doping scandal in Korea, involving ignorance shows the unintentional case of taking prohibited drugs. The case involved Korean swimmer Park, Tae-Hwan. He won gold and silver medals in Beijing and London Olympics. Park failed a doping test that was administered by the global swimming body FINA. The Korea Swimming Federation announced that Park was injected with a banned substance by a doctor. Park’s team management said that Park had asked the doctor about the contents of the injection. He had been assured that it did not contain illegal substances.

Here, we should consider the behavior, doping, by ignorance. Such behavior is not intentional and voluntary. But, it's an obvious illegal and criminal action in sport. This raises an important question about the reason; why doping by unintentional cause is unethical behavior. We will discover the differences between doping with intention and one without intention. It may be expected that doping by ignorance without intention expresses less criticism than the willful action to do doping. We explain that cheating is the intentional violation of rule to gain an unfair advantage while trying not to get caught. Doping requires, as we know, supporters staff. They include a trainer, a coach, a scientist and a doctor. It implies that doping needs an intended plan or process. Doping, therefore, is wrong and unethical behavior.

Doping caused by ignorance such as Park’s case, is not related to intention. But it is still no defense. Regardless of whether there is any intention or not, it is strongly prohibited under anti-doping policy. Athletes have to be responsible for what goes into their bodies. Professional athletes should not be treated like children.

I will argue for the responsibility required by athletes in a doping scandal by ignorance. It requires reframing of the justification of anti-doping policy. I will concentrate on Aristotle’s theory, Nichomachean Ethics to support my argument.

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Mika Härmäläinen. Test, Betterness and Competition

Abstract: The aim of this paper is to analyse and clarify three concepts that play an important role in sport and in other human practices: test, betterness and competition.

My analysis of test is based on Scott Kretchmar's famous paper 'From test to contest. An analysis of two kinds of counterpoints in sport.' I will adopt Kretchmar's view of test but question his description of contest. I argue that test refers to the challenge of completing a task when there is proper amount of uncertainty whether one can complete the task. For instance, running a marathon or solving the puzzle of patience typically represents a test. The problem with Kretchmar's view of contest is that his explanation does not coherently separate contest from test.

I will elaborate and extend Mika Härmäläinen's view of betterness and argue that betterness refers to the hierarchical order of units that are being compared. There are three forms of betterness: interpersonal, intrapersonal and a mixture of the two. Interpersonal betterness embodied, for instance, between Germany and Argentina in 2014 World Cup final, whereas intrapersonal betterness occurs, for example, when one improves her marathon record. Mixture of interpersonal and intrapersonal betterness lies on our focus when we praise underdog for beating expectedly stronger opponent in a badminton match.

My view of competition resembles the thoughts of Nicholas Dixon and Sigmund Loland. I will argue that competition is a framework that enables betterness to exist. Analogously with betterness, there are three forms of competition: primary, secondary and mixture of the two. Primary competition instantiates, for instance, in a football match, and secondary competition takes place when one tries to improve her marathon record. Mixture of primary and secondary competition captures our attention in a badminton match if we are concerned about the current performances of the players in respect of their previous level.

There are three conceptual dependencies between the concepts of test, betterness and competition. First, test can exist without betterness and competition. Second, betterness and competition can exist without a test. Third, betterness and competition have to occur together.

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Hywel Iorwerth. When Markets Undermine What They Sell: The Case of Association Football

Abstract: This paper sets out to build on the existing literature on the ethics of over-commercialisation of sport (Morgan, 2006; Walsh and Guilianotti, 2007) by providing a case study examination of elite Association Football. Two aspects of the commercialisation of sport that have received particular attention are the dominance of financial considerations in the motivational mindset of players, coaches and administrators, and also the way in which over-commercialised sport actively sustains forms of distributive injustice (Morgan, 2006; Walsh and Guilianotti, 2007). From an ethical perspective, there is growing concern that the overwhelming dominance on the extrinsic values of sport endangers some of its definitive intrinsic values (Morgan, 2006). For example, it has been argued that over-commercialisation has undermined notions of identity and communal loyalty in sport, and similarly that such is the power of money in determining success in sport, that it no longer represents a meaningful, genuine and fair form of competition that tests athletic excellence.

By drawing on primary and secondary empirical data, the paper will make three key arguments. First, there is evidence that football fans believe that the dominance of financial considerations in the motivational mindset of players, coaches and administrators undermines important issues related to with club tradition, identity and loyalty. Secondly, there is overwhelming evidence that the over-commercialisation of football sustains a form of distributive injustice. Some clubs have the capacity to acquire an overwhelming share of athletic talent, to the extent that footballing success is primarily determined by the amount of money at the disposal of particular clubs. Quantitative statistics provide a stark picture of the nature of elite Association Football, for it seems footballing success has less to do with coaching excellence, team spirit, playing philosophy and tactics, and is overwhelmingly correlated with expenditure. As well as being ethically problematic, it would be reasonable to hypothesise that the above realities would significantly undermine the enjoyment of football from the spectator's perspective. If success is primarily dependent on the wealth of the club, and there is ever-increasing disloyalty and lack of team identity and communal spirit, then one would imagine that elite level football would be less attractive. In this sense, the over-commercialisation of football is undermining the very product they are attempting to sell in the first place. Nonetheless, this hypothesis is not borne out by the empirical evidence collected in this paper, for whilst the fans are aware of the above issues, they seem to accept them as part of professional football. The paper will conclude with some tentative explanations for this apparent paradox, and also discuss potential reforms that might be introduced to address some of these issues (that is, if solutions are thought necessary by fans and administrators).

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Carwyn Jones and Andrew Bloodworth. Dealing with exercise addiction and eating disorder in sport

Abstract: Addiction, mental illness or disorder is generally regarded as negative or problematic. In sport, however, there are obsessive or compulsive behaviours which have demonstrable beneficial effects. In this paper we explore whether an athlete who demonstrates symptoms of exercise addiction and disordered eating is in fact suffering from the mental disorder of addiction, and therefore in need of therapeutic intervention. We compare and contrast Frankfurt's account of the willing and unwilling addict with Nordenfelt's account of compelled pathological behaviour as behaviour that is fixed, unavoidable and compromising vital goals.

We argue that the criteria used to distinguish pathology from volitional action - freedom, knowledge and desire – can be opaque in this context. The individual's history - a long-term career of intense training and highly disciplined attitudes toward food and the body - might impact the individual's autonomy and make them desire and endorse what they ought not to desire. We explore the possibility that certain fixed, perfectionist, highly disciplined tendencies might now be ingrained to the extent that they reflect the individual's own authentic view.

Jerzy Kosiewicz. The aesthetics of ugliness in art and sport

Abstract: One can come across similar aesthetic terms applied to describe a sports event and various art forms. Yet, however close they may sound, their content is dissimilar: this affinity is true for terms used to discuss beauty, ugliness, the drama/tragedy/comedy of the moment, an aesthetic experience, etc. All these emotional experiences are connected with the game, with striving for success while playing by the rules and regulations that do not contain any postulates that would make an artistic effect their primary aim. All the dramatic, tragic, and comic occurrences result from, are inspired by, and connected with the typical characteristics of a game, a sports event that does not attempt to above all expose either formal or aesthetic premises of any art. It does not mean, however, that sports activity is not at all an aesthetic phenomenon. The aesthetics that prevail at sports events are that of the everyday the real, and the useful. It involves what is commonly and discretionarily, subjectively and corporately, intuitively and through indoctrination, considered beautiful in the conventional sense. In such a case we are dealing with axiotics, that is, the sensory reception and mental perception of beauty without the axiological, theoretical, or philosophical context.

In art, the aesthetics of ugliness shows itself differently; the autotelic aesthetic and artistic conventions underlie it.

The aesthetics of ugliness is designedly (not incidentally) incorporated into the artistic structure as an essential component of art.

The theater and cinema audience, in turn, knows that they are dealing with art and that everything that happens on stage is not real.

Spectators at sports events, on the other hand, are dealing with real – not fictional – athletic events, with genuine rivalry, sometimes even with life-threatening situations.

The physical exertion, fouls, bitter struggles, injuries, celebration of victory (as well as the changing behavior and various reactions of fans) pertain to authentic, non-fictional and non-artistic situations, individuals and teams in pursuit of praxeological goals that above all assume optimum effectiveness.

Lev Kreft. Aesthetic Imagination in Sport Games

Abstract: In everyday use, imagination means the ability to see or to form images of what is not available to senses and perception at the moment, including possible outcome of on-going social interactions. As a technical term, it is used in psychology denoting a process of reviving perceptions of objects formerly given by senses. In cognitive sciences and neuroscience, imagination figures nearer to everyday use and is fundamental for the most important mental processes. It does not have one centre in the brains from where it would act but many: we have a pack of imaginations spread around.

To avoid any mysticism about the aesthetic it is best to start with original meaning of aesthesis as sensitivity and perception, and with the concept of esthetics (Paul Valery) or esthesiology (Helmut Plessner). In both proposals, the aesthetic is primordial contact with the world achieved through movement, action and production. The concept is useful also because it puts aside the concept of embodiment which may overcome the division on body and mind but is not enough to explain living organisms touch with the world and organisms' being touched by the world.

Immanuel Kant introduced a differentiation between productive and reproductive imagination.

The first one is empirically oriented, the second one is transcendental and conceptual. However, it seems possible to speak about the aesthetic imagination as productive, but not in direction of constituting objects for us in strictly conceptual transcendental sense. The aesthetic imagination is productive because it produces body movement, including orientation in space and time, and relations with movements of the others. What it produces as well is a framework in which we can move, and that is not space as such, not even general social space but the space of symbolic forms developed by culture in which one daily moves, and moves into them and out of them.

Sport games where coordination of movement between certain number of persons as players is a necessary condition, like football, necessitate and develop two kinds of aesthetic imagination.

The first one (called a ludic attitude by Bernard Suits) is needed "to enter the game", i.e. to imagine a space of the game as a world we accept and inhabit under certain conditions. The second kind of aesthetic imagination is needed to play the game, i.e. to move in it in a way which allows to follow its purpose and rules. Both imaginations are non-discursive and non-conceptual, executed on the level of mediated immediacy or immediate mediation of primordial sensual and perceptive contact of human person with the world.

Kevin Krein and Jesus Ilundain-Agurruza. High Performance, Risk Sports, and Japanese Thought and Culture

Abstract: The Japanese arts of self-cultivation (dō, 道) and risk sports show striking and meaningful overlaps in terms of the cognitive processes that underlie high-performances. Both, risk sports—big mountain skiing, freediving, big wave surfing—where the danger of serious injury or death is a constitutive element, and some dō and their precursors—e.g., kendō (剣道), way of sword, and its forerunner Kenjutsu (剣術), Japanese swordsmanship—pose challenges to both representational and even some non-representational views such as Dreyfus' (Eriksen 2010), and test traditional cognitive accounts of high-performance (Ilundáin-Agurruza, 2014 & forthcoming). Given that the cultural background is crucial to distinguish and obtain insights from putatively analogous phenomena, e.g., mushin (無心), no mind, and flow states in sports (Krein and Ilundáin 2014), a situated (Gallagher et al. 2007) and radically enactive (Hutto and Myin 2013) approach, supplemented by medieval swordsmanship manuals (Chozan 2006; Takuan 1987), allows us to show how socio-cultural practices and non-representational cognitive processes provide the best phenomenological description and cognitive explanation of such performances at the edge.

Robert Scott Kretchmar. Games and Fiction: Partners in the Evolution of Culture

Abstract: Games and Fiction: Partners in the Evolution of Culture

In this presentation I will analyze similarities and differences between two cultural conventions—namely, literature (in particular fiction) and games. This analysis will be composed of three parts, first a structural analysis of fiction and games, second, a semantic analysis of the meaning systems at play in both, and finally, speculations about the evolutionary roles that each may have assumed in the development of our species.

Much of the stimulation for my analysis of fiction comes from a recent book by Jonathan Gottschall (*The Storytelling Animal: How Stories Make us Human*, Houghton/Mifflin/Harcourt, Publishers, 2012). For my discussion of games, I employ concepts developed by Suits, Russell, Morgan, Kretchmar, and others.

The overall argument is designed to show how culture develops in similar and different ways and that projects like story-telling and game playing have common roots, like structures, and similar functions. While some philosophers attempt to stratify activities on any number of conceptual schemes (many of them dualistic in nature), a more sophisticated understanding of these ventures requires an appreciation of interpenetration, difference by degree, and complementation, or so I will argue. And while much analysis has focused on conceptual distinctions, antecedents, and causal relationships, I will argue that biology and evolution provide clues that allow us to paint a more complete picture of games, fiction and their kinship.

It is interesting to note that a kind of hypothetical gratuitous logic undergirds both story-telling and game playing. Unnecessary problems are found in both, and these problems are crafted in classical, non-arbitrary ways. Both provide safe venues for facing difficulty. But this safety, paradoxically, does not diminish the power of these activities to capture our attention and rouse our emotions. Both activities challenge our skills and insights to find or imagine resolutions. But those are only some of the surface similarities. That is only the first chapter in the story of the close partnership forged between fiction and games.

Key words: games, fiction, literature, evolution

Signe Højbjerg Larsen. The craftsmen of parkour - what can the craftsmen of parkour teach us about bodily expertise?

Abstract: What is bodily expertise and how is it developed and executed? Philosophers of sport have widely researched and discussed skilled movement. The field of study is dominated by two theories: an information-processing theory developed by John Searle and a phenomenological model of skill acquisition developed by Hubert and Stuart Dreyfus (Moe, 2005). The theories offer different answers to what bodily expertise is and how is it executed. In an article from 2007 professor Gunnar Breivik presents a critical examination of the role of consciousness at higher skill levels (Breivik, 2007). Breivik describes how Dreyfus and Dreyfus seem to think in dichotomous terms. Either there is conscious, deliberate, self-referential action (on lower skill levels) or there is absorbed coping (on higher skill levels) (Breivik, 2007, p. 128). According to Breivik deliberative, conscious attention and goal-directed striving is just as important and present as the absorbed unconscious mind state at higher skills levels. The expert is capable of wandering between different mind states (Breivik, 2007, p. 128-131).

In my presentation I will try to refine the understanding of higher level skills with an analysis of the bodily practice of parkour. In parkour we see human beings perform a particular kind of bodily expertise in urban space. They use benches, stairs and rails for expressive physical activity. The dominant academic interpretations of parkour have described it as a form of critical and ideological play. To do parkour is in this view to practice a spontaneous critique of the modern and industrial city space and the dominance of Western 'achievement sport' in our culture and its enclosed life in stadiums, gyms- and sports halls (Eichberg, 1998). However, parkour cannot be fully comprehended as only a playing practice of spontaneous movements. The practice of parkour involves complex perceptual and physical skills. The practitioners have - so to say - a "taste for gratuitous difficulty" (ludus), (Caillois, 1961, p. 27). In parkour the subject struggles to overcome challenges and obstacles. The practitioners constantly strive to improve their ability to move with perfection and ease and thereby develop their 'being-in-the-world'. In my dissertation I used Richard Sennett's theory of craftsmanship to describe this striving for improvement and perfection in movement (Sennett, 2008). Being an expert in parkour is to be able to keep the focused striving that can be illuminated with Sennett's concept of craftsmanship. In an article published in 2008 Dreyfus and Dreyfus describe mastery as a sort of deliberate, effortful behaviour that goes beyond expertise (Dreyfus & Dreyfus, 2008). In my presentation I will present my analysis of craftsmanship in parkour and compare it to Dreyfus and Dreyfus concept of mastery. I will seek to enlighten our understanding of the bodily practice of parkour and at the same time refine the discussion about bodily expertise and skills in sport and play.

Cimin Liang. The Connotation of Cutting-Edge Sports Techniques

Abstract: Technology is one of the most complex social and cultural phenomena that humanity faces. Technology is like a mountain that can be viewed from different sides. Many definitions of “technology” have been given by sociology, anthropology, psychology, the natural sciences, and of course philosophy and sports science, each with a unique knowledge and understanding and different from each other. This paper limits the extension of “technique” to what we call “sports cutting-edge techniques” (SCT), exploring the various connotations of technique in this context of leading research methods. A questionnaire was sent to sixty-four (64) experts in eight (8) different sports. These experts expressed their opinions about the outstanding features and developing trends in modern sports and cutting-edge techniques implemented. The results of the study explain that sports cutting-edge techniques are the technical group at the highest level of sports techniques. These have 6 characteristics-we examine these both empirically and conceptually:

First, SCT involve personal technical style. This personal technical style not only results in world championships, successfully sets new world records, and pushes human beings’ sport limitations to higher levels, but it also improves people’s understanding and concepts about sport techniques and how these technical system develops such deeper and wider ranges. Second, SCT have great competitive benefit. The innovation of cutting-edge sport techniques results in restrictions to existing techniques that paradoxically enhance personal or team’s competing abilities within the bounds of the constitutive rules (Reid 2012). Third, SCT create new technical forms, both progressively or as a “leap” kind of change. The new forms are either improvements on the old techniques or totally new kind of forms, which leads to a new round of technical leap, as Fosbury did with the high jump. Fourth, SCT have very difficulty degree. The high difficulty degree of cutting-edge technique prominently exists in daily technical practice and its application in the complex competition circumstance. Fifth, SCT require high investment of research & development. From a systematic stance, the high investment should include the input of time, talents and, of course, finances. What are permissible means remains a point of contention, as some of these are contentious (e.g., hypoxic tents). Sixth, SCT lead innovation across the whole sports system. Sports technique systems can be modeled as a many-layered pyramid. The most advanced competitive state – i.e. the apex of the pyramid – is what we call the “Sport Cutting-edge Techniques”. The technical innovation functions as the leader for the technical development from which techniques trickle down to more basic practitioners all the way to novices. This is advisable on a number of fronts so long as the techniques are morally neutral at worse or praiseworthy at best.

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Francisco Javier Lopez Frias. Is the Cyborg-Athlete “Just around the Corner?” A Tentative Approach to Cyborg-Related Technologies in Sports

Abstract: WADA has been in charge of the anti-doping fight since its formation in 1999. This organization has faced many challenges, such as providing a definition of doping, implementing an anti-doping control system, and reaching an agreement with private sporting organizations (e.g., FIFA, the NBA) on the necessity of the anti-doping campaign. However, with the advancement of both science and contemporary societies, doping methods and substances evolve, and our sporting world becomes more complicated and internationalized. These changes raise new challenges for WADA’s anti-doping fight. One such challenge is to control doping methods derived from the use of biotechnologies, which I label as “21st-century doping”. Biotechnologies bring a “brave new world of doping” which calls for new ideas and for the redefinition of certain key concepts in the anti-doping fight. I will differentiate between three types of biotechnologies that may be applied to sports: a) gene doping, b) corporal prostheses, and c) hybrids or chimeras. Among these biotechnologies, I will draw an additional distinction between biotechnologies with the potential for taking human beings’ nature beyond what is typically human and those without such potential. I will call the former “radical enhancements” because they, according to some authors in the human enhancement debate like Nicholas Agar, can radically alter our human nature to a point where we become something else, namely, demigods, cyborgs, and cybrids. Conversely, non-radical types of enhancements will be called “moderate enhancements.”

As the use of biotechnologies to enhance human beings is a very robust field of study, in this paper, I will focus on the possibility of creating cyborg-athletes by using prosthetics. Although some cyborg-related technologies, such as ingestible and wearable computers, biomimetics, carbon nanotechnology, and reactive materials, are in a primitive development state, they are starting to be applied to the sporting arena. For example, the Fastskin swimsuit, whose introduction in professional sports has been highly controversial, is an application of biomimetics to enhance athletic performance. Likewise, Pistorius has already been called the first cyborg-athlete for wearing the so-called “cheetah” (prosthetic) legs, while the disabled German athlete Markus Rehm, who used a prosthetic leg similar to those of the South-African athlete, achieved a better performance than any able-bodied German long-jumper at the 2014 German Athletics Championships in Ulm. As the highly competitive nature of contemporary sports motivates athletes to make use of the latest technological advancements in order to become better competitors, it might not be unsound to think that some of these prosthetic technologies will become a reality in sports sooner rather than later. That being the case, this paper will offer a tentative analysis of the consequences of cyborg-related technologies in sports.

Emmanuel Macedo. WADA and Imperialism? A Philosophical Look into Anti-Doping as a Western Power Structure

Abstract: Emmanuel Macedo

Since 1999, the World Anti-Doping Agency (WADA) has led a worldwide campaign “to protect the athletes’ fundamental right to participate in doping-free sport and thus promote health, fairness and equality,” and to ensure “anti-doping programs ... with regard to detection, deterrence and prevention of doping”(WADA, 2015). But where in fact has their endeavor led? Empirical evidence documenting WADA’s anti-doping enforcement efforts does not exactly paint a picture of success. Such outcomes raise troubling questions: What if sporting organizations unfortunately deployed the wrong approach when creating WADA? Might the shortcomings of the system explain, at least partially, a perceived inability to achieve the organization’s goals?

In this paper, I will investigate the connection between WADA and imperialistic ideology. Imperialistic ideology refers to the attitude and practice of a dominating center extending rule over an other (often a territory and its people). One of the ideology’s upholding notions is that certain people “require and beseech domination” (Said 1993). I shall argue that a prevalence of imperialistic ideology in the Western world precluded variability in WADA’s power structure. However, considering alternate power structures reveals the potential for a new, and perhaps more effective way of achieving anti-doping’s goal. I will conclude that WADA has not been able to fully prevent doping by explaining the shortcomings of the system of power it uses. This paper will consist of three sections. First, I will explain imperialistic ideology and will argue that WADA mirrors an imperialistic ideology in operation and structure. Second, following the comparison, I will outline the practical implications and consequences WADA has experienced due to its structure. Finally, I will detail the moral implications of WADA’s existing structure. The moral implications section will use Foucault’s (1988) juridico-discursive power in attempting to alter behavior. Previous literature examining the ethics of WADA’s anti-doping efforts has largely overlooked this point (Kayser et al., 2007; Møller, 2010; Ritchie, 2013). WADA consists of a juridical/ disciplinary notion of power, but this system is not without its negative moral implications. Rampant amongst these systems of power is the use of self-abnegation and conformity.

I will conclude the paper by discussing my arguments’ implications. That discussion involves the ideas the anti-doping world must begin using to achieve a goal of equity and fair play. This section offers an approach, inspired by Lugones’ (1987) feminist ontology, for, reconsidering how anti-doping can better achieve the goal of an elite athletic world with the ideals of fair play and equity.

Key Words: Doping, Imperialism, juridico-discursive power

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Irena Martinkova. Three Concepts of Health

Abstract: This paper introduces three concepts of health, on the basis of phenomenological analyses based on Heidegger's early work, especially Being and Time, focussing on the phenomenon of understanding. It draws on the work of Svenaeus, while enriching his analyses.

Firstly, health can be understood on the basis of instrumentality (Zuhandenheit), where being healthy means the continuation of unproblematic everyday dealings within the world.

Secondly, health can be understood from the point of view of objectivity (Vorhandenheit), as the normal function of our bodies.

Thirdly, health can be viewed from the point of view of an authentic understanding of Dasein, which stems from genuine, original (self-)understanding and refers to being a whole human being.

These three concepts can help us better to capture the complexity of the phenomenon of health and thus be better equipped in terms of tackling the issues of health within sport and in health promotion.

Naofumi Masumoto. Olympic renewal and human rights: A critical appraisal of aspects of Agenda 2020

Abstract: The recent Olympic Agenda 2020¹ reformation of the Olympic movement by the IOC has among other things, shifted the organization towards a fuller recognition of human rights (HR). For example, in 2014 the IOC contained HR provisions in the bidding plans and the contract between the host cities. In addition, however, in the Olympic Agenda 2020, the promotion of female participants and the articles of the abolition of discrimination with the sexual orientation were included as policy reformations. Some reformation plans have already been actualized by the IOC who has made the relevant amendments of the Olympic Charter². Despite their expressed interest in hosting the Games, when the Saudi Arabia and Qatar announced the joint host plan³ which included important gender-based differences, the IOC rejected it, consistent with their new focus in human rights and their correlative responsibilities.

It might be argued that the IOC, post Olympic Agenda 2020, is seeking to promote an acceptance of human diversity and peaceful coexistence in society. Nevertheless, the question arises as to why these trends have arisen. Specifically this presentation will focus on:

1. The presentation of the IOC's oppositional stance to intolerance in relation to gender, racism and religious conflicts that are widespread in the world
2. The reaffirmation of the IOC's vector aiming to the pacifism of the Olympic movement

These shifts have been presented as part of a modernization agenda that must be understood against a genuine sense of crisis for the Olympic movement. For the first time in decades, the IOC has found themselves in difficulties in an attempt to secure satisfactory host cities for the Olympic Games. Promoting a human rights dialogue alongside a mission of global peace can be seen as an attempt to render the Olympic more relevant in postmodernity and an alternative to journalistic and sociological discourses about greed and corruption in global sport. Secondly, and more specifically, it seems that the IOC communications try to camouflage the commercialism (such as media rights selling and the development of a new Olympic TV channel) of IOC president Thomas Bach in his presidency election hustings. Thirdly, there is a hope that the current IOC president tries to secure the Nobel Peace Prize as the earnest desires from the Samaranch presidential era.

It is proposed that the IOC should give greater prominence to its HR commission in order to deliver on the humanitarian aspect of Olympism first set out by Hans Lenk (1984)⁴. In this way, it will be argued, it may represent an ethically valuable counterbalance to the commercial excesses of the Olympic Movement in recent years.

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Naoki Matsuyama. Analysis of Perceptual Phenomenon on Movement Observation: Interpretation of Mechanistic Viewpoint as “Der Dualkreis der Element-Gestalt”

Abstract: Purpose

The purpose of this study is to clarify perceptual phenomenon of movement observation in sports coaching. Especially this study focuses on movement observation from a mechanical viewpoint. For the purpose of interpretation, this study furthermore conceptualizes perceptual phenomenon of mechanical viewpoint as hermeneutic figure (“Der Dualkreis der Element-Gestalt”).

Generally, Movement Observation is interpreted from two viewpoints. First is the Morphological Viewpoint (MOV) which focuses on motor learner’s subjectivity for the generation of movement from phenomenological morphology. This viewpoint corresponds to the core ability of coaches (Meinel, 1981). Second is the Mechanical Viewpoint (MEV), which focuses on objective elements from physics.

However inexperienced coaches and physical teachers often confuse the MOV with the MEV (Muraki, 1993).

In order to support their understanding of the MOV, the author of this study interpreted perceptual phenomenon during Movement Observation from the phenomenological relevance of consciousness and perception. As the result, the author clarified MOV’s Perceptual Phenomenon as “Doppelter Gestaltkreis”, which is a hermeneutic figure for directive interpretation of the MOV’s Perceptual Phenomenon (Matsuyama, 2015).

However MEV’s Perceptual Phenomenon has not been clarified from the same standpoint. Therefore, this study deductively analyzes MEV’s perceptual phenomenon from phenomenological relevance. This study furthermore conceptualizes MEV’s perceptual phenomenon as the hermeneutic figure from their relevance in order to interpret MEV’s perceptual phenomenon.

Method

First, this study deductively analyzes perceptual phenomenon of Movement Observation with the MEV from phenomenological relevance of consciousness and perception. Second, this study conceptualizes “Der Dualkreis der Element-Gestalt” from its relevance. Finally, this study discusses the different of interpretation in part of movement between the MOV and MEV.

Result

First, this study clarifies MEV’s perceptual phenomenon from consciousness for perceiving a part of movement from physics and actual perception. Second, on the base of their relevance, this study conceptualizes MEV’s perceptual phenomenon as “Der Dualkreis der Element-Gestalt”, which represents two circles rotating one time mirror inverted for interpretation of perceptual phenomenon. Therefore, this study clarifies comparative standpoints of two Perceptual Phenomenon on Movement Observation from phenomenology.

Discussion

This study discusses the different between the MOV’s and MEV’s Perceptual Phenomenon from interpretation in part of movement. In the MOV, the current part of movement is interpreted

from “Anticipation and Progress” (Matsuyama, 2015) in whole of movement. On the other hand, in the MEV, only the current part of movement is interpreted.

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Mike McNamee. Evidence, placebo and sports medicine ethics: the use of platelet rich plasma in elite football.

Abstract: The ethical issues arising in sports medicine (McNamee, 2014) are often discussed at a clinical and professional level, but – beyond doping – there is relatively little scholarly literature and professional guidance beyond codes of conduct. In this presentation I offer an overview of epistemological and ethical problems arising in the use of a novel treatment for soft tissue injuries: platelet rich plasma (Engebretsen et al, 2011). Issues to be discussed will draw on 30 interviews with a range of sports medicine professionals working in and around the English Premiership league. They include, but are not limited to, the difficulty of determining what constitutes relevant evidence bases (Thorgaard and Jensen, 2011), to justify novel treatments, determining translational distance (Kimmelman, 2010) between the laboratory and the treatment room, the use of tight-nit networks (Nixon, 1992;1993), the use of placebos (Brody (197), and managing concerns regarding the autonomy of the athlete patient, and establishing patterns of responsibility if/when things go wrong.

Eric Moore. Can "Grasshopperian Formalism" really accommodate strategic fouls? A reply to Vossen

Abstract: "Grasshopperian" formalism implies the logical incompatibility thesis: that if the rules of a game are broken then the game is not being played. According to Suits, cheats recognize goals but not rules, and in disregarding the rules fail to play the game, because the game is constituted by those rules. Unfortunately this clear analysis of cheating as rule-breaking and of rule-breaking as failing to play the game is muddled by the following passage: ". . . but to break a constitutive rule is to fail . . . to play the game at all. (There is a third kind of rule . . . It is the kind of rule whose violation results in a fixed penalty, so that violating the rule is neither to fail to play the game nor . . . to fail to play the game well, since it is sometimes tactically correct to incur such a penalty . . . But these rules . . . are established by the constitutive rules and are simply extensions of them.)[Suits, p. 38.] Two assumptions: (1) violations of rules are rule-breakings, and (2) extensions of constitutive rules are constitutive rules. Given these assumptions, Suits has apparently endorsed the contradictory view that strategic fouls are both playing and not playing a game. On the one hand, strategic fouls are consistent with playing a game because they are the breaking of a special kind of rule whose violation only incurs a penalty, rather than amounts to a failure to play the game. Yet they are also a failure to play the game, because this special kind of rule is, after all, a constitutive rule, and it has already been claimed that a breaking of a constitutive rule constitutes a failure to play the game. In this paper I consider several ways to resolve this paradox (including the denial that it is in fact a paradox). In "The Ethos of Games," D'Agostino provided two possible solutions: Regimentation and Dichotomization. However, he ultimately rejected both. In "A Grasshopperian Analysis of the Strategic Foul," Vossen resolves the paradox by maintaining the original claim, that a foul constitutes the failure to play the game. She suggests that the strategic foul is not really a foul at all, despite the common misconception that it is. I argue that D'Agostino's criticism of Regimentation can be adapted to criticize Vossen's solution. On her view, some strategic "fouls" are permitted, such as punches in "punch-permitted-soccer." Punching incurs a penalty, but does not constitute a failure to play the game. The criticism adapted from D'Agostino is that on her view it is a mystery why some permitted behaviors (dribbling) are not penalized, but other permitted behaviors (punching) are penalized. Why would we penalize an action that is, after all, permitted by the rules of the game? Only by appeal to a conception of a good game. My discussion thus also comments on Vossen's claim that formalists can accommodate strategic fouls independently of their stance in the formalist-conventionalist-interpretivist debate.

Sam Morris. *The Fastest Sport in the World: A Look at Top-Fuel*

Abstract: In the philosophy of sport auto-racing has received merely tangential attention. The present work takes an interest in this lacuna. Formula One may be the world's best-known motor-sport, and stock-car racing (NASCAR) dominates in the American context, but my particular interest here is with National Hot Rod Association (NHRA) drag-racing, particularly the 'top-fuel' categories, which feature the quickest cars in the world (accelerating from zero to more than 530-kmph in under four-seconds). The paper examines several facets of these amazing races, including the awe-inspiring power of the machines, the risk incurred in racing them, and a brief consideration of the analytic question of whether such racing can be rightly considered a sport. I also consider the progressive gender potential of auto-racing per se, which has, to-date, been most fully realized in NHRA drag-racing.

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Karin Nyberg. Perfectionism and Elite Sport

Abstract: The abstract of my master thesis, supervised by Professor Krister Bykvist:

The essay argues that you can justify being an elite athlete from the perspective of a Hurka-style perfectionism even when limiting the scope to individual sports like cross country skiing, athletics, rowing, swimming and canoeing. According to Hurka, physical perfection has less value than what he calls the “rational perfections”. I shall argue that this claim is not very useful for an individual who wants to know how to live her life, for she has to regard (a) the final value of an activity or of her life, (b) the possibilities and talents that she has, and (c) the choices she makes during and after her career.

To be of help for the individual who wants to know if being an elite athlete is a justified choice (a), examples of how physical activity, sport, and elite sport can add perfectionist value to a life are presented. This will show that a reasonable degree of physical activity is required even for a Hurka-style perfectionism and that in many cases it is best performed in the arena of sport. It will also be made clear that the final value of sport activity can be greater than the final value of political activity, even if the hypothetical maximum final value is greater in politics. I shall also argue that self-knowledge is important to know about (b) possibilities and talents and that sport is a valuable arena for developing self-knowledge. Finally, as far as (c), I shall argue that the choices of the athlete will affect the possibility to justify a choice to be in elite sports: it will depend on the intended ends, the way she relates to her sport in terms of for example knowledge and planning, and what she chooses to do with the remainder of her life, after the athletic career. A Hurka-style perfectionist approach, suitably refined and developed, will provide a justification for an athletic life.

Key words: Perfectionism, elite sport, physical activity, value

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Yoshiko Oda and Yoshitaka Kondo. Intersubjective Judgment of Shimpan for Yuko-datotsu in Kendo

Abstract: Introduction

Generally in sports, the more subjective judgment is, the more the sport loses its objectivity. Although sports are committed to their objectivity, it is impossible to leave everything to the objective judgment. In particular, martial arts emphasize this tendency. The reason being that the skills of martial arts inherently include artistic aspects, the evaluation of art is mostly subjective and its objective evaluation is difficult. Japanese Kendo and Korean Kumdo present an interesting situation where tradition and technology conflict as they seek to preserve aesthetic appreciation and objective judgment.

The purpose of this study is to consider the criteria and the judgment system of Kendo, and to examine the Intersubjectivity judgment of Shimpan. There are three main areas of discussion as follows:

1. The conditions for Yuko-datotsu

The conditions for Yuko-datotsu are stipulated by the All Japan Kendo Federation as an accurate strike or thrust made onto the Datotsu-bui (target points) of the opponent's kendo-gu (kendo armors) with Shinai (bamboo sword) at its Datotsu-bu, in high spirits and correct posture, being followed by zanshin. Zanshin means mi-gamae (physical posture) and ki-gamae (spirit) with respect to the opponent after the datotsu while remaining alert.

In other words, form, the action conducted, and process, how it done, are crucial. The hit must be done in accordance to a certain spirit. In contrast, fencing in the West, only focuses on the result, which is objective, physical, and detected by an electronic signal. The mechanical judgments by electronic signal are impossible in Kendo, because it is important for datotsu to respect the process and format, and the movements requires aesthetics and spirituality.

2. Evaluation of spirituality and authority of Shimpan

A starting point is that technology cannot supplant human judgment. Only humans (Shimpan) who can determine the entire process of datotsu can judge. However, until now the determination has been subjective, relying on the authority of Shimpan. But this brings in the issue of intersubjectivity

3. Intersubjectivity by three-person Shimpan system

Murayama insists that for a Shimpan, an experienced person who is objectively fair is desired. Nakabayashi concludes that there are objective and rational criteria in principle and also subjective elements that may affect the Shimpan. That is why the three-person Shimpan system has been developed.

Accordingly, the intersubjectivity of a three-person Shimpan system has been adopted, where each of the three Shimpans looks at the competitors from three different directions and judges by him or herself. We discuss intersubjective judgment from the following two points.

1) Intersubjectivity between Competitors and Shimpan

2) The intersubjectivity among the three Shimpans

Conclusion

The judgment of Kendo Yuko-datotsu relies on intersubjectivity. It follows the authority of high dan holders to assess Yuko-datotsu from three different standing positions. It incorporates the

principle of the majority decision. This is the wisdom that has been traditionally used as a judgment system to replace the scientific objective way. This model of intersubjectivity is unique and of interest for other martial arts and sports for which aesthetic judgment is central.

Jim Parry. The Standard Body

Abstract: This paper will advocate the idea of the Standard Body in sport.

One of the functions of the rules of sport is to facilitate equality of contest. Competitors must understand not only what counts as success (the 'end' of the sport), but also how to achieve it (the permissible 'means'). The rules both define the sport and set the conditions of contest, such that competitors can be assured that they face an equal task under equal conditions. The rules 'standardise' the contest, in the sense of regulating it for consistency and equality and (in some sports only) such standardisation provides the basis for comparison across events (i.e. records).

To these ends, many aspects of sport have become standardised. Depending on the particular sport, there may be rules about clothing, equipment, venue, surface, etc. There may be uniform clothing (ice hockey), standard equipment (table tennis bat), common venue (downhill ski-ing), surface (golf), etc.

This paper suggests that, in addition to the above, each sport may include prescriptions (including implicit prescriptions) regarding what counts as the Standard Body for that sport, or for that event.

Care is taken to ensure that this Standard Body is not confused with the 'average' body, or the 'normal' body. One reason for this is that the idea of the Standard Body is especially essential for Paralympic sport.

Jose Luis Perez Trivino. Restrictions on foreign players in national competitions: the new sports nationalism.

Abstract: England FA chairman Greg Dyke has called for top-flight clubs to increase the number of home-grown players in their squads in order to boost the fortunes of the national team and the effectiveness of club academy systems. On the other hand, FIFA's stated view is that the unchecked movement of footballers within the EU, resulting from the ECJ's rejection of the "3+2" rule in Bosman, has resulted in clubs losing their national identity, national team football being weakened, a loss of competitive balance in the club game and a reduced emphasis on the development of young players. This will be the point of my presentation, to discuss the pros and cons of these proposals of reducing the number of foreign players in national teams. In my opinion, the controversy reflects a philosophical debate between liberalism and communitarism in a broader sense, and although there are emotional and identity foundations in favour to a nationalistic view, my hypothesis is that a legal measure as the 6+5 defended by Blatter is not adequate.

Adam Pfleegor. In Defense of a Playoff System: Revisiting the Finn versus Torres and Hager Debate

Abstract: Played out in the pages of the *Journal of the Philosophy of Sport*, Stephen Finn (1) and Cesar Torres and Peter Hager (3) debated the philosophical defenses of the most appropriate way to end a season (i.e., determine a league champion). Within the discussion, Finn constructed an argument that supported the use of the North American style elimination playoff system, in which following the regular season, a win and advance structure is implemented to determine the league champion. Primarily used in North American sport, the system is also realized in various leagues across the globe such as the National Rugby League (NRL) and Australian Football League (AFL). Within his defense, Finn focuses on combatting the notion that playoff systems are solely implemented for financial gain, and promoting an increased narrative of excitement and tension. In a follow-up argument, Torres and Hager respond critically to Finn's defense in their support of a season long tournament, in which points or wins are accumulated over the course of the entire season in order to establish a league champion. Relying on "an interpretivist account of sport as MacIntyrean social practices," Torres and Hager argue that the playoff system exhibits a zero-sum quality rather than focusing on awarding excellences (3: p. 52). Further, Torres and Hager argued that the season long tournament provides a richer and more fulfilling narrative.

From an interpretivist perspective, the type of playoff that Finn wished to promote decreases the importance of regular season contests in order to increase spectator excitement. However, this does not necessarily discount all forms of season-ending playoffs. This presentation intends to support the utilization of a series-based playoff system from an interpretivist perspective. Relying on this account of sport, along with R. Scott Kretchmar and Tim Elcombe's (2) understanding of contesting excellences, I will argue that the series-based format not only provides an interesting narrative, but maintains a focus on excellences and as well as importance on "regular season" contests. Overall, I will argue that series-based playoff format is superior than both a single-elimination playoff (as Finn supported) and the season long tournament (as Torres and Hager supported) in that it provides a greater focus on excellences, a more interesting narrative, and encourages the highest level of effort from active participants.

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3. Torres, C.R., and Hager, P.F. "The Desirability of the Season Long Tournament: A Response to Finn." *Journal of the Philosophy of Sport*, XXXVIII, 39-54.

Heather Reid. Philostratus' *Gymnasticus*: The Ethics of an Athletic Aesthetic

Abstract: Philostratus' *Gymnasticus* is often described as the only ancient text we have completely devoted to athletics. It has been generally regarded as a technical manual for trainers, however, of little value to sociologists and philosophers of sport. Modern coaches and athletes, moreover, find little of practical value in the text. A closer look at the text, however, reveals great insight into the aesthetic dimension of virtue ethics—the ideal of *kalokagathia*. The *Gymnasticus* simultaneously performs and explains how the cultivation of an ethical aesthetic enables agents to appreciate and act in accordance with the beauty inherent in a traditional practice such as athletics. This ethical aesthetic is identified as a *sophia* that enables agents to “see” the right things when they look at Greek athletes and interpret Olympic history, to embed that vision in the issues and values of Classical Greek philosophy, and ultimately to conduct themselves as Hellenically-educated *pepaideumenoi* in the multicultural context of late Imperial Rome. When applied to the challenges of modern sport, Philostratus' ancient insights yield at least three major lessons. First, observing that virtue is the perfection of nature, Philostratus argues that conventions (*nomoi*) and technologies (*technai*) need to promote nature and virtue rather than detracting from them. The essential limited nature of human beings clashes with the modern athletic ethos unlimited progress in performance. Performance-enhancing technologies, whether chemical or mechanical, that increase performance metrics while reducing the role of virtue in athletic success diminish sport's ability to promote social good. Second, *Gymnasticus* reveals the importance of education in constructing moral identities within athletic practice communities. To fully appreciate a practice like baseball, and to understand the goods and values internal to it, one must not only participate in the practice (at some level) one must know its history and mythology. Third, Philostratus' connection of ethics and aesthetics tells us that we need to rethink “fairness.” Modern approaches to sport (and to ethics in general) tend to focus on rules and principles rather than aesthetics and ideals. Fair play in sport is understood almost reductively as adherence to the letter of the rules. But attempts to codify fairness, for example by publishing a list of banned substances, only push athletes to find substances not on the list which nevertheless give them an unfair advantage. To some degree this is a “letter vs. spirit” problem. We need rules in sport; without rules, there can be no sport. But we also need an aesthetic understanding of overarching concepts like fairness which give sport its value in order to effectively write, follow, and enforce those rules. This ethical aesthetic was identified by Philostratus to be the *sophia* that enables the *gymnastēs* to direct the practice of athletics toward the good. The modern concept of fair play needs to regain its aesthetic dimension so that it may function as an ethical aesthetic akin to *kalokagathia*.

J.S. Russell. Simon on Sport, Values, and Education

Abstract: My aim in this essay will be to review critically the major elements of Robert L. Simon's treatment of sport's internal values and their potential to contribute to moral and personal development. I am sympathetic to almost all of Simon's conclusions. However, I do have comments. I believe that Simon's views about the internal values of sport need to be supplemented by clearer recognition of a surprisingly overlooked group of virtues that I shall refer to as "performance virtues." I shall argue that this can enrich our understanding of the value of sport, supplement the general educational potential of sport, and strengthen responses to critics of sport. But I also want to argue that the critics of sport have not been given their due. Sport is more of a mixed bag morally than either its defenders or detractors have acknowledged. This raises challenges regarding the educational potential of sport. These can be largely overcome, but I suspect that recognizing them should motivate reconsideration of how—and where—to promote the educational role of sport. Arguments by Simon and other North American academics defending intercollegiate sport as a tool for reinforcing and enhancing the critical and ethical values of the university appear overdrawn. They should be replaced with a more careful and systematic emphasis on using sport to educate children and adolescents about both the values and pitfalls of competition.

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Pam Sailors. Speculating about Spectating

Abstract: In the last several years, calls for radical changes to dangerous sports like boxing and football have become more prevalent. For example, Nicholas Dixon argues (2001) for “a complete ban on blows to the head,” even though such a prohibition would lead to “the likely disappearance of professional boxing.” Similarly, Pam R. Sailors argues (2015) that football is “morally unacceptable” and would have to be so radically altered by reform “that what remains might be a superior activity, but it would not be football.” While the precise grounding of their claims varies, the arguments agree in deriving their conclusions from well-established moral principles. At the same time, dangerous sports have been valued as means to self-affirmation. Although focusing less on mainstream sports and more on wilderness/nature activities, John Russell contends (2005) that “dangerous sport invites us to confront and push back the boundaries of the self by creating contexts in which some of the ordinary bounds of our lives can be challenged. Hence, we discover and affirm who we are and what we can be by confronting and attempting to extend these boundaries.” Whether dangerous sports themselves are morally valuable or problematic, at least one related issue is equally pertinent. This is the question that has been raised in passing, yet received less extended attention, of the moral status of participating in such sports as a spectator. If a sport is morally wrong, must watching it also be morally wrong? If a sport has value for the athlete, is that value also realized for the spectator? To bring these issues together, I begin with an examination of arguments regarding dangerous sports, then move on to a review of some of the work regarding sports spectators (Guttmann 1986, Mumford 2012), before using the conclusions of the former to evaluate the moral status of the latter in the realm of dangerous sports.

Angela Schneider. Simon's Legacy: Doping in Sport

Abstract: Robert Simon's contribution to Philosophy of sport has been extensive. He served as president of the Philosophic Society for the Study of Sport and sits on the editorial board for the Journal of the Philosophy of Sport. He is a past Rockefeller Foundation and National Endowment for the Humanities fellow. He was also the successful coach of the men's varsity golf team at Hamilton from 1986-2000, during which time his teams participated in NCAA championships. However, an extended critical overview of his contributions to literature on performance enhancement in sport has not been done to date. This paper will entail a critical review of the works of Robert Simon on his position on performance enhancement and the legitimacy of current bans on doping in sport. The analysis will be developed from the perspective of his general view on ethics and sport. Conclusions on, and assessments of, his contributions to the literature over the past 30 years will be presented.

Masami Sekine. Olympics and Peace: Structure of individualistic solidarity

Abstract: One of the ideas underlying the modern Olympics is that sport can contribute to world peace. However, several researchers have observed that the Olympics' relationship with peace is vague. Additionally, many researchers have observed that achieving world peace through the Olympics is an unrealistic idea. Nonetheless, the Olympics can function toward peace even if the contribution is not direct.

H. Reid (2006) has already described the issue as follows: "We must intentionally carve out times and places where conflict is set aside in order to achieve this higher purpose. So, far, so good, but how on earth did athletic contests become that kind of place?" For one thing, along with peace as a function of the Olympics, values such as fair play and respect exist. In this study, as a concept that is common with these values, I want to consider the notion of "solidarity." However, if I define solidarity as "human nature in common among peoples," the meaning of "human nature" must be clarified. When we address the "human nature of sport," a problem arises.

This is a problem of whether human nature examined through sport is the same as general (daily) human nature. For one thing, sports are played in a special space, unlike daily life. For another, definite rules are applied in sports, again unlike daily life. In addition, athletes' internal experiences differ from everyday life experiences. Thus, solidarity in sports as related with human nature differs from general (daily) human nature. This study aims to consider the intersections among peace, solidarity, and human nature that have emerged in Olympic sport. H. Lenk (1979) determines that mutual understanding in athletics is important for the Olympics' contribution to world peace. However, which is practically possible—peace among nations or mutual understanding among athletes? Certainly, mutual understanding among athletes is more realistic than that among national sentiments. Solidarity at the national level means solidarity at the political level. However, solidarity at the contestant level is individual solidarity. This study's range of consideration is personal or individual solidarity. In this study, by providing concrete examples from the Olympic Movement, we clarify athletes' disinterested solidarity that is beyond political interest.

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Anders Mcd Sookermany. Developing Skill, Know-how and Expertise – A Postmodern Outlook
Abstract: There is a well-accepted perception among scholars, writing on the understanding of skill and related issues, that there is an interrelated connection between skill, know-how and expertise. Simply put, the view holds that expertise is a commodity of well-developed and matured skills that embrace a practical and contextual knowing-how type of knowledge over a more theoretical and context-free knowing-that type of knowledge as its epistemological foundation (Dewey, 1922; Dreyfus & Dreyfus, 1986; Ryle, 1949; Sookermany, 2012). Thus, in a skill-acquisitional perspective, this understanding advocates the value of the richness of real life experience/praxis over the organizing and detailing of formal education as means of developing expertise.

Still, skill-acquisitional models, as we traditionally know them, tend to be characterized by a rather classic modernist view of learning that cultivates uniformity and enhances textbooks cumulative step-by-step solutions based on universalism, structure and objectivity.

In this paper I will argue an alternative perspective, one that embraces difference rather than uniformity as means of understanding the relationship between skill, know-how and expertise. In doing so I will ground my argument in the academic discourse on postmodern education (Aronowitz & Giroux, 1991; Løvlie, Mortensen, & Nordenbo, 2003; Parker, 1997; Pritscher, 2010; Usher & Edwards, 1994). It is my understanding that educational practices prone to postmodern thinking are embedded in narratives sensitive to constructivism, complexity and contextualism, and thus use emancipation, deconstruction, vocabulary, dialogue, plurality and aesthetics as educational strategies in its creation of ‘new’ meaning and praxis. It is a discussion of these strategies as a pathway for developing “skill, know-how and expertise” that will constitute the main body of my paper.

Keywords: Skill, know-how, expertise, difference, postmodern education, deconstruction, emancipation, vocabulary, dialogue, plurality and aesthetics

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Øyvind Standal. Skills and experience: a re-examination of their educational value in physical education

Abstract: Embodied experiences and acquisition of sport skills are central to the justification of physical education in schools. Their educational values are in other words assessed in relation to whether they can help legitimize the subject's inclusion into the curriculum. The issue of justification and legitimization is well documented in the literature on philosophy of physical education (Stolz, 2014). In my presentation, I will take a different approach to the notion of educational value. By drawing on Dewey's work on experience and education and in particular his idea that the educational value of an experience "can be judged only on the grounds of what it moves toward and into" (Dewey, 1938, p. 38), I will seek to clarify the relationship between skill acquisition and embodied experience in the context of physical education. More specifically, I will discuss the philosophy of sport literature on phenomenology of skill acquisition, and I will note that there are two problems in this literature when applied to physical education:

- * the problem with experience: skill acquisition moves towards mindlessness (see Dreyfus, 2002 and Breivik, 2013), but how can that be reconciled with value put on embodied experience?
- * the problem with prejudice towards teaching: the role of the teacher / coach is underestimated in the philosophy of sport literature (Selinger & Crease, 2002). This is problematic for physical education pedagogy.

I will argue that although useful, the literature on phenomenology of skill acquisition needs a "pragmatic slant" in order to qualify experiences in physical education as educational.

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Fumio Takizawa. What Sort of Intention is required for Movement Practice? - A Investigation into the Logic of Human-Bodily Movement -

Abstract: The purpose of this consideration is to clearly show what kind of intention is needed for movement practice as performed by human beings. In other words, this discussion investigates the logic of human-bodily movement. Clarifying this logic helps establish "the phenomenological theory of human-bodily movement", something for which I argued before at the 2013 IAPS conference. This logic has not been duly examined until now. But doing so will allow us to give an answer to questions, such as, why can we not move according to our thinking? Or, how do we make movements effectively? For this purpose, we need a phenomenological analysis as a research method.

Movement practice means that agents work on the external world using their own lived body (Leib in German) in accordance with certain intentions that then produces particular results. "Human body" is an important dimension of the lived body. It has a structure that correlates the external world with the agent's body as experiential knowledge. This schema differs from the usual where agents order their body to move. Namely, intention is based on their own human body, hence they will be able to control the interaction between the external world and the body. Furthermore, by a human-bodily thinking, the intention arises in movement practice effectively and then interaction between the external world and agents becomes possible. The human-bodily thinking means thinking so as to build a correlation between the external world and one's own body. This thinking has a different kind of logic from linguistic thinking. In short, depending on the intention, which is ultimately based on the lived body's capabilities, agents would be able to realize the intention of movement practice.

In order to consider what intention is as logic, it will be necessary to discuss the following four aspects: human body, external world, human-bodily thinking, and intention. These four aspects constitute the basis of movement for the lived body. The present discussion clarifies the relation of these four aspects by focusing on intention. That is, it includes the relation between intention and the human body, the relation between intention and the external world, and the relation between intention and human-bodily thinking. Additionally, the hierarchy of the intention for movement practice is clarified, for example, this would shed light on the intention that gives a direction in movement practice, the immediate intention of it, and the intention about each concrete action, to name three. Moreover, I will also consider unconscious intention that is still goal oriented, in addition to "unintentional" actions that paradoxically arise from intention. In the end the goal is to give a deeper perspective on the logic of human-bodily movement.

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Ai Tanaka. The study of “bodily sense of ability” in sports practice: The interpretation of the phenomenological term “I can”

Abstract: The purpose of this study is to elucidate the concept of “bodily sense of ability” by using phenomenological methods. The background of this concept is as follows. People who are motivated to practice sports potentially sense and feel that through training, they can manipulate some of their skills. On the contrary, people who give up on practicing sports feel “I cannot play well,” and consequently, avoid practicing sports as they are constantly in the mindset of “I cannot.” Therefore, it is highly likely that the change in one’s natural consciousness from “I cannot” to “I can” will change one’s perspective. Then, it is possible that the sense of “I can” will affect people’s motivation to practice sports.

In the context of the relationship between the human body and kinesthesias, Husserl (1999) stated the following about “I can”: “Touching kinesthetically, I perceive ‘with’ my hands; seeing kinesthetically, I perceive also ‘with’ my eyes; and so forth; moreover I can perceive thus at any time. Meanwhile the kinesthesias pertaining to the organs flow in the mode ‘I am doing,’ and are subject to my ‘I can.’” From another perspective, Schutz (1962) conceptualized “the stratum of the world of working which the individual experiences as the kernel of his reality” as “the world within his reach.” The concept of Schutz’s “world within his reach” relates to the individual’s consciousness of “I can.” That is, the consciousness of “I can” decides the scope of our world and range of action. However, the factors that change one’s consciousness from “I cannot” to “I can” as well as the relationship of these factors with the human body is unclear.

An outline of this study is as follows. First, the phenomenological method is examined. For example, Martínková (2012) examine the phenomenological method from a multidimensional perspective and state that the method is strict and requires plenty of discipline. Second, the phenomenological term “I can” is examined in Husserl’s texts. In particular, the relationship between the human body and change of consciousness to “I can” is examined. Additionally, the relationship among consciousness, intention, motivation, and confidence is examined. Third, people who wish to practice a sport are explicitly instructed to consider the relationship between the motivation to play a sport and the “bodily sense of ability”.

In conclusion, “bodily sense of ability” is considered to be the sense of movement that is achieved through the extension of bodily ability and through the understanding of the change in the other player or environment before “I” start to move. Additionally, it is suggested that “bodily sense of ability” establishes the foundation for the psychological terms confidence and motivation in the area of sports.

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Sarah Teetzel. Against One Overarching Transgender Eligibility Policy for Sport

Abstract: Many authors have pointed out the innate unfairness in discriminating against transgender and transsexual athletes (e.g. Coggon, Hammond, & Holm, 2008). Despite advances in gender equity over the past few decades, trans athletes and coaches still face pervasive prejudice, transphobia, and heterosexism in sport (Buzuvis, 2012). People who challenge sport's dualistic division of athletes into male and female categories are problematic for a system only beginning to recognize the continuum of bodies that fall between conventional understandings of female and male. Many claims of unfair advantages possessed by trans athletes are predicated upon not only confusion about which category specific athletes should compete in, but also stem from gender normativity biases and a lack of understanding about transitioning (Wahlert & Fiester, 2012). At every level of sport, the only way to avoid defining essential characteristics of women and men is to eradicate sex categories entirely, or to trust participants to self-select the category in which they will compete (Kidd, 2011). The International Olympic Committee's (2004) Stockholm Policy stipulates the eligibility conditions that transsexual athletes must meet to participate at the Olympics. Many countries currently lack a policy regarding the inclusion of trans athletes at the high-performance level and apply the International Olympic Committee's policy by default. However, a few organizations, such as the National Collegiate Athletic Association in the United States, have recently adopted alternative conditions of eligibility for trans athletes. The result is multiple sets of parameters of inclusion being applied at different levels of sport in different geographic regions. There has been very little moral evaluation of any of the new policies that police trans athletes' participation in sport. Drawing on the philosophy of sport literature addressing conflicting rules (e.g. Loland, 2002), this presentation examines the question of whether one transgender policy is enough for sport, and argues that despite the complexity of adjudicating between competing policies, one overarching policy is neither wise nor welcome.

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Yumi Terayama. Consideration of the "movement with the intention" for dance in Japanese Physical Education Curriculum

Abstract: I announced it on a theme about "Consideration of learning contents for dance in Japanese Physical Education Curriculum" last year.

We have physical education classes from elementary school to university in Japan. Japanese Physical Education Curriculum is called "Taiiku." From elementary school to high school, the learning contents for Taiiku are standardized nationally, with the Educational Guideline being announced by the Ministry of Education, Culture, Sports, Science and Technology. In the Japanese Physical Education Curriculum, it is deemed as important not to teach "sports" and "dance" as they are but to conduct physical education through sports and dance. We should consider the learning contents which contribute to the physical education of learners, while using sports and dance only as educational materials.

It is possible for humans to relate with worlds surrounding others and themselves precisely because of such dynamics of the body. I believe it is important to form "intentions" of learners while fully utilizing the essence of dance. I also believe that contents of learning should be defined not by prioritizing instruction of existing motor skills such as steps but by focusing on "Formation Process of One's View of the Human Body" (TAKIZAWA,2007) which is an activity performed among learners or between learners and instructors. It may be said that contents of learning assigned to physical education should be structured for learners to be able to perform "movements with intentions", i.e. "acts with intentions" in their life.

Regarding the learning contents for dance, I think it is necessary to make clear that "learners should express through movements." Then, how we can understand about an expression"? In my presentation I will explain how "movement with the intention" is related to "expression" in dance learning. In other words, I will make clear that an expression in dance is what the "movement with intention" is expressed.

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Cesar Torres and Douglas Mclaughlin. Contested Ground? An Analysis of the 2015 FIFA Women's World Cup "Turf War"

Abstract: Early in 2011, the Fédération Internationale de Football Association (FIFA) announced that it had granted the right to host the 2015 FIFA Women's World Cup, to be held from June 6 to July 5, to the Canadian Soccer Association (CSA). The CSA decided that matches would be played on artificial grass instead of natural grass. Numerous players, including some of the sport's luminaries, were critical of the CSA's decision. In 2013, a large group of players signed a petition urging FIFA and the CSA to use natural grass in the tournament. In light of their refusal to change the playing surface, last year these players filed a lawsuit with the Human Rights Tribunal of Ontario in Toronto against FIFA and the CSA amounting to gender discrimination and requiring that the tournament be played on natural grass. Earlier this year though the lawsuit was withdrawn. The controversy over the surface on which the 2015 FIFA Women's World Cup's matches would be played has become known as the "turf war."

Throughout their campaign to have the playing surface switched to natural grass, the players made their case based on three main arguments. First, they claimed that this was an instance of gender discrimination because the FIFA Men's World Cup has never been played on artificial grass, which most elite players consider an inferior playing surface. The second argument advanced by the players against the use of artificial grass states that this playing surface distorts the game. Finally, the players contended that artificial grass poses greater health risks than natural grass. In this presentation, we analyze these arguments and explore whether they are sufficiently strong to condemn the CSA's decision to have the matches of the 2015 FIFA Women's World Cup's played on artificial grass. In addition, using an intersubjective moral approach to sport, we present a set of arguments that by demonstrating underlying moral concerns strengthens the players' case in the turf war.

Yunus Tuncel. The Question of Emotion in Sports

Abstract: Feelings play a crucial role in sports, just as in any other arenas of human experience. However, one may encounter certain feelings in the sporting field more than others such as envy, pride, arrogance (or hubris), ambition, anger, sadness, despair, fear, anxiety, and euphoria (and zealotry on the part of fans, if this is a feeling). It is necessary for athletes and the sporting community to harbor feelings in their proper dose or in their proper context in order to sustain the spirit of sporting. Yes, sport does have a cathartic role in the lives of the sporting community, but if the euphoria as part of catharsis is excessive, it turns into zealotry, which, in my view, goes against the spirit of sport. What is crucial is to understand the role of feelings in sports.

In this paper, I will examine the works of several philosophers such as Aristotle, Spinoza, Hume, Kierkegaard, Nietzsche, and Heidegger. Aristotle uses the concept of ‘catharsis’ in order to explain a phenomenon that happens during the experience of drama. Since then catharsis has been broadly applied and can also be applied to sports. Whether as players or as spectators, sport has cathartic effects. Although Aristotle focuses on the discharge of two emotions, namely pity and fear, it can be used for a variety of emotions. How can we channel our violent urges and our fears? The former issue takes us to Nietzsche and how he sees the necessity for externalizing our destructive urges, which he sees in the Olympic culture of competition. On the other hand, Kierkegaard and Heidegger address the subject of fear, as they discuss its debilitating impact on our potentiality and how, not fear, but anxiety can push us further and higher. Furthermore, Hume brings up the concept of ‘moral sentiment’ in his discussion of morality and highlights the quality of emotions as the underlying aspect of our moral make-up and action. His critique of rational paradigms in morality would resonate with Nietzsche, but in this paper I will focus on the quality of sentiments both in Hume and Nietzsche. Finally, Spinoza speaks of ‘affects’ and, like Hume, of passions. Every action has an impact on something else. Actions are always driven by motives and feelings, even if we are not aware of them. It would be for the good of the sporting community to work on these passions and affects.

The question of emotions and emotional intelligence has been the subject of psychology to a large extent; however, there are many ideas to be found in philosophers. What I chose is only a small part of philosophical reflections on human emotions with the hope of starting a bigger investigation, as I engage with recent scholarly work on this subject by Stephen Mumford, Mikko Salmela, Jeffrey P. Fry, and others. Philosophy of sport and the sporting community can benefit from these reflections so that we can seek and find higher realms in the spirit of sporting.

Ivo van Hilvoorde and Niek Pot. Swiping as a fundamental motor skill

Abstract: New types of ‘digital sports’, (sport) gaming, exergaming, cybersport and e-sports increase in popularity all over the world and are even challenging the modern and hegemonic concept of sport (cf. Hutchins 2008). As Pesce (2000: 213) argues, new technologies allow for entirely ‘new forms of play that we’ve only just begun to imagine’. Besides a few exceptions (cf. Hemphill 2005), this development has received relatively little attention thus far by philosophers of sport.

With the term cybersport, Hemphill (p. 199) refers to ‘alternative sport realities, that is, to electronically extended athletes in digitally represented sporting worlds’. Other definitions imply that e-sports is simply a new subset of the family of sports. The main arguments against the acceptance of digital sports within the current definition of sport circle around the supposed absence of physical activity and physical prowess. In this presentation I will first discuss the problematic character of these arguments as well as the problematic distinction between fine and gross motor skills when demarcating sport from e-sport.

I will further discuss the implications of digital developments for sport and physical education (cf. Hilvoorde & Kleinpaste 2014). What are the implications of (experimental and phenomenological) evidence that perception and embodiment in a virtual environment is similar to that in a real environment for educational contexts? If it is possible or even useful to extend our body capacities in a virtual environment (cf. Biocca 1997; Morie 2007), what does this mean for the relation between physical literacy and digital - game - literacy and what does this mean for the concept of fundamental motor skills? In a digital age, can swiping be considered a fundamental motor skill? Digital innovations raise the question what should be considered ‘fundamental’ in fundamental motor skills.

Deborah Vossen. Games Utopians Play

Abstract: Taking its lead from the treatise advanced in *The Grasshopper: Games, Life and Utopia* (1978) and continued in *Games and Utopia: Posthumous Reflections* (1984), this article seeks to alleviate some of the ambiguity surrounding Bernard Suits' provocative claim that game-playing is properly established as the essence of Utopian existence. Toward this end, my paper is advanced in four parts. First, for context, I offer a summary of Suits' extended parable converging in particular on the tension established between the Grasshopper's three visions each of which portrays a different possibility as to destiny of humankind—existential oblivion, widespread delusion, and people playing really magnificent games. Second, I propose an interpretation of the text designed to enrich the logical intelligibility of Suits' basic picture of Utopia as rooted in the condition of game-playing. Third, acknowledging a gap between that which is logical and that which is idyllic, I seek to enhance the existential desirability of Suits' Utopia via a delimitation of the magnificent games I think his Utopians might reasonably play. Fourth and finally, I conclude—as Suits' Grasshopper does—with a challenge, that being that we begin forthwith the immense work of creating these wonderful Utopian games with such effort holding the potential to serve as the very means by which humanity might be saved from the existentially distressing possibilities of oblivion or delusion.

Charlene Weaving. Breaking down the myth and curse of women athletes: Enough is enough, period.

Abstract: In this paper, I argue that women athletes continue to be plagued by outdated frailty myths concerning their ability to participate in sport. Specifically, I analyse the claim that women's athletic performances are negatively affected by their menstrual cycles. In order to demonstrate the perpetuation of the myth that menstruation is a mythical debilitating bodily function for women and sport participation, I refer to the following four arguments. Firstly, to contextualize the analysis, an overview of De Beauvoir, Spellman, Harris Bluestone, and Young's philosophical historical framing of somatophobia and menstruation is necessary. Secondly, an examination of specific examples of elite female athletes who have addressed menstruation in connection to their sporting performance is outlined. In January 2015, British tennis player, Heather Watson blamed her loss at the Australian Open on "girl things," initiating an international media interest on the topic. Thirdly, an analysis of the scientific literature on hormonal swings of the menstrual cycle and the effects on sport performance, to show that the research is equivocal. The use of oral contraceptives to 'control' menstrual cycles will also be addressed. Finally, an examination of companies like Always, and their empowering messaging for women, sport, physical activity and menstruation will be highlighted.

Overall, it will be argued that we ought to be concerned with perpetuating the myth that women's sporting performance is negatively impacted by menstruation. Such a myth creates shaming of women's bodies, bodily alienation, decreases subjectivity and ends up positioning women as ultimately incompatible for sport. It is necessary to examine this topic as it helps to remove the extensive taboos surrounding this unmentionable curse.

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Junko Yamaguchi. A culturally diverse vision of the inter-performing-body as related to the Inclusive Design

Abstract: The concepts of both ‘universal’ and ‘inclusive’ designs have spread rapidly and have been well accepted by society. As known, the views that support the ‘accessibility movement’ have resulted in outcomes where everyone is considered when it comes to design of objects, buildings, environments, etc., without being affected negatively by health, sex, age, disabilities, or social status. The viewpoints of diverse users are explored and institutionalized nowadays, as seen in the International Code Council publication Inclusive Design Guideline New York City (IDG, 2003) (focused on people with disabilities), which was released through the American Institute of Architects as result of a collaboration between the city mayor’s office and a team of contributors.

Initially universal design is an idea created by the architect R. L. Mace in the Center for Universal Design NCSU, US. It emerged from barrier-free concepts in 1960s, and by 1980s it was named the Accessibility Design, Barrier free Design & others, for the physical organic function with the medical model. During 1990s, however, it has developed concept about free access ideas into the inclusive design (Social Inclusion) in UK. The new ideas are design for mind, for physical feeling, for quality and for process through the user 's participation in planning. Designers, architects, engineers, product innovators, etc. are educated actively. It is more fruitful with the value of humanity based on a new paradigm shift.

However, how can we understand the new concepts? Are they only ideas for the hardware vs. software, in terms of the lived experience from within as related to the performing body as well as the ordinary active lifestyles? Specifically, if the inclusive design is a distinct concept as the universal, social inclusion, how can we identify the body-self with the diverse cultural backgrounds? Put differently, how the performing body can contribute to the inclusive designs with the culturally diverse visions? It discusses how the universality by design (Fall 2008) is connected with the “ Design for All is design for human diversity, social inclusion and equality” (EIDD Stockholm Declaration, 2004).

Tsuda College (est. 1900), one of the first women’s college in Japan, has played a key role pioneering women’s higher education. It has just established the Inclusive Education Support Room as an organization with academic contributors and student volunteers supporting the founders’ belief in a holistic education for women. Our inquiry, aligned with the spiritual legacy of the college foundation is focused on an inclusive education that integrates knowledge beyond disciplinary boundaries: if inclusive education, aims beyond the merely “integral”, how does this affect the traditional idea of holistic education? Sport performance practices are indispensable disciplines for the self-experienced and making humanity design. How can we explain that the sport performances achieve the peaceful coexistence with the culturally diverse visions?

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[Ana Zimmermann](#) and [Soraia C. Saura](#). Desire: challenge in sport

Abstract: Much has been discussed about why people begin and commit to sporting practice, from different perspectives such as sociology, history, pedagogy, psychology. Among the factors for commitment, studies mention aspects such as leisure, quality of life, wellbeing, beauty, health, stress reduction, establishment of social bonds and so on. This paper intends to investigate the role desire plays on making someone join and commit to some practices beyond these utilitarian reasons. Some authors from philosophy have discussed this subject on the bases of necessity. In this case, desire would be the fulfillment of what we lack. However, Bachelard, in his phenomenology of the poetic imagination, says that man is the creation of desire, not the creation of need. In this sense, desire does not originate from an absence, but from an encounter between imagination and the will to create. This paper explores connections between desire and challenge in sport considering especially the phenomenology of Bachelard and Barbara's reading of the Merleau-Ponty's work. Desire mobilizes efforts, resources and justifications that will support choices. A field work with adventure sports and soccer practitioners reveal the challenging and stimulating role of desire as images. The hypothesis of this study is that commitment to sport is related to a desire that dialogues with the potential of one's being. Permanence in a certain activity can be established through the practice's constant provocation and challenge, in relation to this manifest desire.

Special Panel Sessions of the 2015 IAPS Conference

Social Impact of Sport Philosophy

Dennis Hemphill: “The Impact of Sport Ethics in the wake of “the darkest day in Australian sport”

Mike McNamee: “Sport ethics in the development of an international, inter-disciplinary and applied sport governance education program”

Jim Parry: “Sport and Art: Cultural collaborations, policy and sport philosophy”

Angela Schneider: “The Role of Sport Philosophy in the formation and application of the ‘*Spirit of Sport*’”

Philosophical Approaches to Skill in Sport and Physical Activity

Jens Birch: “Skills – do we really know what kind of knowledge they are?”

Gunnar Breivik: “The role of skill in sport”

Øyvind Førland Standal: “Skills and experience: a re-examination of their educational value in physical education”

Vegard Fusche Moe: “The intentionality of skill in sport”

Signe Højbjerg Larsen: “The craftsmen of parkour – What can craftsmen of parkour teach us about bodily expertise?”

Anders McD Sookermany: “Developing Skill, Know-How and Expertise – Six Postmodern Strategies/A Postmodern Outlook”