



Book of Abstracts

46th Annual Meeting

Oslo, Norway
September 4 – 9, 2018

Index

Andersen, Wivi and Kostveit, Wiel <i>The long way home: The future of Norwegian Girevoy Sport viewed from a neo-aristotelian perspective</i>	2
Aggerholm, Kenneth and Standal, Oyvind <i>Bildung-Theoretical Reflections on the Justification of Physical Education</i>	3
Archer, Alfred and Prange, Martine <i>Moral Grounds for Equal Pay in Football</i>	4
Berg, Adam <i>Cultural Coercion and the Ethics of Tackle Football</i>	4
Birch, Jens E., Moe, Vegard Fusche, and Breivik, Gunnar <i>Knowledge, Consciousness, and Sporting Skills</i>	5
Blecker, Robert <i>Properly Defining & Punishing Cheating: What Can Law Teach Sport Authorities: IOC, CAS, WADA</i>	6
Breivik, Gunnar <i>From ‘philosophy of sport’ to ‘philosophies of sports’? History, identity and diversification of sport philosophy</i>	1
Borge, Steffen <i>Suits’ Utopia and Human Sports</i>	7
Cacchiarelli, Matteo <i>Towards an ontology of Play. Theory of Use and Sport as Apparatus</i>	8
Carlson, Chad <i>Divine Diversions: Revisiting Suits on Games and Utopia</i>	9
Carrio, Alberto <i>Playing fair by the rules</i>	10
Cleary, Richard <i>You Are Where? Sport and Mediated Space</i>	11
Colas, Yago <i>A Pragmatic Critique of Efficiency in Basketball Analytics</i>	12
Dahl, Dagmar <i>Swimming – From Inside to Outside: Open Water / Wild Swimming from the Perspective of Philosophical Aesthetics and Spirituality</i>	13
Durbin, Daniel T. <i>Athletes as Equipment for Living: Kenneth Burke and Recasting Aristotelian Notions of Sport Daniel T. Durbin</i>	14
Devine, John William <i>Taking Excellence Seriously: Ethics and Enhancement in Sport</i>	14
Edgar, Andrew <i>Are moguls ugly? Sport and the exploration of aesthetic value</i>	15
English, Colleen <i>Feminist Narrative in Sport</i>	16
Eylon, Yuval <i>Skill and Value (Why there are no Sports in Utopia)</i>	16
Fan, Claire Zhenxu <i>Cartesian Mind-Body Relations Rethought in the Mind-Body Unity in Sports' Training</i>	17
Flores, Santos <i>Critical Pedagogy in Community and Youth Sports Development</i>	18
Flynn, Erin <i>Close Contests and the Value of Winning</i>	19

Fried, Jeremy <i>The Hall of Fame is Special: the Epistemic Message of Sports Halls of Fame</i>	20
Frías, Francisco Javier López and Torres, Cesar R. <i>The Ethics of Cloning Horses in Polo</i>	21
Fry, Jeffrey <i>"Sport, Anosognosia, and Revelation"</i>	22
Fukasawa, Koyo and Morita, Hiraku <i>What is the value of sports as teaching material in citizenship education?</i>	23
Gaffney, Paul <i>Anger in sport</i>	24
Gleaves, John, Christiansen, Ask Vest, and Kayser, Bengt <i>Ethics of Harm Reduction for Performance-Enhancing Drugs</i> . 25	
Gonsalves, Mikael J. & Schneider, Angela J. <i>Institutionalized Doping; contrasting individual athlete' deliberation and a nation state's deliberation to dope</i>	26
Gurholt, Kirsti <i>Arctic Adventure Girls and Lived Body Experiences in the Age of the Anthropocene</i>	26
Hämäläinen, Mika and Bloodworth, Andrew <i>Decision-makers in Finnish elite sport organisations, doping and moral reproach</i>	27
Hamilton, Mark <i>Aristotle's Hamartia Manifested in Modern Athletes</i>	28
Hardman, Alun <i>Video Assistant Referees (VAR) and the Social Shaping of Sport Technology</i>	28
Harris, Marc <i>The Sport Alcohol Nexus: The Circle of Vice</i>	29
Hata, Takayuki and Sekine, Masami <i>Research interests and methodology of sport philosophy in Japan from the 1970's to the present</i>	30
Hipólito, Inés and Ilundáin-Agurruza, Jesús <i>Risky Business – The Dissolution of Self-Consciousness in Expert Extreme Performance</i>	30
Hjortborg, Sara, Ekdahl, David, Damkjaer, Camilla, Ravn, Susanne, Montero, Susanne and Høffding, Simon <i>Combining qualitative research methodologies and phenomenology – promises and challenges</i>	31
Hochstetler, Douglas <i>"Getting to maybe": Risk and uncertainty in youth sport specialization</i>	32
Howe, Leslie <i>When is a Sport not a Sport? Nature Sport and Friluftsliv</i>	33
Hsu, Li-Hong (Leo) <i>Does an Olympian have transcendental responsibilities?</i>	34
Hurych, Emanuel <i>Gamification as a symptom of sportification from the ontological and ethical perspectives</i>	34
Hwang, Jung Hyun <i>Justification of Anger in Sport</i>	36
Ilundáin-Agurruza, Jesús and Takemura, Mizuho <i>Giving Vulnerability A Sporting Chance – Genetic Doping and Enhancement, Excellence, and Enactive Ethics</i>	37
Ishigaki, Kenji <i>An Intercorporeal Approach as the New Method of Sport Philosophy</i>	37
Jespersen, Ejgil <i>Sport, honor and dignity</i>	38

Jin, Hyunju <i>Philosophical Research on the Five Branches of the Sport Natural Science</i>	39
Jones, Carwyn <i>On becoming the right sort in sport: does sport build character?</i>	1
Kanaya, Mariko <i>Review of the subject content in university physical education: From the viewpoint of the phenomenological-morphological movement theory in sport</i>	40
Kirschner, Julianna <i>Sport in the Stands: A Critical Analysis of the Los Angeles Dodgers Fan Experience</i>	41
Kobiela, Filip <i>Crazy Little Things Called 'Games'</i>	41
Krein, Kevin <i>Two Approaches to Fear in Sport</i>	42
Kretchmar, Scott <i>A Revised Definition of Games: An Analysis of Grasshopper Errors, Omissions, and Ambiguities</i>	42
Larsen, Signe Højbjerg <i>Playing the modern, accelerated city</i>	43
Lewandowski, Joseph D <i>Between Rounds: The Ethics and Aesthetics of Sixty Seconds</i>	44
Loland, Sigmund and McNamee, Michael J <i>From “the spirit of sports’ to ‘the integrity of sport’: the normative premises of anti-doping and their operative implications</i>	45
Loland, Sigmund <i>Sedentary lifestyle, body ecology, and sustainable development</i>	46
Macedo, Emmanuel <i>Practices and Institutions: What Practitioners of Sports Might Know</i>	46
Markič, Olga <i>Skills, knowledge and the role of consciousness</i>	47
Martinkova, Irena <i>Commercialization of Children’s Sport: incentives and rewards</i>	48
Matsuda, Taiki <i>Contingency and Sport</i>	48
McLaughlin, Douglas <i>More people than players: What radical instrumentality teaches us about the lusory attitude</i>	49
McMurtry, Terry <i>Good Games: A discussion on Finding Just Right Games</i>	50
Meeuwssen, Sandra <i>Towards an archeology of sport; some first remarks</i>	51
Moe, Vegard Fusche <i>What to do with children’s movement projects in school?</i>	51
Møller, Rasmus Bysted <i>Reflections on the problem of merit and desert in sport</i>	52
Montero, Barbara Gail <i>Thought in Action: Expertise and the Conscious Mind</i>	1
Moore, Eric <i>Formalism and Conventionalism Reconciled</i>	53
Morris, Sam <i>Sport and Species: Reflections on Regan</i>	54
Nagy, Levente <i>Community Development and Levels in Sport</i>	54

Nyberg, Karin <i>Understanding of the game as a path to virtue</i>	55
Oda, Yoshiko and Ilundáin-Agurruza, Jesús <i>Mushin and Kendo – an analysis of Daisetz Suzuki’s Mushin</i>	56
Oja, Brent D., Stensland, Peyton Jo, and Bass, Jordan R. <i>Town Ball Theater: An Examination of Communities and Amateur Baseball</i>	56
Pakaslahti, Arvi <i>Should Simple Point-orientated Ranking Systems Be Replaced with Complex Point-orientated Ranking Systems?</i>	57
Park, Tara <i>The Effort to be Effortless: An analysis of sport variations, Papineau’s claim and flow</i>	58
Parry, Jim ... <i>and Kinetic e-sports are not Sports, either</i>	59
Pedersen, Lars Dahl <i>The reflective aspect of dance practice</i>	59
Perez-Trivino <i>Omerta and whistleblowing in sports</i>	60
Petrini, Martina <i>Philosophy of Athletics Reflections regarding “the Queen of Sports”</i>	61
Piacente, Albert <i>Internal Realism and Sport Philosophy</i>	62
Pike Jon <i>Philosophy of Sport and recent Philosophy of Action</i>	62
Pinder, Robyn and Edwards, Lisa <i>Athletes, Epistemic Privilege and the Duty to 'Come Out'</i>	63
Pisk, Jernej <i>Modern sport as a conservative practice</i>	63
Pfleegor, Adam <i>The Last Bastion of Amateurism in American Sport</i>	64
Ravn, Susanne & Høffding, Simon <i>What is Thinking in Movement?</i>	65
Remillard, Joshua and Frias, Francisco Javier Lopez <i>Exercise as an Indirect Duty in Kantian Deontology</i>	66
Reznik, Jan <i>The Dual Conception of Mountaineering as an Olympic Sport</i>	67
Robertson, Ian and Ilundáin-Agurruza, Jesús <i>Hitting the Sweet Spot – Predictive Processing as an Account for Phenomenal Consciousness in Skilled Performance</i>	68
Ronkainen, Noora <i>Existential learning in sport through discontinuity</i>	69
Rucińska, Zuzanna <i>Is the expertise gained in virtual sport practices pretend or real?</i>	70
Russell, J.S. <i>How To Be a Pluralistic Broad Internalist</i>	71
Sailors, Pam <i>Chips and Showmanship: Running and Technology Reconsidered</i>	72
Sakamoto, Takuya <i>Verbal Expression of Sport Coaches and its Existential Bodily Meaning</i>	72
Sandvik, Morten Renslo <i>Stories of victims and vandals: A narrative approach to doping in sport</i>	73

Sato, Yo <i>Understanding the State of Virtue of Athletes: What is Kazuyoshi MIURA's virtue?</i>	74
Sekine, Masami <i>The philosophical anthropology of the Olympics: Crisis and sustainability</i>	75
Skerbic, Matija Mato <i>On Leisure in the Grasshopper- Aristotle, J. Pieper, and B. Suits</i>	76
Sookermany, Anders Mcd <i>Gamechangers in Sports – What is it?</i>	76
Tainio, Matti <i>Considering the Role of Aesthetics in Contemporary Recreational Sport</i>	77
Takahashi, Koji <i>An ability of suitabilization in human movement practice</i>	78
Tanaka, Ai <i>The Joy of Difficulty in Sport Practice: Phenomenological Considerations</i>	79
Terayama, Yumi <i>To Dance or to Be Made to Dance: The Significance of Improvisational Expression in the Context of Dance Education</i>	80
Tomšič, Martina <i>A Fast Moving Target – Reaction time, action anticipation, and visual perception in fencing</i>	80
Tuncel, Yunus and Frias, Javier Lopez <i>Sport Intelligence and Embodiment</i>	81
Tuominen, Miika <i>On the Importance of Sweet Tension in Sports and in Related Physical Activities</i>	82
Vossen, Deborah <i>The Play in the Games Utopians will be playing</i>	83
Weaving, Charlene <i>Sliding Up and Down a Golden Glory Pole: Pole Dancing at the Olympic Games</i>	84
Xie, Wenhui <i>Personal Identity, Knowledge how and Martial Art Practice</i>	85
Yamaguchi, Junko <i>The Union “Place” of Body-Mind-Spirit: Mutual Contradiction</i>	86
Yorke, Christopher <i>Revisiting Bernard Suits’ “A Perfectly Played Game”</i>	87
Zimmermann, Ana and Chung Saura, Soraia <i>Cinema and body: the spectator’s experience and the poetic image</i>	88
Zurc, Joca and Hata, Takayuki <i>Ethical questions of the top youth sport: Comparative analysis between Japan and Slovenia in the case of the artistic gymnastics</i>	88

Keynote Speakers

Breivik, Gunnar

From 'philosophy of sport' to 'philosophies of sports'? History, identity and diversification of sport philosophy

Gunnar Breivik is Professor Emeritus of Social Sciences at the Norwegian School of Sport Sciences, where he was Rector from 1999 to 2005. He was president of IAPS in 1996-1997 and got the Warren Fraleigh Distinguished Scholar Award in 2013. He studied theology, philosophy and sports sciences in Oslo, Tübingen and Berkeley with research grants from Deutscher Akademischer Austauschdienst and the Fulbright Foundation. In the philosophy of sport his work has covered a broad range and has included phenomenological studies of intentionality, knowledge, consciousness and other aspects of human action in sport. Breivik has also been involved in many empirical studies of physical activity in the general population and of personality and behaviour in elite sports and risk sports.

Abstract: In this paper, I will make some reflections on the development of the philosophy of sport as an academic discipline from the start in 1972 to the present situation. I will try to outline some differences between the Anglo-American tradition and the Continental tradition and then look into how sport philosophy has spread to various countries around the world. Can we still say that we have a common paradigm for what sport philosophy is and should be or are we experiencing a diversification from 'philosophy of sport' to 'philosophies of sports'? And if so, where do we go from here into the future?

Jones, Carwyn

On becoming the right sort in sport: does sport build character?

Warren Fraleigh Distinguished Scholar Address

Carwyn Jones is a Professor of Sports Ethics at Cardiff Metropolitan University. He completed his PhD in sports ethics with Mike McNamee and Jim Parry in 1998. He has served as president of IAPS and been a regular attendee at IAPS since Melbourne 2000. Carwyn Jones has published on a range of subjects including doping, racism, fairness, sex and gender alcohol and gambling. He has edited and written a number of books including *Sport and Alcohol: an ethical perspective*. He has supervised a number of graduate students and is a keen mountain biker.

Abstract: In this paper, I revisit the question about the relationship between sport and the cultivation and display of certain moral qualities. I try to make sense of the variety of different moral and psychological claims made about sport and morality and offer a tentative weak defence of the following conclusions. Sport is a practice where moral qualities are cultivated and displayed. Sport can be a site for moral virtue and our athletes can be important role models.

Montero, Barbara Gail

Thought in Action: Expertise and the Conscious Mind

Barbara Gail Montero is Professor of Philosophy at the City University of New York. She has been awarded research fellowships from the National Endowment for the Humanities, the American Council of Learned Societies, and the Andrew W. Mellon Foundation. Her work focuses on one or the other of two different notions of body: body as the physical or material basis of everything, and body as the moving, breathing, flesh and blood instrument that we use when we run, walk, or dance. Before entering academia, she was a professional ballet dancer.

She will deliver a keynote lecture based on her recent book *Thought in Action: Expertise and the Conscious Mind*. For more information please see <https://barbaramontero.wordpress.com/>

Andersen, Wivi and Kostveit, Wiel

The long way home: The future of Norwegian Girevoy Sport viewed from a neo- aristotelian perspective

Key words:

Kettlebell sport

Girevoy sport

Virtue ethics

Athletic performance

Abstract: Taking an outset in a neo-aristotelian position claiming that certain virtues are unique to young persons (Nussbaum 2001) as well as a thick theory of athletic performance (Loland 2002), we will discuss the future of Norwegian girevoy or kettlebell sport and which direction it should take. The argument is based on Nussbaum's interpretation of Aristotle's argument in the *Rethoric*, where Aristotle discusses the relationship between virtues and age: Due to lack of negative experiences, young persons have certain virtues that older persons no longer have the capacity for and this gives them a capacity for great achievements (Nussbaum 2001).

Kettlebell training is an important element of fitness training in many studios, and is an essential part of CrossFit as a competitive sport. However, kettlebell- lifting is also a sport in its own right. Girevoy sport, after the name of kettlebell in Russian; *giryā*, is a weight lifting sport with kettlebells. Kettlebell lifting has a long history in Russia, but developed as an own, standardized sport in the 1950 and 60s. Competitions were originally held in biathlon (snatch and jerk) and in long cycle. All competitive exercises are performed for 10 minutes, so that the goal of the competition is to gain as many approved repetitions as possible during the 10 minutes. The sport combines force, explosivity and mobility as well as demanding endurance.

While being an established sport in Russia, as well as many eastern European countries, girevoy sport has spread throughout Europe and USA. In Norway, Girevoy sport is not an established sport within the Norwegian Olympic and Paralympic Committee and Confederation of Sports (NIF), which is the umbrella organization that organizes all national sports federations in Norway. Neither are Norwegian girevoy athletes organized within one international federation, but within 3 different international federations depending on the form of girevoy sport they adhere to; either the traditional girevoy sport as performed in Russia, or different, newer forms such as marathon kettlebell-lifting, where snatch is performed either for ½ hour or 1 hour. These different forms of lifting represents not only additions to the traditional variety, but also changes the work and performance demands of the sport. In order to make kettlebell sport more accessible as well as more unified, the Norwegian milieu seem to face a problem: Which form of the sport are they going to choose?

We will argue that the original form of the sport, the 10 minute competition, is best suited to optimize athletic performance and therefore will optimize the context for developing certain virtues only accessible in youth, but that marathon competitions and other "spin-off" events should be promoted as "sport for all" events in order to make the sport more accessible.

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Aggerholm, Kenneth and Standal, Oyvind

Bildung-Theoretical Reflections on the Justification of Physical Education

Keywords:

Physical education

Justification

Bildung

Educational Philosophy

Continental Philosophy

Abstract: Before the philosophy of sport was established as an academic field in the early 1970s, philosophical considerations of human movement were to a much larger extent concerned with physical education, informed by pedagogical perspectives and even considered a sub-discipline of educational philosophy (Morgan 2006). In this paper, we reconsider the relevance of educational philosophy for the study of human movement. More specifically, we reflect on the relevance of the continental theory of Bildung to the philosophical study of physical education. We focus on how it can inform arguments concerning the justification of physical education as a school subject, which can also be described as “the why” of physical education.

Philosophical debates about “the why” of physical education are traditionally rooted in the liberal-analytical tradition and often depart from Richard Peters' thesis that education is the initiation into "worthwhile forms of knowledge that were constitutive of rational mind" (McNamee, 2005, p. 2). For some, this thesis led to the conclusion that physical education should not be part of the curriculum. In response, philosophers of physical education have argued in various ways for the educational value of physical education employing ontological, epistemological and axiological arguments. In a rough generalisation, these arguments draw primarily on analytical philosophy (see McNamee 2005), with some contributions drawing also on phenomenological philosophy (e.g. Stolz 2014).

Our paper seeks to supplement these contributions by drawing on theory of Bildung. In particular, we make use of Wolfgang Klafki's (2000) revitalisation of this tradition within continental educational philosophy. To navigate in, and to inform our extension of, the why-arguments concerning physical education, we make use of his distinctions between material Bildung theories (focus on the content and the objective side of education) and formal Bildung theories (focus on the student and the subjective side of education). We then follow Klafki's suggestions for a categorical Bildung that aims for a dialectical unity of the objective and subjective side of education. We conclude by discussing the relevance of this for contemporary and future physical education, with a focus on how this can inform new ways of justifying physical education.

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Archer, Alfred and Prange, Martine

Moral Grounds for Equal Pay in Football

Abstract: Women's football is one of the fastest growing sports in the world, with now over 30 million women playing football worldwide (Fifa 2014). However, where men's football has been able to draw on state and societal support to develop technically, professionally, and commercially, women have had to fight for their footballing rights since the beginning of football's history, in the 1850s (Prange and Oosterbaan 2017; Tate 2013). While women's football is no longer forbidden in Western countries (as it was until the 1970's), women footballers still face a fight for recognition and valuation. One important site of inequality is the pay gap between men and women footballers. The gender salary gap is so extreme that the combined pay of all players in the world's top 7 women's football leagues is equal to that of a single male footballer, the Paris St-Germain forward Neymar (Kelner 2017). Publicly, this is especially clear from the fights national teams of the USA, Australia, Denmark and Norway recently delivered for equal pay. We will argue that this salary gap is morally unjustified. We will do so by providing the following three arguments:

1. Argument against gender pay gaps in General: In general, it is unjust for women to be systematically paid less than men in any given field. According to Moriarty (2016) the wrong here should be understood in terms of discrimination. We will argue that, at least in certain cases, this principle justifies paying women's footballers the same as men.
2. Argument from Expressive/ Symbolic Value: footballers' salary levels are expressive of the value of the player. The lower pay of women footballers thus expresses unjustified view of female footballers as being of lesser value than male footballers.
3. Argument from Historical Injustice: The systematic oppression of the women's game by football associations across the western world provides these associations with duties of reparation to the women's game.

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Berg, Adam

Cultural Coercion and the Ethics of Tackle Football

Keywords:

Tackle football

Ethics

Coercion

Hegemonic masculinity

Bodily capital

Abstract: In the past decade, scientific research has revealed a likely connection between playing professional

tackle football and brain trauma. Over one-hundred deceased National Football League (NFL) players have been posthumously diagnosed with the neurodegenerative disease Chronic Traumatic Encephalopathy (CTE) (Mez et al. 2017). This has raised questions about the ethical permissibility of playing and allowing people to play the game (Corlett 2014, Sailors 2015, Lopez and McNamee 2017). In sport philosophy literature, much of the debate surrounding this issue has built off Dixon's (2001) analysis of paternalism in boxing. In this work, Dixon acknowledges the prospect of cultural coercion and agrees that if cultural coercion has occurred then paternalistic policies may be justified. However, no one has found such coercion to be clear enough or strong enough to justify paternalistic policies. In this essay, I will argue that culture coercion deserves more credit for influencing people's participation in and acceptance of tackle football. I will make this point by placing the history of the sport in relation to Connell's (2005) theory of hegemonic masculinity, Wacquant's theory of (1995) bodily capital, and Messner's (1988) work on sport as an expression of male dominance. This combined socio-historical analysis will show cultural coercion remains a major influencer on people's choice to engage in this dangerous collision sport. Although I do not see this realization as bringing debates over the permissibility of football to a close, it will provide added strength to the conclusion that tackle football is unethical and paternalism is justified. Moreover, through this analysis, I will contend that those with requisite historical knowledge and sociological wherewithal do carry a moral obligation to discourage participation in tackle football.

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Birch, Jens E., Moe, Vegard Fusche, and Breivik, Gunnar *Knowledge, Consciousness, and Sporting Skills*

Abstract: It might seem to be popular opinion that sport is not a cognitive activity since most sports are done with our arms or legs, while cognition is something that goes on in our brains.

Nowadays we should all know that mechanisms involved in learning and performing basketball, piano, writing, arithmetic, or controlling fear all go on in the brain. In this presentation, we inquire into two beliefs that underlie the view that sporting skills are not cognitive. The first is the belief that sporting skills are not knowledge. The other is that sporting skills go on (or should go on) without consciousness.

The aim of the presentation is to undermine both these beliefs. Knowledge and consciousness must be said to be hallmarks of cognition, and activities without apparent signs of them are easily dismissed as not cognitive. We argue that the view of sporting skill as something lacking knowledge and consciousness is flawed. We claim that skilled athletes have knowledge, and that they are indeed conscious while performing. Hence, they are cognitive persons.

First we look at the philosophical ideas behind the view that skills are not, or do not contain, knowledge. We take a

brief look at memory research, before we describe different types of sports along two continuums of opposition and participation. Different types of sports suggest different or *several* types of skills. Different skills also suggest different degrees of automation according to the degree of closed-ended or open-ended sports.

Secondly, we argue that the type of sport, skills, and situation involves different states of knowledge, consciousness, and, hence, cognition. We apply David Chalmers's (1996) concepts of *phenomenal consciousness* and *psychological consciousness* to sporting skills, and argue that psychological and phenomenal consciousness is always present during athletic performance.

Third, we draw on the neuroscientific discovery of mirror neurons. The mirror neuron theory of action understanding (Rizzolatti and Sinigaglia 2008) implies there can be intentional, goal-directed, and cognitive behavior even without reportable access to psychological states of desires and beliefs. One could say (with Shapiro 2011) that a body's interaction with others *replaces* the need for representational processes.

Fourth, we provide a phenomenological description of motor intentionality. Our description, if plausible, may complement the mirror neuron theory of action understanding. Here, we also emphasize certain characteristics of embodied cognition. Before summing up, we finish with some thoughts on phenomenology and knowledge, and suggest sport psychology and the research program of embodied cognition should use phenomenology as a methodological tool.

Blecker, Robert

Properly Defining & Punishing Cheating: What Can Law Teach Sport Authorities: IOC, CAS, WADA

Keywords:

WADA

CAS

Cheating

Doping

Punishment

Sanction

IOC

Proportionality

Due Process

Icarus

Russia

Collective punishment

Abstract: The Court of Arbitration for Sport (CAS) nominally operates as an independent arbitral body, but actually operates as a Supreme Court of Sport. Tasked with enforcing the World Anti Doping Association (WADA) code, it adjudicates violations, handles appeals from the IOC and issues sanctions.

Applying traditional Constitutional and Criminal Law principles, using the Russian doping scandal as a primary case study, this talk critiques the CAS and current WADA code, suggesting that an effective but fair regime for promoting and insuring the integrity of sport would do better to draw its essential principles from a well-developed Constitutional/criminal law jurisprudence.

The talk will consider and critique:

0. WADA's slogan of "play true" and its professed commitment to "proportionality and human rights" undermined by some actual decisions

1. Strict liability: Automatically disqualifying results where the athlete was blameless for trace elements of prohibited substances and achieved no competitive advantage
2. Comfortable satisfaction: A vague and problematic burden of persuasion with an ambiguous application
3. The CAS insists as an arbitral body, athletes must voluntarily consent to its jurisdiction. In reality all elite athletes are given a contract of adhesion forcing them to submit.
4. WADA's purported commitment to "harmonization of sanctions" while declining to vary the length of suspension to take into account their different effects on athletes in different sports
5. CAS refusal to issue dissenting opinions.
6. The indecisive agony over the necessity and propriety for collective sanctions: Can we rightly/should we punish a nation if it entails punishing innocent individuals?
7. The proper role of retribution, if any, above and beyond deterrence and incapacitation.
8. The appropriate response to attempts that fail
9. Refusing to act as a witness against oneself
10. Degrees of culpability based on intentionally, knowingly, recklessly, and negligently.
11. Renunciation
12. Concurrent sentences folded into the top count

Resources:

2015 WADA Code (current) & WEBSITE: Significant Changes between the 2009 and 2015 Code
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Borge, Steffen

Suits' Utopia and Human Sports

Keywords:

Suits' Utopia

Human sports

The internal purpose of sports

External purposes or functions of sport

Competition and domination

Abstract: In Bernard Suits' Utopia, all material and other human needs are met. What makes life liveable for the denizens of Utopia is that they can fill their days by playing games. "Utopia is intelligible, and (...) game playing is what makes Utopia intelligible" (Suits 1978: 154). Game-playing is the ideal of human existence. In this presentation, I will focus on sports. Suits' Utopia is intelligible. I see no available *a priori* arguments against the conceptual possibility of a state where all human needs are fulfilled, and where they still play sports. I will even present a possible sport for humans in the Utopian condition. Call such sports *Utopian sports*. However, it does not follow from the intelligibility of Utopia, that sports are what makes Utopia intelligible. The denizens of Utopia might or might not play sports. The question of whether they do is underdetermined by the very fact that all their needs are fulfilled in Utopia. Sports as we know them, originate in and still thrive in non- Utopian conditions. Call such sports *human sports*. The internal purpose of both human and potential Utopian sports is to win. The external purpose or function of sport or sports is

the question of why sport or a particular sport was invented and maintained in a particular period of time (Kupfer 1983). The external purpose or function of human sports, I suggest is to dominate, and compete with each other, and to do so in the relatively safe sport context.

Human competitors in human sports aim at winning against other competitors, and we derive pleasure from the competitive element of sport, and the way in which it provides us with a ranking of competitors where some are better than others. Human sports, and the reasons why we play them, are grounded in our current human psychology. Being clear on human sports puts us in a position to address the question of sports in Suits' Utopia. It is only then can we fully appreciate why Suits' sport and game Utopia should be dismissed. The dismissal is not because I regard Utopian sports as unintelligible, i.e. playing sports in Utopia just does not make sense. Au contraire. I have no a priori knock down argument as to why Utopian sports are impossible, and I provide a sketch of one possible sport that will be an eligible pastime in the Utopian state of affairs. Looking at Suits' Utopia does provide us with a tool for thinking about how the external purposes or functions of sports differ widely, when they are situated in radically different circumstances. It is an interesting philosophical exercise to think about how sports in Utopia could be played, and how it would differ from human sports in our non- Utopian state of affairs. However, I am uncertain whether the detour through Suits' thought experiment of Utopia is needed for those conceptual insights. In conclusion, I suggest that this part of Suits' philosophy of sport can be left behind safely.

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Cacchiarelli, Matteo

Towards an ontology of Play. Theory of Use and Sport as Apparatus

Keywords:

Play

Ontology

Suits

Use

Sport

Abstract: Western ontology has been significantly characterized by several forms of dualism which have necessarily implied a radical separation between human being and the world. Such metaphysical account has produced a subject considered essentially as the or a center from which all the actions depend on and depart. The main result is supremacy of the subject who does, acts, works and produces to satisfy basic needs or to achieve given ends. In that framework, what is the role, the meaning and the distinguishing features of the activity of play? The purpose of this brief essay is to attempt to answer that question introducing Agamben's theory of use (2016) which pays particular attention properly to the role and the ontological function of play. It lays the foundation of a new ontology of immanence where any form of dualism, concretely experienced by human beings through their subjugation to contemporary apparatuses, seems avoided. In order to do that, firstly, I introduce Agamben's theory of use which has the main characteristic of

being a form of use completely separated by any productive or instrumental end. Secondly, I explain the concept of apparatus and how it may be readily related to sport. Thirdly, to better illustrate this unproductive use, I analyze Aristotle's notions of praxis and poiesis according to their internal and external ends. That analysis results particularly useful to acknowledge both Agamben's conceptualization of unproductive use and to begin to take into account the activity of play. The latter is analyzed primarily with respect to classical Suits' (1977) definition along with some of the most relevant criticisms moved against it within the philosophy of sport studies. Whether nonseriousness and autotelicity are features which do not seem to be capable of differentiating between activities such as play and work, I argue that the Suitsian concept of "reallocation" is central both in Suits' and Agamben's account. Such concept succeeds in unveiling the meaning and the revolutionary role which the activity of play might have for the contemporary political society as long as its distinctive ontological status is acknowledged.

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Carlson, Chad

Divine Diversions: Revisiting Suits on Games and Utopia

Keywords:

Suits
Games
Value
Utopia

Abstract: In *The Grasshopper*, Suits argues not only that games are activities that would be played in utopia, but also that games are the best activities that we could do in utopia. I refer to the former claim as the standard value thesis of games and the latter as the greater value thesis of games. Suits explained his rationale for the greater value thesis as such: in utopia, all instrumentalism and need is absent, we would only engage in non-instrumental activities, and games are the most durable and meaningful—and therefore the best—among non-instrumental activities.

While many sport philosophers have agreed with much of Suits' argumentation about games, they usually seem to shy away from this unequivocal claim that games are activities that constitute the good life better than any other activities. Simon, Torres, and Hager give voice to this undercurrent when they say in *Fair Play: The Ethics of Sport*, "Suits suggested that meeting the challenges of games is an intrinsically valuable human activity and that a life of game playing might be what constitutes utopia. Even if we don't fully accept this last point, we can acknowledge the intrinsic interest athletes have in meeting challenges for their own sake" (2015: 27, emphasis added). This claim seems to articulate a widespread and cautious sentiment in spite of such ubiquitous respect for Suits' work and such strong regard for so many of his arguments. Philosophers have accepted the standard value thesis of games but seem unwilling to follow him to the greater value thesis.

In this paper, I attempt to probe for more robust defenses to Suits' greater value thesis. Specifically, I turn to the ancient Greek world that has been so important to the origins of studying games and sport.

Reid argues in *Introduction to the Philosophy of Sport* that Homer's *Iliad* and *Odyssey* "are foundational in many ways" because they "offer important clues...for understanding the nature of sport" (2012: 4). I argue a step further, that Homer's *Iliad* and *Odyssey* are foundational because they help us understand the nature and value of games.

While analyzing the mythical characters of these tales, juxtaposing the mortals and immortals will be crucial to understanding the basis of Suits' ideas regarding games—or anything, for that matter—in utopia. After all, the Greek gods and goddesses from Homer's poetry constitute an existence that may be among the best examples for helping us understand Suits' utopia.

I also turn to Pascal's *Pensées* regarding the human condition of "wretchedness and ignorance" that can be alleviated by "diversion" (1995: 37). Pascal argues that people "must create some target for (their) passions and then arouse (their) desire, anger, fear, for this object (they have) created" (1995: 41). I investigate whether a more robust understanding of utopia aided by analysis of Homer's portrayal of the immortals along with Pascal's reflections on the nature of diversions to alleviate the problem of idleness help us gain a better appreciation for Suits' greater value thesis.

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Carrio, Alberto

Playing fair by the rules

Keywords:

Fair Play

Sport competitions

Equal opportunities

Fairness

Rules of sport

Abstract: Fair play is a cluster of values of sport. It embraces other values as equality, respect for the game, and so on. All of these values are particularly important in sport competition. At least if we agree that the goal of competition is to compare and rank athletes fairly. In fact the concept of competition and fair play are closely linked since, I argue, there is not true competition under unfair conditions.

The role that each of these values play in sporting competition is linked to the rules that govern the competition. Since the rules of competition are based on the values of sport, they former couldn't damage the values without damaging the spirit of the competition itself. Bu sometimes values and rules may collapse arising, at least, a couple of interesting questions. One of these questions points out a conceptual problem. The other a practical one.

The conceptual problem is about why values matter in sport. The question the practical one addresses is how reinforce the values in daily life of sport competition. Both problems come together in real world, both are related with the application of the rules of sporting competition, but each of them require a different approach. To shed some light to the conceptual problem I will examine first current accounts of fair play in sport competition. Next I shall introduce what

I call the standard conception of fair play in sport and the two conditions it addresses, which I will call i) the condition of fairness in sporting competition and ii) the condition of fair access into the sporting competition.

To conclude I shall show that only if both condition are jointly fulfilled sporting competition play fair by the rules.

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Cleary, Richard

You Are Where? Sport and Mediated Space

Keywords:

Sport and space
Architecture and sport
Phenomenology and sport
Aesthetic engagement

Abstract: For many spectators and, on occasion, athletes, the direct, physical experience of sport is mediated by video and aural technologies. In stadiums, the action on the field or court is streamed live and replayed on giant screens. Beyond, the competition is broadcast on televisions, smart phones, and radio. The technological mediation of sport experience invites philosophical inquiry. For example, the availability of multiple views of an action has ethical implications for the deliberations of umpires and referees (Collins, 2010). This paper situates mediated experience in terms of aesthetics to investigate how it affects our perception of space.

In a previous study (Cleary, 2017), I examined spatial performance in sport with respect to frames (the dimensional and physical properties of fields of play) and performance, which embraces the spatial tactics of competition and the phenomenological experience of players and spectators. Here, I consider how our perceptions of both, frames and performance, are altered when they are mediated. Camera lenses replacing first-hand observation limit our field of vision, and television directors shape our sense of the flow of the game by the timing of their cuts from camera to camera and the selection of shots from wide view to close up. Play-by-play radio announcers use words and tone of voice to facilitate our visualization of games we cannot see, an exercise in which their descriptions and emotional colorings merge with our memories of games that we have attended, played, or watched on television.

These differences sometimes are regarded as losses ("too bad you weren't there"), but they may also may be viewed less judgmentally as differences. Borden (2001), for instance, has demonstrated the aesthetic significance of video in skateboarding. Phenomenologically-informed studies of film and, especially, television (Dant 2012) offer insightful approaches to understanding how audiences engage mediated space empathetically.

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Colas, Yago

A Pragmatic Critique of Efficiency in Basketball Analytics

Keywords:

Basketball

Analytics

Efficiency

Aesthetics

Pragmatism

Abstract: Efficiency, as a concept and a quantitative metric, has served as the cornerstone for the expansion of basketball analytics over the past two decades. Basketball analytics has provided a deeper understanding of the historical correlation between various elements of basketball play and winning outcomes. While some sociological critiques of “datafication” exist, there is as yet no humanistic analysis of the phenomenon. In this paper, which consists of four sections, I outline a critique of this concept of basketball efficiency from the standpoint of the pragmatist aesthetic philosophy of John Dewey.

In section one, I define and provide a historical account of the emergence, uses, and influence of the concept of efficiency in basketball analytics. Efficiency emerged as the foundational measurement of how productively basketball teams and individual players used possessions. From this foundation, myriad techniques of observation, measurement, and analysis have emerged to pinpoint and rank the efficiency of teams, players, and play types. These techniques, advanced in the name of practical efficiency and conveyed through the authoritative rhetorics of quantification, science, and objectivity, have shaped financial, strategic, and tactical decisions and pervaded the cultural discourse of basketball. In section two, I contextualize this concept of efficiency in relation to the broader intellectual and social history from which it was borrowed. Employing the work of Jennifer Karns Alexander, Tara Magdalinski and others, I trace a genealogy of basketball’s concept of efficiency backwards, through what Karns calls “the efficiency craze” of the early 20th century, to the industrial revolution, where efficiency was a measure of the performance of machines. In this way, basketball efficiency appears as an heir to mechanistic, utilitarian concepts of efficiency that have equated value with quantifiable productivity in the service of profit maximization.

In section three, I introduce my understanding of those elements of John Dewey’s aesthetic philosophy that ground my critique of efficiency in basketball analytics. Specifically, I argue that Dewey’s description of “the live creature” and his account of experience, which serve as the basis for his philosophy of art, provide a more encompassing—qualitative and embodied—understanding of what is practical, one that allows us to delineate the limits and identify the perils of basketball efficiency. Dewey’s aesthetic philosophy, including his account of aesthetic criticism and perception, can urge us to imagine non-quantitative ways of conveying the pragmatic value of basketball play.

Finally, in section four, I accept what I have taken to be Dewey’s invitation and provide an example of what such a non-quantitative account of basketball play might look like by offering an pragmatic, aesthetic close reading of the play of Allen Iverson, whose “value” has been reassessed and downgraded in light the concept (and metrics) of efficiency advanced by basketball analytics. By foregrounding aesthetic accounts of the basketball player as “live creature,” I conclude, we can expand limited notions of value pervading basketball culture as a result of the uncritical acceptance of basketball analytics’ concept of efficiency.

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Dahl, Dagmar

Swimming – From Inside to Outside: Open Water / Wild Swimming from the Perspective of Philosophical Aesthetics and Spirituality

Keywords:

Swimming

Aesthetics

Spirituality

Nature experience

Abstract: During the last centuries, due to the process of modernization, many sports, like swimming, evolved from being an outdoor leisure activity to a more controlled and measureable indoor activity. Recently, there is a tendency towards a “way back to nature” notably: Open Water Swimming or “Wild Swimming” which has become more and more popular. Even in Scandinavian countries Open Water swimming groups and competitions have increased in numbers, despite of the more challenging climate. Why do swimmers want to swim outside in open water? Are they searching for the experience of nature when our artificial high-tech culture we live in has deprived us from movement in a natural environment? Are they looking for beauty not just in the movement itself, but also in the entire experience in nature? Alternatively, is it just another step to seeking new sensations and challenges?

To answer these questions, this paper wants to focus on the perspective of philosophical aesthetics. The “founder” of modern philosophical aesthetics, Alexander Baumgarten pays attention to aesthetics as theory of the sensory acknowledgement. Böhme expands Baumgarten’s concept extensively and stresses the experience of beauty because of the sensory appreciation it generates. Reicher defines, in an inclusive way that philosophical aesthetics deals with aesthetic objects (those that have aesthetic qualities), aesthetic qualities and aesthetic experiences. Nature is considered a sphere for aesthetic experiences and insight. The experience “beauty of nature” is based on those aesthetic sensations.

This study is carried out by: 1) text analysis of swimming descriptions and narratives, including literature on philosophical theory of aesthetics and other written sources such as Buddhism (swimming as a spiritual activity); and 2) Qualitative interviews with “Open Water” swimmers in Norway, Germany and Austria.

The sensory experience is heightened in outdoor swimming. Swimming gives an opportunity for a very direct and intensive contact with nature because one is immersed in water. Movement in water has a strong impact on the body, not only because of higher pressure and density but also due to lower temperatures. Outdoors, this impact is increased with the ever-changing natural conditions. In Wild Swimming, the extended sensation of the body, through all the senses, when swimming in nature does not just give an aesthetic experience of oneself and the surrounding nature, but also initiates a spiritual aspect. The swimmer experiences a form of contemplation while swimming, through an enjoyable encounter with nature. Both the written narratives and the oral sources, describe occurrences of both an aesthetic and a spiritual sort.

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Durbin, Daniel T. – Submission withdrawn

Athletes as Equipment for Living: Kenneth Burke and Recasting Aristotelian Notions of Sport Daniel T. Durbin

Abstract: In his *Philosophy of Literary Form*, Kenneth Burke sought to bring Aristotelian philosophy to bear on post-marxian conceptions of social engagement. In that work's most famous essay "Literature as Equipment for Living," Burke mentioned the role of the athlete in fitness literature. Burke averred that the athlete functioned as a replacement for the reader, a point of identification that allowed the reader to both admire and be one with the athlete. As the athlete exemplified virtuous principles of body and performance, the reader, through identification, could take part in, be consubstantial with the athlete's successes. This paper examines Burke's ideas in the light of Aristotle's conception of athletes, athletic festivals and the athletic body. The paper will also examine Plato's notions regarding athletic festivals as context for an examination of Aristotle. Drawing on Plato's *Laws*, and Aristotle's *Metaphysics* and *Rhetoric* the paper will argue that Aristotle and Plato developed parallel notions of the athletic body that were distinct from their conceptions of athletic festivals and athletes as public exemplifications of values. These ideas will be drawn back to expand and illuminate Burke's text. They will also be used to show that, while Burke's conception of athletes is limited by its late twentieth century philosophical perspective, Burke did offer valuable insights into the social role of athletes as motivating principles through symbolic action. The paper will conclude with a discussion of the philosophical potential for examinations of athletes and sports as symbolic action.

Devine, John William

Taking Excellence Seriously: Ethics and Enhancement in Sport

Keywords:

Broad Internalism

Doping

Enhancement

Excellence

Abstract: Arguments concerning the justifiability of enhancement have revolved around three principal considerations: 1. Harm, 2. Fairness, and 3. Excellence. Of these three, excellence-based arguments remain the least developed. However, the pursuit and display of human excellence is one of the primary reasons for undertaking or caring about sport. 'Excellence' in this sense is not comparative (i.e. superior to competitors), but as exemplary of valuable human capabilities.

If sport is an excellence-based activity, how should this inform our ethics of enhancement in sport? My central thesis is that there are at least three different ways in which an enhancement may undermine sport understood as an excellence-based activity. Enhancement may undermine a sport's:

1. Cluster of Excellences: The enhancement may alter the set of excellences that are tested within the sport (e.g. speed, strength, strategic nous);
2. Clarity of Excellences: The enhancement may obscure the degree to which those excellences are observable in the sport; and
3. Balance of Excellences: The enhancement may disrupt the appropriate relation (structure of relative importance) between excellences within the sport.

These concerns, in turn, ground three associated broad internalist principles the inclusion of which is essential to an adequate normative theory of enhancement in sport.

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Edgar, Andrew

Are moguls ugly? Sport and the exploration of aesthetic value

Keywords:

Aesthetic experience

Aesthetic values

Aesthetic sports

Freestyle skiing

Abstract: There has been a long debate in the philosophy of sport concerning sports' aesthetic value (see Edgar 2015). A defence of orthodox conceptions of beauty in sport has, perhaps, dominated this debate. More significant recent contributions have suggested that an adequate aesthetic response to sport demands an appeal to an alternative and distinctive aesthetic concepts (Lacerda, 2011). Sport yields a series of quite different aesthetic experiences to those that have acquired a paradigmatic status in philosophical aesthetics e.g. the experience of natural landscapes and pre-modernist art).

This presentation will argue, not merely that sport demands a vocabulary of aesthetics concepts that are divergent from those typically addressed in philosophical aesthetics (Sibley, 2001), but that sport may be seen as posing a challenge to the spectator to reflect upon the nature of their aesthetic experience, and thus upon aesthetic valuation as such. The lazy appeal to 'beauty' is an inadequate response to that challenge.

The presentation will explore the nature of aesthetic valuation in sport, and thus the articulation of a vocabulary of aesthetic concepts appropriate to sport, by placing the experience of certain winter sports, such as moguls, aerial skiing, half-pipe skiing, and slopestyle – that are judged, in greater or lesser part, on the way in which athletes perform movements (and as such fall broadly under Best's definition of 'aesthetic sports' (Best, 1974)) – against more traditional (and 'purposive') sports. It will be argued that movements in these recently developed 'aesthetic' sports is rarely, if ever, valued in terms of beauty – be this a valuation by the spectator or by the official competition judge. While the complex inter-play of the athletes' movements and the discipline of the course upon which they perform yields itself to an analysis in terms of 'significant form' (James, 1983), here significant form is no longer the necessary condition of an experience of beauty, but rather an experience that leads to a revaluation of all aesthetic values.

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English, Colleen

Feminist Narrative in Sport

Keywords:

Feminism

Meaning in sport

Narrative in sport

Abstract: In a recent issue of the *Journal of the Philosophy of Sport*, a number of authors presented work illuminating the relationship between meaningful narrative, storytelling, and sport. For these philosophers, sport provides a potential arena for athletes to tell stories about themselves, for sport to tell stories about athletes, for athletics to be part of a broader cultural narrative. Narrative provides an important element of understanding sport.

I agree that these arguments about the nature of sport and its relationship to meaningful narrative are compelling. However, I am concerned with a question raised by Leslie Howe, in her article addressing the role of narrative in sport: “whose narrative?” In contemporary sport, most stories are told through the lens of white, heterosexual, able-bodied men. Even when narratives focus on women, people of color, LGBTQ folks, or people with disabilities, these stories are often coded and marginalized. In particular, I will focus on how sport continues to be a male preserve—where masculinity is affirmed and enhanced and where women and girls are left out. I will argue that, if sport should be considered part of a meaningful cultural narrative, women’s and girl’s voices and stories need to be included as equally important parts of these stories.

Following a brief overview of relevant literature on narrative, storytelling, and meaning in sport, I will do two things in this presentation. First, I will illustrate how women and girls have been left out of typical sport narratives, especially in popular sport media, including magazines, news coverage, and sport websites. In particular I will argue that coverage of Larry Nassar’s sexual abuse of young female athletes at Michigan State University and through USA Gymnastics differed significantly from a similar scandal involving former Penn State University football coach Jerry Sandusky’s abuse of young boys. Secondly, I will conclude that a better understanding of meaning, narrative, and storytelling in sport should involve feminist considerations of sport. This ought to include analyses of the objectification of female athletes, research on feminine embodiment, and studies of equality in women’s sport.

While sport is rife with storytelling possibility, it still reflects the marginalization of certain groups of people in broader culture. Some people’s stories are told in sport, while others are not. A better understanding of the narrative potential of sport accounts for this marginalization and recognizes that work must be done in order to open up the possibility of storytelling and meaning in sport to a wider group of people.

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Eylon, Yuval

Skill and Value (Why there are no Sports in Utopia)

Keywords:

Games

Value

Skill

Utopia

Abstract: My aim is to outline a response to the question "what is the value of Skill-games?" One influential response to this question, originating with Suits (1978) and developed by others such as Hurka (2006), places difficulty and overcoming difficulty at the heart of an account of the value of games. This response holds some advantages. First, as Hurka highlights, it directs attention to the activity (playing the game) rather than its end (scoring a goal, winning), and places the value squarely on it. Second, overcoming difficulty and hardship is essential in skill-games: it is an important achievement to, e.g., successfully tackle a galloping winger, shoot at a target, or anticipate the actions of an opponent in basketball or Poker or Rock-paper-scissors. However, this view misses the mark. Whereas overcoming difficulty is clearly an achievement, it is far from clear that it is valuable for its own sake. Furthermore, performances are typically not celebrated as good performances for overcoming just any difficulty - although this might add to the achievement - but for the overcoming of relevant difficulties (the speed and skill of the winger, the distance from the target, the cunning of the opponent). What this suggests is that we should shift the focal point of our account from overcoming difficulties to what distinguishes relevant from irrelevant difficulties - namely the relevant skills. Thus, it will be claimed, the focus of an account of the value of games is the value of performance and of skill. This value is an instance of a more the general value of doing things well (Piller 2009).

Finally, I will argue that in Suits' utopia there is no value in doing things well, and further that it is not clear that the very idea of skill and the value of performance are not lost. Consequently, it will be argued that Skill-games and Sports have no value in Utopia.

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Fan, Claire Zhenxu

Cartesian Mind-Body Relations Rethought in the Mind-Body Unity in Sports' Training

Keywords:

Mind-body unity
 Cartesian dualism and trialism
 Sports' training

Abstract: Since Descartes' *Meditations*, mind-body relations are presented through dualistic and trialistic perspectives in philosophy (Kenny, 1993; Cottingham, 1992, 2008). As mind-body relation is one indispensable element in sports' training, analytic philosophy has been applied in the philosophy of sport (Davis, 2015; Kretchmar, 2014). One foundation that philosophy and sport share in question is the first person perspective that makes mind-body relations genuinely experienced and realized. Descartes undertakes his investigations which start from the self, while athletes train and learn by entering and knowing the self.

Based on this perspective, I argue that the three aspects of human conditions in Cartesian trialism can be illustrated by the mind-body unity in sports' training, while the various experiences of mental and bodily relations in sports can be thought about in the light of Cartesian theses.

The three Cartesian ways of seeing human condition correspond to the interactions of our mind and body in dynamics during sports' training. First, the pure physical and physiological changes (which do not require consciousness) correspond to the changes inside of human body during and after training. Second, the pure and true mental states (depending on consciousness) correspond to the trainee's and trainer's thoughts, plans, instructions, and mental efforts

for the training. Third, the sensations and perceptions (e.g. “I feel the sword in my hand is sharp and cold”), which mediate the physical and bodily properties and mental states, are naturally produced by a human ability that yields a combination of the effects of the external world and our mental conditions. Therefore, in the sport fields, one directly experiences the dualistic nature of mind and body when his mind and body clearly act as two ontologically different entities. One also directly experiences the trialistic nature of mind and body when his dualistic and incompatible thoughts and extensions are brought to a compatible and unified state, in no time, because of our human ability, through sensations and perceptions. Endowed with the ability of having human sensations and perceptions, which certainly and subtly unifies thoughts and extensions in humans, the trainee reaches the next level to complete moves and internalize the learned skills by practicing gradually. Moreover, Cartesian thoughts on human conditions can contribute to sport psychology, and a deeper self-knowledge of the athlete himself in the process of unifying and harmonizing his mind and body.

Athletes and philosophers explore lived experiences, gain skills, and achieve mastery on the levels of professions, of physical and psychological balance, and of a humane understanding about the nature that how we are able to reason and do sports as human beings. Seen through the lens of mind-body relations, the goal of sport's training is to unify a human person through his simultaneously practicing and harmonizing mental and bodily changes. The process of training cultivates a constant growth in us, upon which each individual re-formulates and re-experiences the mental and bodily relations in a unified and reciprocal manner. This process is a way of philosophizing and living.

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Flores, Santos

Critical Pedagogy in Community and Youth Sports Development

Keywords:

critical pedagogy
critical theory
development through sports
youth development
community development

Abstract: This article presents an overview and extension of critical theory into sports based youth development. Its ultimate intention is to challenge contemporary approaches to the ethics and ontology of sports based youth development in general and lay a foundation for an obligation of critical pedagogy in the field. Critical theories suggest that as youth sports are embedded, modeled and shaped by social structures, policies and practices of ‘competitive’ domination and social exclusion, may interpret youth bodies in an alienating way or fashion. In this context, a critical theory of sports and its determinants (i.e. physical activity, games, play) serves as a counter-hegemonic measure, enabling youth to better understand and transcend hegemonic socio-historical influences. Applying critical theories to youth sport can thus transform a pedagogy of estrangement (i.e. estrangement perceptions of the body, include viewing

it as an entity to be pushed, used, as tools for competition and gain, as opposed to understanding what may be best for that athlete's mind/body).

Indeed, the human body, constitutes a significant political terrain from which emancipatory knowledge may emerge. Critical Theorists recognizes that it is the body that provides us the medium for our existence (ontology) as subjects of history and as politically empowered agents of change. Within the context of gross inequalities, there is a necessary awareness to reclaim our bodies from positivist marginalization. The paper will briefly explore critical pedagogy as an important method within the terrain of cultural politics, dialectical theory, ideology and critique, hegemony and resistance, and dialogue for "conscientization." In particular, this paper focuses on critical pedagogy and practice to highlight some of the reflection and future trajectories for sports based youth and community development theory, descriptions and representations.

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Flynn, Erin

Close Contests and the Value of Winning

Keywords:

Athletic skill

Skill thesis

Value

Winning

Close contests

Abstract: It is not uncommon for philosophers of sport to locate the value of winning an athletic contest in the athletic skill that produces the victory. Such a view may be regarded as a dimension of the skill thesis, the view that athletic contests are comparative tests of athletic skill.[1] This paper challenges that account of the value of winning.

In the first part of the challenge, I consider the relative defectiveness of the blowout and attractiveness of the close contest. Defenders of a skills-based account of the value of winning have traditionally approached these relative valuations by focusing on ways the blowout undermines the contest as a comparative test of skill, whereas close contests accentuate or expand this dimension of testing.[2] Such accounts are insufficient for at least three reasons. First, it is not clear that a blowout undermines the contest as a comparative test of skill or that a close contest guarantees such a test.[3] Indeed, blowouts are typically superior comparative tests. Second, such accounts arbitrarily privilege athletic tests unique to close contests while undervaluing tests unique to blowouts. Third, such accounts ignore a crucial feature of many great close contests: their outcomes are not determined by any credible difference in athletic skill or execution. The emphasis on skill causes such accounts to miss what is more obviously defective about the blowout and attractive about the close contest.

The second part of the challenge turns to the puzzle of what, if not the athletic skill that accounts for it, makes winning valuable. The core claim is that the competitive context directly confers value on winning. This value is elementary; it cannot be reduced to another source of value. Rather, the logic of games that involve winning and losing requires such stipulated value. In giving oneself over to a contest, whether of skill or not, one acknowledges outcomes as having elementary value and significance.[4] Furthermore, certain purposes common to athletic contests would be impossible

without winning's stipulated value.[5] This element of winning's value is so fundamental that children recognize it immediately and can mystifyingly give themselves over to contests in which skill plays no part. While the desire for tests of skill leads most of us to leave such contests behind, this elementary value of winning persists even in contests of skill. I close by considering reasons why giving ourselves over to activities in which even a potentially arbitrary outcome is stipulated as valuable may itself be attractive.

1. Cf. Loland, S. (2002) *Fair Play in Sport: A Moral Norm System*. London & New York: Routledge, p. 10; Simon, R.L. (2007) "Deserving to Be Lucky: Reflections on the Role of Luck and Desert in Sports." *Journal of the Philosophy of Sport* 34, p. 13; Simon, R.L. (2005) "The Ethics of Strategic Fouling: A Reply to Fraleigh." *Journal of the Philosophy of Sport* 32(1), p. 87.
2. Cf. Delattre, E.J. (1975) "Some Reflections on Success and Failure in Competitive Athletics," *Journal of the Philosophy of Sport* 2.
3. Cf. Dixon (1992) "On Sportsmanship and 'Running Up the Score'." *Journal of the Philosophy of Sport* 19: pp. 6-7; Dixon, N. (1999) "On Winning and Athletic Superiority." *Journal of the Philosophy of Sport* 26: p. 20-23.
4. Cf. Kretchmar, S. (2012) "Competition, Redemption, and Hope." *Journal of the Philosophy of Sport* 39(1), pp. 104-06.
5. Cf. Kretchmar, S. (2015) "Pluralistic Internalism." *Journal of the Philosophy of Sport* 42(1), pp. 88-89.

Fried, Jeremy

The Hall of Fame is Special: the Epistemic Message of Sports Halls of Fame

Keywords:

baseball

hall of fame

epistemology

epistemic harm

narrative conception

Abstract: In November 2017, Joe Morgan wrote a letter to the voting members of the Baseball Writers Association of America urging them not to vote for the election of any players tied to performance enhancing drug use into the National Baseball Hall of Fame. He made this appeal based upon the sanctity of the Hall of Fame and the message that including steroid users would send to fans that visited the Hall of Fame.

In this paper, I develop an analysis of Hall of Fame induction, as embodied by the plaques and busts at various sports Halls of Fame, as epistemic objects and so as capable of possibly generating epistemic harm. Specifically, I consider monuments and monumentalization within the framework of a narrative conception of history and then also within the developing literature concerning epistemic injustice.

I analyze Joe Morgan's message in light of two possible narrative conception of sports Halls of Fame.

Upon one conception, inclusion in a Hall of Fame sends an epistemic message about the character of the person inducted and signals an approval of that person and what they stood for, not merely a celebration of their athletic achievements. Upon this understanding, inclusion and monumentalization within a sports Hall of Fame has the possibility of causing real epistemic harm. As such, Morgan's message requires serious consideration because it presumes that the epistemic impact of inclusion is such that even contextual information about the era of inclusion is insufficient to mitigate that harm. I argue that taking this line of thought parallels lines of thought regarding Confederate monuments in the United States and that consistency requires a through examining of those currently enshrined and removal of members whose inclusion cause similar epistemic harms.

Upon another conception, inclusion in the Hall of Fame sends a limited epistemic message that either explicitly rules out non-athletic aspects of a person's life or successfully contextualizes these aspects in a way that does not signal approval. Upon this understanding of the narrative conception, inclusion and monumentalization within a sports Hall of Fame cannot possibly rise to the level of epistemic harm. As such, Morgan's message is not worthy of serious consideration because the possible harm he points to and epistemic status of induction simply does not exist. I argue that this line of thought allows for both the continued inclusion of problematic individuals from the past, such as Ty Cobb, and the election of performance enhancing drug users.

Ultimately, I argue that, counter to the views signaled in Morgan's letter, inclusion and monumentalization within a sports Hall of Fame should be understood under the second historical narrative conception and that sport Halls of Fame are not sacred nor does inclusion of certain players cause epistemic harm.

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Frías, Francisco Javier López and Torres, Cesar R.

The Ethics of Cloning Horses in Polo

Keywords:

Polo

Cloning

Ethics

Abstract: The ethics of using genetic engineering to enhance athletic performance is a recurring topic in the sport philosophy and bioethics literature.¹ In this presentation, we shift the attention from humans, the main concern in the latter, to analyze the ethics of cloning animals for sport competition, particularly in polo. According to a September 2013 newspaper report, cloning horses for competition “is highly popular in Argentina, the world capital of polo[,]” but it clarified that “the first crop of clones have yet to reach the right age for competition.”² Three months later, however, Adolfo Cambiaso, who has been considered the best polo player in the world for over two decades, “rode a cloned horse in the championship match of the Argentine National Open—a first in equestrian sports.”³ As a consequence of the growth of horse cloning in polo, “60 Minutes,” a famous United States news television program broadcasted since 1968, recently dedicated an episode to explore this phenomenon.⁴ The episode centered around Cambiaso and his successful efforts to clone horses—especially his famous pony Cuartetera—for competition. Successes notwithstanding, Lesley Stahl, the episode's presenter, asked Cambiaso and his associates about the “thorny questions”⁵ raised by such practice. Neither Cambiaso nor his associates see anything wrong with the “cloning revolution”⁶ they are leading. Their case builds upon a reductionist argument that Cambiaso summarized as follows: “I’m just—doing something for—to improve my game, my sport. And I think the Cuarteteras did improve my game, my sport. And I’m not going farther than that.”⁷

This argument resembles one often proposed in the debate over biotechnological human enhancement. In a nutshell, it poses that the use of biotechnology to enhance humans is justified when it has a positive effect on well-being or at least in a specific human capacity leading to a better life. In line with this argument, Cambiaso maintains that cloning horses for polo competition is justified because cloned horses enhance his game. Although defenders of cloning horses for polo competition propose other arguments, all of them are, in one way or another, related to this reductionist defense.

The goal of this presentation is to critically analyze the arguments advanced to justify cloning horses for polo competition. In doing so, we will raise concerns about this practice, centering on some consequences typically neglected by its defenders. We will focus on issues pertaining to sport ethics, leaving aside those issues related to animal ethics. Specifically, we will focus on how the practice of cloning horses has a detrimental impact on the central skills of polo and how it unjustly creates an uneven playing field.

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² Archie Bland, "A Leap Into the Unknown: Cloned Eventing Horse Tamarillo Is Groomed for Success," *Independent* (London), September 19, 2013, <https://www.independent.co.uk/news/science/a-leap-into-the-unknown-cloned-eventing-horse-tamarillo-is-groomed-for-success-8827747.html> (accessed March 21, 2017).

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⁴ Lesley Stalh, "The Clones of Polo," *60 Minutes*, March 11, 2018, <https://www.cbsnews.com/news/the-clones-of-polo/> (accessed March 21, 2017).

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

Fry, Jeffrey

"Sport, Anosognosia, and Revelation"

Keywords:

Anosognosia

Revelation

Insight

Competence

Abstract: Abstract: The term "anosognosia" was coined by French neurologist Joseph Babinski in 1914 to describe the condition of two patients who were partially paralyzed but unaware of their deficits. "Anognosia" derives from two Greek words, "agnosia," designating lack of knowledge, and "nosos," referring to disease. In contemporary medical usage, "anosognosia" often refers to a condition ascribed to individuals who suffer effects from brain injuries and who are in denial of their condition (above sketch drawn from Morris). Recently, the usage of "anosognosia" has expanded. Psychologist David Dunning (cf. the "Dunning-Kruger Effect") has written of the "anosognosia of everyday life," by which he refers to psychological conditions in which individuals are unaware of their incompetence. Dunning points to environmental clues as possible, partial remedies for our everyday anosognosia (Dunning). However, the term "social

anosognosia” has been coined to indicate ignorance on a broader, social scale (Morris). If this condition exists, it poses further obstacles to individuals gaining insight.

In this paper I mine sport for examples of the “anosognosia of everyday life.” In broad terms, the condition is manifested in lack of insight into incompetency. In more specific terms, it is demonstrated in deficient emotional intelligence, an inability to correctly assess skills and weaknesses (consider mountain climbers who succumb to “summit fever”), ignorance of the influence of external factors on performance, and in decisions in which vested interests and implicit biases are motivating factors. Various kinds of everyday anosognosia saturate sport.

I argue that we cannot fully overcome anosognosia on either an individual or social level. Instead, we can at best hope for progressive revelation. I examine some cases where insight seems to have occurred. I note the role of others and of emotion in revelatory moments that are akin to conversion experiences. “Internal history and “external history” (Niebuhr) converge to allow us to “make connections” so that insight occurs. The process implicates the embrained, embodied, and embedded aspects of our human condition (Glannon).

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Fukasawa, Koyo and Morita, Hiraku

What is the value of sports as teaching material in citizenship education?

Keywords:

College physical education
Neoliberalism
Mutual recognition of freedom
Public nature

Abstract: This essay discusses the educational potential possessed by sports from the relationship with the citizenship and aims to depict one aspect of sports. It examines the purpose of Citizenship Education and explores how to handle sports suitable for it.

Neoliberalism emerged, problems of disparities came to be found. School selection system and class organization by proficiency level, which were promoted as educational reform under the influence of neoliberalism, is convenient from the viewpoint of respecting the autonomy of individual students and improvement of various abilities. However, in addition to inviting problems such as the division of citizens and expansion of disparities, it emerges the fundamental problem that conflicts with liberalism and democracy. In other words, it is the issue of citizenship education to respect

the freedom of citizens and to secure the mutual recognition of public freedom that freely accepts each other, that is, mutual recognition of freedom.

Turning to college physical education in Japan, since the World War II, physical education has been regarded as a compulsory course for college education and has been on till the 1990s. With the liberalization of college education (the introduction of university establishment standards), however, each university can freely set the physical education subjects. The number of universities that conduct physical fitness tests has also decreased, and it is becoming emphasized that sports are conducted as a distraction and recreation rather than physical strength and exercise skill improvement, and the aim of familiarizing with sports over the lifetime. But it only encourages the implementation of liberal sports as long as it remains. Educational policy will be dwarfed by the agenda of having the opportunity to enjoy sports individually and will preserve the division and disparity of citizens.

In Japan, issues such as cultivating communication skills with diverse peers are becoming foreground. In order to respond to these challenges, there are examples where exercise is devised in physical education lessons. As a case in the practice of college physical education, we can find the practice in which students may choose and decide a sports event, develop a lesson plans, manage and implement styles in the class. The possibility of respecting each other's ideas and accepting diversity is opened in such practice. And it is expected that sports will not be given, but will lead to the recognition that sports will be made with their own hands. What is expected as a value of sport will be expressed, through these practical examples, from the intellectual side, the moral side and the physical side. Regarding the intellectual aspect, ingenuity of rules enabling equal game participation gives intellectual stimulus by devising rules setting considering the fun and tension as the game. With respect to the moral and physical aspects, the possibility of guiding respect for others will be opened. To that end, being aware of the diverse physical abilities of different people will be needed, through devising and implementing games, allowing everyone to enjoy the game equally and participate.

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Gaffney, Paul

Anger in sport

Keywords:

Anger

Frustration

Sport psychology

Retribution

Rule compliance

Abstract: Sport is exhilarating. It provides a relatively safe place to experience intense emotions—some good and some bad. Paradoxically, it is the conventionality of sport that both engenders intensity and ensures safety. Those of us who love sport seek out these highs and lows even though it might appear that the intensity is disproportionate or misplaced. It is undeniable, although troubling, that one of the characteristic expressions of modern competitive sport is anger: anger that is directed, variously, at opponents, officials, coaches, teammates, and even oneself. Why is this? What is there to get angry about in sport?

Whatever one thinks of the moral status of anger, its basic structure appears to be relatively straightforward: anger is a subjective response to some external provocation, real or imagined. In the realm of sport, what provocations could elicit such a response? We can take for granted that the engagement is voluntary and unnecessary, and that the legitimate action is strictly defined by constitutive rules. To be sure, there is an antagonistic encounter between contestants, and

so my opponent will sometimes frustrate my efforts in a definite and even humiliating manner. But this effort by my opponent is precisely what I signed on for when I entered the contest. It is possible that participants have different or flawed understandings of what they have signed on for, and perhaps anger enters the picture here. Cheating is an obvious example. If my opponent fails to respect the implicit social contract that conditions our engagement, I may well react with anger. But, strictly speaking, that is not anger in sport—because cheating precludes that conceptual possibility. There are other examples of anger “in sport” that might pose similar questions about the continuity between sport and life outside the lines. For example, when I get angry at a selfish or lazy teammate, am I angry at the person or the player?

In contrast to these “borderline” questions, we can explore sport anger completely within the lines. I seek out the opportunity to compete but my opponent is thereby trying to take something away from me that I want and perhaps feel that I deserve. My opponent is trying to deny me victory; he is trying to make me a loser. I might even catch a glimpse of him enjoying his success in doing so. Although I have no principled reason to consider this a provocation, I might still have that feeling. Is it possible that this response reveals something dark or vestigial about competition?

There are two basic schools of thought about anger. The Aristotelian approach regards anger as morally indeterminate—everything depends on the circumstances and the reaction. The Stoic or Buddhist understanding of anger, on the other hand, considers anger to be intrinsically bad. It is toxic and destructive even when “correct” in some sense of the term. Which of these approaches is appropriate to sport is an interesting question, particularly when we consider that athletes are trying to perform a certain skill set, which anger rarely helps.

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Gleaves, John, Christiansen, Ask Vest, and Kayser, Bengt *Ethics of Harm Reduction for Performance-Enhancing Drugs*

Abstract: Increasingly, medical ethics has supported harm reduction for public health issues including recreational drug use, sexually transmitted infections, and sex workers. Harm reduction seeks to lessen the negative physical or social consequences associated with an activity. This often means substituting punishments for treatments and decriminalization of certain socially stigmatized behaviors. Successful harm reduction programs, especially related to recreational drug use, indicate it might be a possible avenue to deal with sport’s ongoing problems with performance-enhancing drug use.

It remains to be seen, however, whether such an approach is ethically viable in sport. Sport presents a unique practice where fairness and health appear integral to the practice itself. For that reason, a harm reduction approach may be inherently contradictory to sport as a social practice. Even if harm reduction may ultimately promote health, it may also ruin the integrity of the social practice.

In this panel, three presenters will explore different approaches to harm reduction as it related to performance enhancing drugs. Their research will offer some points of consensus while also highlighting points of disagreement. It will also include discussion of not only elite sport, but also fitness culture, and sport participation across the human lifespan. These papers will not have been presented or published anywhere else before the IAPS conference.

Gonsalves, Mikael J. & Schneider, Angela J.

Institutionalized Doping; contrasting individual athlete' deliberation and a nation state's deliberation to dope.

Key words:

Institutionalized Doping

Ethics

Sport

Abstract: The continuing 2016 – 2018 Russian doping scandal and investigations clearly demonstrate that institutionalized doping systems (systemic doping initiated and supported by a nation state) still exist to-day when many had thought that the morally repugnant state doping regime days like that of the GDR were passed.

WADA's independent person investigation by Richard McLaren suggests that the Russian institutionalized doping system creates situations where sport rules loses their meaning because of its "win at all cost" mentality, as the state promotes rules violation and has "a collective disregard for the athletes' current or future state of health" (WADA Independent Commission 1, p.10). The Russian institutionalized doping system also creates a sport environment where athlete privacy loses its meaning. It is claimed that the Russian government refused to protect athlete's privacy within the modern world of technology. This situation can also render sport contracts meaningless because the state standardized sport contracts falsification. The sport agreements assured by the contracting process are corrupt. These claims will be critically reviewed and analyzed.

In this paper we will also analyze the significant differences between individual versus institutionalized doping. Part of this analysis will include the differences between an individual athlete's deliberation and decisions to dope versus a nation state's deliberation and decision to implement institutionalized doping in their country. We will conclude with a moral appraisal of these two types of doping and compare collective enhancement by contrasting it with individualized doping.

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Gurholt, Kirsti

Arctic Adventure Girls and Lived Body Experiences in the Age of the Anthropocene

Abstract: "What is a woman", asks Torill Moi (2001) and proposes a return to existential phenomenology and the concept of "the lived body" as a framework to understand the situation of women that refuses distinctions between nature/culture, men/women, and sex/gender as (exclusively) biologically determined. Moi relies on Simone de Beauvoir's (1949) famous statement "One is not born, but rather becomes, a woman". The phenomenological philosopher Iris Marion Young (2005, p.19) proposes a redefinition – "a resituated concept of gender" to theorize the implications of social structures for the freedom and well-being of *persons*, by claiming that 'the lived body' unifies an "idea of a physical body acting and experiencing in a specific sociocultural context; it is a body-in-situation" (p.16). The aim of this paper is to discuss a philosophical framework for understanding and theorizing 'the lived body experiences' of an evolving 'wave' of young 'Adventure Girls' exploring rather extreme Arctic landscapes and situated in a supposed 'Age of the Anthropocene' (Garrard, 2014; Straume, 2017). The Arctic Adventure Girls challenge notions of masculinity and Arctic landscapes, as arctic explorations for a long time have been a rather exclusively male phenomenon, only available for a few 'manly men' equipped with particular cultural, economic, and social capitals. By becoming the *first* or the *youngest* to accomplish

specific goals or 'world records', e.g., reaching the North Pole, crossing the Greenland Icecap or soloing the Finnmark Mountain Plateau, these girls become 'historical' according to recent public media portrayals. Thus, they also re-conceptualize notions of femininity. Inspired by ecocultural criticism the emerging 'wave' is analyzed according to a matrix illustrating a complexity of values and human-nature relationships, in which a vertical continuum of human-nature interactions ranging from celebrating to problematizing, crosses with a horizontal continuum of perspectives on nature that extends from anthropocentric to ecocentric worldviews (Goga, in press).

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Hämäläinen, Mika and Bloodworth, Andrew

Decision-makers in Finnish elite sport organisations, doping and moral reproach

Keywords:

anti-doping activities
doping
doping prevention
moral reproach
sport management

Abstract: World of sport is struggling with revelations of doping use and consequences of the doping cases – perhaps more intensively than earlier. Recently, the systematic use of doping in Russia led to disqualifications, medal re-awarding and bans. International Olympic Committee also excluded the country from the 2018 Winter Olympics – although several Russian athletes could participate as individuals.

Numerous doping revelations pose a challenge for managing sport organisations: Do the revelations shake the belief in doping-free sport or strengthen the trust in efficient anti-doping activities?

This paper focuses on decision-makers in Finnish elite sport organisations and their talk about doping and anti-doping activities. First, we explore what they condemn, reproach or disapprove when they talk about doping and how they condemn, reproach or disapprove. Second, we explore what they bemoan when they talk about doping and how they bemoan? We also discuss the difference between these two, reproaching and bemoaning, and address ethical implications of our findings.

Our data consists of 31 anonymous interviews with decision-makers in Finnish elite sport organisations. We utilise thematic analysis and discourse analysis in our analysis of the interviews. The initial reading of the interviews reveals, for instance, that one decision-maker condemns doping by calling it cancer and that another decision-maker bemoans varied attitudes towards doping in different cultures.

Ethical implications will be specified after the final analysis of the interviews is complete. Nevertheless, tentative ethical and ethically-related questions include following: Did the interviewees dare or wanted to talk openly about the sensitive topic? When a decision-maker bemoans doping rather than condemns it, how it affects her way of managing anti-doping activities? Vice versa, when a decision-maker condemns doping rather than bemoans it, how it affects her way of managing anti-doping actions? Does it matter whether a decision-makers rely on sport-specific, moral, economic or social consideration when she manages anti-doping activities? How we could utilise the results of this paper to educate decision-makers in managing anti-doping activities?

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Hamilton, Mark

Aristotle's Hamartia Manifested in Modern Athletes

Keywords:

Hamartia

Tragic hero

moral flaw

Abstract: In literature the concept of hamartia frequently emerges. It derives from Aristotle's Poetics and means to fall short or miss mark and among those literary figures it is understood to be the hero's failure or fatal flaw of character which leads the successful hero to falling into a tragic position due to circumstances beyond the control of the hero, or due to a lapse of judgment, or even due to a fatal flaw of character. It is most commonly understood as the deficient character defect found in the character of the protagonist that causes his or her downfall ending in a tragedy or fall from grace. It is this moral shortcoming that destroys the hero. Among the figures of literature most associated with the concept are Oedipus, Hamlet or King Lear. But they are not alone; we see this type of role played out now most frequently by our athletic heroes. Modern examples like Tiger Woods, Oscar Pistorius, Lance Armstrong or Barry Bonds are such examples of hamartia in sports. These "heros" find themselves on top of the world only to crash and become tragic heroes. This paper will explore the origins and developments of hamartia, including the concept of necessity, in Aristotle's Poetics, how hamartia has manifested itself in some classic examples then apply this aspect of character or the character flaw that manifests itself today in the 21st century athlete.

Hardman, Alun

Video Assistant Referees (VAR) and the Social Shaping of Sport Technology

Key Words:

Officiating Technology

Football

Normative change

Abstract: Following a series sanctioned live trials of the Video Assistant Referee (VAR) system, in April 2017, the International Football Association Board published IFAB® VAR Implementation Handbook for Competitions (IFAB, 2017). Controversies remain regarding the scope, accuracy, process and authority of VAR. However, the adoption and diffusion of officiating technology into elite level professional football is more, rather than less likely. Collins' (2010) work on goal-line technology, where he juxtaposes the interface between 'ontological authority' and 'epistemological privilege', conveys the meta-ethical core to normative disputes on VAR. In this paper, I explore VAR in the context of the principle of justice drawing upon Loland's (2007) distinction between "Thin" and "Thick" accounts of justice understood as the equality of opportunity to perform. Finally, I examine football, VAR and sporting justice in the broader context of social, cultural and normative change. I argue that it is also important to understand this issue as an example of the social shaping of technology where it is important to recognise the ways in which social, institutional, economic and cultural factors shape:

1. the direction as well as the rate of innovation;
2. the form of technology in terms of the content of technological artefacts and practices;
3. the outcomes of technological change for different groups in society.

My analysis then is not just concerned with the 'social impacts' of technology, but also explores what shapes the technology that is brings about these 'impacts', and the way in which these impacts are achieved (MacKenzie and Wajcman, 1985).

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Harris, Marc

The Sport Alcohol Nexus: The Circle of Vice

Keywords:

Role Models
Alcohol Consumption
Sport
Student Health

Abstract: Excessive alcohol consumption is deeply imbedded within university sport. I use data collected from university sportspeople via multiple methods, including ethnography, interviews and self-report questionnaires to outline the ways in which sportspeople continue a cycle of harmful and excessive alcohol consumption by acting as role models to each new cohort of players that enter the university sport system or habitus. According to Sherman (in Brown 2012, p.231) "the force of a role model is that we learn the concrete, through the narratives, stories and drama of someone who has been there, faced the music and made choices." This issue with the current sporting culture, prone to excessive alcohol consumption, is that new players imitate vice as much as or if not more than they copy virtue. Whilst some argue that sportspeople (athletes) may not choose to be role models, or at least have the opportunity not to be a good role model (Mumford, 2013), others provide an alternative narrative, that we are entitled to expect a certain level of virtue from our athletes (Jones, 2016). Athletes are in a position of immense influence, particularly to new like-minded individuals who enter the same setting without pre-existing guidance on how to feel or behave. To this end,

there is a need to educate university sportspeople of senior level on their position as a role model to future players. Currently there is a system of one-upmanship in university sport categorised by new players learning the vices of sport by believing excessive drinking practices to provide status and acceptance. This cycle needs to be broken to combat the problem of excessive and harmful consumption in university sport, and sport more generally.

Hata, Takayuki and Sekine, Masami

Research interests and methodology of sport philosophy in Japan from the 1970's to the present

Keywords:

Methodology

Sport philosophy

Physical education

Japan

Abstract: Japan Society for the Philosophy of Sport and Physical Education (JSPSPE) celebrated the 40th anniversary of its founding in February 2018. Since its inception, supported by the active members, JSPSPE has been serving not only the scholars but also the school teachers who are interested in the philosophical enquiry of sport and physical education. In addition, it has contributed much to the philosophical profession as well. The founders of JSPSPE like were influenced by such Western sport philosopher as Paul Weiss (1969) and tried to establish the methodology of philosophical studies on sport and physical education. It was their interest of philosophy as the experts in teaching physical education that established this field of study in Japan (Asada 1979; Maekawa 1979). Even though sport philosophy in Japan had its origins in physical education in schools, its object of study was expanded in the 1970's and 1980's not only within the province what physical education covered, but also to the province of sport. In this paper, referring to the literatures on the philosophy of sport and physical education, the authors examine issues such as the concepts and research interests for establishment of sport philosophy since the 1970's. What kind of methodologies were designated by the founders of JSPSPE aiming at further development of sport philosophy in the later eras? Kataoka (1979) illustrated the methodology that was suitable for the philosophy of sport and physical education, consisting of three approaches from three different areas to reach the main research area of sport philosophy in Japan. It follows that there were nine philosophical ways to reach the main area of sport philosophy. We are going to consider the latest trends of sport philosophy, looking back to the history relating to the philosophy of sport and physical education last forty years, and to inquire the future prospect of sport philosophy in Japan.

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Hipólito, Inés and Ilundáin-Agurruza, Jesús

Risky Business – The Dissolution of Self-Consciousness in Expert Extreme Performance

Keywords:

Expert Extreme Performance

Mushin states

Self dissolution

Abstract: A deeper understanding of the nature of self-consciousness benefits from studying instances where such self-awareness is not only highly reduced but disappears completely—a phenomenon called global dissolution. Such dissolution are generated either exogenously, as when drug- induced (Letheby & Gerrans, 2017; Millièrè, 2017), or endogenously, as in cases of meditation (Hipólito and Martins, 2017). Much less studied endogenous practices are sports. Among these, risk activities, e.g. rock climbing in extreme conditions, big wave surfing, or erstwhile sword duels to the death, are of particular interest.

These provide ‘real’ world cases where we find instances of global dissolution of an endogenous nature. In sporting or martial expert performance the ability to “lose” oneself in the action is paramount: it cuts straight through the chaff of self-consciousness. Such loss of self is often theorized as flow and *mushin* states in Western and East Asian traditions respectively (Krein and Ilundáin 2014). Far from a mindless Dreyfusian mind, which others have criticized (Breivik 2013), these states are characterized by extreme attentional focus. Crucially, the dissolution of awareness is itself a skilled achievement born out of the transaction between performers and the extreme conditions (Ilundáin-Agurruza 2016).

Risky scenarios afford either elimination or reduction of self-consciousness such that they contrast revealingly with both normal and pathological cases, for example, schizophrenia, (Hipólito et al, 2018), or sports choking. In this way, they address both strong and weak claims regarding the necessity or pervasion of self-consciousness (correspondingly). First, they offer strong evidence to falsify the necessity of a sense of self as typically conceptualized, that is, a persisting and unitary one. Second, they also illuminate the effect of radical disruption on the weaker claim such that the characteristics of normal self-consciousness are better specified in contrast to ‘superior states.’ Notably, flow and *mushin* states – in contrast with pathological disruptions or artificial drug stimulation – provide advantageous applied and theoretical grounds to assess global dissolution and its implications because they can be tested, one in the dire conditions in which they operate, and two as part of the process of cultivation and practice within which they operate.

In short, this presentation explores the ways that analyzing expert high-risk performances illuminate the disappearance of self-consciousness and the latter’s nature.

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Hjortborg, Sara, Ekdahl, David, Damkjaer, Camilla, Ravn, Susanne, Montero, Susanne and Høffding, Simon

Combining qualitative research methodologies and phenomenology – promises and challenges
A special issue Panel

Qualitative researchers have specifically highlighted that phenomenology offers a continuing promise of ‘bringing the

body back in' to theories on sport and physical activity. Until recently, the two have usually been combined such that qualitative researchers employ phenomenology to empirically investigate themes like the sensuous involvement in sport (e.g. Allen-Collinson 2009). In philosophical phenomenological analysis empirical data based on, for example, neuroscientific and psychiatric cases, has for decades been important to substantiating claims as well as to investigate general structures of experiences. Between others, Shaun Gallagher have specified the promise of this interdisciplinary combination in his discussion of the use of exceptional (pathological) cases, as factual variations which might constructively challenge phenomenological descriptions of our embodied being in the world. In the panel's presentations and discussions, we focus on the possible promises and challenges of using data generated on the premises of qualitative research as factual variations for phenomenological analyses. Furthermore, instead of turning to pathologies to look for real life deviations, we turn to the embodied competences and expertise of sports, dance and martial arts activities as exceptional cases of practices and experience which might challenge and further add to philosophical phenomenological explorations of, for example, embodiment, expertise and the sense of self (e.g. Ravn 2016; Ravn and Høffding 2017; He and Ravn, 2018).

After a brief introduction to how rich descriptions of the practices are generated on contextualised premises and 'then' used for a phenomenological analysis **Susanne Ravn** will exemplify how the cases of professional dancers and elite-golfers have contributed to develop descriptions of the ways in which the physicality of the body (and sense of self) can be present to practitioners' experience. **Sara Hjortborg** will continue the discussion and present an analysis of how practitioners in Tai Chi – in China and Denmark, respectively – use different kinds of awareness (related to self-presentation and self-intimation) to affect the quality of movements.

David Ekdahl will question the role of embodiment in virtual worlds, especially how the practices of eSports might challenge phenomenological 'models' of embodiment. Finally, **Camilla Damkjær** focus more specifically on the methodological challenges and possibilities of using first-person methodologies to study the sense of self in transnational postural yoga practices.

From a philosophical perspective **Barbara Montero** and **Simon Høffding** have, each in their way, actively used the insights of expertise practices in their work. They will act as constructive opponents – adding to and challenging the panels presentations.

Resources:

Allen-Collinson, (2009) Sporting embodiment: sports studies and the (continuing) promise of phenomenology.

Qualitative Research in Sport, Exercise and Health 1:3, 279-296

He, and Ravn, (2018) (shared authorship) 'Sharing the dance: on the reciprocity of movement in the case of elite sports dancers.' *Phenomenology and the Cognitive Sciences*, 17: 99-116.

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Hochstetler, Douglas

"Getting to maybe": Risk and uncertainty in youth sport specialization

Keywords:

Youth sport

Risk

Certainty

Abstract: An increasing number of children playing sports face pressure (both parental and societal) to specialize at an early age, to focus exclusively on one sport with the hope of securing a college scholarship. So-called "travel teams," once the domain of tweens and teens, now extends to the very youngest children, with athletes (and parents) traveling exceedingly long distances, and spending large sums of money, virtually year-round.

Through the course of this paper, I glean from both American philosophical themes, and current literature related to social change, to help at least partially answer this question regarding youth sport specialization. I contend that these conceptual ideas help provide language for us to think more clearly about some of the issues surrounding youth sport specialization.

To begin, the potential downsides of youth sport specialization are patently clear. Focusing on one particular sport at a young age presents latent hazards. At an appropriate point, however, this specialization holds the potential for exploring the notion of commitment in extremis. After engaging in multiple sport options during elementary school years, the adolescent soccer player, for example, may decide to pursue the “beautiful game” to see what potential it may bring. In his article, *Sport, Parental Autonomy, and Children’s Right to an Open Future*, Dixon (2007) examines this topic of youth sport, seeking to scrutinize the extent to which parents should encourage youth sport participation, not necessarily in regards to well-being, but rather “as a matter of allowing them to have control over the kind of life that they will live as children and adults” (p. 147). While Dixon (2007) focuses on children, my aim here is to examine sport participation at a later stage, specifically during the process where youth become committed to a particular sport. In this way, I provide an extension to Dixon’s paper, moving from issues of early exploration with youth sport to issues related to commitment, immersion, and investment. Like Dixon, I examine the notion of autonomy but do so in the context of the decision-making process of whether or not to commit oneself to a given sport.

My contention is that youth sport participants who choose to focus on a particular sport, to make it their own, and make this decision (largely) on their own – act in a way which is consistent with the language of American philosopher, William James (2001). James is fitting here, as Ilundain-Agurruza (2015) explains, because his works are “suited for a holistic conception of enactive performance . . . [and include a focus on] asceticism and risk, and those regarding cognition and action” (p. 259).

Howe, Leslie

When is a Sport not a Sport? Nature Sport and Friluftsliv

Author keywords:

sport (definition)

nature sport

friluftsliv

contest

Abstract: This paper examines the relationships and tensions between sport, nature sport, and friluftsliv, in particular, what counts as a sport, whether nature sports are sports, and whether nature sport is compatible with a comprehensive and environmentally informed way of outdoor life. Much less effort has been put into the question of what constitutes a sport in the philosophy of sport literature compared to the question of what is a game. Two widely held assumptions about sport and games to be found in the philosophy of sport literature are that all sports are games (Suits, Meier, Guttman) and that all games are competitive, i.e., contests, the purpose of which is to determine which of the participants is the better at the skills that are definitive of the sport (Fraleigh, Pearson, etc). If these two assumptions are correct, it would follow that all sports are competitive. What would also follow, provided that Krein (2015) is right about the distinctly noncompetitive quality of nature sports, is that nature sport is not sport. This paper considers a number of definitions of sport and how they accommodate, absorb, or deny legitimacy to other kinds of apparently sportive practices, especially those that we engage in outside of standardised urban environments, such as courts, pitches, arenas, and the like.

There are three lines of approach in this exploration. The first confronts the assumption that sport and games must seek to resolve a specific question (skill superiority) through consideration of games and sport activities that have no such aim. The second also addresses the assumed fundamental goal-directedness of sports and games, but by examination of how meaning is invested not only in the game/sport-structure but its realisation in practical movement and motivation. This approach puts more emphasis on the subjective experience of sport, what the mover intends rather than what

interpretation the observer or analyst imposes. This is also concerned with the overall experience of movement and interaction within a dynamic rather than standardised context. Finally, these observations are applied to an ideal of environmentally engaged outdoor life.

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Hsu, Li-Hong (Leo)

Does an Olympian have transcendental responsibilities?

Keywords:

Role models

Olympian

Responsibilities

Olympic Movement

Abstract: When addressing "fans and role models" issues in sport, two central questions are raised by Randolph Feezell (2017: 176):

1. Are celebrated athletes role models?
2. Do celebrated athletes have special responsibilities to be role models?

Feezell (2013: 151) argues that "Celebrated athletes are role models, not moral exemplars." Given the recent doping issues/crisis surrounding the Olympic Games, what about Olympic athletes (Olympians)? Can Olympians be seen as "celebrated athletes" as well as "role models"? Do they also have any special role to play both within sport and outside of their sport field in accordance with the Olympic ideals? This paper will not only address the plausibility of Feezell's (2013;2017) argument concerning "celebrated athletes' special responsibilities" (narrow and broad senses) but also try to explore the potential (if there is any) transcendental (morally and non-morally) responsibilities of a true Olympian.

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Hurych, Emanuel

Gamification as a symptom of sportification from the ontological and ethical perspectives

Keywords:

gamification

technologization

inauthentic modes of being

deontology

consequentialism

sportification

Abstract: This paper focuses on the phenomenon of gamification in the context of sport and movement activities. In general, gamification is understood as a process of adding games or game-like elements to some activity in order to

encourage participation. Gamification takes the data-driven techniques that game designers use to engage players, and applies them to other (social, cultural) experiences to motivate actions that add value.

Gamification is often used as a business strategy (Hamari, Sjöklint & Ukonen, 2015), or an educational method (Ranchhod, Gurău, Loukis, & Trivedi, 2014). It presents a very interesting topic for physical exercise as well. A recent Sport, Ethics and Philosophy special issue titled Sport and Play in a Digital World (2016, Vol. 10, Issue 1) was devoted to digital technologies in sport. This issue is closely related to the phenomenon of gamification, as some articles (Conway, 2016) make evident, yet “gamificaton” was not mentioned in any of these papers in the explicit way.

Nonetheless, the aim of this paper is specific: to present gamification as a practical and visible symptom of a process of sportification that affects our modern society. Sportification is a specific phenomenon which has been studied by a large number of authors (e. g., Pfister, 2007; Sato, 2013, etc.) in the context of concrete sports such as [mention here a couple]. As a more general social problem, different authors (Vlieghe, 2013; Jirásek & Kohe, 2015; Hurych, 2015) have examined sportification from different viewpoints. Jirásek described this term as a process of adopting cultural examples and symbols from sporting life and bringing these into a broad conceptual context in different cultural areas (Jirásek, 2005, 66). Alternatively, we can also argue that the core of this phenomenon consists in bringing some principles, rules and methods essential in the world of sport to our everyday life. That means applying something which is permanently established and present in the sporting sphere into completely different areas of activity (education, science, politics, family life etc.).

The aim of this paper is to look at gamification – within the frame of sportification – from a) an ontological position within Heideggerian modes of authentic and inauthentic being, and b) from an ethical approach based on the difference between deontology and consequentialism. In general, gamification is understood as a positive and effective motivational instrument. This paper does not deny the positive aspects of this phenomenon, but still discusses some inherent problems that should still be described and examined, which this paper introduces while explaining their roots and backgrounds.

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Hwang, Jung Hyun – Submission withdrawn

Justification of Anger in Sport

Keywords:

Emotion

Anger

Aristotle

Sport

Justification

Abstract: Emotions such as feelings of accomplishment, joy, sadness, frustration, anger, tension, irritability, and pain in the games are useful information to gauge not only the content of the game but also the overall the player's satisfaction and condition for the game. It attracts the audience to participate and empathy. However, we tend to respond a little more sensitively to 'anger' among the myriad of emotions expressed during the games. The anger by players is regarded as an unjustifiable feeling that should not be possible. This reflects common social myths about anger.

In contemporary society, anger is the object of the boundary with negative and unpleasant emotions. Thus, expressing anger is impersonal act that does not control itself, causing social problems as well as individuals. In particular, in an athletic field that competes in a game of racing, anger raises more violence and causes excessive violence which negatively affects the outcome of the game. Thus, the norms of the sports society do not allow anger to the players. It is a virtue that a sportsman has to bear, rather than anger in any situations, which is the fundamental condition of a good player.

If so, is the athlete's anger unconditionally wrong in sports? Can an athlete's behavior expressing anger be ethically acceptable? In this regard, I would like to pursue research focusing on the philosophy of Aristotle. Aristotle rejects the uniform definition of anger as negative emotion, and sees it as wholesome, natural feeling associated with moderation. According to Aristotle, "now we praise a man who feels anger on the right grounds and against the right persons, and also in the right manner and at the right moment and for the length of time (Aristotle, N.E, 1125b31-32)." The anger is not just negative emotions. Aristotle emphasizes the importance of anger in relation to the self-esteem of an individual. His philosophy is a convincing rationale for the development of the claim that the anger of the athlete in the actual sports situations is a moral behavior and a necessary emotion for a just of sports society.

Therefore, this study aims to establish the proposition that the anger of an athlete is a starting point in order to defend the justice of sports society and to support the justification of the anger of the athlete. Particularly in this study, we analyze the anger of the athletes as the factor of the public sphere and how it can be justified.

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Ilundáin-Agurruza, Jesús and Takemura, Mizuho

Giving Vulnerability A Sporting Chance – Genetic Doping and Enhancement, Excellence, and Enactive Ethics

Keywords:

Genetic doping and enhancement

Enactive ethics

Excellence

Vulnerability

Abstract: The siren song of a Brave New World where humans genetically “biohack” their way toward a transhuman or posthuman perfection may be an understandable, even noble impulse under some lights. After all we are human all too human. Some (Savulescu et al. 2011) daringly advocate for unabated enhancement; others (McNamee 2013; López Frías 2016) opt for prudence. The transhumanist aspires to overcome our weaknesses and frailties; our stance, keenly aware that, at least in the realm of sports and performance, the exceptional is not the same as the excellent, is to embrace our vulnerable nature.

In this presentation, supplementing past work (Takemura 2014), which critically analyzed genetic doping from a Kantian stance, we consider genetic doping and enhancement from the perspective of an enactive and comparative ethics (ECE) (Varela 1998; Ilundáin-Agurruza 2016). ECE endorses immediate and unmediated swift, empathetic, compassionate, and effective responses to ethical quandaries. It is premised on the view that we should not simply accept but rather actively open ourselves to our vulnerabilities as an alternative route to flourishing. In fact, refinement of our skills and meaningful life-projects are premised on our capacity to court risk, failure, and being found wanting. This is the path toward excellence as virtuous responsiveness to the challenges we face.

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Ishigaki, Kenji

An Intercorporeal Approach as the New Method of Sport Philosophy

Keywords:

Corporeality

Phenomenological analysis

Human experience

Abstract: Various researches on sport science have developed remarkably by the objective methods of

natural science. However, the more these researches have advanced, the more the human movement have only come to be regarded as a knowledge or information that are isolated more and more from the experiences of the subjects. Therefore, it is necessary for subjective methods that are different from the objective ones to be considered. The subjective researches have mainly explained human bodily movement from the viewpoint of the mind through psychological methods. However, as these studies progressed, the more the experiences of human movement have come to be regarded as a problem of the mind. Although this approach to human movement is important, in modern society it is extremely dangerous that only such approach is over emphasized.

Experiences of human movement and sport need to be regarded as the problem of human body/corporeality as they are not the problem of mind (Merleau-Ponty, M. 1945). This is because in the experiences of human movement, the dimension of the body as indicated by the tacit knowing (Polanyi, M. 1966) it is more important than the dimension of the mind/consciousness. In addition, the "knowing how" should be identified rather than "knowing that" (Lyle, G. 1949). None the less, can sport philosophy correctly express the experiences of human movement itself without falling into solipsism?

An "intercorporeal approach" present in the research is not an objective method or a subjective one that is adopted with psychology, i.e. intersubjective approach (Newson, J. 1978) (Stolorow, R. 1987), but it is the approach to apply the phenomenological analysis (Husserl, E. 1950) and try to extract the experiences of human movement from the perspective of the practicing subject. The approach is shown from the following six viewpoints:- (1) the corporeality of the observer, (2) a second-person and a third-person viewpoints of the observer, (3) the corporeality and the bodily feeling as an analysis target, (4) a practical attitude as the methods, (5) a phenomenological attitude as the methods as well as (6) reference to knowledge in sport science and its surrounding fields. The intercorporeal approach is a phenomenological analysis that tries to ensure a holistic validity while reciprocally relating these six viewpoints. By applying this approach, the human experience or essence of the human movement will be apparent in a different state than the one before.

Jespersen, Ejgil

Sport, honor and dignity

Keywords:

Sport

honor

dignity

dueling

Kant

Abstract: While dignity has replaced honor as the ground on which an individual's political status rest in modernity, honor seems in a sense to take precedence over dignity in sporting life. The CEO of Team Denmark, the Danish state organization for elite sports, Lone Hansen, told recently the athletes to remember that they are primarily fighting to honor their country and should not speculate on becoming dignified employees with certain rights in their respective sports federations or Team Denmark.

In this sense, sport on the national competitive level is out of date with equal dignity in modernity and is more reminding of pre-modern, masculine dueling on life and death for the sake of positional honor except that the right to life is held in sport. When national team athletes are expected to fight primarily for the sake of national honor in return for the honor to be among the selected few, it is a decree that action speaks louder than words and a question of excellence in terms of bodily prowess – a sort of codified 'trial by combat' within a sacred world of sport apart from the common law and order in modern society.

Sport, by being out of sync with modernity in this sense, exemplifies a state of exemption equal to that the Enlightenment philosopher Immanuel Kant awarded dueling. In cases of murder Kant was advocating the death penalty, but when a murder was a result of 'honor killing' among soldiers in dueling, he was impressed by the highly value the

public opinion associated with dueling and seemed to view soldiers risking their lives for their honor with a degree of genuine approbation.

The eventual phasing out of the role of honor among elite athletes in a national context seems to be a great challenge for the voluntary sport governance in the name of individual dignity, freedom and democracy.

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Jin, Hyunju

Philosophical Research on the Five Branches of the Sport Natural Science

Keywords:

Sport Natural Science

Sport Science

Philosophy of Sport Science

Meta-Sport Studies

Abstract: This paper is an attempt to explore the possibilities of common discourse as a higher-level academic discipline (Sport Studies), by expanding the scope of meta-discourse of Sports Studies by taking Sport Natural Science (hereafter, Sport Science) as subject of research for Sport Philosophy. The question is a historical inquiry as well as a question that demands philosophical contemplations and answers. Until today, especially in Korea, efforts were made by Sport History to organize historical contents of Sport Studies, and Sport Philosophy to construct the identity of Sport Studies as a discipline (e.g., Song, 2004).

However, such efforts were centered on 'phenomena'-based studies on sports, and lacked thereof the metaphilosophical approach of 'discipline' in the Sport Studies itself. In particular, Sport Science has been an unknown area that was not yet reached by metaphilosophical perspectives (Jin, 2017). This was due to the limitations of meta-sport studies discourse on Sport Philosophy that was confined to boundaries of humanities and social sciences, and which hindered production of meta-discourse from expanding towards encompassing the academic boundaries of 'Sport Studies' that includes humanities, social sciences, and natural sciences. We still ought to consider, however, philosophical aspect of the production of knowledge in science (McNamee, 2005).

Currently, scholars use a taxonomy of Sport Science which is divided into five sub-fields: *Measurement and Evaluation for PE, Exercise Physiology, Sport Biomechanics, Sports Medicine, Exercise Nutrition*. Each field secured its own identity as an independent discipline and nested within Sport Science, with their original methodological approach. Historically speaking, *Measurement and Evaluation for PE* guided the early history of Sport Science, and successfully established its methodological foundation so far. *Exercise Physiology* established the basis of Sport Science and positioned itself as the center of the discipline later. *Sport Biomechanics* intuitively expressed the central worldview of Sport Science as a mechanistic outlook on the world. *Sports Medicine* attracted a new type of human beings called athletes, who pursues excellence of human body. *Exercise Nutrition*, based on Physiological Materialism, secured its disciplinary basis through other means to building human body aside from exercising, by recognizing humans as eating beings.

This study identifies the academic field of Sport Studies as a subject of study, and macroscopically discusses the phenomena that occurs within. The meta- analysis of the research results produced in Sport Science provides a basis for reasoning on the whole of Sport Studies. To my knowledge, it is the first academic enterprise to call for Meta-Sport Studies, which Sport Philosophy are bound to carry forward in the future. Simultaneously, it is also a foundational study to grasp the historical and philosophical grounds of Sport Science as Physica.

* This paper is based on the doctoral dissertation, *“Exploration on the Natural Sciences-based Identity of Sport Science : A Historical-Philosophical Approach”*.

Kanaya, Mariko

Review of the subject content in university physical education: From the viewpoint of the phenomenological-morphological movement theory in sport

Abstract: Physical education (hereinafter referred to as ‘university physical education’ or ‘university PE’), a liberal arts subject at Japanese universities, has been offered as a core subject at many universities for about 70 years, since the post-WWII period. However, there has been constant discussion of whether physical education is really required at universities. The course structure and educational content in today's university PE have become increasingly diverse, depending on the educational philosophy, curricula, provision of gymnastic facilities, students' needs, etc., of individual universities; and at some universities, shortage of faculty and/or difficulty in maintaining and managing the relevant institutions have led to reduction in physical education (Morita, 2016).

Furthermore, faced with the social problem of Japan's declining birthrate and aging population, Japanese universities have promoted large-scale systematic reform. The result of all this is that university PE has been thrown into a chaos (Sugiyama, 2001).

The purpose of this study, then, was to investigate the optimal learning content for university PE, by elucidating the uniqueness of physical education as a liberal arts subject, from the viewpoint of the phenomenological-morphological movement theory in sport. First, it was confirmed that, in this theory, the main learning activity in physical education is the acquisition and improvement of sport skills, which is the main learning activity in sport learning; and that this learning activity includes "the development of a well-rounded character." This finding was derived from the following two premises: (i) sport skills include "body knowing," necessary for leading a rich life as a human being; (ii) the acquisition of "body knowing" entails intentional practice by the learner, and this intentional practice likely leads to knowledge of the human body's physical characteristics, as well as the human characteristics of oneself and others (i.e., "the development of a well-rounded character"), which is essential for leading a healthy social life. Second, the actual conditions of physical education at the elementary and secondary levels, and at the university level, correspond to the phases of acquiring skills and of refining the acquired skills, respectively, in the formation phases (five phases) of sport in the phenomenological-morphological movement theory (Kaneko, 2002). In other words, at university, based on the "body knowing," which has been developed in previous physical education, one can refine one's skills toward the phase of schematization of kinetic sensation, and finally that of full command of the body. Given that the main aim of these sequential phases is to raise the quality of sport, university PE is perfectly commensurate with the study of specialized courses, which is the object of learning at Japanese universities.

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Kirschner, Julianna – Submission withdrawn

Sport in the Stands: A Critical Analysis of the Los Angeles Dodgers Fan Experience

Keywords:

Fandom

Los Angeles Dodgers

Baseball

Fans

Abstract: Fan culture in the United States is as diverse as the many sports that are played. As a fan in the stadium, the game is framed by those around the viewer. Commentary about the quality of the players' performances, rallying cries to unite the collective of fans in support of the home team, and the documentation of fans' experiences on social media all serve as communicative extensions of the sporting event. In this paper, the dynamic of fan experience is examined using critical analysis of a series of games played by the Los Angeles Dodgers. Using framework established by Kittler, the author assesses the ways in which the game is played in the stands in addition to the field.

Kobiela, Filip

Crazy Little Things Called 'Games'

Keywords:

Game

Definition of

(anti)essentialism

Bernard Suits

Ludwig Wittgenstein

Abstract: Bernard Suits's definition of game-playing has been presented as an attack on Wittgenstein's claim concerning the indefinability of games. In opposition to Wittgenstein's notion of family resemblance, Suits offered his own analysis which leads to a classical-type definition. The problem of the adequacy of the definition fills the major part of Suits's own considerations and is a recurring topic in relevant literature.

I will argue that Suits's construction of the definition is rather a discovery than a decision: the definition does not aim at obtaining a description of language use, but grasping an essence of games. Suits's project is thus convergent with essentialistic aims of phenomenologists. His insight marks significant progress in the philosophy of sport and games, but it does not lead to an easy victory over Wittgenstein. The controversy over the adequacy of Suits's definition (and eo ipso Wittgenstein's claim concerning the indefinability of games) still raises a number of questions and the main purpose of the paper is to analyse them using methodological tools.

In order to elaborate a nuanced view of Suits's polemics with Wittgenstein, I will discuss such problems as:

- Different types of definitions and their applicability in different types of notions;
- The difference between Wittgenstein's and Suits's meta-philosophical positions and their motivations connected with defining games;
- Prerequisites of Suits's distinction between property of being called (a) 'game' and property of being a game;
- The pattern of linguistic use and the pattern of phenomena.

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Krein, Kevin

Two Approaches to Fear in Sport

Keywords:

sport
fear
mushin
empty mind
flow

Abstract: In many sports athletes must confront fear. Sometimes this fear is of injury or even death, other times fear of losing, failure, embarrassment, or simply not performing well. This paper examines two broad approaches to addressing fear. The first is often used in combat sports and those requiring short bursts of high performance. In many such cases, it is an advantage to get "pumped up" — to put oneself in a state in which emotions and the desire to achieve one's goals enhance athletic performance and drown out fearful concerns. While this is a helpful approach in many sports, particularly sports that are highly competitive, it has drawbacks in situations requiring focused attention to minute detail, or sustained attentiveness and deliberate movement. Here we see a different approach that involves either intense focus on immediate tasks or an attempt to empty one's mind of all thought so that one might act in an unencumbered way. This approach also has drawbacks; it may be less helpful in motivating oneself in moments of doubt or times when one needs to coax oneself in order to access strength and abilities needed to overcome a particular task. In addition to simply clarifying a distinction between these two approaches, I look at what they also have in common and how they might variously applied in order to overcome fear in ways that are appropriate to different situations. Consider a long rock climb, in which an athlete must confront fear, but might also need to stay relaxed and avoid being overcome by emotion. In this case, the relaxed focus of the "empty mind" might be required. But also consider that there may be aspects of the climb that require a "pumped up" state for the athlete to muster the strength or courage to complete a particular move or to energetically work through a particular sequence of holds. In such cases, athletes might apply different approaches or alternate between the two. My ultimate purpose is to better understand and articulate the relationship between these two approaches.

Kretchmar, Scott

A Revised Definition of Games: An Analysis of Grasshopper Errors, Omissions, and Ambiguities

Keywords:

Suits
games
revised definitions

Abstract: In this presentation I will begin by presenting a revised description of games designed to correct errors, address omissions, and remove ambiguities in the classic definition provided by Suits. (See chapter 3 of *The Grasshopper*.) The remainder of the talk will involve a defense of the seven (7) changes, additions, and amendments made to the definition. These modifications range from relatively insignificant recommendations related to word choice

and the resultant ambiguities, to the elimination of unnecessary or confusing concepts, and finally to the rectification of important conceptual errors. Because I have critiqued Suits on several previous occasions in both JPS and SEP, I will be careful to sharpen previous complaints and add new ones. This will also be the first time I have attempted to offer a comprehensive re-definition of what it is to play a game.

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Larsen, Signe Højbjerg

Playing the modern, accelerated city

Keywords:

Parkour

Play

Alienation

Urban space

Abstract: In the activity of parkour, the practitioners' use benches, stairs and rails for expressive movement and thereby challenges the spatiality, mobility and corporality in urban environment. Parkour has academically been interpreted as a discursive phenomenon related to *social and cultural critique*, where practitioners with their transversal movements corrupt the original uses of spatial structures and architecture in urban spaces (Aggerholm & Larsen 2015). Geyh (2012) and Mould (2009), for example, draw on Deleuze and Guattari's (2009) theorization of capitalistic, grid-like urban space to describe how the practitioners reappropriate the urban environment from a striated space to a more fluid smooth space. When the practitioners move in irregular patterns they reveal and oppose the capitalistic urban space of modern cities and establish a dialectic relationship with even the most mono-dimensional, alienating environments. As Daskalaki et al argues: *This 'free-flowing' activity is a socially symbolic act, a form of resistance to cityscapes that alienate, restrict and subjugate* (Daskalaki et al, 2008, p.57). The spatial dimension of alienation is however, not the only one. In my paper I want to argue that parkour is not only offering a spatial opposition to alienation in metropolitan living, but also a temporal.

The philosophical awareness and writings about modern alienation - or *entfremdung* – has a discontinuous historical journey (Eichberg, 2016, p.225). Since the dawn of industrial modernity, the critical attention to alienation has corresponded to boarder societal changes. In the second half of the eighteenth-century modernity artist and intellectuals like Jean-Jacques Rousseau, Friedrich Schiller, and Johann Wolfgang von Goethe described the feeling of estrangement and encounter with something strange or alien (*fremd*). Later Karl Marx connected the concept of alienation to social and economic critique and characterized alienation as an effect of capitalistic economy (1953). On the basis on Marx writings Max Horkheimer and Theodor Adorno later delivered a sharp analysis of the quantitative reduction of the human being to alienation. Alienation was further connected to the modern, industrial city. In his essay about the modern city the sociologist Simmel described this alienation as a 'Blasé attitude' (Simmel, 1992). This attitude of boredom and lack of concern is necessary for the metropolitan individual to stay sane because he or she is constantly being bombarded with so much stimuli occurring at one time. In 2005 the German sociologist Hartmut Rosa connected the philosophical concept of alienation with acceleration. Rosa thereby enabled a new understanding of alienation as countering human depth, direction and meaning (Eichberg, 2016, p.230). According to Rosa our contemporary society is characterized by social acceleration (Rosa, 2005, 2010) and this dramatically alter the ways in which we think, act and relates to one another as well as the physical environment. Modernity has accelerated the pace of life and resulted in faster and more frenetic cities.

The argument that parkour offers a temporal opposition to alienation in metropolitan living can at first seem paradoxical.

Parkour has originally been described as “moving as fast as possible from A to B” and the practitioners’ airborne and streamlined bodies have been sold as an attractive aesthetic product on the market. With his critical studies in sport, Eichberg has argued that since the eighteenth century a new pattern of speed, suspense, and acceleration developed inside popular games and colonized them, thus creating the modern phenomenon of sport (Eichberg, 1978). Temporal discipline and acceleration transformed the player of modern folk culture into a streamlined athlete and the stop watch became the icon of modern sport. In an article from 2009, Ortuzar also describes how parkour embodies “a contemporary perceptual state of emergency” (p.58). While experiences of acceleration and speed are undoubtedly important in parkour, there are also important experiences of slowness, repetition and rhythm. These experiences of contemplation in urban spaces are significant to the practitioners and offer a temporal opposition to everyday metropolitan living. In the practitioners’ contemplation in the urban environment they adopt an attitude very different to Simmel’s ‘Blasé attitude’ (1992).

To describe and understand the spatial and temporal experiences in parkour, I will draw on Rosa’s theory of social acceleration (2005, 2010), Edward Casey’s phenomenological study of place and space, and Sennett’s theory of craftsmanship (2008).

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Lewandowski, Joseph D

Between Rounds: The Ethics and Aesthetics of Sixty Seconds

Keywords:

Boxing
Coaching
Ethics
Aesthetics

Abstract: Recent philosophically informed discussions of professional boxing have focused on the ethics and morality of pugilistic violence (Davis, 1995; Herrera, 2002), the value of violent sport (Russell, 2005), and the constraints that constitute boxing as a sport (Lewandowski, 2007 & 2012). What transpires “between rounds”—in the sometimes calm but more often frantic sixty seconds during which a corner man simultaneously tends to the fighter’s physical state, discusses strategy, and cajoles him to fight on—has received considerably less attention. And yet, what happens during those moments of exchange between boxer and corner man is not only decisive for the outcome of the fight and the

physical well-being and future career of the fighter, it is also philosophically complex in its own right. Indeed, on the one hand every corner man will say that the safety of his fighter is his top priority. Thus between rounds a corner is obligated to be honest about his fighter's progress and physical condition, and protect his boxer from "too much punishment"—if necessary, by "throwing in the towel." On the other hand, insofar as the goal of the fight is to win, a good corner man and his boxer must also jointly forge a narrative not merely of what is but rather what could be. Thus the corner tells a fighter that he "looks good" and "won that round"—or that the opponent is tired—when in fact the opposite is the case; and the fighter in turn says that he "feels great" and is "ready to go again" even after suffering a brutal round of blows. Drawing on recent philosophical work in the ethics of coaching (e.g., Simon, 2013), this paper explores the ethics and aesthetics of coach-athlete interactions during designated intervals (sixty seconds, in the case of professional boxing) within athletic competition. The argument, in brief, is that between rounds every fighter and corner man engage in an embodied conversation in which truth and lie, reality and appearance, and reason and perception are intertwined.

Loland, Sigmund and McNamee, Michael J

From "the spirit of sports" to 'the integrity of sport': the normative premises of anti-doping and their operative implications

Abstract: Within the philosophy of sport the justification of anti-doping practices has traditionally been based on arguments employing the concepts of health and fairness. By contrast, WADA policy is not explicit in this regard. Rather, it makes general ethical remarks at the beginning of its Code relating to the preservation of the spirit of sport (WADA, 2015) and offers three criteria to support potential inclusion of substances on to its central policy tool, the Prohibited List. Strictly speaking, the Code is one of 7 instruments that comprise WADA policy, and it is the criteria used to consider substances and methods for the Prohibited List that has been the core of academic contention. Several scholars have argued *mutatis mutandis* for the need of the spirit of sport and its place in anti-doping policy (Loland and Hoppeler, 2011; McNamee, 2012; 2014) while others have argued for its abolition (Foddy and Savulescu, 2005; Kornbeck, 2013). We argue (i) that the spirit of sport criterion is essential that the justification is based on normative grounds, not merely medical or scientific ones; (ii) for a revised justification for anti-doping policy, and the criteria for the Prohibited List, based on a reconsideration of the spirit of sport understood as the preservation of competition integrity (Cleret et al, 2015) and the protection of athlete's bodily integrity. Finally, we articulate and justify this interpretation, demonstrating how it is more easily operationalised than WADAs current spirit of sport criterion, enhancing its power in line drawing problems between acceptable and prohibited performance enhancing means and methods.

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Loland, Sigmund

Sedentary lifestyle, body ecology, and sustainable development

Abstract: In post-industrial societies, sedentary lifestyle is considered one of the main challenges to public health and individual well-being. Physical exercise is viewed as a main preventive measure. For adults, World Health Organization (2010) recommends a minimum of 150 minutes of moderate-intensity aerobic exercise throughout the week. As the slogan goes: 'Exercise is medicine'.

To a certain extent, this approach represents an instrumental view on movement and a reductionist view of human beings as inherently 'lazy'. As an alternative, and with perspectives from what is referred to as body ecology (Sirost et al 2018), I outline a holistic approach with the ideal of natural and playful movement within a sustainable environment as an integrated part of everyday life.

Firstly, I argue that natural human movement implies both spontaneous and planned exploration of our embodied possibilities in time and space and in depth and width.

Evolutionary speaking, the human body is designed for an optimal balance between movement and rest. Furthermore, I argue that the challenge of sedentariness should be met with facilitating movement exploration (including both innovative movement and routine and repetition) as an integrated part of everyday living, and not with instrumental 'exercise'.

Secondly, and with an emphasis on urban space (Sallis et al 2016), I examine possibilities and boundaries of the environment for playful exploration of movement. With a series of practical examples, I argue that such exploration depends upon environments that meet requirements on sustainability.

In a last section, I address potential criticism of my view as utopian and unrealistic. I argue that emerging cultural and political trends work in my favour, and that movement- friendly and sustainable urban environments might be closer to reality than what many seem to think.

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Macedo, Emmanuel

Practices and Institutions: What Practitioners of Sports Might Know

Keywords:

MacIntyre

Sports Governance

Social Practice

Institutions

Abstract: In the article "Anti-Doping Policy in Sport: The Politics of International Policy Co-ordination" Barrie Houlihan (1999) demonstrated the potential for "epistemic communities" (recognized experts) to help governmental bodies in policy-making processes. Houlihan explained that the relevant experts could significantly help governance by framing and steering legislative conversations. In international sports governance (such as anti-doping governance),

Houlihan pointed to the unfortunate, but common, marginalization of expert groups. I argue that when it comes to sports governance, especially in areas such as anti-doping, athletes often find their influence marginalized. I contend that their influence should have a greater presence. Of course, with regard to some matters, such as anti-doping governance, athletes are usually not considered experts. Thus, what useful knowledge could professional athletes offer their sport governing bodies?

The work in this paper focuses on athlete knowledge with respect to the goods internal to a practice and how this knowledge can inform sports governance. In *After Virtue*, Alasdair MacIntyre adumbrates the relationship between practices and institutions in society (MacIntyre, 1984). From MacIntyre's description, I aim to reveal how practitioners (elite athletes) occupy an epistemic position, which allows for unique and useful knowledge about internal goods. Such knowledge comprises what is good and, subsequently, not good for a practice. I posit that such knowledge if mobilized in sports governance, can aid legislative processes and overall institutional governance.

Thus, in this paper, I will first describe MacIntyre's work on social practices and why athletes have unique epistemic knowledge. Second, I will support the notion that this knowledge can help governance by providing examples where athlete knowledge fueled successful alterations in sports. Third, I will explain why athlete knowledge made such alterations a success. Lastly, given the unique and useful athlete knowledge, I will argue for the necessity of greater athlete influence in sports governance. In the end, I aim to improve sports governance by way of the implementation of unique and useful elite athletes knowledge.

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Markič, Olga

Skills, knowledge and the role of consciousness

Keywords:

Philosophy of cognitive science
Embodied cognition
Knowledge
Skills
Consciousness

Abstract: A growing number of studies is dealing with the topics that are at the intersection between philosophy of sport, philosophy of mind and cognitive science. Classical cognitive science proposed a top-down approach based on rules and representations and modeled human cognition as autonomous and disembodied. In sport studies such approach is reflected in the assumptions that athletes are processors of information, and that intentional movements are set up in advance by a rule or command structure ("motor program"). But, as Moe (2005) has pointed out, such approach faces many problems in explaining athletic performance. The embodied cognition approach puts much greater emphasis on the role of the body, is bottom-up and takes the primacy of perceptual and motor processing. It is much more concerned with phenomenology (Birch, 2009) and has provided a framework to take into account the kinetic-tactile processes that were previously pretty neglected area of research. I will stress the interdependency between theoretical and practical variants of knowledge and bring attention to the role of movement and action in sport. According to the embodied and enactivist approaches knowledge emerges through the agent's bodily engagement with the environment. Some researchers (e.g. Dreyfus) think that long training regime the experts (elite sport performers) are going true, results in skillful behavior and knowledge-how that does not need additional conscious awareness. In this

paper I will build on Breivik (2007) and Montero (2016) and argue that there is still a role for conscious self in sport performance.

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Martinkova, Irena

Commercialization of Children's Sport: incentives and rewards

Keywords:

Sport
Motivation
Incentive
Experience
Values
Ethics

Abstract: Inspired by Michael Sandel's political philosophy, especially his book *What Money Can't Buy: The Moral Limits of Markets* we raise some of his concerns in the area of children's sport, especially with respect to present efforts both to promote sport participation to children who seem to prefer more passive pastimes, and also to improve their sporting performance. In the context of an ever-increasing commodification of contemporary society, some parents and teachers might consider rewarding sport participation or sport performance by offering their children financial incentives. While this may not be most people's preferred educational motivational strategy, the literature reveals that it has been advocated and researched for at least 50 years. We will highlight the moral aspects of this approach, discuss the pitfalls, and warn against its damaging consequences, especially the corruption, degradation or even loss of the value of things (in this case sport and athletes' sport experience).

Matsuda, Taiki – Submission withdrawn

Abstract: The purpose of this presentation is to clarify the importance of contingency in sport and necessity of metaphysics beyond old theory of play.

Why can we enjoy playing, watching and coaching sport? Perhaps, one of the most persuaded answer to this question is following "Because sport is the culture of play". This answer is common one among us in the academic world. But, until now, we have merely thought about why play is enjoyable. Then, I think that sport is enjoyable because sport has contingency as essential moment. This idea leads us to ontological and metaphysical arguments of play and contingency.

In the history of the philosophy, the problem of contingency was not paid attention so much by philosophers. Most of philosophers had discussed causality rather than contingency. But, some philosophers was interested in contingency. For example, Shuzo Kuki (九鬼周造, 1888-1941), who studied phenomenology under Heidegger (Martin Heidegger, 1889-1976) and was a professor of philosophy in Kyoto University, is one of the most important person to think about contingency.

In 1935, Kuki published *Problems of Contingency*. The argument in this book is very specific by referring to various philosophical arguments on contingency by Aristotle (Ἀριστοτέλης, B.C. 384-B.C. 322), Leibniz (1646-1716), Hegel (Georg Wilhelm Friedrich Hegel, 1770-1831), Kant (Immanuel Kant, 1724-1804), Bergson (1859-1941), Jaspers (1883-1969), etc. Kuki's theory of contingency teaches us that contingency is the essential moment of our world. By the way, recently, Artificial Intelligence is developing rapidly. Basically, it will help us in various situations. A.I. can finish complex work without a lot of time. But, if A.I. will develop more and more, our living and society will be governed by causality. On the other hand, if contingency consists of structure of play in sport world, as I think, sport (and other cultures maybe also) is distinguished inefficiency and irrationality by A.I. As Higaki said, however, play is the action or practice devoting ourselves to itself, which produces unpredictable gaps in the causal relation. Higaki's arguments teaches us importance of contingency as well as Kuki's.

I will want to state that, now, we need metaphysics of contingency beyond old theory of play to think importance sport. The attempt will be a philosophical anthropology to think about the potential of sport to the way of human being's living and human society.

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McLaughlin, Douglas

More people than players: What radical instrumentality teaches us about the lusory attitude

Keywords:

Suits

Berne

lusory attitude

radical instrumentality

Abstract: In the chapter "Amateurs, Professionals, and Games People Play" in *The Grasshopper: Games, Life and Utopia*, the Grasshopper clarifies his notion of the lusory attitude. Skepticus's raises the question of whether professionals are actually playing games. The Grasshopper rejects that playing games demands radical autotelism but raises the alternative concern of radical instrumentalism as exemplified in Eric Berne's *Games People Play*. The Grasshopper argues that Berne's account of games is problematic and would be better thought of as playing a con. This paper will expand on Suits' analysis of radical instrumentalism, identify its implications for understanding the lusory attitude, and explore its implications for game-playing.

Radical instrumentalism is using a game for some other purpose. Bernean games not only exemplify radical instrumentalism but also demonstrate why they are a self-contradictory account of games. Suits quickly presents the logic of the case, but there are additional concerns about how players ought to behave in games related to radical instrumentalism. When players use other people in their games, the other people could be considered unwitting game players. But upon further analysis, it becomes clear that they are rather involuntary game persons. Elucidating several reasons why involving and relying on unwitting persons is problematic will inform our understanding of the lusory attitude.

Bernean games are logically and structurally in stark contrast to what the Grasshopper calls genuine games. This contrast highlights what the lusory attitude is and how it informs game-playing behaviors. In particular, games that are logically and structurally aligned with genuine games can be altered for the purposes of radical instrumentalism. This practice of game-shifting involves a game-player altering the game by introducing elements of Bernean game logic into a

genuine game which shifts the game into an alternative game. The other players then become involuntary game persons in this alternative game which is problematic for the reasons elaborated above.

Several debates within the philosophy of sport literature are informed by this analysis including discussions on the logical incompatibility thesis and strategic foul. Rather than relying on a formal account of rules that often lead to logical conclusions that strain credulity given real-world experiences of game-playing, this analysis is informed by a more robust account of the lusory attitude. This provides insight into what behaviors we want to encourage or discourage among game-players in order to promote genuine games.

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McMurtry, Terry

Good Games: A discussion on Finding Just Right Games

Keywords:

Play
Games
Mean
Artificial Problems
Challenges, Agency

Abstract: When considering games, explaining the idea finding good games can be difficult. The difficulty lies in attempting to describe qualities that can translate into a single example of a good game. Normative qualities of games are easier to define. Defining a game each player may find good due to certain qualities does not mean players find themselves in a good game. Every player finds qualities on their own of a good game that may not translate to another player. The intent of this essay is to offer descriptive qualities of good games. I begin by acknowledging the commonly used definitions of play and games offered by Johan Huizinga, Roger Caillois, and Bernard Suits as well as R. Scott Kretchmar's work on games. Next, I explain Aristotle's doctrine of the mean as a model of finding mean qualities of good games. Finally, I introduce three sliding scales to discuss the qualities. Although I understand there are more than three qualities of good games, I chose three to highlight the idea of the sliding scale. The three qualities considered include natural versus unnatural, simple versus complex, and low agency versus high agency with the means of just right artificial problems, challenges, and agency.

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Meeuwsen, Sandra

Towards an archeology of sport; some first remarks

Abstract: In developing a new sports' ontology (as presented at the 2017 EAPS Conference in the Netherlands), I've started my research with an attempt to discover the *epistèmè*, hidden underneath the birth of modern sport as a new social practice. This archeology of sport, inspired by the superb works of Michel Foucault, will stretch our current conceptions of sport:

- It seems that the nowadays still prevailing 'sport-as-play' ontology is based on a selective reception of Huizinga's *Homo Ludens*. During the period of its first reception, after World War II, his criticism towards modern sport (written in 1938) was not included in the growing Body of Knowledge about sport.
- I'd like to call this a 'Vitalistic Renaissance' of the original Dionysian ludic values that did not survive the birth of modern sports at the end of the 19th Century. It seems a rather naïve attempt to counterpart the during the second half of the 20th century exploding process of regulating and institutionalizing sport. But in neglecting Huizinga's criticism, the sporting community precisely reproduced the epistemic split, arose by the birth of modern sport.
- This epistemic split, created at the end of the 19th century, sanctioned the repression of ludic, affirmative, and abundant values in favor of the, at the time more and more dominant, productive and utilitarian economic values. De Coubertin, so to say, did not succeed in his noble attempt to re-install the original non-corruptive Olympic virtues. It was part of a broader process of disciplination at the beginning of Modernity.
- Repressed and excluded, yet still striving to survive in the new sporting practice, the sacred, wild ludic forces 'went underground' and express themselves in both the glorious and excessive desires modern sports creates until today. In following Gilles Deleuze I will build a new sport's ontology on the concept of the *desiring-machine*, modern sport has (unwillingly?) become, due to its most unfortunate archeology. This way of understanding wants to serve the further evolution of modern sport.

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Moe, Vegard Fusche

What to do with children's movement projects in school?

Keywords:

Health
Cognition
Emotion
Educational achievement
Bildung

Abstract: How do children move in school and what do they care about when they participate in physical education or other physical activities during a school day? This is an empirical question that we can answer by observing the children or talking to them. But it is also a question with philosophical underpinnings. What are values of physical education and other forms of physical activities in school? That is, how is physical education and other movement projects in schools justified, and what kind of challenges and opportunities do we meet when we wish to provide children with more and better movement opportunities in school? I will look further into this question, and I plan to discuss it in the following way. First, I will review some of the current literature that describes why and how researchers wish to increase the amount and quality of movement opportunities for school children today (Bailey, 2016; Resaland et al., 2015). Then, I will draw on an ideal-typical justification of physical education (Loland, 2006) and use it as a backdrop to discuss challenges and opportunities we seem to meet when we wish to increase the amount and quality of movement possibilities for schoolchildren by bringing various reasons for it together into an integrated justification (Kretchmar, 2008).

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Møller, Rasmus Bysted

Reflections on the problem of merit and desert in sport

Keywords:

Free will
Compatibilism
Merit
Desert

Abstract: One of the central and highly debated problems within philosophy that poses a special problem within sport philosophy is the problem of free will. Especially the role of responsibility, merit and desert in sport has been discussed in numerous articles by sport philosophers perhaps most directly by David Carr in his article *Where is the merit if the best man wins?* Articles concerning the role of luck and chance in sport (Breivik 2000, Simon 2007, Loland 2016) as well as articles dealing with the values reflected by admiring sport heroes (Tännsjö 1998, Tamburrini 1998) have also touched upon well-known themes within the free will debate. Although there is disagreement amongst sport philosophers as to which athletic qualities are praiseworthy and under which conditions, there seems to be consensus on two crucial matters. Firstly, most, if not all, seem to believe in incompatibilism, that is, they believe that determinism rules out moral responsibility and athletic praiseworthiness. Secondly, most, if not all, seem to hold a libertarian position, that is, it is taken for granted that athletes have free will and therefore, are responsible and consequently can be praised for at least part of their athletic performance. What is discussed in the literature is not whether athletes are autonomous agents or not, but how we ensure (for example by minimizing the influence of luck and genetic factors) that this autonomy influences the performance in a manner relevant for our praise. This consensus breaks ranks with mainstream philosophy where compatibilist arguments by Peter Strawson (Strawson 1962) and

especially Harry Frankfurt (Frankfurt 1969, 1971) have had a tremendous influence on the free will debate from their conception in the 60's until today, approximately parallel in time with the rise of sport philosophy within academia. In this explorative paper, I want to investigate the possibility of defending a theory of agency and desert in sport that utilizes insights from contemporary compatibilism in order to combine a meaningful application of merit and desert in sport with determinism. I will argue that developing such a theory is especially relevant to sport since the arguments (pointing for example at genes and a supportive environment as dominant factors) for doubting that athletic performances break the chain of cause and effect are more powerful than arguments against free will in general.

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Moore, Eric

Formalism and Conventionalism Reconciled

Key words:

Suits
Formalism
Conventionalism
Games
Rules

Abstract: I present a Suitsian formalist theory of games modified by conventionalism about which rules are used and how they are interpreted. This account is an attempt to make good on D'Agostino's point, "that if formalism is to be salvaged as an account of games, it must be supplemented...by an account of the ethos of games." (1981, 71) However, I do not make use of D'Agostino's tripartite distinction between behavior that is permissible, impermissible but acceptable, and unacceptable. Instead, I use my own account of a regulative rule understood as part of a constitutive rule (Moore 2017) to show that formalism can accommodate fouls, strategic or otherwise. Where conventions are needed is in the interpretation and application of the official rules. I show how this can be done without D'Agostino's tripartite distinction by drawing on David Lewis' landmark work on conventions (Lewis 1969), with some modifications suggested by Marmor (2009). I distinguish between the official rules of a game and its formal rules (the rules that define the game). I argue that D'Agostino conflated the two, but that they need not be the same. In fact, the rules that are used in the actual play of a game will usually be a blend of both the official rules and the local conventions that the players or officials use, not only to interpret the official rules, but even to select or ignore them. Using Lewis's work on conventions, I show how these coordinating conventions can become widespread in a sporting community even if they are not officially promulgated. After presenting my "conventionalized" formalist account, I consider the objections of two philosophers who argue that rules cannot possibly define games, McPhee (2004) and Kreider (2011). I argue that the objections presented by each of these philosophers are only plausible because they have overly focused on the rules aspect of Suits' definition, and ignored the intentionality aspect of his definition (the lusory attitude).

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Morris, Sam

Sport and Species: Reflections on Regan

Keywords:

Animal rights

Ethics

Animal sports

Tom Regan

Abstract: Tom Regan died in 2017. Regan was a well-known moral philosopher and ethicist who is best known for his book *The Case for Animal Rights*, originally published in 1983 and released again in 2004 with updates and a new preface. Though Regan's focus was decidedly on large-scale issues like animal agriculture and vivisection *The Case* has clear implications in the realm of sports, as he occasionally pointed out. Philosophers with an eye toward sports have drawn out Regan's implications more explicitly, most notably Maurice Wade in a pair of articles from 1990 and 1996. The objective of this work is to revisit Regan's influential arguments regarding the rights of animals as they relate to the realm of sports. I begin by summarizing Regan's argument. In a middle-section I critique Wade's representations of Regan's arguments. And I conclude by mapping the implications of Regan's views. This final section includes accounts of our direct and indirect use of animals in and for sports and the ethical implications thereof. I (may) also extend the boundary that Regan draws regarding subject-of-a-life status to include more of the animal kingdom than mentally normal mammals of a year or more. The conclusion of this work is that Regan, more so than his critics, has the right argument and that what we ought to do in the realm of sports is "let them be," as he colloquially put it.

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Nagy, Levente

Community Development and Levels in Sport

Keywords:

Community

Sport

Kant

Hegel

Alienation

Abstract: The aim of the presentation is to offer a brief survey of community development through sport. First Kant's ideas are explored, i.e. the notion of community is interpreted as a Kantian category. Further, Hegel's terminology

is applied. The method of study is analytical and phenomenological and it is based on the interpretation of relevant philosophical texts. Eventually the author's own point of view is explored.

In Kantian thinking the interaction of finite substances would eventually lead to the development of true community. (Kant 1781). Next, the presentation will focus on Hegel's ideas on community, its manifestations and stages of development (Hegel 1807), then an attempt is made to apply Hegelian thoughts to the concept of community in sport. In Hegel's theory the spirit once again is described as the collectivity of substances. (Gausz 2018). Next, the notion of alienation, which has a profound influence on community development and cohesion, is overviewed in its various forms at different levels. (Hegel 1829)

A kind of community may come into being through violent measures and its members may be held together by fear, too: this is never a true community; its main characteristic feature is alienation. Sport, on the other hand, can fulfil its beneficial roles only in authentic communities consisting of individuals.

The competitiveness of modern sport may lead to alienation, although in its original form sport was not considered as a manifestation of the materialistic world. If a group of people is externally seen or judged as a community, it is not necessarily a true community. Therefore, there have recently been several bottom-up initiatives by sportsmen, which attempted to reinstate some of the original spirituality in sport. These attempts are of utmost significance for all people, who, theoretically or practically are involved in sport.

Based on the above the author believes that in certain circumstances sport has the capacity of shaping true communities. In this regard the main questions include: Which level this sport community will emerge at? How strong this sport community is going to be?

Nyberg, Karin

Understanding of the game as a path to virtue

Keywords:

Understanding of the game

Virtue

Invasion team sports

Plato

Practice

Abstract: (Work in progress)

The essay argues that developing your "Understanding of the game" in invasion team sports would make you a more virtuous player in the senses of a) Plato's concept of being a philosopher rather than a lover of sights and sounds and b) MacIntyre's idea of virtues being exercised within practices. It also argues that rightly exercised it would make your whole life more virtuous.

To make the claim that "Understanding of the game" is a virtue there has to be a definition of the concepts. I shall argue that "Understanding of the game" is built up by four parts, a) Perceiving of the framework, b) Perceiving of the situation, c) Game intelligence, and d) Skillful performance. Regarding virtue I will turn to Plato and MacIntyre.

According to Plato, seeking knowledge is good for you. If you can see both the particulars and the general concepts you have the ability to explain why something is for example beautiful. I shall argue that a player that has "Understanding of the game"; has understood the general concepts better than other players and can therefore be considered a philosopher-player.

Just as the good of seeking knowledge requires both looking at the particulars and understanding of the general concepts, the internal goods in a MacIntyre-style practice require technical skills, but that is not enough. You have to understand the whole, what is it that the skillful throwing of a football aims at in the practice.

Finally, I shall argue that "Understanding of the game" in invasion team sports, as defined above, would help you lead a virtuous life even outside of sports. Therefore, developing your "Understanding of the game" is a path to virtue.

Oda, Yoshiko and Ilundáin-Agurruza, Jesús

Mushin and Kendo – an analysis of Daisetz Suzuki's Mushin

Keywords:

Mushin 無心(emptiness of mind, no-mind)

Kendo 剣道

Daisetz T. Suzuki

Abstract: What is *Mushin*? In 1980's, Yoshiko Oda, practicing kendo as elementary school pupil, often heard the kendo master mention the concept of '*mushin*' during practice. Nowadays, however, one hardly hears any kendo master refer to it during practice and instruction.

Yet, given the historical centrality of *mushin* for Kendo, we should still ask, what does it really involve, and what is its relevance in today's Kendo and martial arts? Expanding on last year's project, which examined Zen Monk Takuan Sōhō's *Unfettered Mind* (1986), we now probe the relationship between *Mushin and Kendo* in the work of Daisetz Suzuki., a 20th century Zen master who wrote very influential books on Zen for a Western Audience.

Expanding on the analyses of *mushin* (Krein and Ilundáin 2014) and kendo (Oda and Kondo, 2014), we discuss the difference between East Asian and Western views of the phenomenon of *mushin*, and then focus critically on Suzuki's views (Ilundáin-Agurruza 2014). In turn we examine three different kinds of *Mushin* (psychological *mushin*, ethical *mushin* and religious *mushin*). Then we conduct a comparison to the role that *mushin* plays in swordsmanship vis à vis Takuan Sōhō's "*Unfettered Mind*." Finally, we explore its relevance for Zen and Kendo, specifically in regard to the Zen Buddhist terms, *Setsunin-tou* (殺人刀, killing sword), and *Katsujin-ken* (活人剣 the life-giving sword).

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Oja, Brent D., Stensland, Peyton Jo, and Bass, Jordan R.

Town Ball Theater: An Examination of Communities and Amateur Baseball

Abstract: The juxtaposition of sport and play has been heavily debated by scholars (e.g., Howe, 2011). Further complicating the distinction between the related constructs is the presence of large sums of financial capital that are generated from athletic performances. As such, Howe (2011) debated the lens by which sport should be viewed—through the participants or through the spectator—when determining the theatricality of sport and play. Howe attributed the differences between the positions, in part, on the genesis of the performance. That is, why the performance took place and who does it serve? Howe explained that narratives, along with commercial interests, can provide answers to these queries. We have utilized this philosophical stance to inspect a unique sport production—amateur baseball teams known as “town ball” teams.

The setting for this examination are communities located in rural central Minnesota in the United States of America. These communities have populations ranging from roughly 30 to a few hundred residents. Despite the small populations the communities support baseball teams that participate in games throughout the summer months,

culminating in a “state” tournament during the first weekend of September. Many of the teams have been in existence since the 1920s and have their own facilities, uniforms, and public-address announcers. The participants on the teams are either current residents or grew up in or near the town and are not paid to participate on the team but rather are required to pay a fee to be a member of the team. The teams are financially supported via gate receipts, concession sales, and donations. Notwithstanding this unique sport environment, few academic investigations have been conducted on “town ball” in Minnesota (e.g., Opatz, 2013).

The purpose of this presentation is to deliberate how and why these teams are constructed. After conducting interviews with community members and observations of the phenomenon, insights into the communities and teams were gathered. It was discovered that the teams do not represent a commercial enterprise but instead are formed to perpetuate the community’s social identity (Tajfel, 1978) and pride (Sokolowski, 2001). In relation to Howe’s (2011) stance on the relationship between play and theater, it appears that the contests took place not as a mechanism to provide entertainment to spectators. Rather, the contests represented an opportunity for small groups (i.e., communities) to further distinguish themselves.

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Pakaslahti, Arvi

Should Simple Point-orientated Ranking Systems Be Replaced with Complex Point-orientated Ranking Systems?

Keywords:

Betterness

Ranking systems

Points

Round-robin contests

Abstract: An important normative question regarding round-robin contests (and other non-knockout contests in which teams or athletes try to gain points from matches) is how points should be awarded to teams (or athletes). One way of approaching this question is to first make a distinction between what may be called *simple point-orientated ranking systems* and *complex point-orientated ranking systems*. In simple point-orientated ranking systems a team always gets the same amount of points from each win, draw (in case draws are possible) and loss (e.g. three points from a win, one point from a draw and zero points from a loss), whereas in complex point-orientated ranking systems this is not the case. For example, nowadays in the NHL (the National Hockey League), the ranking system of the regular season is a complex point-orientated ranking system. In the NHL’s regular season, each win is worth two points, but some losses are worth one point and some losses are worth zero points. The fact that not all losses are worth the same amount of points makes the ranking system of the NHL’s regular season a complex point-orientated ranking system.

In this paper, I formulate an argument against simple point-orientated ranking systems. The argument is based on the view that complex point-orientated ranking systems are more likely to reward or compensate teams in a way that reflects accurately how much excellence they displayed in a match compared to each other (see Hager & Torres 2007; Torres & Hager 2005). The argument also utilises the distinction between ordinal betterness and cardinal betterness (see Pakaslahti 2016). The conclusion of the argument is that the official final standings of teams in a round-robin contest are more likely to reflect accurately the betterness of the teams in that round-robin contest if a complex point-

orientated ranking system is used in it than if a simple point-orientated ranking system is used in it. However, this argument is vulnerable to a counterargument, which I also discuss in detail. Moreover, even if complex point-orientated ranking systems are superior to simple point-orientated ranking systems, it does not necessarily imply that simple point-orientated ranking systems should be replaced with complex point-orientated ranking systems. This is because the ranking system of a round-robin contest does not have to be point-orientated; it could also be *goal difference-orientated*.

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Park, Tara

The Effort to be Effortless: An analysis of sport variations, Papineau's claim and flow

Keywords:

Flow

Reaction-based sports

Fixed-action sports

Yips

Abstract: David Papineau (2014, 2017, 13) argues that elite athletes will perform their best in competition by focusing on basic action skills, rather than focusing on the components which are "incompatible with sporting success." I first identify the error that Papineau's claim generalizes vastly different sports. I distinguish sports into two categories: 'reaction-based sports' and 'fixed-action sports' to show how the sport examples that Papineau uses are predominantly reaction-based making his claim insufficient for the fixed-action sports. I further expand his theory by arguing that the focus of varying elements occurs in the preparatory stage preceding the competition for athletes to perform well. If done correctly, not only will an athlete perform well, but she can be in a state of flow.

Papineau's (2014, 2017, 13) claim is two-fold in that he argues: (i) focusing on the components is detrimental to athletic performances and (ii) focusing solely on the basic action leads to the best performances. Part one of his claim is supported by evidence of the 'yips'. Part two can be analyzed in relation to 'flow' being as the best athletic performances occur in this state. Papineau sporadically identifies the differences in procedures and objectives of sports, but does not reinforce this into either part of his claim. By separating sports into two categories it becomes understandable that athletes' mental states must vary to attain optimal performances. Reaction-based sports organize athletes to face-off one another and react to their opponent's movements. Fixed-action sports arrange competitors to execute a specific task one at a time. Flow state is then seen differently due to some of the variations amongst the two types of sports. The way flow exists in reaction-based sports is not identical to how it occurs in fixed-based sports. Former president of the National Council for Accreditation of Coaching Education, Larry Judge (2010), identifies that flow occurs in a multitude of different ways. Regardless of how flow occurs, I argue that the flow occurrence is derived from the preparatory stage. It is in the preparatory stage that the distinction is made about focusing on basic action and/or their components specified from Papineau's claim.

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Parry, Jim*... and Kinetic e-sports are not Sports, either*

Keywords:

E-sports

Kinetic e-sports

Gaming

Sport values

Olympic values

Abstract: In a previous article, E-sports are not sports, I argued that competitive computer games do not count as (Olympic-type) sports, which are defined as institutionalised, rule-governed contests of human physical skill. However, I explicitly left out of consideration the status of 'physical computer gaming' (also called active video gaming, or kinetic e-sports), in which physical activity is an important component, promising to address the issue in this later paper.

The conclusion of the previous article was that sedentary competitive computer games do not count as (Olympic-type) sport, on the grounds that they are inadequately 'human'; they lack direct physicality; they fail to employ decisive whole-body control and whole-body skills, and cannot contribute to the development of the whole human; and because their patterns of creation, production, ownership and promotion place serious constraints on the emergence of the kind of stable and persisting institutions characteristic of sports governance. We will now enquire as to whether kinetic e-sports have a better claim to admission to the Olympic family of sports.

Kinetic e-sports may or may not have sports as their subject-matter. Nintendo's Wii Sports obviously do, but Konami's Dance Dance Revolution and Sony's EyeToy do not. Wii Sports, with which we will be concerned, includes simple, motion-controlled approximations to sports games such as tennis, boxing, baseball and golf, played with the 'Wiimote' motion-sensitive controller, which is equipped with an infrared camera and accelerometers to locate position and rotation, and which the user has to wave and swing. The idea is to turn the human body into a game controller.

I omitted consideration of kinetic e-sports in the previous article partly because I was most concerned with those computer games that are currently most popular, that are currently being touted as sports, and that are currently seeking the recognition of various agencies (visa issuers, universities, mega-sport event organisers, media outlets, etc) as sports. In particular, given my definition of sport as 'Olympic' sport, I was especially concerned with those computer games currently seeking the recognition of the International Olympic Committee as Olympic sports.

The present paper considers the case for kinetic e-sports as sports, and concludes in the negative.

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Pedersen, Lars Dahl*The reflective aspect of dance practice*

Keywords:

Contemporary dance

Reflection

Task-based

Abstract: Seeking to bring to light the connections between movement-based practice and academic thinking, this paper investigates the relationship between theoretical philosophy and the exercise of reflection in a specific dance

practice. The recent political turns in Dance Studies (Lepecki 2006, Cvecic 2017, Andersson, Edvardsen & Spångberg 2017) seems to suggest that reflection and questioning to some extent is defined as an action which excludes body-movement in a flow. In many ways these turns can be compared to the analysis made in analytical philosophy by Hubert L. Dreyfus with his notion of 'mindless absorbed coping' (Dreyfus 2013), which implies, that we are not thematically aware of our own movements. In contrast, this paper seeks to show that a dancer is in fact able to access a kind of reflective consciousness while dancing.

From a position as a professional dancer within contemporary dance and choreography, I describe a specific practice. It is a developed practice where the purpose for the practitioner is to try to stay creative and critical at the same time. The idea of the practice is to remain open to change and to show how it is possible to challenge oneself *in the action*. By doing the practice, the idea is that the unconscious will lead the dancer while at the same time, the dancer tries to seize 'the moment of recognition'. In addition, the dancer will talk and dance at the same time to share his or her process and reflection. Above all, as a training of the ability of being both thoughtful and instinctive with the body, the practice is an end in itself.

Further qualification and deepening of the findings could benefit from engaging with specific qualitative research methodologies as well as phenomenological analysis. Notwithstanding, the paper concludes that a movement-based and choreographic practice can serve as means to reflect and gain recognition about one's own actions. It shows that philosophers and other academics do not obtain a patent on knowledge-seeking activity – this can be found in many practical as well as artistic disciplines.

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Perez-Trivino

Omerta and whistleblowing in sports

Keywords:

Omerta
Corruption
Whistleblowing

Abstract: According the report issued by the Cycling Independent Reform Commission omertà "covers individual and collective attitudes and behaviours to keeping quiet about doping in cycling, to not exposing those who participated in it, and to side-lining people who did not take the same approach" (24). Although the Report mentions as object of silence doping in cycling, it is possible to extend it to other issues and other sport disciplines.

In sport, this practice is most of the time implicit, and can take place in a reduced scope as the specific team. In this regard, Anderson points out:

"Because doing nothing is exactly what is expected in sports, where a version of the mafia prevails, or a code of silence, snitching is completely contrary to the accepted notion of playing for the team."

The consequences of breaking the omerta, the code of silence among the members of the group concerned, is ostracism and sometimes to be pushed out of the sport.

Omerta is a practice intrinsically linked to corrupt practices, especially, match-fixing and doping. My purpose here is examine the various elements that can be mentioned to explain why omertà develops in sport, and in the other side, point out some policies to fight against it.

Petrini, Martina

Philosophy of Athletics Reflections regarding “the Queen of Sports”

Keywords:

Athletics

Sport for all

Education

Interdisciplinary approach

Abstract: Athletics is one of the oldest sports in the world, so much so that its birth is said to coincide with the origin of sport. In fact, the many events of the ancient Greek Olympics included running (like the *stadion*) and throwing (like the discus and the javelin) competitions, which are still part of the events comprising modern Athletics. It was one of the first sports to be included in the modern Olympic Games established in 1876 under the inspiration of Pierre de Coubertin.

However, it is not only for these reasons that Athletics has been defined as “the Queen of Sports”, but also because it consists of a variety of disciplines which express the most natural and spontaneous way of moving, interacting with the environment and competing. In short, the evolution of Athletics has its roots in the most original and earliest needs of man and still today there is something deeply significant in the gestures of this sport.

After a short and introductory historical reconstruction of the discipline, the aim of this study is to make a critical reflection on the evolution of this sport, using the hermeneutical tools of the Philosophy of Sport Education, discipline which is half way between the science of education and sport studies, and aims to interpret and understand the conceptual and procedural system of the sport in educational terms.

Through a phenomenological analysis, we will try to discover the specific characteristics of Athletics, a sport made up of a collection of events which can be classified in five macro-sets: running. Jumping, walking, throwing and combined events. The disciplines of Athletics are all individuals with the exception of the relay, which is something more than a team sport because it combines coordination and rhythm in such a way that the four members of the team to be transformed into a single athlete.

Because of its variety of disciplines, Athletics is truly a sport for all in which everyone can choose a discipline suited to their tastes, psycho-physical characteristics and inclinations. Athletics does not leave anyone on “the substitutes’ bench”, because usually everyone can find something to their liking in this vast array of activities.

Above all in the youth sectors, the inclusive virtue of Athletics, derived from the completeness of the activities it offers, has a great educational value. It enables children and adolescents to experience a variety of motor-sports activities, thus avoiding early sports specialization.

Therefore, the aim of this work is to reflect on the ethical-philosophical and educational contribution of Athletics in order to guide communicative and educational sports activities and to use sport as a way of helping people to change and better themselves.

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Piacente, Albert

Internal Realism and Sport Philosophy

Keywords:

Realism
Formalism
Internalism
Conventionalism
Pragmatism
Putnam

Abstract: Hilary Putnam is widely-known in philosophy for a number of reasons, among which are his seminal theories (e.g., functionalism) and thought experiments (e.g., Twin Earth). But arguably the most famous reason he is widely-known in philosophy is his tendency to change his views, often by rejecting positions he himself created and/or uniquely defended (e.g., the aforementioned functionalism). One such position and his later rejection of it, i.e., internal realism and his then turn to a more-thorough pragmatism, can, and I will argue does, have particular relevance to sport philosophy. It has particular relevance to sport philosophy because both internal realism and his later rejection of it in favor of pragmatism hinge on whether sense can be made of a distinction that has played, and continues to play, a vital role for sport philosophy. That distinction is between the “internal” and the “external.” Codified in the very name of the dispute in sport philosophy between “internalists” and “externalists,” this distinction is also center stage in the dispute between formalists and conventionalists given that dispute pivots on what does or does not follow from being “inside” conventions and constitutive rules. The question is, does Putnam’s rejection of internal realism and embrace of pragmatism, due to his inability to make ultimate sense of any “internal-external” distinction (e.g., internal and external to language), work to encourage sport philosophers to abandon the distinction in sport philosophy and embrace pragmatism? My answer is yes, with the end result that sport will be cast not just in a more pragmatic light, but one more historicist and behaviorist as well.

Pike Jon

Philosophy of Sport and recent Philosophy of Action

Keywords:

Action
Sport
Reasons
Rules
Value
Intentions
Parkour
Essentialism

Abstract: When forming theories or drawing on normative resources, philosophers of sport (following Suits (Suits and Hurka 1978/2005)) have largely looked to formal or informal rules, or conventions, or practices. With a few exceptions, we have rather overlooked the possibility that (pre-institutional) actions might fit in this place, and rather neglected the philosophy of action for theory formation and normative resources. In this paper I explore some implications of the philosophy of action after Anscombe (Anscombe 1957). Despite some reservations, I defend a ‘classical’ theory of action which links intentions, reasons, rationality, value, and intelligibility (Raz 1999). Actions are bodily movements that are intentional, under some description. When we act we always try to do something, though sometimes our tryings are unsuccessful (Hornsby 1980) (O’Shaughnessy 1973). The intentional nature of actions means that they are governed, in some way, by reasons. Hence, actions are intelligible. Reasons for an agent include some

reference to the good, hence to value: values show how actions are explained and justified.

If this is even roughly right, then we can sometimes judge an action to be successful or not, without reference to rules, conventions or practices, but rather by reference to what the actor was trying to do in, and to, a world which affords them possibilities for action (Rietveld and Kiverstein 2014) There are internal criteria of acting well that derive from an agents' intentions and reasons. Of course, there may also be independent reasons for valuing or disvaluing their intentions and achievements, and only some ways of succeeding count as achievements (Bradford 2015). But expert actions are thoughtful, effortful and reflective: we don't 'just do it'. (Montero 2016)

Hence we can suck some value out of competent basic actions, before we get on the more constructed terrain of rule-governed sport. We ought to reconceive of sport as enabling this value through the rulification of basic actions, which themselves constitute the essence of particular sports. (Here I build on previous work (Pike 2018)) I pursue some of the implications of this for an action-centred rather than a rule-centred account of sport, giving some examples from Parkour conceived as a normative but not rule-governed activity.

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Pinder, Robyn and Edwards, Lisa

Athletes, Epistemic Privilege and the Duty to 'Come Out'

Keywords:

Coming Out

Role Models

Epistemic Privilege

Imperfect Duty

Abstract: The sporting landscape is well recognised as being shot through with homophobic attitudes, beliefs and discourse. It is often claimed that increased visibility and awareness of LGB in society can help to oppose homophobia. In this paper, we address two closely related questions. First, we tackle the empirical question of whether or not high-profile athletes who 'come out' can effectively reduce the amount of homophobia in sport. We argue that high profile athletes in general have a significant amount of influence over sports fans and participants. Furthermore, we suggest that elite athletes, specifically LGB athletes, are epistemically privileged vis-à-vis sexual orientation oppression. Therefore, LGB athletes are uniquely positioned to both motivate and co-ordinate effective resistance efforts. Second, we address the moral question of whether or not LGB athletes ought to 'come out'. We argue that epistemic privilege both entails and justifies an imperfect duty to 'come out'. Kant (1991) identified two imperfect duties, (i) the duty to self-improvement and (ii) the duty to aid others. We suggest that 'coming out' can bring about the two obligatory ends of others' happiness and ones' own perfection (Baron, 1995).

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Pisk, Jernej

Modern sport as a conservative practice

Keywords:

sport
tradition
conservatism
anti-Enlightenment

Abstract: It is accepted that modern sport is a new era phenomenon, founded on the values of Enlightenment: individualization, specialization, rationalization, quantification, equality, secularization, quest for records, etc. However, it seems that this is just a partial picture of sport as it manifests itself today. Considering the nature of and the values still cherished in modern sport, it seems that in sport many pre-modern or even anti-Enlightenment conservative values and attitudes are still preserved.

This can be recognized in the anthropology of sport, where the pre-modern classical view on human nature as being directed to self-perfection is promoted. It should also be noted that in sport still often some kind of aristocracy is allowed. Furthermore, also in sport ethics often conservative values are cultivated, frequently based on the authority and with focus on community and tradition. In sport epistemology enlightenment's trust on sole reason is surpassed. While on the ontological level in sport the body is still more important than reason in developing human perfection. Aesthetics still have an important role in sport and cultivation ideals of beauty are still preserved. And finally, on the level of human spirituality, where modern sport goes against thesis of secularisation and can be understood as a kind of civil religion for modern people.

In this paper it will be argued therefore that modern sport is an influential but latent carrier of conservative values and attitudes in modern society.

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Pfleegor, Adam

The Last Bastion of Amateurism in American Sport

Keywords:

Amateurism
NCAA athletics
Intercollegiate sport

Abstract: Over the past few decades, sport philosophers and other sport scholars in sociology, management, and psychology have debated the merits of intercollegiate athletics at American colleges and universities. In a thought-provoking treatise in the *Journal of the Philosophy of Sport*, Brand (2006) established what he coined the Standard

Model and the Integrated Model of intercollegiate athletics while championing a defense of the interconnectedness and integration of athletics and education on American campuses. In a later follow-up, Feezell (2015) remained unconvinced about Brand's assertions of the true value of athletics for student-athletes and their campus communities. Feezell claimed Brand's argument "leads to some deeply perplexing issues that remain to be resolved" (p. 204). Interestingly, neither of the arguments segment the distinct types of colleges and universities that participate in athletics, including Divisions I, II, III within the National Collegiate Athletic Association (NCAA). This presentation aims to build on the works by Brand and Feezell by examining the differences in the roles athletics play at Division I versus Division III institutions. Division III athletics at American colleges and universities is not positioned as the financial or economic power that many Division I institutions maintain. Division III institutions maintain relatively minute budgets, do not offer athletic scholarships to athletics, and focus on local and regional competition. Noting these features, Simon, Torres, and Hager (2015) promoted Division III (and like institutions such as those in the Ivy League) sport as "the only kind compatible with respect for the athlete as a person, with respect for the educational value of athletic competition, and with respect for the integrity of the university" (p. 168). Furthermore, they promote Division III athletics as one of the few remaining amateur athletic endeavors in the United States. Within the presentation, I will examine if Division III institutions are worthy of this weighty status or whether the view of these athletic endeavors is substantially romanticized to maintain the status quo on campuses across the country.

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Ravn, Susanne & Høffding, Simon

What is Thinking in Movement?

Keywords:

Movement

Intentionality

Agency

Maxine Sheets-Johnstone

Enactivism

Phenomenology

Abstract: For the researcher of athletes and artists alike, it is essential to understand the way in which the mind is present in movement. Maxine Sheets-Johnstone has begun such an investigation by turning to dance improvisation. She writes that "movement forms the I that moves before the I that moves forms movement." (1999, 137-8). While this is a good starting point, her position can be taken to oppose "I" and "movement" and risks going Dreyfusian (Dreyfus 2005; 2013), such that it glosses over the unique intentionality and sense of agency that defines the expert improviser's phenomenology.

To develop Sheets-Johnstone's account, we rely on ethnographic observations of and interviews with world-elite dancers and musicians (Ravn & Høffding 2016). On this empirical foundation, we argue that expert improvisers are masters of certain oscillations of their intentionality and sense of agency. Theoretically, we argue that Dufrenne's work on phenomenological aesthetics and his notion of "adherent reflection" (1973, 393) can account for the oscillations of intentionality, while enactivism (Thompson 2007; Di Paolo 2009) helps to understand the transition of a sense of personal agency to an interactive and processual sense of agency, and back again.

On a methodological level, our contribution argues that the best way of understanding the mind of the athlete or artist

is to pair an empirical, ethnographic, interview-based direct encounter with him or her, with a phenomenological and/or enactive theoretical perspective that takes the integrity of the first-person perspective seriously.

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Remillard, Joshua and Frias, Francisco Javier Lopez

Exercise as an Indirect Duty in Kantian Deontology

Keywords:

Kant
Health
Exercise
Duty
Deontology

Abstract: In essays such as Walter Thomas Schmid's "A Kantian Theory of Sport" (2013) and Francisco Javier Lopez Frias' "A Kantian View of Sports Utopia: 'a kingdom of autotelically-motivated game players'" (2016), sport is seen as analogous to Kant's ethical system. However, the question of whether sport could be seen as a duty according to Kant's deontological system still remains. I will begin this paper by arguing for two connected ways in which we have an indirect duty to exercise. The first will argue through Samuel J. Kerstein's essay "Treating Oneself Merely as a Means" that we treat ourselves as means when we do not care for our health and that exercise ought to be included in this conception of health. The second argument will show that we ought to care for our health as a precondition for performing other duties. This conception of health will again include exercise as a component. Finally, I will use the concept of moral feeling and moral habits in Kant's "Critique of Practical Reason" (1996) and "Metaphysics of Morals" (1996) to link this notion of exercise as a duty back to a view of games and sport as places where deep, meaningful practices happen. I will show how through this Kantian view of exercise as an indirect duty through the concept of health, we can arrive at a unity of duty, habit, and meaning as described in Kretchmar's article "Duty, Habit, and Meaning: Different Faces of Adherence" (2001).

Reznik, Jan

The Dual Conception of Mountaineering as an Olympic Sport

Keywords:

Mountaineering

Self-cognition

Ἄρετή

Olympic Games

Prix olympique d'alpinisme.

Abstract: As early as in 1894, the International Olympic Committee decided upon the initiative of Pierre de Coubertin to award a special Olympic prize for alpinism. This was the award Prix olympique d'alpinisme (Desbois, 1894) for extraordinary achievements in mountaineering, a golden Olympic medal conferred to a mountaineer for an ascent in mountains during the period of 4 years preceding the Olympics. This prize was awarded three times throughout the history of the Olympic Games. In 2020, on the Olympics in Tokyo, sport climbing will be introduced as a separate discipline.

This contribution is focused on the comparison of two possible ways of understanding sport and on the essence of sport, which is best denoted by the term ἄρετή. One of the two possible approaches to sport is represented by the kind of mountaineering of which the highest award was Prix olympique d'alpinisme, the second one is sport climbing of which the highest award will be a golden Olympic medal from the Olympic Games in Tokyo.

Sport climbing is centered about the physical abilities of an athlete which include: physical power, flexibility, speed, competitiveness with others, and the overcoming of stage-fright of performing in front of audience.

However, the essence of traditional climbing does not lie in the activity of climbing as such, i.e. overcoming summits and walls. Rather, it is a competition with oneself, while overcoming mountains based on one's own will, where one measures oneself by the difficulty of the mountain and the overcome obstacles. This mainly means getting to know oneself, which people achieve "through their victories and defeats, when they swing or pirouette, as they fall or dive [...]" and this "process of discovering can be valued for its own sake" (Kretchmar, 1994, p. 195). Because mountain-climbing takes place in mountains, it means to find oneself in consonance with nature. Of course that even in traditional climbing, comparison with other climbers has its place. But this is mostly a secondary thing, not the primary purpose.

Mountain-climbing is much more than technique and more than collecting of records and of overcome summits. Mountaineering poses challenges on humans, which are best expressed by Plato's assertion that "Clearly, then, it will be wise, brave, sober, and just" (Plato, *The Republic*, 4.427e), which can be further summarized by the term ἄρετή.

Ἄρετή includes in itself the entirety of a human and the ability of a human to acquit oneself well in the world. It is connected with justice, as it is dealt with by Plato at the beginning of Book I of *The Republic*. It is shown that the collision with natural elements happens in the overcoming of a mountain in ways both physical and psychological and can be viewed in apprehending the beauty of nature as something which is phenomenal and also essential, as it is written about by Plato in the dialogue *Symposion* or in the dialogue *Faidros*. It is necessary to view ἄρετή as a means aiming to the good, of which ethics is a part.

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Robertson, Ian and Ilundáin-Agurruza, Jesús

Hitting the Sweet Spot – Predictive Processing as an Account for Phenomenal Consciousness in Skilled Performance

Keywords:

Skillful action

Predictive cognition

presence-in-absence

Abstract: Consciousness, and phenomenal consciousness specifically, concerned with experience, sits at the center of our cognitive capacities and is central to skilled performance. In particular, what Alva Noë (2012) calls 'presence-in-absence,' concerned with the perception of occluded objects, presents formidable explanatory challenges.

To put this in the context of sport, tracking a ball flying in space, as sportspersons do, is an apt instance of phenomenal consciousness in skilled action. If Rafa Nadal, Ichiro Suzuki, and Lionel Messi are to hit the ball with the sweet spot of racquet, bat, or boot, they need to follow the ball's trajectory. But, contrary to the oft repeated, 'keep the eye on the ball,' it is in fact impossible to continuously follow the ball's path (Knudson and Kukla 1997). Rather, expert players scan opponents' bodily movements at the ball strike/release moment (Mann 2014). And, just as eye saccades jump ahead letters when we read, skilled players' gazes also jump ahead to projected path-points on hypothetical trajectories. Relevantly, this also shows how putatively perceptually available phenomena are also hidden from phenomenal consciousness in ways that match occlusions in other contexts: the ball is indeed hidden from the players as much as if an opponent were in the way or the ball hidden, or the player may be paying more attention to something else. How do we explain the fine-grained cognitive dynamics involved in such skilled performances?

Current enactive and embodied (EE) stances in the sport philosophical literature (Ilundáin-Agurruza 2017; Krein and Ilundáin 2017; Leyva 2018) remain behind the ball: their explanatory level remains too high to provide fine-grained explanations at the pertinent timescale of milliseconds/neuronal activity. They leave an epistemic gap.

To bridge said gap, this presentation attempts to better clarify the notion of consciousness as something we do. For Noë, our conscious experience of the world is dictated by our own knowledge of our sensorimotor contingencies and capacities. 'Presence-in-absence' is thus to be explained by how our engagement would change the world around us. Andy Clark's (2012) is critical of Noë's account, and argues that representational predictive processing coding (PP) provides a substantially improved explanation.

In turn, we offer an alternative account that critiques Clark on two central counts, one arguing for the relevance of processes of worldly-know how in lieu of a replication of the causal structure of the world, and the questions Clark's critique of EE for its shortcomings to account for movement in dreams. Then, we sketch a more promising route via non-representational PP (Kirchoff and Robertson, under review) that brings back EE as consciousness-as-doing for skilled performance.

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Ronkainen, Noora

Existential learning in sport through discontinuity

Keywords:

informal learning
critical moments
athlete development
existential phenomenology
identity

Abstract: Due to intensive investment in the elite sport development pathway at the expense of formal education and other activities, informal learning in and through sport is of key importance for safeguarding the future of youth elite athletes. The need to enhance and validate informal and non-formal learning in sport has been recognised by key stakeholders including the European Commission (2007). However, at present, conceptualisations of this informal learning in sport remain vague, particularly with regard to how it is shaped by athletes' identities, socio-cultural situatedness, motivations, and the meanings they assign to sport. The literature on life skills in sport has predominantly focused on technical competencies, such as time management, goal setting, or decision-making self-efficacy (e.g., Danish et al., 2004). Although these skills are important for successful navigation of daily life, focusing on this component alone fails to provide us with a deeper understanding of how we actually learn and what else sport can teach us beyond instrumental knowledge.

From an existential perspective, disruptive life experiences and critical moments are seen as potentially important sources of learning that serve a different purpose for human development than those formally introduced in education (Koerrenz, 2017). A discontinuous experience, such as a life transition or a sports injury, confronts the person with a powerful challenge, which might not lead to developing any specific skills but instead to transcending one's previous horizon and learning something new about the self and the world (Aggerholm, 2015). Such experience can lead us to question our taken-for-granted beliefs and values, our embodied possibilities in the world, and our habitual ways of thinking and acting that may need revision, engaging us in a form of phenomenological epochē.

In this project, I explore discontinuous experiences in sport as a potential source of informal learning with 18 Finnish elite student-athletes (10 women) who are currently aged 17-18. The athletes have been involved in ongoing longitudinal research since 2015, which allows me to develop an in-depth understanding of their developmental journeys in sport and life. The analytic work draws from existential phenomenology and interdisciplinary perspectives

including existential philosophy, developmental and cultural psychology, sociological phenomenology, and sport coaching. The project aims to develop knowledge that will provide a theoretical basis for future research and inform policy on validating and enhancing athletes' informal learning.

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Rucińska, Zuzanna

Is the expertise gained in virtual sport practices pretend or real?

Keywords:

Virtual reality

Sport

E-sport

Expertise

Abstract: Virtual reality (VR) is a form of engagement with computer-generated virtual environments and it has extended fast to sports. It is already used extensively for training (Bideau et al. 2010; Fitzgerald et al., 2007) and its benefits are well known. For example, it can "overcome the limitations of video playback in training 'by providing numerical simulations and immersive, interactive environments'" (Bideau et al., 2010, p. 64). The purpose behind using VR for training is to excel in reality by learning and improving necessary skills in that virtual environment. Those skills are assumed to be 'transferable' to the real sport later on. VR is also the basis of virtual sports. *E-Sports* (including electronic sports, cybersports, gaming, competitive computer gaming, and virtual sports), a multimillion dollar industry, are argued to count as genuine sports, as they fulfill most of the criteria of what counts as a sport: play, organization, competition, skill, physicality, broad following, and institutionalization (Jenny, 2017). Whether E-Sports include 'physical skill' and 'strategic use of the body' deemed necessary for real sports is one of its most questioned aspects.

Both engagement in training with VR as well as in E-Sports I will classify under one category: virtual sport practices. My talk will ask the following question: what kind of *expertise* is achieved in virtual sport practices: is it itself virtual/pretend, or it is real?

On the one hand, if virtual reality is only an "as-if reality that is not reality" (the traditional view), then it would follow that the kind of expertise that is achieved in training with VR can be considered as only a 'pretend' expertise. It may be *useful* when applied to the real world (instrumentalism), but in itself it is not real. On the other hand, following Chalmers' (2017) arguments that virtual reality is as real as non-virtual reality (digital realism), the experiences gained in a simulated sporting environment should have the same status as the experiences gained in the real world. The talk will engage in an analysis of how well Chalmers' arguments about the experiences in VR apply to virtual sporting practices. Moreover, the talk will reconsider the assumed role of physical skill and use of body as necessary for expertise and skillful engagement. The embodied cognition theory proposes that skilled coping is an embodied engagement in the world and necessarily a 'lived experience' (Hoffding, 2014). For example, Dreyfus' idea of 'fully absorbed coping' (Dreyfus, 2013, p. 28, in Hoffding, 2014)), is characterized as full immersion in the world, necessary for expert behaviour. Does the embodied explanation of engagement in sports face a criticism in light of the role of VR for sport? My presentation will investigate whether or not one can genuinely 'fully immerse' in the virtual sporting reality, or whether or not some form of quarantining 'the pretend from the real' is still needed that would inhibit being fully absorbed in the virtual sport, and therefore, challenge the expertise gained in VR as real expertise.

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Russell, J.S.

How To Be a Pluralistic Broad Internalist

Keywords:

Broad internalism

Interpretivism

Pluralistic Internalism

Integrity

Play

Abstract: Sympathetic critics of broad internalism (or “interpretivism”) have recently argued that its original formulation by Robert L. Simon (2000), drawing on the work of J.S. Russell (1999), overlooked the pluralistic nature of sport by focusing narrowly on the pursuit of excellence as the fundamental animating normative value within sport. Thus, Kretchmar defends a “flexible” pluralistic version of broad internalism that permits “a rational characterization of sport in its several best lights, not necessarily in its best light” (Kretchmar 2015: 84, see also McRae 2017). These have been helpful contributions to the development of broad internalism and to understanding sport generally. My aim is to argue that pluralism in the sense just described by Kretchmar is inevitable, as is the recognition of apparently competing values within, and conceptions of, sport. This is implied in the initial formulations of broad internalism. However, recent developments in Russell’s, and possibly Simon’s, views have pushed arguments for pluralism further, most directly in Russell’s argument that moral, perfectionist, and play values can all be in tension with each other within sport (2018, 2017, 2016, see also Simon, Torres, and Hagar 2015:51-52). I consider how this affects an understanding of Kretchmar’s “six models of sporting endeavor.” It emerges that Russell’s internal principle reflects the dominant if not always overriding value within sport. Although a single best interpretation of sport is not something that can be confidently postulated, we need also to be careful not to overlook the prospects for better common understanding of sport. This is supported by looking at work on practical reason and incommensurability and incomparability of value and by the history of philosophy of sport as it has emerged in the last five decades.

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Sailors, Pam

Chips and Showmanship: Running and Technology Reconsidered

Keywords:

Running
 Technology
 Efficiency
 Fairness

Abstract: Nike's Breaking2 attempt to engineer the completion of a 26.2 mile run in under two hours, Yannis Pitsiladis's similar Sub2 Project, and the 2018 Boston Marathon controversy when several female runners with the fastest finishing times were not eligible for prize money, present examples of issues arising at the intersection of running and technology. This paper employs Loland's work on performance-enhancing technologies, along with Reid's recent distinction between the Olympic Ethos and the Efficiency Ethos, to respond to questions raised by these cases.

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Sakamoto, Takuya

Verbal Expression of Sport Coaches and its Existential Bodily Meaning

Keywords:

Lived body
 Merleau-Ponty
 Heidegger
 Depth
 Spatiality

Abstract: This paper argues that the verbal expression of sports coaches plays a role in fulfilling their existential meaning, i.e., their fundamental *raison d'être*. I adopt, for this purpose, a phenomenological and existential viewpoint, especially Merleau-Ponty's philosophy. This approach could enable us to reconsider the previous conceptualizations of

speech/words in sports coaching, and to shed light on new aspects regarding language in sports activities. This paper expands on work from a previous presentation at the 2013 IAPS conference ("Meaning of Sports Practitioner's "Voice"), specifically the existential facet.

The discussion is structured as follows:

- 1) The necessity to reconsider verbal communications by sports coaches. This is briefly contrasted with former and different studies. It considers a philosophical analysis of language in general, i.e., it is a critical consideration of ordinary, views of language.
- 2) The bodily aspect of speech, omitted in past studies, is examined. Using the theory of bodily language by Merleau-Ponty, I will illustrate the idea of "speech as a bodily gesture." Then, after examining both, essential and practical aspects of verbal expression by sport coaches, this is applied to concrete scenarios of sport's coaching. An additional reason to discuss the issue of coaches' verbal communications is that this relates to the sporting space where coaches speak. In other words, spoken words in a field or gymnasium differ from those uttered in a classroom, even if in both the general situation in terms of an educational power-relationship is the same. Because the spatiality of speech can be closely related to the human body, I will focus on the bodily aspect of the speech. Furthermore, this also differs from sociological studies of speech that focus on the power relationship between the coach and athlete/student.
- 3) The speech by sports coaches, understood in terms of the theory of bodily language, plays the role of medium of communication and also that of a bodily gesture that can communicate existentially. Therefore, the phenomenon that the verbal expression of coaches transmits to the athlete/student is quite simply an existential bodily phenomenon. Under this existential view of speech, according to Merleau-Ponty, there is the perception of depth as the most existential experience. Hence, this experience through the speech enables both the coach and athlete/student to realize existential interaction and solidarity because the coaches' speech is absolutely imperative in sports coaching. The verbal expression of sports coaches could bring about existential involvement, and it could be realized by a wealth of spatial experiences throughout the perception of depth.
- 4) To conclude, the verbal expressions of sports coaches not only transmit message signals but also, even more essentially, they communicate existential bodily aspects to athletes or students.

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Sandvik, Morten Renslo

Stories of victims and vandals: A narrative approach to doping in sport

Keywords:

Narrative

Narrative ethics

Narrative justification

Doping

Abstract: MacIntyre (1979, 1981) met what he saw as a moral crisis of incommensurable moral views with a moral epistemological shift towards narrative ethics. Narrative ethics holds that morality is constituted by the ethical stories we tell, and that the moral properties of an action cannot be understood in isolation from the action's narrative context. Thus, narrative ethicists put the question "What am I to do?" on hold and favour reflection on "Of what story or stories do I find myself a part?" (MacIntyre, 1981) (p. 216), before returning to the original question with a more

extensive understanding of its narrative context.

Arguably, the doping question is symptomatic of a moral crisis in high-performance sports. In many Western countries, the public discourse on doping is dominated by restrictive views. Rivalling views are articulated sporadically at best. Still, several 'doping scandals' as well as research indicates that doping is widespread in many sports (de Hon, Kuipers, & van Bottenburg, 2015) and doping seems to be accepted by a considerable proportion of elite athletes, support personnel and political facilitators. What results, is an apparently paradoxical situation where a widespread practice exists that anyone, speaking publicly on the issue, opposes. Thus, despite the existence of strictly conflicting views, political debate is missing, arguably beclouding the consonance necessary for well-functioning policies.

In this paper, I ask of what story or stories current anti-doping practice is part. I argue that anti-doping practice is part of a collective narrative history, a refiguring of narratively configured events, told and retold as a paradigm of what constitutes moral high-performance sports. From a number of elite athletes' (possibly doping-related) deaths in the 1960s, health has been a key theme in this narrative. A second theme has put emphasis on doping as a particular threat to the potential of sports as a moral sphere. With increasingly rigorous anti-doping regulations put in place, cheating and, essentially, lying have become central themes. Together, these themes in anti-doping's collective narrative history have proved fertile ground for what I term the vandal story surrounding elite athletes who dope.

The emotion invoked by the vandal story clouds much meaningful debate. I argue that doping ethics can draw on less controversial collective narrative histories surrounding the use of other performance-enhancing technologies in sports, such as extreme dieting. In the final section of the paper, I reflect methodologically upon the role of collective narrative history in moral justification. I conclude with practical implications considering the justification of some aspects of current anti-doping practice.

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Sato, Yo

Understanding the State of Virtue of Athletes: What is Kazuyoshi MIURA's virtue?

Keywords:

athlete
virtue
state
arete

Abstract: This study develops an understanding of the polysemic term arete and theoretically elucidates the concept of the virtue (arete) of athletes in sports. The athlete used in this study is Kazuyoshi MIURA. He is a Japanese who is active as a professional soccer player even over 50 years old. He reduced the number of goals and the number of games to participate as a forward, but he is respected among football participants. In this research, I think that Miura has a player's virtue.

Following Aristotle in practice, this study defines athletes' arete as a "state of virtue." It also shows how a state is achieved by developing an act into a habit, how acting well improves one's state, how the times when one chooses well using wisdom are related to moderation, how moderation aims for the mean, how taking the mean is itself a state of

virtue, and how virtue and vice have an oppositional relationship as they relate to a state of virtue. From the perspective derived from these considerations on the state of virtue, I examine actual sports athletes.

Based on the above analysis of virtue, I argue that athletes' arete is, in Aristotelian practice, a state of virtue. Kazuyoshi MIURA discusses about doing tasks using the hard way and thinking about and making a habit of performing good acts for himself in the present. The implications of these ideas show the concept of virtue of athletes.

Sekine, Masami

The philosophical anthropology of the Olympics: Crisis and sustainability

Key Words:

The Olympics

Philosophical anthropology

Humanus (more human)

Abstract: The value of Olympism which became basic idea of the Olympic Games has been respected and recognized all over the world until now. The value of the Olympic Movement has also pointed out in today's globalized world. The modern Olympics has developed with advocating human value such as peace and education since Coubertin revived. On the other hand, it is a fact as seen in Berlin 1936, Moscow 1980, that politics took advantage of it. Furthermore, it is a fact since the Seoul Games in 1988 that the issue of doping worsens until Rio 2016. There is the criticism for the Olympics from the point of view such as doping, commercialism and the relation with politics while the Olympics becomes huge event as the world's highest attractive one. The reality of the Olympics faces a kind of crisis against Coubertin's idea. The famous Olympic slogan "Citius – Altius – Fortius" has been influenced in the Olympic Games as an Olympics idea in addition to Olympism. It is thought that it is related to the critical reality of the Olympics while it expresses achievement Olympic values. The reflecting consideration for this motto is suggested. Hans Lenk proposed that it should be added "humanus (more human)" to the Olympic slogan. This thought of "humanus (more human)" intends to keep a value of human being in the Olympic phenomenon. But Lenk doesn't make it clear conceptually although he describes the meaning of "humanus (more human)" in various context. Our task for the Olympics is that how the thought added this human element acts on the pathology of the modern Olympics and how can it be a route of reform to the modern Olympics. This study aims to clear of the meaning "humanus (more human)". This problem belongs to the philosophical anthropology of the Olympics. The methods are as follows. At first, I clarify the limit of the original motto for the current Olympics. Then, to clarify of the meaning, I consider the problem from a biological and Oriental point of view. Finally, I show a suggestion to solve the modern problem of the Olympics.

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Skerbic, Matija Mato

On Leisure in the Grasshopper- Aristotle, J. Pieper, and B. Suits

Keywords:

Leisure/scholé

B. Suits

The Grasshopper

Aristotle

J. Pieper

Abstract: In this paper, I am focusing on the notion of scholé or leisure in the Bernard H. Suits masterpiece *The Grasshopper: Games, Life and Utopia*. My intention is threefold. First, I intend to show where and how Suits is using the term. Leisure was mentioned 7 times in the book in three different meanings: firstly as something “good” contrary to “survival” (Suits, 1978, pp.8); secondly as notion “leisure activities” equivalent to “play” (ibid., pp.15,16), to life of Grasshopper (ibid., pp.16), and to “playing a game” (ibid., pp. 15, 16); and thirdly in the formulation “the metaphysics of leisure time” (ibid., pp.176).

My second aim, however, is to put more light on the meaning and the usage of the term per se and related to *The Grasshopper*. In that regard, I will use Aristotle's understandings of leisure presented in the *Nicomachean Ethics* and *Politics*, and Josef Pieper in *Leisure. The Basis of Culture*. Thus, leisure is something opposite to human labor as an existential provider of the necessary. In that sense, Aristotle claim that “happiness seems to be present in leisure, for we engage in unleisured pursuits in order that we may be at leisure” (Aristotle, 2002, pp.217) is more than significant. On the other hand, leisure is “of all things principal” (Aristotle, 2009, 1337b): free time for self-realization, creativity, science, contemplation, “a space of freedom, of true learning, of attunement to the world-as-a-whole” (Pieper, 1998, pp.57), and - play(ing games).

My final aim is to show that Suits is impoverishing the content of the “metaphysics of leisure time” by focusing (only) on just one meaning – playing games. Furthermore, how come that in Suits “intelligible” Utopia (Suits, 1978, pp.171), not like in the other philosophically developed Utopias (T. More, T. Campanella, F. Petrić, F. Bacon), only the game-playing is seen as an “ideal of existence” (ibid., pp.166)?

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Sookermany, Anders Mcd

Gamechangers in Sports – What is it?

Keywords:

Gamechanger

Sport

Evolution

Revolution

Change

Abstract: The aim of this entry is to dig a bit deeper and look beneath the surface of my earlier work on ‘gamechangers in the sporting world’ (Sookermany, 2016) by taking a closer look at the concept of change itself in relation to sport.

I will do this by elaborating on three essential questions regarding the phenomenon of change in sport: a) what is change, b) what is changed and c) how is it changed? In doing so I hope to make visible a more nuanced understanding of change in sport in general and as such provide foundational substance for conceptualizing what gamechangers are in sport. Consequently, what I suggest in this paper is that one fruitful way of doing this is to try and make sense of change in accordance to its perceived impact being seen as minor or major on a continuum of evolution towards revolution.

Accordingly, as a conceptual framework I will make use of an evolutionary versus revolutionary distinction/continuum as depicted in both the fields of philosophy of science (Giddens, 1991; Kuhn, 1996) and organizational theory (Anderson & Anderson, 2001), as well as a conceptualization of minor versus major change as used in literature on military change (Farrell & Terriff, 2002).

Thus, in a nutshell, the scope of this paper is to elaborate on change as a phenomenon in the sporting world from a gamechanger viewpoint applying a minor-major evolution-revolution framework.

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Tainio, Matti

Considering the Role of Aesthetics in Contemporary Recreational Sport

Keywords:

Aesthetics
Experience
Creativity
Recreational sport

Abstract: The paper focuses on the role and significance of aesthetics, especially aesthetic experience, in everyday sporting habits. The presentation explores the subject both through examples and philosophical analysis of the contents of contemporary recreational sport.

The field of recreational sports has expanded enormously during the recent decades. At the same time, its role in everyday life has become more and more important. Today's recreational physical activity still carries some characteristics of modern sport, but there are significant differences too. While the aesthetics in connection of traditional sports is rather redundant (see for instance, Mumford 2018), its part in the recreational activities is more substantial.

The justification of this perspective rises from the change in sport during recent decades. By transforming into a lifestyle, the field of sport has expanded and became more multifaceted. In this process the values of modern sport were replaced by new ones that underline the experiences.

Even though competition and results are still an important part of sport, obtaining new aesthetic experiences through physical activity is more important. This is noticeable in the growing popularity of sports that emphasize skill and play in

connection of the environment. In skateboarding, this is obvious, but even in traditional sports as recreational distance running the trend is similar.

The key to the weightier role of aesthetics is connected with the change in the point of view: instead of watching sport, the focus on recreational sport is on the sense experiences of the active participant instead of the perceived characters in the action. Through this change of perspective, the aesthetic becomes an important part of being physically active.

The sense experiences in sporting activity have a physiological foundation, but their meaning is composed through the current cultural understanding about the practice. Today, the quality of experience is a central objective for recreational sport giving it new kind of substance. The experience can be enhanced by the creative and personal adaptation of the practice, for instance, by social interaction, learning new skills and playful exploration of the practice's limits. There can be other justifications for being active, like health and fitness, but the pleasant experiences develop the affinity to the chosen sport.

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Takahashi, Koji

An ability of suitabilization in human movement practice

Keywords:

Phenomenology of practice

Enactive approach

Vermöglichkeit

Abstract: The purpose of this study is to show an ability of suitabilization in human movement practice by phenomenological consideration.

In 45th IAPS Meeting, I considered to show the ability of "navigation" in human movement practice. The ability of "navigation" is related to "knowing in practice". The term "knowing in practice" is understood as implicit and intuitive knowing in practice and this knowing is bounded by the "action-present" (Schön 1983). The "knowing in practice" in human movement practice acts for changing our structure of body and our movement practice. This ability of "navigation" is to grasp own position/location, to aware of bodily state from "absolute here" based on human body. This ability can learn by movement practice. (TAKAHASHI 2017). Related to this consideration, Anderson who considers "Reading water: Risk, intuition, and insight" refers to "the perceiver is active; he is a creator of knowing. The attentiveness is active and demanding and is not in any fundamental way passive" (Anderson 2007). We can understand this "reading water" who engage in extreme surfing and whitewater paddling is also "knowing in practice" and is related to the ability of "navigation".

In this study, I would like to note Noë's remarks. He considers the "*action in perception*" by the enactive approach. He explains that "Perceptual experience, according to the enactive approach, is an activity of exploring the environment drawing on knowledge of sensorimotor dependencies and thought" (Noë 2004). Furthermore, the beginning of this enactive approach is suggested by Varela & Thompson. They explain that "the enactive approach consists of two points:

(1) perception consists in perceptually guided action and (2) cognitive structures emerge from the recurrent sensorimotor patterns that enable action to be perceptually guided.” (Varela & Thompson 1991). To relate, Arnold considers the kinaesthetic feelings and actual movement. (Arnold 1979).

When we practice sports, we are “in” practice and our body and action suits on our movement practice. In case of practice human movement, the purpose of practice is to act structured by own body and own acts. In other words, we do not “practice” as a theory, but “practice” structured movement by own body. Therefore, we do not carry out movement theory into practice. In the practice human movement, we will practice by practitioner's ability of suitabilization.

To conclude, an ability of suitabilization means “an ability of action which is adapted to human body and movement practice which based on *vermöglichkeit*.”

Tanaka, Ai

The Joy of Difficulty in Sport Practice: Phenomenological Considerations

Keywords:

Phenomenology

Alterity

Ability

Abstract: This paper explores the joy of ‘difficulty’ in sport practice. It is one of the experiences of alterity. It focuses on interviews with athletes, university students, and para-sports participants. It also focuses on situations of arduousness and failure from a phenomenological viewpoint – one that observes the actual experiences of the participants (Jespersen, 2009). How participants experience the awareness of ‘I can’ or ‘I cannot’ is dependent on their own history of experiencing movement. Interviewing participants is a supplementary method to understanding the subject matter of this paper.

In the context of sport education, difficulty must be overcome because we have to achieve some standard or goal. Especially in Japan, failure is often connected to shame or an inferiority complex in students. On the other hand, the concepts of competency and self-esteem that evaluate educational effectiveness consider ‘ability’ to be extremely important. In other words, the joyfulness of difficulty and its value in sport practice has mostly been ignored. Recently, people have broadened their views on modern sport. Adapted sports and other new types of sports have become popular (Apelmo, 2017). These types of sports originated for people who were physically weak, disabled, or elderly. However, as long as any sport is connected to human movement and needs some skill, there must be some level of difficulty. According to my preliminary interviews, although some participants attend practice because they find it easy, others quit practice for the same reason.

Therefore, difficulty will at times lead to a motivation for and a continuation of sport practice.

This paper aims to (1) analyse the existing circumstances of difficulty for people who practice sports, based on interviews of athletes, university students, and para-sports participants, (2) describe experiences of ‘alterity’ on the basis of this analysis, such as difficulties and failures in some sports practice, (3) examine what ‘alterity’ is referring to (Zahavi’s discussion) (Zahavi 1999, Zahavi, 2014) and (4) consider the relationship between the “alterity” of sport practice and joyfulness by focussing on the concepts of difficulty and failure.

In conclusion, there is much joy in difficulty, not only in sport practice but also in sport education. In sport practice, difficulty brings participants joy, and we enjoy and coexist with its ‘alterity’.

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Terayama, Yumi

To Dance or to Be Made to Dance: The Significance of Improvisational Expression in the Context of Dance Education

Keywords:

Dance Education

Improvisational Expression

"I", one's view of the human body

Abstract: This study reveals the significance of improvisational expression within the context of dance instruction in physical education as an approach to nurture one's view of the human body through realization of the "I" formerly unknown to the learner herself.

Improvisational expression within the context of dance instruction, as opposed to teaching predetermined steps, is practiced through the learner's improvisation of movements in response to certain given exercise-frameworks. This activity, as opposed to merely *having the learner dance*, prompts the learner's "*I move*," thus making his or her own deliberate movements. Its importance is thus in having the learner shift from a "*being made to dance*" to an "*I move = I dance*" stance.

Sometimes, when performing such improvisational expression, the performer finds herself moving without awareness of it. Thus, the realization of the moving self comes after the movement. Encouraging such encounters with the "I" of which one was formerly unaware, and thereby nurturing one's view of the human body, is important, as opposed to merely instructing exercise, for the subject of physical education.

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Tomšič, Martina

A Fast Moving Target – Reaction time, action anticipation, and visual perception in fencing

Keywords:

Fencing

Reaction time

Consciousness

Abstract: When considering expert performance in sports, reaction times, the anticipation of action in response to opponents and/or environmental challenges, and perceptual abilities (predominantly, but not reduced to, visual ones), such factors are ubiquitous and seem to individuate a certain *je ne sais quoi* that characterizes superior athletic performance.

Two key underlying issues are whether such exceptional performances are due to unique features in the athletes' neural processing that result in better than average capacities, and if so, what would these particularities be. As a matter of fact, neural enhancement through targeted training is being explicitly sought. But just what the nature of this enhancement and superior operation amounts to is contentious: Is it a matter of augmentation? Or, rather, reduction (e.g. "neural efficiency"), as some studies suggest? Moreover, studies indicate that reaction times are correlating with

stimuli intensity and exposure length (corresponding with stimulation times proposed by Graziano 2009) to a certain point and then becoming constant (Kosinski 2006). The explanatory challenge is formidable, given that, in addition to the role that personal experience plays, brains are highly individualized. This suggests a modicum of scepticism regarding empirical work that posits an experts' "special brain" that is *sui generis* but not pathological (Spinelli et al. 2011, Ilundáin-Agurruza 2014). Yet, a better understanding is important for sports scientific and philosophic inquiry as well as to cognitive science, especially in connection with perception and consciousness.

This presentation builds on last year's presentation, where I delved into what I termed 'conscious automation' as I examined fencing and highlighted how in this sport we find action execution that involves automatism that appears to *still* be under some measure of voluntary control. The high- speed movements characteristic of fencing (less than 300 milliseconds for a complete attack) and its highly formalized dynamics can be potentially quite revealing (and extensible to other sport such as tennis and table tennis) (Di Russo et al. 2006; Gutiérrez-Davila, M. et al. 2017). For instance, contrary to common sense views that attribute faster reaction times to expert fencers, the fact is that these are not such (Hagemann 2010). In effect, elite athletes have better inhibitory faculties that are sport dependent, and moreover, action anticipation is supposed to play an advantageous role (ibid.). A starting point, as work by Martínez de Quel Pérez and Sillero Quintana (2014) argues, is to refine the conceptual boundaries of 'reaction time,' and develop a more precise taxonomy that draws finer distinctions. Following their lead, I expand on this line of inquiry and provide tentative answer to the above presented questions.

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Tuncel, Yunus and Frias, Javier Lopez

Sport Intelligence and Embodiment

Keywords:

Metis

Sport intelligence

Synaesthesia

Embodiment

Abstract: There are different forms of intelligences that are at work in sport, whether they have to do with creating a form of sport, organizing a game (or bodies of game), and training. There is also cunning intelligence, *metis*, aimed at outdoing the opponent at all cost. In this paper, I am not interested in these forms of intelligences but rather spontaneous forms of sport intelligence, which manifest themselves at the spur of the moment and still abide by the rules of the game. In other words, I am interested in *metis*, only if they do not violate the rules of the game outside or during the game. Now, the question I would like to explore is what makes such sport intelligence possible? What is at

work at bodily levels and also in perception in such intelligence? How do the senses work? Why are some athletes better in this form of intelligence than other athletes? Can we explain it strictly by way of talent and agility? Sport intelligence entails bodily intelligence, or what we can call 'embodiment' by way of Merleau-Ponty. According to him, we are already a body and have "intercorporeal awareness" before we become thinking beings; the body has its own life that cannot be reduced to the facts of the mind. Others like David Morris focus on "touching intelligence." In addition to these two ideas, I will also explore the working-together of all the senses and their chiasmic relationship, what is called 'synesthesia,' as in seeing through touching for instance.

As Spinoza once observed we understand the body poorly; with this statement he put his finger on a crucial problem of culture, which Nietzsche later diagnosed as "ascetic idealism." When the body is repressed, it is hard to cultivate its "intelligence" and diverse capabilities and even harder to detect them when they are manifest. Now that the body is free, or relatively free, and we have a plethora of forms for the expressions of the body as in sport and manifestations of bodily intelligence, we can now attempt to understand the workings of the body in tandem with those of the mind both at conscious and unconscious levels. It is within this broader framework that I intent to explore specific forms of 'metis' in sport and what makes such forms possible.

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Tuominen, Miika

On the Importance of Sweet Tension in Sports and in Related Physical Activities

Keywords:

Sweet tension
Physical activity
Games
Competition

Abstract: I argue here that sports and other physical activities characterized in terms of games and play can act as important sources of value and meaning in the lives of individuals. And that this is the point of view we should adopt whether we are aiming to increase the physical activity levels of people or coaching current or future athletes. Thus, echoing the wisdom expressed by the Suitsian Grasshopper, sports, games and play should be seen as potentially significant contributors to meaningful existence and life well lived, regardless of the instrumental gains that might follow the participation in them. I recognize that there might be many sources of value and meaning found in the realm of sports, games and play but I wish here to focus on one that appears to be common for many kinds of activities. I wish to focus here on the "sweet tension".

The "sweet tension" might be manifested differently for a soccer player playing in the World Cup final, for a rock-climber aiming to on-sight a slab route, for a mountaineer aiming for first ascent or for a child exploring the nearby woods. Still, there appears to be a common ground or structure found behind the situations where the "sweet tension" is realized. "Sweet tension" is understood here as a certain kind of experience and hence the values discussed here are mainly experiential in kind. Experiential value referring, in turn, to the idea that certain kinds of experiences are essential parts of well-being and meaningful existence.

However, it is evident that not all kind of participation is conducive to a life well lived as is exemplified by the existence of e.g. doping, cheating, overtraining, negative emotions or even psychological disorders or other health detriments that too often go together with sports and exercising. For example, competition can be a major factor in decreasing the quality of life if the self-worth of the individual hinges on achieving normative success. What I aim to show is that in cases like the one mentioned above, the values made possible by the inherent characteristics of the activity in question are lost. There might be tension, but it is not sweet.

My purpose here is then a) to explore the nature of “sweet tension” and its manifestation in sports, games and play and b) to examine the role “sweet tension” has for the values and meaning found in the realm of sports, games and play. The questions I aim to answer are the following: What are the conditions under which the “sweet tension” is experienced? What is the relationship of “sweet tension” to challenge, to perceptions of competence, to achieving excellence? And finally, why should we aim to increase the experiences of “sweet tension” both in leisure-time and in athletic contexts?

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Vossen, Deborah

The Play in the Games Utopians will be playing

Keywords:

Ideal of existence

Utopia

Play

Playing

Game-playing

Abstract: Distinguished for the game-parabbling brilliance expressed in *The Grasshopper: Games, Life, and Utopia*, Bernard Suits (1925-2007) is revered as the author of the unorthodox claim that Utopia is intelligible, and game-playing is what makes Utopia intelligible. Reasonably embraced as a game in itself, the purpose of this metaphysical masterpiece appears to be to afford the philosopher with a really magnificent brainteaser, with successful resolution of its existential enigma serving as the very means by which the philosopher is to be brought into line with the logic of the Grasshopper’s Utopian thesis. Appreciating the fine intricacies of this wonderful game, I seek in this essay to advance the philosopher’s quest for resolution via a consideration of *play* as a necessary element of the Grasshopper’s *game-playing* Utopia. To this end, my essay unfolds in three parts. I begin with a portrayal of the Grasshopper’s tangle of riddles about play, games, and the good life. Then, I offer a three-phased analysis of the riddle-resolving progress advanced in the tale, before advancing a fourth phase intended to bring the philosopher all the way to the ‘door of Utopia.’ I conclude with some Utopian speculations as to how play might be necessary to account for the ideal of existence.

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Weaving, Charlene

Sliding Up and Down a Golden Glory Pole: Pole Dancing at the Olympic Games

Keywords:

Pole dancing

Olympics

Feminism

Hypersexualization

Abstract: "All the world's a strip club" (Roach 2007: 100)

In October of 2017, after an 11 year old battle, the Global Association of International Sports Federation (GAISF) classified pole dancing as a professional sport. The GAISF describes pole sports to "require great physical and mental exertion, strength and endurance to lift, hold, and spin the body. A high degree of flexibility is needed to contort, pose, demonstrate lines and execute techniques." In this paper, I argue that pole dancing should not be included on the Olympic program. Such inclusion contributes to an existing and extensive institutionalized culture of sexism and hypersexualization at the Olympic Games.

Drawing on existing research on pole dancing and embodiment by Holland (2010), Griffiths (2016) and Donaghue et al. (2011), I argue that even though pole sport requires athletic skill and ability, and meets Suits' (1978) established criteria to distinguish sport, games and play—it should not become an Olympic event. I will also explore the differences between recreational pole dancing and pole sport. My overall argument is grounded in the hypersexualized context of pole dance and pole sport. I will claim that we cannot divorce pole sport from the stripping culture of exotic and erotic sexual connotations. Finally, I will outline concerns with adding another aesthetic judged event to the Olympic program that emphasizes ideal bodies, hyper femininity and sexualization.

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Xie, Wenhui

Personal Identity, Knowledge how and Martial Art Practice

Keywords:

Martial art,

Taiji quan (太極拳)

Knowledge how

Self-knowledge

Identity

Abstract: In the scholarship of personal identity, there is a less frequented question about personhood. What is it to be a person, instead of a non-person? The typical answers go that what it is to be a person is either to have certain mental properties, following Descartes' view, or to be a specific kind of material organism, following Aristotle's view (Baker, 2000, ch1). I argue that the practice of martial reveals a kind of personhood that is different from two common views. My discussion will focus on one kind of Chinese martial arts, Taiji quan. Reflecting on both the practice and literature of Taiji quan, I present a view of personhood that is a unification of one's physical body and the inner world. It is a conception of personhood that is not assumed, but achieved through practice.

To argue for my thesis, I will first discuss the notion of Ziran, which means "self-as-it-is" or "self nature" that features significantly in Taiji quan literature. One important feature of Ziran or self-nature is that it is a result of prolonged practice. This means that for Taiji quan practice, there is a sense in which one does not find one's nature until one is properly trained.

To fully understand this notion, in the second part, I will discuss the training process of Taiji quan and the notion of "six unification" (六合). I shall demonstrate that through daily increase of knowledge how, one gains an increase of self-knowledge and self-understanding. The learning process is characterized by a unification and harmonization of different bodily parts, and then the body and the inner world such that at the end, one possesses a unified self. This is the true self, and having this true self is a true person (真人). I shall use the analogy of jigsaw puzzle to explicate this idea.

Then, in the third and last part of this paper, I will discuss the relevance of this conception of personhood to other sports. I shall argue that this notion of personhood is germane to many sports, and constitutes an important view of personhood that holds certain merits over the typical views, especially the Cartesian view.

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Yamaguchi, Junko

The Union "Place" of Body-Mind-Spirit: Mutual Contradiction

Keywords:

Ego/self-forgetfulness

Nothingness

Buddhism & Shinto tradition

East-West

Abstract: Every society attempts to elucidate the twisted paradoxical conflict of human life or the universe. "To be, or not to be: that is the question" is not only a simple scenario, but also, the fundamental question of the philosophy of "life". A metaphoric statement of the Möbius strip denotes that joining two opposite sides by twisted produce the one-sided surface. Also, another anatomical story tells us that one cell is reborn in the continuous "dynamic balance" of the break and creation (an "osteoclast" and a "sclerblast"). So the life has a secret unity of opposites originally. In the human society, however, how sport, physical activity works in the union "place" of Body-Mind-Spirit, is not clear. We do not think usually that there are two aspects of things.

How does the Body-Mind-Spirit work through the trinity of the opposites, then? Incidentally, there are intriguing folk tales of the Native American (Algonquian) to overcome the inconsistent value-conflict. That is, the transcendent unity of opposites is connoted in a Ball Game story. Then, the idea is succeeded to the next generation. The more the cultural diversity expands, the larger the inconsistent value conflict one another. We need to explain in simple terms of philosophy about the sport, physical activity and physical education with historical and cultural backgrounds.

Essentially, one of the natures of the language is to make an articulate concept to produce the intelligible and intelligent world for "being". Extracting an essential values, a trinity place of "truce, goodness and beautiful" is in pursuit since the ancient Greece. Taking over, we are forming the realm of the integrated education of the individual, together with the trinity place of Body-Mind-Spirit, as the three-part of intellectual, moral, and physical education. However, in Eastern tradition of Buddhism and Shinto religion in Japan, especially in the realm of martial arts, Trinitarians choose an idea of the "Shin-Gi-Tai (Spiritual-Technique-Strength)." In what way they are related to the "praxis"(the Greek language) and the "action in tuition (Nishida, 1870 – 1945)" in the Buddhism tradition.

The union place of the Body-Mind-Spirit will be explained through the treaties of Nishida who is the representative philosopher of modern Japan. He has written in a large number of books on philosophy. The selected key concepts are, absolute contradiction (self-) identity, attaining a spiritual state of ego/selflessness and the "place" of absolute Nothingness. He harmonizes the Western philosophy with the Eastern thought of "experiences".

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Yorke, Christopher

Revisiting Bernard Suits' "A Perfectly Played Game"

Keywords:

Bernard Suits

Utopianism

Fairness

Paradoxes

Abstract: In *Grasshopper Soup: Philosophical Essays on Games*, Bernard Suits interrogates the possibility and desirability of seeking "A Perfectly Played Game" (Ch. 10). *Grasshopper Soup* is a completed but unpublished sequel to Suits' definitive contribution to the philosophy of sport, *The Grasshopper: Games, Life, and Utopia*, and as such represents the organic development of concerns first raised in that volume. "A Perfectly Played Game" uses characters from Lewis Carroll's *Alice's Adventures in Wonderland* (specifically Ch. 3: "A Caucus-Race and a Long Tale") to give voice to various philosophical issues regarding the relationship of skill, luck, and game design to the principle of fairness.

Suits adopts the position that "a perfectly fair game is one in which the players play with equal skill and that the game they play is perfectly fair, that is to say, that skill alone will determine the outcome." (p. 132) However, it could be objected that the possession of skill is contingent on a combination of constitutive and circumstantial luck, and thus that winning on the basis of skill is 'unfair' (in the sense that some folks have skills through no praiseworthy actions of their own, and some folks don't through no blameworthy actions of their own). To address unfairness brought on by variations in skill, Suits proposes a system of handicapping, only to discount it on the basis that perfect handicapping will inevitably result in ties; while imperfect handicapping will retain unfairness.

In this paper, I reconstruct and analyze the following puzzles that Suits poses:

1. The paradox of handicapping: "if the game is a test of skill, then it follows that if one handicaps the test is unnecessary, for you must already know who is the better and who is the inferior player"; thus, they "are not tests at all". (pp. 142-3)
2. The (resultant) paradox of near-perfect matching: "even if we could produce a nearly but not quite perfectly matched game, we shouldn't... to do so would be to produce not a game at all, but a set-up." (p. 144)
3. The paradox of perfect matching: "Still, let us suppose that we have selected our opponents... with such omniscience—that they really are perfectly matched in skill... the only remaining way to account for the result is chance... And so a perfectly played game of skill which is actually won turns out to be indistinguishable from a game of chance." (pp. 144-145)

My contribution will shed new light on Suits' utopian thesis by indicating that utopian games are impossible on his own account, due to his acceptance of this last paradox. For Suits' utopians would be perfectly matched (and omniscient) opponents, to whom contests of pure skill would essentially reduce to a series of coin flips, and a lifetime of such contingent outcomes would not constitute sufficiently boredom-defeating or existentially meaningful activity in his utopian schema. However, this result only follows if one accepts Suits' definition of a 'perfectly fair game'—as I do not, and instead argue that an alternate conception of fairness, grounded in chance, is equally viable. I conclude by outlining potential routes for finding meaning and fairness in well-designed hybrid games wherein skill and chance both play balanced roles, and thereby offer a coherent restoration of the plausibility of Suits' utopian thesis, at the cost of his paradox of a perfectly played game.

Zimmermann, Ana and Chung Saura, Soraia

Cinema and body: the spectator's experience and the poetic image

Keywords:

Phenomenology

Cinema

Sport

Abstract: Cinema promotes a powerful experience of corporeal immersion and involvement. As well as philosophy brings the instigating dialogue with themes involving sports cinema often explores sports on their screens. The purpose of this paper is to explore the corporeal engagement of the spectator mainly on film exhibitions as well as the role of poetic images, based on the experience of the "Cinema and Body Project" held in the University of São Paulo, Brazil (2011-2018). The "Cinema and Body Project" aims to bring interdisciplinary reflections on physical education, sports and leisure considering the cinema, the body and the movement as points of intersection. From this proposition, this paper first explores the corporeal experience of being spectator watching movies and sports. The focus is on the silence, the availability, and the interrogative look considering as reference the phenomenology of Merleau-Ponty (1964, 2007). Secondly, we intend to explore the notion of poetic images based on Bachelard's phenomenology of image (1964, 1999) and its role in building up our sportive imaginary. The movie "Garrincha, Alegria do Povo" (Andrade, 1962) will be considered for discussion. It shows scenes with the first Brazilian football images transmitted worldwide. Garrincha's dribbles images impacted the collective memory and the social imaginary in such a way that even today - with a most tactical, disciplined and globalized soccer game - concepts that involve the Brazilian style of a beautiful game insist on spreading around the world. This style of play is related to the joy of the Brazilian people, to youthful soccer, to the rhythm of samba and to the skills of capoeira. The phenomenology of the poetic imagination allows us to explore the power of images in human's constitution. Cinema may surprise us with a possibility of a different look at phenomena we suppose to know. The intersection of cinema and sports is excellent to explore human perceptual experience and learn about different ways of interacting with the world by images and imagination.

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Zurc, Joca and Hata, Takayuki

Ethical questions of the top youth sport: Comparative analysis between Japan and Slovenia in the case of the artistic gymnastics

Keywords:

Ethics of maximum

Children's rights

Elite sport

Olympic Games

Phenomenological study

Abstract: Sport represents the ideal values such as fairness, justice, equal opportunities, respect among performers, winning and losing with dignity, and promotes the excellence of humankind as such. However, those positive values turn to the negative direction when sport becomes a struggle for prestige and profit with all possible means such as doping,

corruption and violence (Loland, 2015). Those ethical questions are even more in the spotlight, and raise the sensitive and pressing issues when the elite achievements are created by pre-adolescent children and youths (Léglise, 1997; Farstad, 2006). They represent a risk and vulnerable group that is protected with the basic human and children's rights (OHCHR, 1989). McNamee (2015) exposed that children's rights and their possible abuse are definitely one of the most important ethical aspects in the elite sport of young children and youths. Success in sport is surrounded by the external prosperity which negatively affects the ethical norms of youths. The question is how healthy elite sport for young athletes is or whether that is just one case of the contemporary normalised abuse of child or not (Lang, 2010). The artistic gymnastics was recognised as one of the most risky competitive environment for young athletes with intensive and highly demanding training along with performing at the greatest international competitions at very early age. We took under analysis the age of the Olympic gold medallist between the 1972 and 2016 Olympics at the individual all-around of the women's artistic gymnastics competition and found out that the average age of winners was 17.25. The most problematic period was between 1972 and 1992, when the average age of winners dropped to 16. Further, the international career of female gymnast was very short, usually four years and most of the medallist retired immediately after the Olympic victory. It seems that regardless of athletes' origin the practices of the elite women's artistic gymnastics are similar all around the world and lead to a junior competitions. To study this phenomenon we design an empirical research on a sample of Slovenian and Japanese gymnastics. The both countries have a strong gymnastics tradition. In Slovenia today's gymnastics has an origin in a group gymnastics exercises, which was performed by *Sokoli* and *Orli* societies at the beginning of the 20th century and nurtured different educational and social activities. In Japan artistic gymnastics was first introduced around 1830. It was adopted for the military training and has also been adopted for school education. In 1960 men's artistic gymnastics won the team competition at the Olympic Games in Roma and continued to win the championship for about 20 years. However, in the competitive gymnastics the more success in both countries was achieved in men's disciplines. Keeping this evidence in mind the main focus of our interest was placed to a women's gymnastics. Our study highlights the ethical questions how to develop the elite young female gymnasts from the different viewpoints such as age timing, motivational factors, schooling impact, parents and coaches support and health issues.

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