

Bibliography

In order not to break up the text unnecessarily, we have avoided the mechanisms of scholarly citation as much as possible. We have, however, depended heavily on certain sources, in some cases directly quoting and in others not, so it is appropriate to give credit where credit is due.

Secondly, we would like to give some indication of the background that informs this book. The conciseness and clarity we've achieved in articulating the principles of sportsmanship derive in part from our experience as coaches and athletes, but in large part from our philosophical backgrounds. Some of these sources we refer to explicitly in the text of our book, and others are listed here because they have informed our thinking in a significant way.

Finally, in the event that someone might want to pursue some of these topics in a more scholarly fashion, we wanted to use this opportunity to suggest additional readings.

For these reasons our list of bibliographical entries is preceded by a short bibliographical essay explaining the most significant sources that have informed our thinking on the subject of sportsmanship. We will first say a few words about some of the more significant influences on our thinking; then we'll provide a more complete list of relevant readings and sources.

Our view of sport as a form of play has been influenced by various writers. *Homo Ludens: A Study of the Play Element in Culture* by Johan Huizinga is perhaps the seminal study of play and its relation to various expressions of human culture—language, law, war, poetry, and so on. The first chapter contains an important analysis of the concept of play. Kenneth Schmitz's "Sport and Play: Suspension of the Ordinary" is one of the most concise applications of Huizinga's concept of play to the arena of sport, and our treatment of the nature of sport in chapter 2 follows his thinking very closely.

In *Truth and Method*, the great German philosopher Hans-Georg Gadamer puts forward the view that art is a form of play. Although he only briefly discusses sport and games, his account helps to clarify the way in which both art and sport are forms of a fundamental aspect of being human, perhaps even a fundamental aspect of nature. We touch briefly on this broader approach to the concept of play in chapter 8.

For obvious reasons, our emphasis on achieving a balance between playfulness and seriousness in sport and sportsmanship closely follows Randolph Feezell's essays "Play and the Absurd" and "Sportsmanship."

Craig Clifford's "Coach" treats many of the ideas that we've developed here in the form of a dialogue, and, for obvious reasons, our "Coach Skeptical" device was modeled on some of the passages in this dialogue.

Our view of competition has been strongly influenced by Drew Hyland's account in his article "Competition and Friendship" and in chapter 2 of his book, *Philosophy of Sport*. The idea that competition is a "mutual striving for excellence" we take from Hyland.

Another great German philosopher, Martin Heidegger (Gadamer's teacher), has been a significant influence. His book *Being and Time* contains one of the most profound reflections on the nature of human existence in the history of philosophy. In particular, our emphasis on understanding human finitude derives in large part from Heidegger's thought. His understanding of human "authenticity" in terms of seeing one's true possibilities is particularly pertinent. Iris Murdoch's essay "The Sovereignty of Good Over Other Concepts" parallels Heidegger's call for a truthful coming to terms with our own finitude. Murdoch connects the development of virtue, or moral excellence, with coming to see the world as it is; that is, she relates the possibility of making ourselves better with a kind of truthful vision of the world, what she calls attaining a "just mode of vision." She also interprets humility in terms of "seeing the way things are." This concept is crucial to our understanding of sportsmanship, and we make reference to it throughout the book.

Our treatment of virtue as excellence of character is, of course, indebted to the classical Greek tradition of moral philosophy, expressed most profoundly in many of Plato's dialogues and in Aristotle's *Nicomachean Ethics*. The role of good judgment (*phronēsis*) in relation to the development of good character is famously emphasized by Aristotle in Book VI of his *Ethics*. Randolph Feezell's "Sport, Character, and Virtue" shows the way in which various virtues might be developed through participation in sports. Feezell's essay and, in general, our understanding of the relation between virtue and sport are heavily influenced by Alasdair MacIntyre's widely discussed book, *After Virtue*. This important work in moral philosophy first situates the virtues in the context of what MacIntyre calls "practices." One distinguishing characteristic of a practice, according to MacIntyre, is that it is a human activity that involves standards of excellence. You can do it well or poorly. Baseball or football or any sport would be a practice; so would playing the violin. MacIntyre distinguishes the internal goods of a practice (in baseball that would include hitting a good line drive) from the external goods that participation in a practice may bring about (fame and fortune, for example). He emphasizes that the internal goods are in some sense shared by participants in the practice (hitting a forehand with more topspin after seeing Bjorn Borg play), unlike the external goods that are in principle scarce (fame and fortune).

Also, our emphasis on the historical nature of sport follows MacIntyre's emphasis on the way practices are constituted by their traditions. A more in-depth account of our thinking about the importance of custom and tradition

for understanding the issue of cheating in sports is found in Randolph Feezell's "On the Wrongness of Cheating and Why Cheaters Can't Play the Game." In this essay, cheating is understood as taking an unfair advantage of an opponent. It might involve violating explicit rules, but it might also be a matter of failing to respect the customs and traditions that all participants of the game have implicitly agreed to abide by.

Our view of the function of rules and the role of officials is, not surprisingly, described in the familiar language of Thomas Hobbes. In chapter XIII of *Leviathan*, Hobbes describes a hypothetical situation, which he calls the "state of war," in which people live prior to the development of moral constraints. We've found his description of the state of war helpful in trying to understand what sports would become after the dissolution of moral constraints—assuming, for the purposes of argument, that that has not already occurred.

In chapter 6 of *The Culture of Narcissism*, Christopher Lasch provides an interesting commentary on the "Degradation of Sport" and the trivialization of sport and athletics in contemporary culture. He speaks of sport as "splendid futility." Since he emphasizes the playful character of sport, he might well have agreed with our characterization of sport as "splendid triviality."

Finally, our comments on wisdom and truisms have been influenced by Stanley Godlovitch's essay, "On Wisdom."

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