



THE ETHICS OF SPORTS

A Reader

Edited by Mike McNamee

ROUTLEDGE



The Ethics of Sports

A Reader

Edited by
Mike McNamee



First edition published 2010

by Routledge

2 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN

Simultaneously published in the USA and Canada

by Routledge

270 Madison Avenue, New York, NY 10016

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2010 selection and editorial material, Mike McNamee; individual chapters,
the contributors

Typeset in Galliard and Frutiger by Glyph International

Printed and bound in Great Britain by TJ International Ltd, Padstow, Cornwall

All rights reserved. No part of this book may be reprinted or reproduced or
utilised in any form or by any electronic, mechanical, or other means,
now known or hereafter invented, including photocopying and recording,
or in any information storage or retrieval system, without permission in writing
from the publishers.

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data

The ethics of sports: a reader / edited by Mike McNamee. – 1st ed.

p. cm.

Includes bibliographical references and index.

(pbk.: alk. paper) 1. Sports—Moral and ethical aspects. I. McNamee, M. J. (Mike J.)

GV706.3.E87 2010

175—dc22

2009050150

ISBN10: 0-415-47860-X (hbk)

ISBN10: 0-415-47861-8 (pbk)

ISBN13: 978-0-415-47860-1 (hbk)

ISBN13: 978-0-415-47861-8 (pbk)

The Ethics of Sports

There are few – if any – significant issues in, or aspects of, contemporary sport that do not raise ethical questions. From on-field relationships between athletes, coaches and officials, to the corporate responsibility of international sports organisations and businesses, ethical considerations permeate sport at every level.

This important new collection of articles showcases the very best international scholarship in the field of sports ethics, and offers a comprehensive, one-stop resource for any student, scholar or sportsperson with an interest in this important area. It addresses cutting-edge contemporary themes within sports ethics, such as gene doping, as well as introducing classic ethical debates that define our understanding of sport, sporting (mis)conduct and sporting practices. The book is arranged into seven thematic sections, each of which includes an introduction by the editor that highlights the key themes and places each article in the contexts of the literature.

The Ethics of Sports sheds new light on a wide range of issues within contemporary sports studies, including doping, disability, gender and ethnicity; the practice of physical education and sports coaching; and sports media, sports business and sports medicine. It is essential reading for all students with an interest in sport or applied ethics.

Mike McNamee is Professor of Applied Ethics in the Department of Philosophy, History and Law in Healthcare, Swansea University, and is also a member of the Clinical Ethics Committee at Cardiff and Vale National Health Service Trust, UK. He is Series Editor of *Ethics and Sport* and Editor of the journal *Sport, Ethics and Philosophy*. His most recent book, *Sport, Virtues and Vices: Morality Plays*, was published in 2008 by Routledge. He is a former President of the International Association for the Philosophy of Sport and the Founding Chair of the British Philosophy of Sport Association.

For Mam

Acknowledgements

This Reader would not be possible without the kind permission of the publishers and authors noted below, to whom I am grateful. I also wish to express my gratitude for the considerable encouragement and support offered by a succession of friends and colleagues at Routledge (Taylor & Francis) in more than a decade of collaboration. I wish to thank Samantha Grant, who initially proposed the project to me, and Simon Whitmore, who saw it through. Both they and I were ably supported by Brian Guerin and Joshua Wells. I happily record my considerable thanks to Professor Steve Edwards and Professor Graham McFee for their many and helpful discussions along the way. Final thanks and love to Cheryl, Megan and Ffion without whom ...

Permissions

Gunnar Breivik, 'Can BASEjumping Be Morally Defended?', from *Philosophy, Risk and Adventure Sports*, Mike McNamee ed., © 2007 Gunnar Breivik. Reprinted by permission of Routledge.

David Carr, 'What Moral Significance Has Physical Education? A Question in Need of Disambiguation', from *Ethics and Sport*, Mike McNamee and Jim Parry eds, © 1998 David Carr. Reprinted by permission of Routledge.

Paolo David, 'Sharp Practice: Intensive Training and Child Abuse', from *Human Rights in Youth Sport*, © 2004 Paolo David. Reprinted by permission of Routledge.

Philip Ebert and Simon Robertson, 'Adventure, Climbing Excellence and the Practice of "Bolting"', from *Philosophy, Risk and Adventure Sports*, Mike McNamee ed., © 2007 Philip Ebert and Simon Robertson. Reprinted by permission of Routledge.

Warren P. Fraleigh, 'The Ends of the Sports Contest', from *Right Actions in Sport: Ethics for Contestants*, © 1984 Warren P. Fraleigh.

David Fraser, 'It's Not Cricket: Underarm Bowling, Legality and the Meaning of Life', from *Cricket and the Law: The Man in White is Always Right*, © 2005 David Fraser. Reprinted by permission of Routledge.

Michael Gard and Hayley Fitzgerald, 'Tackling *Murderball*: Masculinity, Disability and the Big Screen', from *Sport, Ethics and Philosophy*, Vol. 2, Issue 2, pp. 126–141, © 2008 Michael Gard and Hayley Fitzgerald. Reprinted by permission of Taylor & Francis.

Raimond Gaita, 'Sacred Places', from *The Philosopher's Dog*, © 2003 Raimond Gaita. Reprinted by permission of Routledge.

Søren Holm, 'Doping Under Medical Control: Conceptually Possible but Impossible in the World of Sports?', from *Sport, Ethics and Philosophy*, Vol. 1., Issue 2, pp. 135–145, © 2007 Søren Holm. Reprinted by permission of Taylor & Francis.

Johan Huizinga, 'Nature and Significance of Play as a Cultural Phenomenon', from *Homo Ludens*, © 1951 Johan Huizinga. Reprinted by permission of Routledge.

Thomas Hurka, 'Games and the Good—I', from *PASH/Proceedings of the Aristotelian Society*, Supplementary Volume 80, pp. 217–235, © 2006 Thomas Hurka. Reprinted by permission of Wiley-Blackwell.

Jesús Ilundáin-Agurruza, 'Kant Goes Skydiving: Understanding the Extreme by Way of the Sublime', from *Philosophy, Risk and Adventure Sports*, Mike McNamee ed., © 2007 Jesús Ilundáin-Agurruza. Reprinted by permission of Routledge.

Carwyn Jones and Scott Fleming, 'I'd Rather Wear a Turban Than a Rose: A Case Study of the Ethics of Chanting', from *Race Ethnicity and Education*, Vol. 10, Issue 4, pp. 401–414, © 2007 Carwyn Jones and Scott Fleming. Reprinted by permission of Taylor & Francis.

R. Scott Kretchmar, 'From Test to Contest: An Analysis of Two Kinds of Counterpoint in Sport', from *Journal of the Philosophy of Sport*, II, pp. 23–30, © 1975 R. Scott Kretchmar. Reprinted by permission of Human Kinetics.

Christopher Lasch, 'The Degradation of Sport', from *The New York Review of Books*, Vol. 24, Issue 7, © Christopher Lasch 1977. Reprinted by permission of Nell Lasch.

Sigmund Loland, 'Fairness in Sport: An Ideal and Its Consequences', from *Performance-Enhancing Technologies in Sports: Ethical, Conceptual and Scientific Issues*, Thomas H. Murray *et al.* eds, © 2009 Sigmund Loland. Reprinted by permission of The Johns Hopkins University Press.

Graham McFee, 'The Project of a Moral Laboratory; and Particularism', from *Sport, Rules and Values*, © 2004 Graham McFee. Reprinted by permission of Routledge.

Graham McFee, 'Spoiling: An Indirect Reflection of Sport's Moral Imperative', from *Values in Sport*, T. Tönnisjö and C. Tamburrini eds, © 2000 Graham McFee. Reprinted by permission of Routledge.

Mike McNamee, 'Whose Prometheus? Transhumanism, Biotechnology, and the Moral Topography of Sports Medicine', from *Sport, Ethics and Philosophy*, Vol. 1, Issue 2, pp. 171–180, © 2007 Mike McNamee. Reprinted by permission of Taylor & Francis.

Mike McNamee, 'Racism, Racist Acts, and Courageous Role Models', from *Sport Virtues and Vices: Morality Plays*, © 2008 Mike McNamee. Reprinted by permission of Routledge.

Mike McNamee, 'Schadenfreude in Sports: Envy, Justice and Self-Esteem', from *Sport Virtues and Vices: Morality Plays*, © 2008 Mike McNamee. Reprinted by permission of Routledge.

Andy Miah, 'Why Not Dope? It's Still About the Health', from *Genetically Modified Athletes*, © 2004 Andy Miah. Reprinted by permission of Routledge.

Mary Midgley, 'The Game Game', from *Heart and Mind*. © 1981 Mary Midgley. Reprinted by permission of Routledge.

Verner Møller, 'The Athletes' Viewpoint', from *The Ethics of Doping and Anti-Doping*, © 2009 Verner Møller. Reprinted by permission of Routledge.

William Morgan, 'The Moral Case Against Contemporary American Sports', from *Why Sports Morally Matter*, © 2006 William Morgan. Reprinted by permission of Routledge.

Christian Munthe, 'Ethical Aspects of Controlling Genetic Doping', from *Genetic Technology and Sport: Ethical Questions*, C. Tamburrini and T. Tännsjö eds, © 2005 Christian Munthe. Reprinted by permission of Routledge.

Jim Parry, 'Sport, Ethos and Education', from *Sport and Spirituality*, Jim Parry *et al.* eds, © 2007 Jim Parry. Reprinted by permission of Routledge.

Heather L. Reid, 'Athletic Virtue: Between East and West' from *Sport, Ethics and Philosophy*, Vol. 4, Issue 1, pp. 16–26 © Taylor & Francis 2010. Reprinted by permission of Taylor & Francis.

J. S. Russell, 'The Value of Dangerous Sport' from *Journal of the Philosophy of Sport*, Vol. 33, Issue 1, pp. 1–19, © 2005 J. S. Russell. Reprinted by permission of Human Kinetics.

Michael J. Sandel, 'Bionic Athletes', from *The Case Against Perfection: Ethics in the Age of Genetic Engineering*, © 2007 Michael J. Sandel. Reprinted by permission of The Belknap Press of Harvard University Press.

Angela Schneider, 'On the Definition of "Woman" in the Sport Context', from *Values in Sport*, T. Tännsjö and C. Tamburrini eds, © 2000 Angela Schneider. Reprinted by permission of Routledge.

Anthony Skillen, 'Sport: An Historical Phenomenology', from *Philosophy*, Vol. 68, pp. 344–368, © 1993 Anthony Skillen. Reprinted by permission of Cambridge University Press.

Giselher Spitzer, 'Sport and the Systematic Infliction of Pain: A Case Study of State-Sponsored Mandatory Doping in East Germany', from *Pain and Injury in Sport: Social and Ethical Analysis*, S. Loland *et al.* eds, © 2005 Giselher Spitzer. Reprinted by permission of Routledge.

Bernard Suits, 'Construction of a Definition', from *The Grasshopper*. © 2005 Bernard Suits. Reprinted by permission of Broadview Press.

Bernard Suits, 'Introduction to the Appendices', from *The Grasshopper*. © 2005 Bernard Suits. Reprinted by permission of Broadview Press.

Torbjörn Tännsjö, 'Against Sexual Discrimination in Sports', from *Values in Sport*, T. Tännsjö and C. Tamburrini eds, © 2000 Torbjörn Tännsjö. Reprinted by permission of Routledge.

Claudio Tamburrini, 'The "Hand of God"?', from *The Hand of God: Essays in the Philosophy of Sports*, © 2000 Claudio Tamburrini. Reprinted by permission of The University of Gothenburg Press.

John Tasioulas, 'Games and the Good—II', from PASH/*Proceedings of the Aristotelian Society*, Supplementary Vol. 80, pp. 237–264, © 2006 John Tasioulas. Reprinted by permission of Wiley-Blackwell.

Ivo van Hilvoorde and Laurens Landeweerd, 'Disability or Extraordinary Talent: Francesco Lentini (Three Legs) versus Oscar Pistorius (No Legs)', from *Sport, Ethics and Philosophy*, Vol. 2, Issue 2, pp. 97–111, © 2008 Ivo van Hilvoorde and Laurens Landeweerd. Reprinted by permission of Taylor & Francis.

Adrian Walsh and Richard Giulianotti, 'Moral Philosophy Out on the Track: What Might Be Done?', from *Ethics, Money and Sport: This Sporting Mammon*, © 2006 Adrian Walsh and Richard Giulianotti. Reprinted by permission of Routledge.

Contents

<i>Acknowledgements</i>	xi
Introduction to sports ethics	1
Part 1	
The roots of sports ethics: games, play, sports	9
1.1 Introduction	11
1.2 Construction of a definition <i>Bernard Suits</i>	17
1.3 Nature and significance of play as a cultural phenomenon <i>Johan Huizinga</i>	29
1.4 The game game <i>Mary Midgley</i>	33
1.5 Introduction to the appendices <i>Bernard Suits</i>	43
1.6 Games and the good—I <i>Thomas Hurka</i>	52
1.7 Games and the good—II <i>John Tasioulas</i>	62
1.8 Sport: an historical phenomenology <i>Anthony Skillen</i>	77

Part 2	
Fair contests: rules, spoiling and cheating	93
2.1 Introduction	95
2.2 From test to contest: an analysis of two kinds of counterpoint in sport <i>R. Scott Kretchmar</i>	100
2.3 The ends of the sports contest <i>Warren P. Fraleigh</i>	106
2.4 Fairness in sport: an ideal and its consequences <i>Sigmund Loland</i>	116
2.5 It's not cricket: underarm bowling, legality and the meaning of life <i>David Fraser</i>	125
2.6 The "hand of God"? <i>Claudio Tamburrini</i>	132
2.7 Spoiling: an indirect reflection of sport's moral imperative? <i>Graham McFee</i>	145
 Part 3	
Doping, genetic modification and the ethics of enhancement	153
3.1 Introduction	155
3.2 The athletes' viewpoint <i>Verner Møller</i>	160
3.3 Why not dope? It's still all about the health <i>Andy Miah</i>	169
3.4 Doping under medical control: conceptually possible but impossible in the world of professional sports? <i>Søren Holm</i>	186
3.5 Ethical aspects of controlling genetic doping <i>Christian Munthe</i>	194
3.6 Bionic athletes <i>Michael J. Sandel</i>	208
3.7 Whose Prometheus? Transhumanism, biotechnology and the moral topography of sports medicine <i>Mike McNamee</i>	214

Part 4	
Cultures of equality and difference: dis/ability, gender and race	225
4.1 Introduction	227
4.2 Disability or extraordinary talent: Francesco Lentini (three legs) versus Oscar Pistorius (no legs) <i>Ivo van Hilvoorde and Laurens Landeweerd</i>	231
4.3 Tackling <i>Murderball</i> : masculinity, disability and the big screen <i>Michael Gard and Hayley Fitzgerald</i>	242
4.4 Against sexual discrimination in sports <i>Torbjörn Tännsjö</i>	254
4.5 On the definition of 'woman' in the sport context <i>Angela J. Schneider</i>	264
4.6 I'd rather wear a turban than a rose: a case study of the ethics of chanting <i>Carwyn Jones and Scott Fleming</i>	276
4.7 Racism, racist acts and courageous role models <i>Mike McNamee</i>	286
Part 5	
Ethical development in and through sports: rules, virtues and vices	301
5.1 Introduction	303
5.2 What moral educational significance has physical education? A question in need of disambiguation <i>David Carr</i>	306
5.3 Sport, ethos and education <i>Jim Parry</i>	316
5.4 <i>Schadenfreude</i> in sports: envy, justice and self-esteem <i>Mike McNamee</i>	327
5.5 Athletic virtue: between East and West <i>Heather L. Reid</i>	340
5.6 The project of a moral laboratory; and particularism <i>Graham McFee</i>	347

Part 6	
Commercialism, corruption and exploitation in sports	363
6.1 Introduction	365
6.2 The degradation of sport <i>Christopher Lasch</i>	369
6.3 The moral case against contemporary American sports <i>William Morgan</i>	382
6.4 Moral philosophy out on the track: what might be done? <i>Adrian Walsh and Richard Giulianotti</i>	404
6.5 Sport and the systematic infliction of pain: a case study of state-sponsored mandatory doping in East Germany <i>Giselher Spitzer</i>	413
6.6 Sharp practice: intensive training and child abuse <i>Paolo David</i>	426
Part 7	
Ethics and adventurous activity	435
7.1 Introduction	437
7.2 The value of dangerous sport <i>J. S. Russell</i>	441
7.3 Adventure, climbing excellence and the practice of 'bolting' <i>Philip Ebert and Simon Robertson</i>	456
7.4 Kant goes skydiving: understanding the extreme by way of the sublime <i>Jesús Ilundáin-Agurruza</i>	467
7.5 Can BASEjumping be morally defended? <i>Gunnar Breivik</i>	481
7.6 Sacred places <i>Raimond Gaita</i>	493
<i>Index</i>	501

Introduction to sports ethics

Mike McNamee

In some earlier historical times, such as in ancient Greece or Victorian Britain, sports have flourished. The global pervasiveness of sports is, however, a very modern phenomenon. Fuelled, not unproblematically, by the media–commodification–marketing complex, sports are ubiquitous. Their expansion pays little heed to differences in cultural, economic, religious or political order. Sports are now everywhere around us. And this is not, as the public health fraternity are keen to tell us, because we are all participating in them. While billions of children and young people participate in sports in their early years, most people consume sports passively. Is this necessarily a problem from the perspective of sports themselves? Not necessarily: it could be said that sport is Janus-faced. Sport has always involved both play and display. The privileging of display over play is problematic in its own right, and many of the authors of this collection sing a loud hymn to sports internal values and goods. Yet it is undeniably true that sports form a kind of social glue. If nothing else, sports give us something to talk about: whether our home town or city will win the league; whether the latest act of cheating represents a new low in human aspirations; whether sports stars really deserve to be paid so much; whether this or that sport and its spectators are racist, sexist and/or xenophobic; whether sports coaches are good role models; whether officials have been taking bribes; whether Jesse Owens should be thought of as superior to

Usain Bolt all things considered; whether the latest 100 metre record will ever be broken – and whether it was legitimately or illegitimately secured. Such debates are to be found in the media, in newspapers, television and blogs, but also in bars and pubs, at the bus stop or the train station, on the factory line, in the gym or the classroom. And, increasingly, they are also discussed more formally in universities too.

To what extent does this seepage of sport into our ivory towers represent a barbarian intrusion? The great nineteenth century educational theorist and Headmaster of Rugby School (a much venerated private school for young English gentlemen) Matthew Arnold certainly thought it had value in developing what became known as ‘muscular Christianity’. Nevertheless, others in Arnold’s day and in the nearer present have thought that the very presence of sport in an establishment of learning to be highly suspect. And that was before sport attempted to gain educational credibility as a curricular subject. The Dean of Yale Law School, Robert Hutchins, is widely credited with the quotation that sums up the educational disregard of sport: ‘Every time I feel like exercising, I lie down til the feeling goes away’. Equally, in more recent times, sports in American universities have been derided as an educationally dubious incubator of talent for highly commercialised franchises. Undeniably, there are facts and arguments in favour both of critics and supporters alike. However, this book is not a historical or sociological title. Its authors

do not set out to describe the rise of sports, or sports scholarship, in universities. Nevertheless, it is undeniable that the broadening of university curricula has opened up new subjects such as sports studies or sports sciences. And in the processes of their development it was inevitable that they would draw upon established curricular disciplines, from philosophy to physiology and psychology. If we accept and support the notion that our dominant cultural practices should be studied critically at the highest educational levels it follows that the study of the ethics of sports is valuable.

In the following pages, readers are invited to reflect critically upon the range of ethical issues that surround sports participation, and the ethical character of sports themselves. In this way they may decide for themselves upon an answer based upon the depth and value of the wisdom contained herein. The aim of this brief introduction is to outline the rise of sports ethics, as a sub-branch of applied philosophy generally and applied ethics in particular, and to offer a selective sketch of its contours. The account presented is not given from the standpoint of an impartial spectator. The mode of working is not like that of a physiologist who might record levels of carbon dioxide in the expired breath of an athlete on a laboratory treadmill. Nor is it to be conflated with the quantifications of a biomechanist who calculates precise measurements of forces and angles as athletes propel themselves in time and space. Students of sports and sports sciences are well aware of the differences of modes of investigation that comprise their curricula. They are not always so sensitive to the contested ideologies that attend these ways of operation (McNamee, 2005). Being neither impartial in the manner of the physiologist, nor quantificationist in the manner of the biomechanist, their reflections are often tagged as 'subjective' or as mere 'opinion'. This loose (and, to put it frankly, sloppy) labelling serves both to mischaracterise philosophical discussions of sports, and to relegate them to the lower ranks of supposedly scientific enquiries into sports.¹

A brief historical sketch of the emergence of sports ethics

While a number of university courses had been offered in certain American universities during

the early 1980s, there was little by way of a developed literature until the last decade. What had been published was in the only journal dedicated to the field at that time, *The Journal of the Philosophy of Sport* (from 1974 onwards), or in multidisciplinary journals in sport and physical education. In the nascent studies of sport, and the many academic subject areas that grew out of it, the philosophy of sport can rightly claim to be among the earliest. While essays in ethics had been published there, the *Journal* had been dominated largely by debates around the conceptual relations between games, play and sport. There was also a significant amount of scholarship in the 1970s and 1980s that was devoted to the aesthetic, and the social and political aspects of sport.² Like all fields of scholarship, the philosophy of sport reflected a fashion that was largely dependent upon the predilections of its leading authors. One of those leading authors, indeed one of the founding fathers of the subject, Warren Fraleigh, had broken new ground in the early 1980s with his own architectonic working out of the ethics of sports based upon his conception of the duties that sports contestants owed each other (Fraleigh, 1984).

Despite the emergence of that ground-breaking book, the field continued to grow in various directions across the philosophy of sport. It was not until later in the 1990s that a critical mass of scholars and scholarship emerged in sports ethics. This prompted a conference held in Wales, UK, in 1995 and a subsequent edited international collection by McNamee and Parry *Ethics and Sport*, the success of which spawned a book series of the same name³ that explored issues as diverse as commodification and corruption of sports; elitism, professionalism and nationalism; fair play, the heterogeneity of rules and their uses in sports; sports medicine and the rise of genetic and other medical technologies; the place and significance of pain and injury in sports; the ethics of eating disorders within athletic populations. Based upon the original collection and subsequent volumes,⁴ courses in the ethics of sports arose throughout the UK and then on a wider international basis, fuelled by further scholarship written predominantly – but not exclusively – in English across the Anglophone academic world. In 2002 the British Philosophy of Sport Association was formed and developed a new journal,

Sport, Ethics and Philosophy, which was established in 2007. Sports ethics is now an established feature of undergraduate and postgraduate courses in Kinesiology, Sports Studies, and Sports Science departments around the world, and also increasingly in philosophy departments where scholars have been able to transform their personal interest in sports participation into a professional one through the presence of an established literature.

The conceptual foundations of sports ethics

A crude, but pedagogically useful, way of introducing newcomers to the field of sports ethics might be to commit what is sometimes referred to as the 'fallacy of composition'. It would be a logical mistake to reduce the term sports ethics to its constituent parts, for the field connotes more than the sum of the meanings of the individual parts. Nevertheless, something must be said of both concepts to get the reader started.

In the first instance, what is commonly called 'sport' in the West draws upon a rich history of Greek and Roman athletics (Reid, 2002), on through to the modern incarnation of educational sports in Victorian Britain and on to the re-birth of the Olympic Games under Baron Pierre de Coubertin and others. While across Europe the paradigmatic sports we recognise as Olympic ones were practised and promoted, so too were alternative movement cultures including fitness and health related activities groups, folk games and sport for all organisations (Eichberg, 2010), which bore only a family resemblance to the rule-governed and competitive activities we typically think of and classify as 'sports' in the West.

There is a deeper and philosophically interesting difference at play here. In the West, there has been a tendency for one philosophical tradition to dominate: analytical philosophy. This is not to deny that continental philosophy has not developed a sport philosophical literature, including important contributions to sports ethics (e.g. Ortega y Gasset, in Lenk, 1975). The labels themselves, as Bernard Williams (1995) once noted, are somewhat misleading – and both, being traditions of Western philosophy, take no significant account of Eastern

philosophy, which in Japan (at least) has spawned a significant volume of literature. Given that philosophical research is always and everywhere internally related to the expression of ideas, the idiom of that expression somewhat shapes the boundaries of what can be said.

In contrast to the biomedical sciences of sport, which represent a near universal language housed in technical rationality ('the' scientific method), philosophers working in the continental tradition have largely developed research within the fields of existentialism, hermeneutics, ontology and phenomenology. Although the label 'continental' is itself driven by geographical considerations (the work emanated from communities of scholars in France, Germany and more generally in Continental Europe), one finds philosophers of sport right across the globe drawing upon those traditions. Similarly, analytical philosophy, although the dominant tradition in the Anglo-American tradition of Western philosophy, is misleadingly named in the sense that some of its founding fathers were indeed from Continental Europe. Nevertheless, the drawing of distinctions to represent our experience of the world is common to all schools or traditions of philosophical and sports philosophical endeavour, and thus of sports ethics too. It is with some regret then, that although the present volume is intended to be as comprehensive as possible, it works within the constraints of language and inevitable word limitations imposed by (albeit supportive) publishers.

To what does 'sports ethics' or the 'ethics of sport' refer?

Nothing much hangs upon whether one refers to the field as 'sports ethics' or the 'ethics of sports'. Thus they are used interchangeably in this volume. Typically, however, some confusion surrounds the precise nature and scope of the concept 'sports ethics' itself, irrespective of its designation. The book series, 'Ethics and Sports', has promoted scholarship that is both philosophical and social scientific. Sometimes the latter of these has been referred to as 'descriptive' or more recently 'empirical' ethics. This reflects academic trends elsewhere. Although, certain fields of applied ethics, such as medical ethics, have tended to include both

types of enquiry within their field, this has not traditionally been the case in sports ethics.

The most common examples of 'ethics' in sport that spring up in casual conversations, as well as the academic literature, are matters of equity (i.e. social justice in terms of unequal pay for male and female sports stars) and/or of access (for example, with respect to racism or disabled sportspersons), deviant sub-cultures and practices (for example, so-called football 'hooliganism' and cheating, sexual abuse/harassment or doping), the corruption of sports by powerful stakeholders (such as awarding of lucrative contracts to potential host cities of the Olympic games, or the allocation of tickets to events therein); the distortion of sport as a site of child abuse and exploitation, homophobia, and so forth. Within this literature, 'sports ethics' is simply social science by another name. We understand these enquiries to be 'social scientific descriptions of ethically problematic practices, persons or policies', although that is hardly a snappy shorthand. The older label 'descriptive ethics' was designed to capture precisely such enquiries. Here researchers seek critically to describe that portion of the world that is ethically problematic by the received methods of social science whether by (c)over observation, interview, questionnaire or some combination of them as in anthropology and ethnography.

While philosophical contributors to this collection frequently draw upon data from descriptive ethics, this volume comprises only sports ethics literature drawn from philosophical scholarship. It is both difficult and undesirable to police language and to prescribe usage that dissipates conceptual confusion effectively. Nothing whatever is to be gained by withholding the term 'sports ethics' from the foregoing empirical research. Yet it is important to articulate the conceptual and methodological differences between both forms of sports ethics. It will therefore be useful to observe some important distinctions before describing the work of philosophers in the field of the 'ethics of sport' that is collected here.

In the first instance, the words 'ethics' and 'morality' are used interchangeably in everyday language. Many mainstream philosophers have come to question a pervasive understanding of the concept 'morality'. They note that, as widely understood, it is a peculiarly Western

convention whose aim to universalise guides to right conduct is overly ambitious. Along with the project of modernity, philosophers were looking to cast the contours of ethics along the lines that scientists had so powerfully done in discovering natural laws. A number of traditions of moral thinking emerged, which shared certain features in their development of systems of thought and that ought to guide the conduct of citizens of the globe wherever they existed.

In this modern philosophical vein, then 'ethics' was used to refer to the systematic study of morals; i.e., universal codes or principles of right conduct. The distinction between the rules, guidelines, mores or principles of living ('morality') that exist in time and space and the systematic reflection upon them ('ethics') is still worth observing. Under this conception of ethics, academics are engaged in the systematic conceptual enquiry using reflective questions regarding how we ought to live our lives. This entails the analysis of central concepts such as duty, right, harm, pain, pleasure and promise within (often ignored) theoretical perspectives such as Contractarianism, Deontology, Utilitarianism, Virtue Ethics, and so forth. Each of these moral philosophical traditions aims to systematise thinking about the nature of ourselves in the contexts of good living and right conduct. Nevertheless, their nature and scope differ widely. At some points they are coherent and comparable, at other times, and pressed into particular questions, they throw up radically divergent norms for conduct.

The distinction between descriptive ethics (which was originally thought to be a scientific and thus value-free endeavour) and normative ethics (where philosophers advanced a particular action, policy or program that was supposed to have authoritative status) is a contentious one. Again, it is conceived of differently according to how one understands the nature of 'ethics' itself. Questions such as whether there are moral facts; whether there is a clear distinction between facts and values; how the fact/value relationship is to be characterised; whether moral obligations override considerations of virtue and so on, are not answerable from outside a given theoretical perspective. However, there are difficulties with any attempt to distinguish one programme that sets out to describe the world, from another that prescribes a programme for action; the two are intertwined in