

(論文題目)

**An epistemological transition from competition against
others to victory, defeat, and excellence in competition
against oneself**

(和訳)

他者との競争から自己との競争への勝利、敗北、卓越性に関する認識論的な転換

2022年2月

21PDA19 金峻現

Jun Hyun Kim

Table of Contents

Chapter 1: General Introduction	1
1-1. Background of research	2
1-2. Purpose of research	6
1-3. Previous research review	7
1-3-1. Competition against others	7
1-3-2. Victory and defeat based on the competition against others	11
1-3-3. Excellence based on the competition against others	12
1-3-4. Summary and assignment of previous research	14
1-4. Method of research	15
1-5. Position of research	16
1-6. Definition of terms	17
1-6-1. Excellence	17
1-6-2. Comparative and personal excellence	17
1-6-3. Victory and defeat	18
1-6-4. Fair play (formal and informal fair play)	19
1-7. Notes and references	21
Chapter 2: Losing in competition against oneself from the perspective of fair play	27
2-1. Introduction	28
2-2. Fair play in modern sports	31
2-3. Truths about two scenarios	34
2-4. The possibility of judging the limitation	36
2-5. Two meanings of informal fair play	41
2-6. Why is the second scenario not a victory, but a defeat?	45
2-7. Chapter 2 Summary	49
2-7. Notes and references	51

Chapter 3: Research on the existence of victory in competition against oneself (VICAQ)	56
3-1. Introduction	57
3-2. Review on competing against oneself	60
3-3. What are records and performances?	65
3-4. What is VICAQ?	68
3-5. VICAQ from the aspect of how and why	72
3-6. Chapter 3 Summary	76
3-7. Notes and references	78
 Chapter 4: Physical excellences for the majority	 81
4-1. Introduction	82
4-2. The limitation on the concept of mutual quest for excellence	84
4-3. Comparative excellence and personal excellence	87
4-4. Evaluation of comparative excellence and personal excellence	95
4-5. Chapter 4 Summary	100
4-6. Notes and references	101
 Chapter 5: Conclusion	 105
5. Conclusion	106
 References	 110
References on victory and defeat	112
References on excellence	115
References on articles and dictionaries	116
 Acknowledgements	 118

Chapter 1:

General introduction

1-1 Background of research

In modern times, sports are, directly or indirectly, thoroughly ingrained in people's lives. International events such as the Winter and Summer Olympics, held every four years, and the FIFA World Cup and World Championships, fascinate more than half of the world's population. We are already accepting sports as part of life. Moreover, the positive and negative images sports create, like victory or defeat for example, leave various impressions in the minds of spectators. If we look at sports that are closely related to our lives, using the butterfly effect theory that the wings of a small butterfly cause a big storm or a big difference, we can imagine the enormous influence of sports. Some of the positive influences include providing touching lessons, and various values. On the other hand, there are also many negative influences of sports that disrupt and destroy modern sports by raising ethical issues. For example, these negative phenomena have appeared in the ancient Olympics and have been confirmed by Pausanias in *Description of Greece*. According to this book, there was also a violation of the rules in ancient Olympics. "As you go to the stadium along the road from the Metroum, there is on the left at the bottom of Mount Cronius a platform of stone, right by the very mountain, with steps through it. By the platform have been set up bronze images of Zeus. These have been made from the fines inflicted on athletes who have wantonly broken the rules of the contests, and they are called Zanes (figures of Zeus) by the natives"¹. These Zanes indicate that various negative phenomena existed in that era². These persistent negative phenomena from ancient times to modern sports are the starting point of this research, and at the same time, the terminus ad quem that this research should overcome through discussions.

In modern sports, negative phenomena appear in various forms, as ethical issues. like performance-enhancing drugs, doping, violence, buying referees and players, and the problem of fixed matches. Robert Simon and Jan Boxill pointed out that these ethical issues are closely related to winning at all costs, a tendency to win regardless of means or methods, and a false perception of competition against others³⁴. In effect, these negative phenomena are easily identified through the following official reports, without lengthy explanations. For example, consider the 2012 London Olympics, “[a]s of late 2017, 31 medals have been stripped due to doping violations, 15 of which were originally awarded to Russian athletes”⁵ Also, regard the Russian team in the 2016 Rio Olympics, “[o]ne day prior to the opening ceremony, 278 athletes were cleared to compete under the Russian flag, while 111 were removed because of doping”⁶ In addition to these phenomena, we cannot deny that other ethical problems still occur.

Based on these official facts, it is undeniable that the negative phenomena that occur in sports have a negative influence on everyone involved in the sport directly or indirectly. As an alternative to these negative influences, sports philosophers such as Simon and Boxill have suggested excellence as an important key for an epistemological transition from the existing false perception of competition against others to the correct perception of the same. For example, Simon tried to change existing false perceptions of competition against others in sports where others are perceived as enemies or obstructions, not collaborators. Simon said that “[t]his chapter suggests that competition in the context of sports is most defensible ethically when understood as a mutual quest for excellence in the intelligent and directed use of athletic skills in the face of challenge”⁷. Based on this argument, Simon emphasized the concept of a mutual quest for excellence, in which all those who participate in sports

can achieve it⁸. In the same vein, Boxill pointed out winning at all costs⁹, which stems from the wrong perception of competition against others and emphasized on a mutual quest for excellence that stems from such competition; “[c]ompetition when viewed as a mutual challenge to achieve excellence, no matter the field, leads to progress, to respect for others, to friendships, and to excellence. This is the essence of competition”¹⁰.

To sum up, when it comes to the negative influences of modern sports, preceding research has transitioned. From this, importance has arisen as an important key in competition against others. Given that only one person can be the winner and the rest of them must be losers, Simon’s concept of mutual quest for excellence, and Boxill’s argument that nobody loses in pursuit of excellence, although we cannot all win,¹¹ have explanatory power regarding the negative aspects of modern sports. In addition, Paul Gaffney supported this point and emphasized that a focus on excellence can threaten the negative phenomena that occur in sports. “The first is a moral advantage: An understanding of competitive sport that emphasizes excellence reduces the threat of competitive vices such as drug abuse, cheating, violence, and hatred of opponents and officials. The mutual quest for excellence approach reminds us that we should look at the inherent quality of the engagement much or even more than the final tally. A second advantage is logical: It avoids the practical problem that results when we consider competition simply as a zero-sum activity in which half of the participants (or more, depending on the type of event) fail to achieve their objective(victory). Excellence, by contrast, is meaningful and available to all”¹².

However, this research suggests two problems in previous research analyses. First, previous research does not explain the existence of phenomena related to competition against oneself in the sports world

because they are based solely on competition against others. Second, they said that excellence can be achieved by everyone, but they failed to suggest what excellence we can achieve in various kinds of sporting events. In addition, they cannot explain what excellence losers can achieve.

From this point, to alleviate negative phenomena and influences, other attempts at an epistemological transition are considered necessary from a perspective different than that of previous research. Therefore, this research aims to part ways with the approaches of previous research and will explore the existence of a particular phenomenon (victory and defeat) related to competition against oneself, that they have not considered. It identifies the existence of excellence that everyone including losers can achieve, based on the epistemological transition to competition against oneself.

In this research, the epistemological transition means a transition from an understanding of previous research about what we can achieve in competition against others to an understanding about what we can achieve in competition against oneself. However, this does not mean that this research denies existing understanding, but rather considers the possibility of different understandings. To put it concretely, this research supports that this epistemological transition can be possible by identifying the existence of victory and defeat in competition against oneself and the existence of excellence that everyone can achieve. Finally, this research will identify a meaningful epistemological approach to the world of modern sports, which is filled with negative scenes, and as previous research turned false perception of competition against others into a mutual quest for excellence based on competition against others.

1-2 Purpose of research

This research identifies the existence of victory and defeat in competition against oneself and the existence of excellence that everybody including losers can achieve. Through these existences, the purpose of this research is to show the new epistemological transition of victory, defeat and excellence in competition of sports.

1-3. Previous research review

1-3-1. Competition against others

This section will first look at competition, which is essential to sports from an etymological and structural perspective and describes conflicting positions in sports competition based on previous research.

Competition in sports has been studied in terms of its philosophical, economic, pedagogical, and sociological aspects. Sports and competition are not synonymous, but it is certain that competition is a very important factor in explaining sports. This view exists in the preamble of the Declaration on sport, which is officially recognized and shows that competition is an essential factor in organizing sports. It states:

(1) Any physical activity which has the character of play, and which takes the form of a struggle with oneself or involves competition with others is a sport¹³.

(2) If this activity involves competition, then it should always be performed with a spirit of sportsmanship. There can be no true sport without the idea of fair play¹⁴.

Given these quotations, competition in sports is largely divided into two positions. One side sees competition in sports as competition against others. This is again divided into two positions that claim the positive and negative sides of competition against others, which will be described in this section. On the other hand, the other side sees competition in sports as competition against oneself. This position will be covered later and will be the cornerstone of this research.

First, let us look at the position of competition against others, by tracking back to the past etymologically. Consider the original meaning of the word "compete." It is derived from Latin and

made of "com" and "perete"¹⁵. Therefore, it means "to seek together, to strive together." We can see that, according to the original meaning of the word, competition involves another, and is an activity that pursues something together. Moreover, James W. Keating explains something that we pursue together, saying: "Etymologically, the various English forms of the word "athlete" are derived from the Greek verb *Athlein*, "to contend for a prize," or the noun *athlos*, "contest" or *Athlon*, a prize awarded for the successful completion of the contest. An oblique insight into the nature of athletics is obtained when we realize that the word "agony" comes from the Greek *agonia*-a contest or a struggle for victory in the games."¹⁶ From these etymological views, we can see that competition requires others as opposed to doing it alone, and that competition in sports can be understood as an activity that seeks victory together.

To some extent, sports competition has been structured as an activity toward victory since ancient times, and competition in modern sports is also based on this. The most important characteristic of this structure is that competition in sports must be carried out following rules. As many sports philosophers like Bernard Suits, and Kang pointed out^{17 18}, there is no room for additional discussion. Simon also connoted this point as follows; "[a]ccordingly, competition in sports is the attempt to secure victory within the framework set by the constitutive rules. Some philosophers of sport, as we will see in Chapter 3, argue that cheaters cannot really win, since when they cheat, they go outside the constitutive rules that define the game, and therefore they do not even play the game"¹⁹. From etymological and structural perspectives, we can see that competition involves others who must compete, and competition against others must be based on the constitutive rules.

This brings us to the conflicting negative and positive positions in competition against others in sports. First, the negative stance is represented by the zero-sum game. Here, the zero-sum-game is that if player A scores 10 points in competition against another, player B loses 10 points. It is used to describe the phenomenon that a winner gets everything, while a loser loses all.

This negative position pointed out that competition leads to inequality (e.g., only one winner and multiple losers in sports), and that competition cannot be ethically defended. Furthermore, this negative position highlighted that competition in sports would probably lead to the likelihood that competitors become enemies or obstructors to be destroyed. However, Paul Gaffney pointed out the danger of interpreting competition against others based on Hobbesian views. He said, “The Hobbesian view must understand competitive sport as a domestication of the basic problem of the human condition. According to this approach, any competitive engagement is valuable as a means to an end, whatever the scarce good might be, and thus the opponent presents himself or herself as a mere obstacle”²⁰. He also argues that Thomas Hobbes’ struggle, which has degenerated into a means, has no intrinsic value in itself²¹. However, at first glance, it seems reasonable to explain competition in sports as Hobbes struggle of all against all, because it can explain the phenomena in actual sports to some extent. These include the use of doping, cheating, and violence as a means of victory. But, on the other hand, this approach cannot rule out that competition in sports produces a great deal of value as Boxill, Edwin J. Delattre and Simon have pointed out^{22 23 24}.

However, Simon takes a positive stance on competition in sports and argues that competition has important value. He places a mutual quest for excellence against arguments criticizing competition against others in sports. Simon says, “This chapter suggests that competition in the context of sports

in most defensible ethically when understood as a mutual quest for excellence in the intelligent and directed use of athletic skills in the face of challenge. Athletic competition of this sort, under appropriate conditions, may have such beneficial consequences as expressing important values and reinforcing the development of desirable character traits. Perhaps more important, competition in sports may have intrinsic worth as a framework within which we express ourselves as persons and respond to others as persons in the mutual pursuit of excellence”²⁵. Boxill also considered a mutual quest for excellence as the essence of competition²⁶.

Based on the above understanding, this section suggests the need for further discussions on competition against others related to victory and defeat, as well as excellence in sports. While the negative position is based on the relationship between competition against others and victory and defeat, the positive position is based on the relationship between competition against others and a variety of achievable values, such as excellence and competition.

In summary, their arguments are all related to competition against others. The negative stance on competition against others criticizes it stating that competition in sports forms only one winner and multiple losers, and competitors are likely to be recognized as enemies that need to be crushed. Meanwhile, the positive stance supports that competition can be defended ethically where everyone can achieve a variety of values, such as excellence irrespective of victory, and competitors are collaborators rather than an enemy to destroy. Therefore, this section considers two additional things based on the understanding of these conflicting previous research.

First, is there only one winner and several losers in the sports world, as the negative position argues? If only one winner and several losers exist in sports, the negative stance will be further supported.

However, on the contrary, a negative position would be weakened if victory in the sports world could be applied to a large number of people.

Second, as the positive position advocates competition against other claims, it will be further strengthened if everyone can achieve excellence. On the contrary, if the excellence that can be achieved by everyone cannot be specifically presented, the positive stance will be weakened. Each argument is discussed in more detail in the following sections.

1-3-2. Victory and defeat based on competition against others

This section describes the structure of victory and defeat associated with competition against others, and then suggests that there are unexplained phenomena in sports from the perspective of competition against others, as well as the possibility that these phenomena can be explained from the perspective of competition against oneself, not from the perspective of competition against others.

As briefly described in the previous section, victories and defeats in sports are through competition against others, and this competition must be based on the rules of the sport. If the two have done their best throughout, each action will be judged by score and record, and the winner and loser must be determined based on them. From this point of view, it is impossible for a player to be a winner and loser at the same time.

However, this understanding, which presupposes competition against others, does not explain every phenomenon of the sport. We can fully assume and discover the victories and defeats that are beyond the scope of this understanding. For example, this includes empty victories that are not based on sports rules. If someone is declared a winner despite breaking the constitutive rules of the sport or if

someone wins through doping without others knowing, we undoubtedly recognize them as winners. This is because, in competition against others, the final score and record cannot indicate that any wrongdoing took place. The truth about the phenomena is only known by those who have broken the rules or doped in order to win the game.

In addition, there is a phenomenon that cannot be explained in terms of competition against others. It is caused by a third party watching the sport or by those who participate. Sometimes we also find an ambiguous phenomenon in the expressions of participating athletes. For example, a gymnast who has been defeated in competition against others, but expresses oneself as a winner in competition against oneself. These examples are discussed in detail in Chapter 3. The research wants to emphasize that this phenomenon cannot be explained solely from the perspective of competition against others and final results. That is why it suggests that need for further discussions about this phenomenon.

Therefore, this research will reveal these ambiguous phenomena from the perspective of competition against oneself, not from the perspective of competition against others. It is also expected that, contrary to what the negative stance on competition in sports claims, it will be slightly resolved by revealing the existence of victory and defeat in competition against oneself.

1-3-3. Excellence based on competition against others

Ethically, the stance supporting competition against others argues that we can achieve a variety of values such as excellence through sports, apart from victory based on competition against others. Paul Weiss, for example, pointed out that young people are enthusiastic about sports because they are a means of providing excellence²⁷. As mentioned before, Simon argued that competition against others

can be ethically defended through the concept of mutual quest for excellence, which is already widely known in sports philosophy. What is important in the concept of mutual quest for excellence, which was described only on the premise of competition against others and not of competition against oneself, is that excellence is possible for everyone, not just for the victor. These points are discussed in detail in the fourth chapter.

Simon describes the mutual quest for excellence as follows: “In a hard-fought contest between worthy opponents, both can meet the challenge of competition through exhibiting excellence even though only one can win”²⁸. In the same vein, Boxill and Gaffney also support this argument^{29 30}. In other words, there must be only one winner and several losers in competition against others, but it is argued that all athletes participating in the sport can achieve excellence through maximum response to the opponent's challenge.

However, this research questions how excellence can be achieved. As Simon claimed, if we understand that excellence can only be achieved through competition against others, we face one fatal problem. For example, it would be appropriate to use the expression that A has achieved excellence if athlete A delivered an excellent performance and won the competition over athlete B. However, the question here is what excellence can athlete B achieve, and what should be preconditioned for athlete B to achieve excellence? Answering these questions will cement Simon's claim of mutual quest for excellence.

However, Simon's claim does not specifically suggest what excellence losers can achieve.

Thus, this research does not completely deny Simon's claim of mutual quest for excellence but suggests that the excellence that losers can achieve cannot be explained only on the premise of

competition against others. Therefore, the concept of a mutual quest for excellence must be reconsidered from the perspective of competition against oneself for everybody to achieve excellence. Furthermore, upon presenting the excellence losers can achieve, Simon's argument for a mutual quest for excellence is expected to receive further support from the position criticizing competition in sport.

1-3-4. Summary and assignment of previous research

The following phenomena cannot be explained from the previous research, which presupposed only competition against others. These will be identified based on the competition against oneself.

① The first phenomenon is an inexplicable victory in terms of competition against others. Thus, this victory will be considered and identified in terms of competition against oneself.

② The second phenomenon is an inexplicable defeat in terms of competition against others. Thus, this defeat will be considered and identified in terms of competition against oneself.

③ Lastly, it is necessary to present the excellence that the loser can achieve, not only the excellence that the winner can achieve.

1-4. Method of research

This research will be developed using Leslie A Howe's two levels of competition against oneself to identify the three phenomena (victory, defeat, and excellence) that everyone can achieve, which cannot be explained solely from the perspective of competition against other, but from the perspective of competition against oneself. Two concepts of competing against oneself will be discussed in detail in each chapter³¹.

The second chapter will reveal the existence of a defeat that cannot be explained in competition against others, from the perspective of competition against oneself. The third chapter will reveal the existence of victory that cannot be explained in competition against others, from the perspective of competition against oneself. Finally, the existence of excellence that can be achieved by all, including losers, will be specifically identified from the perspective of competition against oneself.

1-5. Position of research

As sports philosophers argued, winning at all costs and the tendency to win by all means are prevalent in the sports world. Due to these phenomena, various studies from philosophical, ethical, social, educational, and institutional aspects are actively discussed, and this research mainly focuses on philosophical discussions.

The epistemological transformation that this research attempts is based on existences. In other words, this research is trying to establish faint phenomena (victory, defeat, and excellence that everyone can achieve) by identifying them.

No one can guarantee that various studies will completely resolve these problematic phenomena. However, this research emphasizes the transition from the perception that we can only gain victory by competing against others, to the perception that we can achieve victory and excellence by competing against oneself. Further, it explains that we need to be wary of defeat in competing against oneself and is necessary for everyone who watches and participates in sports. Furthermore, this research expects that the sum of the various studies will strongly influence winning at all costs and the tendency to win by any means.

1-6. Definition of terms

1-6-1. Excellence

According to Weiss, the Founding President of the International Association for the Philosophy of Sport (IAPS), there must be excellence that we can understand, hope to share, and hope to achieve³². Specifically, he defines this excellence as being caused by overcoming the body or by overcoming things in the world³³.

Therefore, this research will use his concept of excellence to mean physical excellence and overcoming limitations, based on his quotation.

The excellence that the athlete wants to attain is an excellence greater than that attained before. He wants to do better than he had; he would like to do better than anyone ever did. What he once achieved and what he might now achieve is an excellence relative to some particular period of time and circumstance. At another time and on another occasion, a superior state or performance will perhaps be produced, thereby making clear that man's final limits had not been reached before³⁴.

1-6-2. Comparative excellence and personal excellence

According to Carolyn E. Thomas, excellence in the sports world exists in various forms and can be defined in various ways. "There are many kinds of excellence; some are recognized and rewarded, and other kinds are obscure. Similarly, the definitions of excellence are varied. In some instances, it can be objectively measured by comparing one person, product, performance with another. In other instances, excellence rests on more personal criteria grounded in becoming the person one could be"³⁵.

Thomas suggested two classification criteria for excellence among the various forms of excellence of sports as follows:

One may strive for comparative excellence, but few achieve it; yet, for many spectators and performers, there is significance in seeing or in trying to achieve an excellent performance that is judged by external or comparative standards. Achievement of personal standards of excellence, which on a comparative basis may not be considered excellent, may still provide a dimension of meaning. A 60-minute time in a 10-kilometer race may be a personal standard of excellence that when compared with the performance of others can't be viewed as excellent.³⁶

From this quotation, this research adopts two types of excellence while evaluating sports excellence. The first excellence is comparative, which presupposes a comparison with others. The second is personal excellence, which presupposes comparison with oneself.

1-6-3. Winning and defeat

Kang defined the nature of the sports elements based on sports philosophers like Weiss, Allen Guttmann, Bernard Suits, Jim Parry, and Boxill. He stated, "characteristics of modern sports are, physicality, competition, rules, and institutionalization."³⁷ In other words, modern sports are formally composed of competitive physical activities based on the rules established by officially recognized institutions and associations. This research defines victory and defeat, determined by competitions

testing physical abilities, based on rules established by officially recognized institutions or associations. This perspective is supported by Bernard Suits, Simon and Loland^{38 39 40}.

1-6-4. Fair play (formal and informal fair play)

According to the Declaration on Sport by the International Council of Sport and Physical Education (ICSPE), fair play is essential to sports and can be divided into two forms.

Fair Play is the essence, the sine qua non, of any game or sport that is worthy of the name. It is as essential in professional as in amateur sport. Fair play requires not only strict but also glad and willing adherence to the rules, both in the letter and in the spirit. It implies respect for one's opponent, and for oneself. Without fair play, a sporting contest can become a humiliating and degrading experience⁴¹.

First, this quotation implies that fair play means adhering to the rules of sports, and second, respect for others and oneself. In the same context, Hans Lenk conceptualized fair play as two kinds.

It seems useful to distinguish between a formal norm of fair play amounting to the prescription to abide by the official rules of the games (i.e., here the rules of the IOC and the technical rules of the International Federation involved) and an informal fair play encompassing the chivalrous respectfulness Coubertin had in mind. On the one hand, the formal fair play is a "must-norm" enforced and sanctioned by the rules, a norm with which a competitor in principle must comply. On the other

hand, informal fair play cannot be formally required and cannot be officially enforced by any organization. It is an “ought-norm”⁴²

The fourth chapter will use this concept of formal fair play, which must adhere to the rules of sports, as well as the concept of informal fair play, or chivalrous attitudes participants ought to keep towards others and themselves. The two concepts of fair play used in this research were not newly interpreted. Loland supported interpretation of these two concepts⁴³.

1-7. Notes and references

1 Jones, W, H, S., & Ormerod, H, A. (1926). *Pausanias Description of Greece Books 3-5*. London, Harvard University Press, p. 503.

2 The following text is written on the inscription called Zanes of Zeus. “The first, six in number, were set up in the ninety-eighth Olympiad. For Eupolus of Thessaly bribed the boxers who entered the competition, Agenor the Arcadian and Prytanis of Cyzicus, and with them also Phormio of Halicarnassus, who had won at the preceding Festival. This is said to have been the first time that an athlete violated the rules of the games, and the first to be fined by the Eleans were Eupolus and those who accepted bribes from Eupolus. Two of these images are the work of Cleon of Sicyon; who made the next four I do not know”. *Ibid.*, p. 503.

3 Simon, R, L. (2010). *Fair play: The Ethics of Sports*. Boulder, Westview Press, pp. 17-38.

4 Boxill, J. (2003). The Ethics of Competition. In *Sports Ethics: An Anthology*. edited by J. Boxill. Oxford, Blackwell, pp. 107-115.

5 2012 Summer Olympics. (October 31, 2021). In *Wikipedia*.
https://en.wikipedia.org/wiki/2012_Summer_Olympics#Drug_testing

6 2016 Summer Olympics. (October 31, 2021). In *Wikipedia*.
https://en.wikipedia.org/wiki/2016_Summer_Olympics#Russian_doping_scandal

7 Simon, R, L (2010) *op.cit.*, p. 38.

8 Simon describes it as follows; “[a]lthough only one party can win each cooperates in providing a mutually acceptable challenge to the other. Although not all competitors can win, there is a sense, as

we will see, in which all the competitors in a well-played contest can meet the challenge and achieve excellence”. *Ibid.*, p. 29.

9 On winning at all costs, Boxill pointed out the following, “[i]f money is one’s aim, the defeat of another for a prize outside the competition becomes essential, and this leads to a desire for superiority and to the “win-at-all-cost” syndrome”. Boxill, J (2003) *op.cit.*, p. 114.

10 *Ibid.*, p. 115.

11 In her book, she explained as follows, “[s]ometimes you ‘win’ and sometimes you ‘lose’, but in pursuit of excellence nobody really loses”. *Ibid.*, p. 109.

12 Gaffney, P. (2018). Moral Victories. In *Ethics in sport*, 3rd ed edited by W. J. Morgan. Champaign, Human Kinetics, p. 194.

13 Maheu, R. (1964). DECLARATION ON SPORT prepared by the Executive Board of I. C. S. P. E and approved for distribution by the General Assembly at Tokyo on October 25 th, 1964. *INTERNATIONAL COUNCIL OF SPORT AND PHYSICAL EDUCATION COUNSEIL INTERNATIONAL POUR L’EDUCATION PHYSIQUE ET LE SPORT WELTRAT FÜR SPORT UND LEIVERSERZIEHUNG*, p. 7.

14 *Ibid.*, p. 17.

15 Online Etymology Dictionary. (n.d.). compete. In *etymonline.com dictionary*. Retrieved November 3, 2021, from <https://www.etymonline.com/word/compete>

16 Keating, J. W. (1995). Sportsmanship as a Moral Category. In *Philosophic inquiry in sport*, 2nd ed edited by W. J. Morgan., & K. V. Meier. Champaign, Human Kinetics, p. 146.

17 In this regard, Suits explained four elements of sport (the goal, means, rules and lusory attitude).

Suits, B. (1995). The Elements of Sport. In *Philosophic inquiry in sport*, 2nd ed edited by W. J. Morgan., & K. V. Meier. Champaign, Human Kinetics, pp. 8-15.

18 Kang explains the nature of the elements of sport from the following four perspectives: competition, rules, institutionalization, and physicality. Kang, S. (2013). The Nature of the Elements of Sport. *Korean Journal of Sport Science*, 24(3) : 531-547.

19 Simon, R, L (2010) *op.cit.*, p. 18.

20 Gaffney, P. (2007). The Meaning of Sport: Competition as a Form of Language. In *Ethics in sport*, 2nd ed edited by W. J. Morgan. Champaign, Human Kinetics, p. 115.

21 Gaffney, P. (2015). Competition. In *Routledge handbook of the philosophy of sport*, edited by M, McNamee., & W. J. Morgan. Champaign, Abingdon-on-Thames, Routledge, p. 290.

22 Boxill, J (2003) *op.cit.*, p. 115.

23 Delattre argues that responding best to the challenges of valuable opponents is the essential value of competition. Delattre, E. J. (1975). Some reflections on success and failure in competitive athletics. *Journal of the Philosophy of Sport*, 2(1): 133-139.

24 In this regard, Simon argues for the concept of mutual quest for excellence. Simon, R, L (2010) *op.cit.*, pp. 17-38.

25 *Ibid.*, p. 38.

26 Boxill, J (2003) *op.cit.*, p. 115.

27 In this regard, Weiss argues “[w]hy should young men want to be athletes, once account is taken of what they must become and do along the way? My answer has already been indicated: young men are attracted by athletics because it offers them the most promising means for becoming excellent”.

Weiss, P. (1969). *Sport: A philosophic inquiry*. Carbondale, Southern Illinois University Press, p. 17.

28 Simon, R. L., Torres, C. R., & Hager, P. F. (2015). *Fair play: The ethics of sport*. Boulder, Westview press, p. 51.

29 Boxill, J (2003) *op.cit.*, p. 105.

30 Gaffney, P (2018) *op.cit.*, p. 194.

31 Howe, L. A. (2008). On competing against oneself, or ‘I need to get a different voice in my head’. *Sport, Ethics and Philosophy*, 2(3) : 353-366.

32 Weiss said that “[u]nlike other beings, we men have the ability to appreciate the excellent. We desire to achieve it. we want to share in it. Even though it may point up the fact that we are defective, less than we might have been, we like to look upon it. It is what ought to be”. Weiss, P (1969) *op.cit.*, p. 2.

33 Weiss said that that “[i]t is easier for most men to reach not and excellence which requires them to first attain some perfection privately and then to impose it on a public body or world, but an excellence which results from a mastery of the body or of the things in the world”. *Ibid.*, pp. 3-4.

34 *Ibid.*, p. 14.

35 Thomas, C. E. (1983). *Sport in a philosophic context*. Philadelphia, Lea & Febiger, P. 110.

36 *Ibid.*, pp. 110-111.

37 Kang, S (2013) *op.cit.*, pp. 531-547.

38 Suits argued constitutive rules as follows, “[t]he rules of game are, in effect, proscriptions of certain means useful in achieving pre-lusory goals. Thus, it is useful but proscribed to trip a competitor in a foot race. This kind of rule may be called constitutive of the game, since such rules together with specification of the pre-lusory goal set out all the conditions which must be met in playing the game (though not, of course, in playing the game skillfully). Let us call such rules *constitutive* rules.” Suits, B (1995) *op.cit.*, p. 9.

39 Simon argued constitutive rules as follows; “[a]ccordingly, competition in sports is the attempt to secure victory within the framework set by the constitutive rules. Some philosopher of sports, as we will see in [c]hapter 3 argue that cheaters cannot really win, since when they cheat they go outside the constitutive rules that define the game and therefore they do not even play the game.” Simon, R, L (2010) *op.cit.*, p. 18.

40 Loland argued constitutive rules as follows. “In addition, constitutive rules have, as an integral part of them, a description of the means by which these specific states of affairs can be reached, and how to rank competitors within this framework, according to how they perform. Constitutive rules define what it means to win a sport competition. In football, winning means scoring goals by getting the ball over what is called the goal line more often than the opposing team without using the arm below the shoulder and without being in so-called off-side positions. Tennis players try to score more points, games, and sets as defined by the rules of tennis than their competitors, and thus win the match. Divers jump from a ten-metre high platform while performing somersaults and twists in the best way

possible according to certain well-defined criteria, so as to be awarded more points than their competitors. We can now see that constitutive definitions of winning demarcate one sport from another. In what follows, we shall talk of definitions of winning as sport-specific goals". Loland, S. (2002). *Fair Play in Sport: A Moral Norm System*, London, Routledge. PP. 2-3.

41 Maheu, R (1964) *op.cit.*, p. 5.

42 Lenk, H. (1979). *Social philosophy of Athletics: A Pluralistic and Practice-Oriented Philosophical Analysis of Top Level and Amateur Sport*. Illinois, Stipes Publishing Company, p. 152.

43 Loland, S (2002) *op.cit.*, pp. 14-15.

Chapter 2:

Losing in competition against oneself

from the perspective of fair play

2-1. Introduction

Kang argued that “characteristics of modern sports are institutionalization, physicality, rules, and competition”¹. Sports involve physical competition based on institutionalized rules. As a result, victories and defeats are calculated through a series of procedures and determined by records and scores based on institutionalized rules. Thus, Sigmund Loland argued that “[c]onstitutive rules defined what it means to win a sports competition”² In this quotation, Loland describes “the constitutive rules”³ as rules that inevitably constitute sports. For example, soccer should consist of 11 players and use a soccer ball, not a baseball. From this point, we can draw that victories and defeats are determined by records and scores which are based on institutionalized rules. In addition, Robert L. Simon argued that, “[s]ome philosophers of sports argue that cheaters can’t really win, since when they cheat, they go outside the constitutive rules that define the game, and therefore they don’t even play the game”⁴.

In summary, the constitutive rules in sports define actions that are allowed and not allowed, and victories and defeats must be based on them. Therefore, unless athletes obey these rules, not only can they not win, but they may also be considered not to have played the game at all. However, there are many cases in sports, in which it is unknown whether victory or defeat was acquired through fair and just means. For example:

1. Player A acquired victory because of an unnoticed violation of formal fair play⁵.
2. Player B acquired victory without informal fair play⁶.

In these two scenarios, it becomes tough to judge if victories are truly victories, or whether they are defeats. Although at first glance, we can say that the victories mentioned can be counted as such,

based on the results and structures of the game. However, it seems that the victories need to be considered from a philosophical approach that explains why they are not victories, but defeats. In addition, these types of shallow victories imply that we cannot clearly distinguish between winners and losers from the perspective of fair play. For example, a total of 148 medals were officially stripped by the IOC from October 1968 to September 2020, in relation to formal fair play⁷. These phenomena prove that we cannot clearly judge winners and losers based only on the final results of the sport and the view that we see them achieve victories.

Therefore, this chapter will develop a discussion not only based on the view that we see the victories that they achieved but also based on the view that the subject sees the victory that they achieved. From this position, this chapter identifies why the victories mentioned above are not truly victories but defeat from the subject's point of view. This chapter approaches the objective in the following manner. The first section reviews the concept of fair play in modern sports. The second section discusses why the two scenarios are not victories, but defeats. Here, the limitation of victory without informal fair play is revealed. The third section discusses the possibility of judging this limitation through a moral and ethical perspective of competition against oneself. The fourth section identifies two meanings of informal fair play, to respect the players themselves and their counterparts, which is reviewed through the example of the Pierre de Coubertin Medal and other examples from sports. The last section reveals why the second scenario is not victory but defeat, from self-negation based on negation.

Before moving to the next section, the scope of this chapter is worth mentioning. This chapter does not intend to identify losses based on competition against others and the structure of sports games,

but losses based on competition against oneself and the perspective of fair play that athletes must obey. And This chapter is not targeting sport as a broad meaning that includes physical education, play, game, and leisure activities, but rather competitive sports that are intended to showcase physical excellence based on institutionalized rules, such as the Olympic Games and World Championships.

2-2. Fair play in modern sports

First, this section focuses on The Declaration on Sport by the International Council of Sport and Physical Education (ICSPE) and a book Social Philosophy of Athletics by Hans Lenk. The Declaration on Sport is a document published by this internationally acknowledged institution. Furthermore, the reason why this section additionally reviewed the concept of fair play by Lenk is that he divided the concept of fair play into formal and informal fair play, both of which are applied to concrete sports phenomena.

According to the preamble of The Declaration on Sport by ICSPE, the relationship between sports and fair play is described as follows: “If this activity involves competition, it must then always be performed with a spirit of sportsmanship. There can be no true sport without the idea of fair play”⁸. This citation declared that fair play is essential for the realization of sports. The Declaration on Sport describes it as follows:

Fair Play is the essence, the sine qua non, of any game or sport that is worthy of the name. It is as essential in professional as in amateur sport. Fair play requires not only strict but also glad and willing adherence to the rules, both in the letter and in the spirit. It implies respect for one’s opponent, and for oneself. Without fair play, a sporting contest can become a humiliating and a degrading experience.⁹

From this perspective, we can draw two components of fair play. First, fair play means obeying rules in sports. Thus, disobeying the rules is obviously breaking the fairness of sports. Lenk defined this

“fair play related to rules” as the concept of formal fair play. Second, informal fair play is respect for one’s opponent and oneself. Lenk pointed this out saying, “an athlete can very well comply with the formal rule of fairness and, nevertheless, infringe on the informal fair play expectation for spirit of chivalrous sportsmanship”¹⁰. To accurately describe the concept of informal fair play by Lenk, let us take the example of the Amsterdam Olympic Fencing match between Gaudin of France and Gaudini of Italy, which was mentioned briefly in his book.¹¹ However, this section refers to another article about this match, which states:

Gaudin reversed that outcome. He then faced Gaudini. With the score tied 2-2, Gaudini grazed Gaudin’s jacket but the referee ruled “no touch”. The Italians immediately protested but Gaudin walked over to the jury and magnanimously told them, “I was touched.” Gaudini went ahead 4-2, but Gaudin came back to win the final three points, winning the match 5-4, and secured the gold medal. Gaudini also lost to Casmir, which gave the German the silver medal¹².

In view of this, if Gaudin had not reported that Gaudini had grazed his jacket, Gaudin could have taken the advantage at 2:2, but instead he decided to uphold fair play to his own detriment. This informal fair play, which Lenk says was Gaudin’s attitude, represented respect for his opponent and himself. He could have taken the round at an advantage if he had not reported the touch to the jury. It seems that he purposely followed a fair attitude. Masami Sekine said the following regarding this kind of attitude:

Fair play comes from the mindset that, although one has the opportunity to gain an advantage from a critical situation, they refrain from winning through this advantageous position. It is more important not to take malicious attitude when victory is at stake. Fair play is born in the context of pursuing winning as victory and defeat by the sword¹³.

From the above quotation, we can draw the following conclusions: fair play can be understood as a fair attitude based on our internal voice, and at the heart of this fair attitude, we find respect for others. As stated in The Declaration on Sport, fair play is essential and fundamental to sports. If we accept that sports should be built based on fair play, how should we accept victory without fair play? These issues are discussed in the next section.

2-3. Truths about two scenarios

This section discusses why the two scenarios are not victories but defeats, in which a limitation of the second scenario of an informal fair play will emerge anew. Let's take some time to think about the following scenarios once again:

1. Player A acquired victory because of an unnoticed violation of formal fair play.
2. Player B acquired victory without informal fair play.

In the first scenario, we elicit two conflicting interpretations. The first interpretation relates to the perspective from which we judge this phenomenon. Accordingly, everyone in attendance, aside from the actual culprit, will probably recognize the first scenario as a victory. Since none of the observers realize that player A broke the constitutive rules, they will assuredly consider player A to be the clear victor. On the contrary, how does player A perceive the first scenario?

In the first scenario, the constitutive rules correspond with formal fair play. Thus, breaking constitutive rules is violating formal fair play and fairness, and breaking formal fair play ultimately results in a loss, as Simon argued that cheaters can't really win¹⁴. Therefore, even though we cannot judge exactly whether the victory in the first scenario is truly a victory or defeat, we would most likely consider it a victory. However, if it is certain that player A has broken formal fair play, player A would consider it a defeat.

This approach is applicable to all phenomena. For example, in cases where the truth is unclear, such as criminal cases and lies, it can only be revealed by the offender and the person who lied. Therefore, in case of rule breakers, the reason their victories are in truth, defeats, is because they know they have broken formal fair play.

Then, we turn our attention to the second scenario. We should consistently use the same perspective and ask the offenders whether the second scenario is a victory or a defeat. However, this section is currently based on two directions. It presents the limitation of not being able to determine what it means to include informal fair play and whether the second scenario is a victory or defeat. This limitation influences the criteria for judging victory and defeat in modern sports. In other words, formal fair play acts as an important criterion for victory and defeat in modern sports, but informal fair play exerts no such influence. If we set standards for each act of informal fair play that applies to victory and defeat, we can distinguish wins and losses based on them. Without these standards, we cannot answer the question whether victory obtained without informal fair play should be considered a victory.

This limitation is very threatening because if we accept it, and if we accept that victories and defeats have nothing to do with informal fair play, we will find no ethics or morality in the sports world. However, the next section will discuss one possibility of this limitation, and at the heart of this possibility lie ethical and moral judgments resulting from competition against oneself.

2-4. The possibility of judging the limitation

First, this section discusses the possibility of why fair play is subject to our judgment. Here, the act of being the subject of fair play includes both formal and informal fair play.

Let us begin the discussion with the general facts. We judge whether fair play is observed by looking at the many actions that take place in sports competitions. Then, what do we base this judgment on? As per Sekine's claims, fair play comes from a mindset. Gaudin's Olympic Fencing, mentioned in the previous section, showed that he purposely followed a fair attitude. We can discuss the possibility of judgment regarding this question of what we base this judgement on. At the heart of this possibility of judgement, lie mental factors such as internal will, intention, and purpose. To this point, Nicholas Dixon persuasively said the following by referring to Immanuel Kant:

A venerable tradition associated with Kant holds that I am morally responsible only for what is within my control. I am not responsible for any consequences of my actions that I did not intend and had no reason to foresee. Strictly speaking, the only human actions that are subject to moral evaluation are our intentions, which, unlike the consequences of our control¹⁵.

Hence, it is confirmed that we can judge numerous sports acts because we act with mental factors like internal will, intention, and purpose. We prove ourselves through numerous acts in the sports world. These are not forced by others, but the results of our voluntary actions. Therefore, they can be subject to moral judgment because, at the root of these acts, there are mental factors such as our internal will, intention, and purpose. In addition, Lee states that "since we are acting in the relationship

between body and mind, and acts are manifested by the will, which is one of our spiritual elements, we can demand the ethic of the behavior”¹⁶. From this view, it is considered that acts in sports are not simply physical, but also intentional acts based on our spiritual elements. Further, those who participate in sports, act based on these factors. However, note the limitation that, we cannot accurately grasp these mental factors based on how we judge the phenomenon. For example, if someone breaks informal fair play, how can we judge them? In this case, we cannot know their mental factors. Therefore, we again face the limitation of judgment regarding informal fair play.

However, the story differs from the offender’s perspective. For example, if they intentionally violated informal fair play, or achieved victory by violating informal fair play, they will be able to make a moral judgment because only they know their own precise mental factors. This is because of the general fact that our actions are not caused by others, but by our own mental factors. Accordingly, we can judge our actions.

Leslie A. Howe explains the internal phenomena caused by mental factors such as the internal will, intention, and purpose in terms of competition against oneself, based on phenomenology.

I raise a number of problems against both criteria and argue that traditional and adventure sports do both involve self-competition on at least two levels: bettering one’s previous performance and resisting the desire to quit. I argue that self-reflexive competition is not so much with one’s self (which is philosophically absurd), but within one’s self, between conflicting motivations and desires¹⁷.

Howe mentions competing against oneself based on a two-level process. The first is related to the relationship between the results of the present subject and the results the subject is trying to achieve in the future. In addition, the relationship between past and future results is considered in the first level. Howe argues that the process of comparing previous and present records is dependent on competition against oneself. Thus, players can improve their records and performances.

The second level of competing against oneself is important to this research and is related to internal struggle and conflict among various desires and purposes that athletes must undergo to realize a new “self”¹⁸. Howe more precisely argued this point that competition is not only about player A versus player B. It is also about player A versus player A, or more specifically, a certain desire of A versus another certain desire of A¹⁹. In general, we think of competition in sports as a competition against opposing rivals. Howe’s position is that there is not only competition against others, but also competition against oneself, and the latter is formed through internal conflicts and struggles. Let us think about internal struggle and conflict through the following examples: Runners A and B are about to cross the finish line without hope for a medal. Runner A has exhausted their energy reserves, and runner B follows behind. In that moment, runner A must decide whether to put forth every ounce of their energy once more or give up. If runner A gives up, runner A will consider oneself a quitter. On the other hand, if runner A does not give up, runner A will remember having put forth their own best effort. In addition, we can suppose that we can make a conscious decision to follow the rules properly, or secretly break them to ensure evident victory without fair play.

As for the above examples, no one else can know and judge exactly what internal struggles and conflicts our actions are based on. However, we can look at ourselves precisely, and can recognize

that there is an internal arena that demands judgement. The athlete internally faces this moral judgment which determines whether to obey fair play. When athletes face several conflicts and try to decide by moral judgement, competing against oneself emerges in their minds. In this respect, we can say that intentional behaviors generated in several conflicts and subjective decisions arise because of competing against oneself. Such intentional behavior is generated through one's internal struggles and conflicts, including a variety of desires and purposes.

The discussions above show a relationship between fair play (especially informal fair play) and competition against oneself. Competing oneself can lead one to conform to fair play and vice versa. One's moral judgement of whether to obey informal fair play or not depends on competing against oneself, because moral judgments involving informal fair play arise from one's internal struggles and conflicts.

Thus, the second scenario (Player B acquired victory without informal fair play) should be discussed from the viewpoint of competing against oneself. The meaning of this victory without informal fair play is difficult for us to interpret correctly. From our and the third party's viewpoint, victory without informal fair play is just a victory. On the other hand, from the subject's viewpoint, another interpretative framework is possible. The framework is not a judgement whether to win against a competitor, but a judgement on whether to win against oneself. This interpretative framework is the viewpoint of competition against oneself, which can create a scope of interpretation that differs from ours and the third party's viewpoint. Howe's concept of competing against oneself helps this research discuss the second scenario. Based on this understanding, this chapter finally identifies why the victory of the second scenario is not victory but defeat.

However, before discussing the second scenario, it seems that we need to re-examine the term “informal fair play” more precisely because we have merely examined some ostensible meanings of the term. Therefore, the next section re-examines the two meanings of informal fair play through famous sports examples before discussing the second scenario.

2-5. Two meanings of informal fair play

The purpose of this section is to reveal two meanings of informal fair play, to respect their counterparts and for the players to respect themselves. These are reviewed through the examples of the Pierre de Coubertin Medal and other sports.

Let us look at the following examples to examine the meaning of respect for others. In the 1964 Winter Olympics, hosted by Austria, the Italian Eugenio Monti got a golden opportunity in the four-man bobsled. However, in that instant, “a bolt from Great Britain’s team’s sled was broken, and they asked for help from other countries, and were rejected. But Monti pulled out a bolt from his own team’s sled without hesitation and gave it to Great Britain’s team. Ironically, the result was that Great Britain’s team got the gold medal, and the Italian team got the bronze medal. Moreover, Monti made his own team’s mechanic repair the axle on the Canadian team’s sled when it broke in the following race”²⁰. After that, Monti spoke to the press about Anthony Nash, a member of Great Britain’s team, saying, “[n]ash didn’t win because I gave him the bolt. He won because he had the fastest run”²¹. In response to this incident, the IOC gave the Pierre de Coubertin Medal to Monti who embodied and pursued true sportsmanship. Sometimes, we can see this phenomenon of helping our own opponent in the sports world.

Another example is a female fencing match. “[a]t Los Angeles in 1932, Judy Guinness was initially declared the winner of the final duel. However, she herself stated that the judge had wrongly counted twice in her favor, and that she had thus lost the bout against Ellen Preis from Austria. The jury listened to her allegations and awarded the Gold Medal to Preis”²². Although Guinness had been awarded the gold medal first, she became the silver medalist by confessing to having been struck.

From these two praiseworthy examples, what kind of meaning can we draw regarding respect for others? And how would it be appropriate to interpret these examples? In response to these questions, this section strongly supports that Simon's concept of mutual quest for excellence, already widely known in the realm of sports philosophy, would be most appropriate. Simon said that "Competition in sport conceived along lines of a mutual quest for excellence is a paradigm case of an activity in which the participants treat each other as equal. The good competitor does not see the opponent merely as an obstacle to be overcome, but as a person whose activity calls for an appropriate response."²³ In addition, Jan Boxill, in the same vein, explains as follows: "Competition when viewed as mutual challenge to achieve excellence, no matter the field, leads to progress, to respect for other, to friendships, and to excellence. This is the essence of competition."²⁴

From these viewpoints, we can make the following rational guesses: if Monti's and Guinness' competition was not based on a mutual quest for excellence, and if they had considered their opponent to be an enemy they had to defeat and destroy, Monti would not have lent his own sled's bolt, and Guinness would not have intentionally admitted to being struck. However, they acted contrary to our belief. Thus, it is considered that not respecting rivals in sports means seeing them as enemies to bring down, not as equal competitors on a mutual quest for excellence.

Then, let us turn our attention to what it means to respect ourselves by looking at two examples. On the last day of the marathon of the Athens Olympics in 2004, Brazilian runner Vanderlei de Lima was in first place, as one of the heavy favorites until the point of 37 km, but "suddenly one of the spectators jumped out of the crowd, grabbed Rima and pushed him off the track"²⁵. For this reason, Rima could not move for a few seconds and therefore lost his pace. Nevertheless, Rima was awarded the bronze

medal, and his face was bright when crossing the finish line. He said, in an interview following the race, that “the color of a medal is not important. I kept my promise to get a medal and practiced great Olympic spirit. I forgive the audience member who pushed me.”²⁶ The IOC awarded the Pierre de Coubertin Medal to Rima, who had run the race without giving up. Another great example of perseverance is Abebe Bikila, who won marathons twice in a row with bare feet. Unfortunately, he became paralyzed from the waist down due to a traffic accident. However, his famous saying in the book is important in the development of this chapter. “I don’t have legs to run anymore, but I have two arms... he won the gold medal at the Paralympics in Norway... I always think about overcoming my own pain rather than competing against others and winning. It led to victory when I ran to the end through pain and suffering”²⁷.

Considering these two examples from the perspective of respecting oneself, Rima and Abebe experienced unfortunate accidents. Rima had difficulty finishing the race and Abebe could not run anymore. However, they never gave up midway and fought until end to do their best. It is suggested that these kinds of attitudes cannot be present without respect for oneself. And in the sports world, there is the famous saying from American baseball legend Yogi Berra, “[i]t ain’t over till it’s over.”²⁸ The moment you decide that it is over, the possibilities that exist when we don’t give up, disappear. However, if we fight to the end and keep striving towards our goal, the possibilities are infinite. Therefore, this section suggests that not respecting oneself is giving up one’s own infinite possibilities before it is over.

So far, what this section has reviewed has been that informal fair play has two implied meanings. One is to respect others (a competitor), and the other is to respect oneself (players themselves). These

two meanings of informal fair play, produced from some examples, have taught us important lessons on respecting others and ourselves.

2-6. Why is the second scenario not a victory, but a defeat?

For the final purpose of this chapter, why is the victory in the second scenario, without informal fair play, not a victory, but a defeat based on competition against oneself? First, this section introduces inevitable self-negations, which are caused by competition against oneself, based on the two meanings of informal fair play mentioned earlier.

As established, competing against oneself is an internal phenomenon that the subject must undergo to become a new subject. Howe said, “[t]his attempt to integrate oneself as a self is an attempt at coherence; the unity so attained is never final or immutable, since one continues to live and act and desire”²⁹. On this point, many sports philosophers like Paul Weiss and Hazel E. Barnes who translated Jean-Paul Sartre’s *Being and Nothingness*,³⁰ commonly say that sports provide us with the possibility of proving a new self beyond our limits, and discovering a new self^{31 32}. In other words, even if the subject becomes a new subject by choosing the desires, motivations, and projects they have, the desire to be a new subject persists these repetitive processes of becoming a new subject will continue endlessly for as long as we live, act, and desire. The important point is that self-negation is inevitable.

For example, players want even higher records after breaking a previous record based on fair play in sports. Weiss spoke about this, saying “[t]he excellence that the athlete wants to attain is an excellence greater than that attained before. He wants to do better than he did...This is a truth that will surely hold as long as men compete with one another”³³. All players constantly train themselves based on the desire to do their best and to set a world record, and eventually discover themselves achieving these. Here, the section argues that players must inevitably experience self-negation based on their new desires. This is because the moment players achieve their best and set new world records, players

negate themselves having achieved their best and setting new world records. Instead, they imagine a new self in the future based on their new desires for even higher records. This inevitable self-negation will continue as long as we live, act, and desire, as Howe puts it. From this perspective, this section defines this form of self-negation as being based on affirmation. Here it means temporarily affirming the existence of achieving one's own best and setting new world records with fair play (it can also mean satisfying one's own existence as a result of achieving one's own existence in the general sense). At the end of this affirmation, the players inevitably negate themselves based on their new desires and begin challenges for their new future existence and records.

Given the four cases again in the previous section, it is considered that their decisions (that Monti helped competitors, Guinness confessed to having been struck, thus highlighting the meaning of respect for others, and Rima and Abebe did their best for infinite possibilities without giving up on the meaning of respect for oneself) become the cornerstone for the affirmation, which eventually leads to self-negations again. This is because Monti negated his own possible existence that did not help his competitors, Guinness negated her own possible existence that did not confess to having been struck, and Rima and Abebe negated their own possible existences that gave up infinite possibilities.

On the contrary, however, this section appeals to the existence of other forms of self-negation. Here, it is based on negation rather than affirmation. Let us develop the story in the opposite situations of the four cases mentioned in the previous section. They are as follows: Monti refused to help his competitors and got a gold medal, Guinness did not confess having been struck and got a gold medal, and Rima and Abebe gave up. In these cases, it is certain that they should have recognized their existence as those who won gold medals refusing to help their rival teams, those who won gold medals

due to biased judges, and those who eventually gave up. This is because we cannot fool ourselves by what we did, and they acted based on their desires. Nevertheless, this section does not support that all these perceptions lead to self-negation based on negation because, even in these cases, one can affirm one's existence without helping the rival team, one can affirm one's existence by biased judgment, and one can affirm one's existence without exercising infinite possibilities. Rather, this form of self-negation is self-negation based on affirmation.

On the contrary, even in the same situation, there is also a different perception of one's own existence and the decisions made. It is the negation of one's existence without the affirmation (it can be used to mean not satisfying one's own existence in the general sense), and it inevitably leads to self-negation of a new future being. It is considered that this negation occurs when they negate their existence because they won a gold medal by ignoring to help their rivals or when they negate their existence as they have won due to biased judges. It also occurs when their existence is negated without doing their best to the end. In addition, based on the this negation, those who recognized others as an enemy to destroy for victory even though they could have recognized others as equal persons on the basis of their mutual quest for excellence, and those who did not do their best even though they could discover their infinite possibilities, experience inevitable self-negation through the yearning for new future beings. From these points, this section defines this form of self-negation as self-negation based on negation, this chapter concludes that the reason why the victory of the second scenario is actually a defeat is due to self-negation based on negation associated with the two meanings of informal fair play. This chapter suggests that there is a loss in the sports world that cannot be explained through competition against others. We cannot judge losing in competition against oneself correctly, but it

can be judged by the actual subjects participating in sports. Accordingly, this chapter suggests that even if it is a victory in competition against another, if one cannot affirm one's existence and the victory one has won, players should judge it for themselves from self-negation based on negation in competition against oneself.

2-7. Chapter 2 Summary

As The Declaration on Sport stated, “[t]here can be no true sport without the idea of fair play”³⁴, which include formal and informal fair play. If winning and losing in sports existed regardless of formal and informal fair play, it would lead to winning at all costs. There would be the potential danger that athletes would never care about informal fair play in pursuit of winning, and we couldn’t find morality and ethics in the sports world. This chapter tried to identify doubtful victories in formal and informal fair play, stated at the beginning and reviewed until now, by using examples of various competitions in the sports world.

Consequently, this chapter suggests the possibility that losing is not only based on the results, competition against others, and the structure of the game, but also self-negation based on negation, which comes from competing against oneself. Lastly, this conclusion places a heavy responsibility for the morality and ethics of the sports world, on each of those who participate in sports activities, where winning at all costs prevails. Additionally, this analysis is expected to be an initial step toward not only emphasizing the results of competition against others, but also gradually progressing through the change in perception of losing, by competing against oneself in the physical education settings as well as elite sports.

However, the analysis of defeat in competition against oneself is not expected to have a significant impact on the gradual change of perception that the research is seeking, without an analysis of victory in competition against oneself. This is because defeat and victory coexist. Without victory, there is no defeat, and without defeat, there can be no victory. Therefore, based on competition against oneself, this

research will continue to attempt to identify the victory that cannot be revealed in terms of competition against others in the next chapter.

2-7. Notes and references

1 Kang, S. (2013). The Nature of the Elements of Sport. *Korean Journal of Sport Science*, 24(3) : 531-547.

2 Loland, S. (2002). *Fair Play in Sport: A Moral Norm System*, London, Routledge. P. 2.

3 Loland explains the constitutive rules as follows; “Constitutive rules stipulate a goal and the means, through prescriptions and proscriptions, by which this goal can be attained. In sport, the stipulated goal is usually given in terms of definitions of specific states of affairs to be attained, such as getting a particular kind of ball over a line drawn between two poles on a grass field, hitting another kind of ball over a net with a racket and making it bounce within certain lines drawn on a smooth surface, or jumping from a platform ten metres high into a pool while performing certain movements”. *Ibid.*, p. 2.

4 Simon, R. L. (2010). *Fair play: The Ethics of Sports*. Boulder, Westview Press, p. 18.

5 Lenk explains formal fair play as follows; “[o]n the other hand, the formal fair play is a “must-norm” enforced and sanctioned by the rules, a norm with which a competitor in principle must comply.” Lenk, H. (1979). *Social philosophy of Athletics: A Pluralistic and Practice-Oriented Philosophical Analysis of Top Level and Amateur Sport*. Illinois, Stipes Publishing Company, p. 152.

6 Lenk explains informal fair play as follows: “an informal fair play encompassing the chivalrous respectfulness Coubertin had in mind. On the other hand, the formal fair play is a “must-norm” enforced and sanctioned by the rules, a norm with which a competitor in principle must comply. On

the other hand, the informal fair play cannot be formally required and cannot be officially enforced by any organization. It is an 'ought-norm' ". *Ibid.*, p. 152.

7 List of stripped Olympic medals. (2021, October 31). In *Wikipedia*.
https://en.wikipedia.org/wiki/2012_Summer_Olympics#Drug_testing

8 Maheu, R. (1964). DECLARATION ON SPORT prepared by the Executive Board of I. C. S. P. E and approved for distribution by the General Assembly at Tokyo on October 25 th, 1964.
*INTERNATIONAL COUNCIL OF SPORT AND PHYSICAL EDUCATION OUNSEIL
INTERNATIONAL POUR L'EDUCATION PHYSIQUE ET LE SPORT WELTRAT FÜR SPORT UND
LEIVERSERZIEHUNG*, p. 7.

9 *Ibid.*, p. 5.

10 Lenk, H (1979) *op.cit.*, p. 153.

11 This story is briefly mentioned in Lenk's book. *Ibid.*, p. 153.

12 Fencing at the 1928 Amsterdam Summer Games: Men's Foil, Individual. (November 26, 2018).
In *Sports-Reference*. <https://www.sports-reference.com/olympics/summer/1928/FEN/mens-foil-individual.html>

13 Sekine, M. (2013). A hotbed of corporal punishments: cracks between fair play and win at all costs, *Taiikukakyouiku*, 61(11) : 38-41.

14 Simon, R, L (2010) *op.cit.*, p. 18.

15 Dixon, N. (1999). On Winning and Athletic Superiority. *Journal of the Philosophy of Sport*, 26(1) : 10-26.

16 Lee, J. (2006). How is sport ethics possible?. Philosophy of Movement. *Journal of the Korean Society for the Philosophy of Sport, Dance & Martial*, 3(14) : 1-18.

17 Howe, L. A. (2008). On competing against oneself, Or 'I need to get a different voice in my head'. *Sport, Ethics and Philosophy*, 2(3) : 353-366.

18 In terms of competing against oneself, Howe explains as follows: “[t]he account of self-competition I shall give here depends heavily on a specific theory about the structure of the self. Without going deeply into details, this theory rejects the concept of an atomistic in favour of a complex self, one that must continually be put together, constituted as a self, in activity. Selves are selves because we make them be selves. A self is a (self-)construction out of its many and various constituents, not all of which are inherently compatible. To be a self is to be engaged in some level of self-struggle: that of integrating one’s heterogeneous components (desires, motivations, projects etc.) and of making sense of one’s past, present and projected future. In part, this is an attempt to build a coherent self-narrative; in part, it is an attempt to negotiate or legislate a condition of manageable self-existence, which for any given individual may lie anywhere between equanimity and barely contained chaos. This attempt to integrate oneself as a self is an attempt at coherence; the unity so attained is never final or immutable, since one continues to live and act and desire. But a degree of unity or self-consolidation is necessary if our lives are to make sense to ourselves or to others.” *Ibid.*, p. 356.

19 For the development of this research, her original text was adapted. Her original quote is as follows: “Competition isn’t only about A versus B it is also about A versus A, or more exactly, part of A versus another part of A”. *Ibid.*, p. 360.

20 Ryu, J. (August 8, 2017). Column- A Citizen Rival in the River. *Gyeongnamdomin Sinmun*. Retrieved from <http://www.gndomin.com/news/articleView.html?idxno=147358#0BNb>

21 Freeman, R. (December 21, 2003). Olympic Champ Really was the Full Monti. *The Japan Times*. Retrieved from <https://www.japantimes.co.jp/sports/2003/12/21/general/olympic-champ-really-was-the-full-monti/#.XbbeHJMzY1J>>

22 Judy Guinness Penn-Hughes. (August 29, 2018). In *Sports-Reference*. <https://www.sports-reference.com/olympics/athletes/gu/judy-guinness-penn-hughes-1.html>

23 Simon, R, L (2010) *op.cit.*, p. 35.

24 Boxill, J. (2003). The Ethics of Competition. In *Sports Ethics: An Anthology*. edited by J. Boxill. Oxford, Blackwell, pp. 107-115.

25 Brian, B. (August 10, 2016). We Owe Debt to Brazilian Runner Denied Glory by Irishman. *The Irish Times*. Retrieved from <https://www.irishtimes.com/opinion/we-owe-debt-to-brazilian-runner-denied-glory-by-irishman-1.2751383>

26 Kim, H. (September 4, 2016). TV on air 'Surprise' Rima, a Valuable Bronze Medal of the Ill-Fated Marathoner. *Tv Daily*. Retrieved from <http://tvdaily.asiae.co.kr/read.php3?aid=14729557931155133002>

27 Hwang, Y. (2018). *Sports, Never Ending Story: The Cheers Song of Life Echoing over the Stadium*, Korean Studies Information: Idam Books. p. 75.

28 (September 23, 2015). How people started saying 'It ain't over till it's over. *The BBC News*. Retrieved from <https://www.bbc.com/news/magazine-34324865>

29 *Ibid.*, p. 356.

30 This word (Being and Nothingness) is the name of book by Jean-Paul Sartre. Sartre, J. P. (1966). *Being and Nothingness* (Hazel E, B, Trans.). Washington Square Press. (Original work published 1943).

31 On this point, Weiss said that “[a] man strives to make himself be complete. This result he can achieve if he can master other realities while remaining himself. It is self-completion which he seeks, not an impossible, impersonal perfection, pursued along one of two separate routes. Athletics provides a congenial way in which young men can make great progress in this adventure. Weiss, P. (1969). *Sport: A philosophic inquiry*. Carbondale, Southern Illinois University Press, p. 35.

32 Sartre, J. P. (1995). Play and Sport (Hazel E, B, Trans.). In *Philosophic inquiry in sport*, 2nd ed edited by W. J. Morgan., & K. V. Meier. Champaign, Human Kinetics, pp. 110-113.

33 Weiss, P (1969) *op.cit.*, p. 14.

34 Maheu, R (1964) *op.cit.*, p. 7.

Chapter 3:

Research on the existence of victory

in competition against oneself (VICA0)

3-1. Introduction

There are various phenomena in the sports world, and each needs a valid interpretation. The previous chapter explained phenomena related to victory in the sports world, which cannot be explained in terms of competition against others. These were explained in terms of competition against oneself. In the same vein, this chapter will try to identify phenomena related to defeat that cannot be explained in terms of competition against others. The perspective of competition against oneself is applied in this approach.

First of all, Kang based his definition of the nature of sports elements on sports philosophers like Paul Weiss, Allen Guttmann, Bernard Suits, Jim Parry, and Jan Boxill. He said, “characteristics of modern sports are institutionalization, physicality, rules, and competition”¹. In other words, modern sports are formally composed of competitive physical activities based on prescribed institutionalized rules. In this respect, the concept of competition is understood to be competition against others. Therefore, there is only one winner in the sports world. This is the general understanding of sports in an objective reality. Many sports philosophers also advocate for this characteristic in competition. Kang argues that “[c]ompetition in sports is formed by the relationship between oneself and others”². Furthermore, Robert Simon supports competition against others too, and it is widely accepted as an undeniable fact³.

However, there is another type of competition and victory that cannot be explained through competition against others. It is related to the internal world and experience of each individual subject who participates in sports. First, this chapter will label this type of competition as competition against

oneself and this type of victory as victory in competition against oneself hereafter VICAQ. This must be judged by the subject who actually participated in competition against themselves. One athlete described these phenomena as follows:

I feel satisfied with my game today. I think I won the battle against myself. If I have 100 points, I want to give myself 100 points⁴.

This was from an interview with Son Yeon-Jae, who came in fourth place in the rhythmic gymnastics competition at the 2016 Rio Olympics. If we view the competition and victory through the lens of competition against others, we will most likely say that she was defeated by her competition and reached fourth place. There is little to explain in terms of competition against others. However, even if it cannot be explained, can we claim that the fight and victory she is talking about is wrong? Or that they do not exist? On the contrary, this chapter strongly advocates that the above self-referential phenomena must be identified in another way since she already created them for herself.

Therefore, based on the idea of competition against oneself, this chapter seeks to identify the VICAQ that she achieved, regardless of the results of competition against others. It does so by examining it from three perspectives (what, how, why), which are the starting points of philosophy.

To provide information about this claim, first, the concept of competition against oneself will be reviewed based on the works of Carolyn E. Thomas, John W. Loy, and Leslie A. Howe. The second section will identify what the records and performances are based on, through Paul Weiss and Thomas'

works. The third section will identify how VICAQ is based on Howe's first level of competition against oneself, which can apply to the concept of excellence. The fourth section will identify how one can achieve VICAQ, and why one counts oneself as having won a VICAQ based on Howe's model of competition against oneself by using a particular assumption. By synthesizing the three processes, the last section will attempt to shine a light on VICAQ, which previous research ignored.

3-2. Review on competition against oneself

This section begins with the previous research by Loy, Thomas, and Howe on competing against oneself. This is because there was a limitation in explaining self-referential phenomena from the perspective of competition against others. First, although a general understanding of the concept of competition in the sports world refers to competition against others, some sports philosophers have pointed out other types of competition. Loy, for example, has written that “[c]ompetition is defined as a struggle for supremacy between two or more opposing sides. We interpret the phrase ‘between two or more opposing sides’ rather broadly to encompass the competitive relationships between man and other objects of nature, both animate and inanimate. Thus, competitive relationships include: 1. competition between one individual and another, e.g., a boxing match or a 100-yard dash; 2. competition between one team and another, e.g., a hockey game or a yacht race; 3. competition between an individual or a team and an animate object of nature, e.g., a bullfight or a deer-hunting party; 4. competition between an individual or a team and an inanimate object of nature, e.g., a canoeist running a set of rapids or a mountain climbing expedition; and finally, 5. competition between an individual or team and an ‘ideal’ standard, e.g., an individual attempting to establish a world land-speed record on the Bonneville salt flats or a basketball team trying to set an all-time scoring record. Competition against an ‘ideal’ standard might also be conceptualized as man against time or space, or as man against himself”⁵.

From this quotation, we see that competition in sports is possible in many ways. Particularly, the fifth point implies that competing against oneself is possible. In a similar vein, Thomas makes a reference to various types of competition as follows: “[a]nother essential element in competition is

the 'other' in some form. There is someone or something to go against which to measure success. Depending on the sport or the kind of competition, the other can be a person, self, a river or mountain, time, precious performances, or a score or person in absentia such as in telegraphic meets"⁶.

Two arguments by Loy and Thomas tell us that competition in sports does not only involve competition against others but comes in many forms. Both competition against others and against oneself are considered. However, the argument that competition against oneself exists and the argument of how competition against oneself exists are completely different. Given that the argument that something exists needs adequate bases to be persuasive, the latter's arguments, that is, the existence of competition against oneself, are more convincing than the former's, or how it exists. This is because the latter's arguments explain the basis for the former's. An argument that fails to provide a basis is nothing more than a simple opinion. For example, when we argue that there is competition against others in the sports world, this argument itself lacks explanatory power and a basis. However, by identifying how competition against others exists, the explanatory power and basis for the argument are secured. The basis for competition against others is formed from the question of "how," by comparing the players' physical abilities (speed, strength, and skill). Thus, it is recognized that competition against others exist.

From this point of view, the above two arguments by Loy and Thomas correspond to the argument that competition against oneself exists. For this argument to be persuasive, this section cannot help but further question how competition against oneself exists.

At this point, it seems appropriate to introduce the competition against oneself that Howe asserts because she suggests bases of how competition against oneself exists as the subject's internal

struggles. Howe approached the concept of competing against oneself from the subject's internal world, based on phenomenology and put it succinctly:

I raise a number of problems against both criteria and argue that traditional and adventure sports do both involve self-competition on at least two levels: bettering one's previous performance and resisting the desire to quit. I argue that self-reflexive competition is not so much with one's self (which is philosophically absurd), but within one's self, between conflicting motivations and desires⁷.

The competition against oneself, that Howe mentions, is based on two levels. On the first level, it is through the pursuit of one's improvement of their skills and overall performance, in which sufficiently meaningful precision, such as ranking and record, is an important indicator. According to Howe, "[r]ock climbs are graded in respect of inherent difficulty, as is white water. Some mountain routes are acknowledged as more difficult than others, and wind and surf conditions can be measured with sufficiently meaningful precision. It is also evident that one can improve one's skills and overall performance in remote sports, as Krein himself admits"⁸. In this respect, it is considered that a sufficiently meaningful score and record provides criteria for self-improvement, which can be the basis for competing against oneself. Accordingly, there is no reason why it would not be appropriate to claim rhythmic gymnastics as a competition against oneself, judged by efficient meaningful precision.

On the second level, sometimes called internal struggles, Howe illustrated competition against oneself as a struggle among desires, motivations, and projects, by focusing on the internal

phenomenon of oneself. “Competition isn't only about A versus B, it is also about A versus A, or more exactly, part of A versus another part of A”⁹. In this quote, the former competition means competition between me and the other. On the other hand, the latter refers to the competition between one's inner desires. There is no doubt that all athletes will face this kind of internal struggle in any type of sport. For example, you are running toward a goal line with 1,000 meters to go and no hope for a medal. Your competitors are about to overtake you. In this case, you must choose whether to give up or do the best that you can. Also, you can consciously decide to follow the rules correctly or secretly break them to ensure an evident victory. These kinds of internal struggles in sports are officially supported in The Declaration on Sport, published by the International Council of Sport and Physical Education. It states the following: “[a]ny physical activity which has the character of play and which takes the form of a struggle with oneself or involves competition with others is a sport”¹⁰. It goes without saying that these struggles will become more visible in any competition. Why is it considered a unique perspective to argue that internal struggles associated with oneself constitute competition against oneself? And why have the internal struggles associated with oneself been recognized as the exclusive property of competition against others? Howe points out that internal struggles are largely ignored in the shadow of the concept of competition against others. She said, “With respect to the second criterion, that competition requires multiple competitors, it follows from this that one cannot compete against oneself because there is only one. While this is true so far as it goes, it likewise overlooks the internal complexity of self”¹¹. Likewise, if we stick to only one perspective of general competition, we will probably face a limitation when attempting to explain other phenomena s like Son Yeon-Jae’s example, which can be explained from another aspect.

On the contrary, it is considered that unexplained phenomena, are accessible based on the following arguments: 1. Loy and Thomas' argument that competition against oneself exists, 2. the argument in The Declaration of Sport that any physical activity in sports involves a struggle with oneself, 3. Howe's argument that two grounds of bettering one's previous performance and internal struggles constitute competition against oneself. Howe's argument particularly provides a new interpretative framework for how competition against oneself can exist beyond the mere claim that it exists. Based on this understanding, this chapter will try to identify VICA0 by asking what, how, and why.

3-3. What are records and performances?

For the purposes of this chapter, this section begins with the perspective of what, among the three perspectives that were raised in the first section. It attempts to identify what records and performances are based on Howe's examination of the concept of bettering one's previous performance, using the concept of excellence. As we saw earlier, the victory Son Yeon-Jae awarded herself cannot be separated from her performance, and the result of the 100 points she awarded herself. This interpretative standpoint about her performance and results leads us to make certain assumptions. Thus, it might seem that the evaluation of 100 points she gave herself was meaningful and valuable despite having only reached fourth place. Weiss' following quotation provides critical validity to our assumption:

Records not only record, but provide a means for comparing achievements at different places and at different times. Offering objective, public, and neutral accounts of the boundary beyond which no one could then pass, they tell us of the excellence that was possible at a certain place and time. And under certain circumstances, the limit beyond which it was not then possible to go¹².

This quotation presents the possibility that Son Yeon-Jae's performance and record are not merely a performance and record but can be considered as excellence. Additionally, it should be noted that this possibility depends on our perception of the standards of records and performance. Two interpretations can be extracted. For example, one can achieve excellence by standards such as records and scores, which are based on comparison with others. In this case, it is certain that excellence is the exclusive property of the winner. Accordingly, this means that the claim that Son

Yeon-Jae achieved excellence would be untenable. On the other hand, if we view the standards based on a relationship with herself, it seems that the claim that she achieved excellence will no longer be untenable. Thomas supported this view when he articulated the following:

The achievement of excellence or, at least the striving for it in sport is the culmination of training, preparation, and commitment. It is wholly, or in part, the fulfillment of intent, for to post one's best performance and perhaps to break a previously existing world record simultaneously yet finish in second place is still a form of excellence. It may not be superiority, but it can be an excellent performance and a meaningful experience¹³.

One may strive for comparative excellence, but few achieve it; yet for many spectators and performers there is significance in seeing or in trying to achieve an excellent performance that is judged by external or comparative standards. Achievement of personal standards of excellence, which on a comparative basis may not be considered excellent, may still provide a dimension of meaning. A 60-minute time in a 10-kilometer race may be a personal standard of excellence that when compared with the performance of others can't be viewed as excellent¹⁴.

In this respect, it is considered that Son Yeon-Jae's performance and record certainly cannot be considered as superior or as comparative excellence because both are derived through comparison with others. However, her performance and record can be considered as excellence and a meaningful experience because she achieved her goal, breaking her previous records, overcoming her own

limitations, and so on. Therefore, achieving excellence can technically be expressed in different ways. However, what should be emphasized is that these ways ultimately rely on comparison with oneself, which is related to Howe's first level of improvement, and an essential part on the concept of excellence by Weiss. In this respect, if we can achieve excellence, the path will surely lead to improvement through comparison with ourselves. In contrast, if we understand excellence only through comparison with others, Weiss' excellence will be something only the victor can achieve, and not something that we can all achieve.

This analysis suggests two grounds for her improvements. First, what she achieves is not merely her record and performance, but excellence based on the improvement from her previous state. She reached fifth place at the 2012 London Olympics, and after four years of incredible practice, she came in fourth place at the 2016 Rio Olympics. This was a dream that she had since middle school, which was written in her diary. "Let's go to the Olympics and be Son Yeon-Jae, who is in the top five"¹⁵. Second, the more important point is that excellence based on her improvement is related to performance. She said in an interview, "I was happy to achieve a better performance than I did in London"¹⁶. Thus, it can be said that her record and performances were excellent including the personal meaning of having improved her previous score, achieving her long-cherished goal, delivering her best performance, and overcoming her limit, which had once been thought impossible. These claims rest on the premise that her excellence was not based on comparison with others, but rather with herself.

3-4. What is VICAQ?

This section attempts to extend the phenomenon (a phenomenon created by Son Yeon-jae), which is officially a defeat in competition against others into the realm of victory in competition against oneself. Let us first look at Thomas' quotation suggesting that there is another type of victory apart from a traditionally understood victory in competition with others.

All these movement forms are, in one way or another, concerned with an outcome. Competition, whether direct for indirect, against self, others, or some arbitrary standard, is a dominant characteristic of sports and athletics. There is present an intent and desire to win if winning is a possibility in a specific activity; to achieve what has not been achieved, or to attain some standard of excellence whether the standard is internally for externally imposed are other ways of "winning." It is a relative matter, the victory being over self and previous performance or over fellow competitors of comparable standard rather than against arbitrary standard or a record¹⁷.

In this quotation, this section wants to emphasize other forms of "winning", which are different from general victory through competition against others, for several reasons. First, general victory can be understood through the lens of excellence or superiority based on the competition against and comparison with others, whereas other forms of winning are rewarded by achieving excellence through comparison with oneself or one's previous performance. The second point is crucial for VICAQ. General victory is subordinated into the public sphere in which the most important matter to those who are interested in sports is who is defeated and who is victorious. On the other hand, it is considered that other forms of winning are subordinated to the personal sphere, due to being related

to oneself. They are based on excellence through comparison with oneself, without the involvement or struggle of any other party. This perspective is supported by Weiss.

He has, of course, a being and a will all his own; it is his prowess and virtues that are displayed. It is he who makes the judgments; it is he who struggles and strives; it is he who must contest. In the end, it is the individual who must decide whether or not he is to continue beyond the point where others can or will perform¹⁸.

Excellence through competition against others comes from athletes struggling and overcoming challenges, to be measured and evaluated by referees and spectators in the public sphere. In contrast, excellence based on oneself can be more accurately measured and evaluated by oneself than a third party because they themselves struggle, push through, and overcome their obstacles. Accordingly, if someone must name what he or she has achieved and overcome, only the person themselves would be capable of doing so. In this respect, it is considered that victory based on Son Yeon-Jae's excellence began to exist when she evaluated it and declared it for herself.

Additionally, this section attempts to identify another type of victory related to Son Yeon-Jae's. It can be debated based on Lee's "winning as meaning and reality" which can be understood as follows:

Winning to sportsman in the world is the realization of physical excellence, strictly speaking, winning in the sporting context divided into two aspects. One is winning as meaning and reality. And

the other is winning as phenomenon and result. But the winning we should pursue is the former which has faithful substance, impressive lesson and physical excellence. This has educational values.¹⁹

According to his argument, “[w]inning as phenomenon and result is connected to winning at all costs (negative), and likely to lead to dehumanization”²⁰. And “[w]inning as a phenomenon and result is victory on the scoreboard. This refers to placing more emphasis on results than content”²¹. In contrast, consider the following quotations to understand the concept of winning as meaning and reality”.

1. Winning as meaning and reality belong to the mind dimensions of human beings. Winning as meaning and reality pursue values and it is realized in the sports world²².
2. A sportsman is an oriented being who pursues the value of physical excellence²³.
3. Therefore, the meaning of winning and losing in sports must be defined by oneself who participates in the sport, although the scoreboard marks losing. And winning in sports should mean an individual's evaluation standard that overcomes records and their limits. In the future, we should emphasize winning at all costs (triumphalism) as reality and holding meaning in the sports world²⁴.

Lee asserts that for sportsmen, winning as meaning and reality stems from achieving physical excellence. Accordingly, the subject can award themselves winning as meaning and reality”. In this respect, Son Yeon-Jae’s VICAQ that this section tries to identify can be understood from two aspects. First, it is considered that the VICAQ was valid on the grounds of achieving physical excellence for

two reasons of improvement, highlighted in the previous section; second, she gave herself a VICA O by establishing herself as a winner regardless of the competition against others and the final result. However, this section does not suggest that Son Yeon-Jae's VICA O and Lee's "winning as meaning and reality" are identical or totally different. Rather, it provides deep significance to the point that bridges the gaps between the dim possibility that VICA O does exist initially, and the unarguable impossibility that VICA O could not exist. Also, this section emphasizes that VICA O should also be defined by one actually participating in the sport, based on excellence. This is based on the strength of Thomas' arguments that other ways of winning are possible²⁵ based on excellence, and Lee's that "the meaning of winning and losing in sports should be left to be defined by one (agent) who participates in the sport"²⁶.

Finally, let me conclude that provisionally, the VICA O must involve comparison with oneself based on excellence in sports such as rhythmic gymnastics, track and field, and weightlifting. However, VICA O not solely hinges on whether one achieves excellence or a certain criterion, but also the process and means in a sports context. The reason for this is understandable from Simon's following remarks: "Some philosophers of sport, as we will see in Chapter 3, argue that cheaters can't really win, since when they cheat they go outside the constitutive rules that define the game, and therefore they don't even play the game"²⁷. This clearly emphasizes not only who wins, but also how one wins. Therefore, the following section will try to identify how Son Yeon-Jae's VICA O could be achieved, and why Son Yeon-Jae awards herself with VICA O based on Howe's second level.

3-5. VICA0 from the aspect of how and why

This section attempts to identify how one can achieve VICA0 based on competition against oneself (resisting the desire to quit, which is identical to internal struggle). Finally, this section will explain why the participant in sporting events awards oneself a VICA0 based on the subject who integrates themselves through internal struggles. First, let us begin with Howe's second level of the concept of competing against oneself:

In fact, it is precisely this internal competition that makes sport of any kind compelling: the struggle and the uncertainty: can I do this or not? How far can I go? When will I have to give in? Will I be able to refuse to give in? In conventional sport, of course, all the competitors face the same questions, hear their own voices, and each is counting on their own ability to withstand the negative voice, and quite possibly hoping that their competitors give in to their own²⁸.

The above statement is the internal phenomenon that all athletes face. Howe regards competition as not only one against another, but also as A versus A, and more precisely, part of A versus another part of A, such as desires, motivation, and projects, based on inner phenomena. That is why Howe argues that competition against oneself not only hinges on the existence of externally repeatable measures,²⁹ but that it is made between conflicts and internal struggles such as desires, motivations, and projects. These are essential to achieve a new self. Similarly, if we define VICA0 only from the perspective of improvement, in which criteria such as the existence of externally repeatable measures perform a function to measure excellence, we are likely to forget the importance of processes and

means in the sports context. In addition, if we do so, we will have to face a defensible story that also applies to competition against others.

Let us consider the following scenario: an individual achieved victory against others through unacceptable means, such as doping or a violation of the constitutive rules which inherently define sports. It is worth mentioning that internal struggles and conflicts associated with following rules correspond to Howe's second level.

From this scenario, we can elicit two conflicting interpretations: one side's interpretation is based on people's judgment, such as observers. We probably have no doubt whether the phenomenon is defeat because we do not know whether one broke the constitutive rules, and there is no basis for it to be a defeat. On the contrary, the other interpretation depends solely on the judgment of the subject who did it, which is based on the two negations. The first is the negation of means and process. This leads to the second negation of self-existence. Let us examine how the two negations are formed by answering the following questions: How will the person who committed unacceptable acts in the above scenario evaluate themselves? Undoubtedly, the observer will think that they are the winners. However, those who do not abide by constitutive rules will surely evaluate themselves as a loser. This is because one knows exactly what they have done. I am confident that this approach is not only applicable to this case, but to all phenomena.

From this case, I would like to point out the hunt Loland gives on the first negation of means and process, He says, "[c]onstitutive rules defined what it means to win a sports competition"³⁰. This implies that victorious results are not only a decisive factor, but also necessarily involve a means and process to be considered. It is general knowledge for participants in the sports world. However, when

these things are not followed, the subject is doomed to face the first negation of means and process that they broke the constitutive rules.

However, it is suggested that the first negation does not end here but leads to the second negation of self-existence. In this context, it would be appropriate to mention Diego Armando Maradona's case, which is widely known as the Hand of God. The Hand of God originated from Maradona, who participated in the 1986 FIFA World Cup, using his hand to score in the quarterfinals of the World Cup against England. The goal was recognized, and the game ended with Argentina's victory. Sixteen years later, Maradona confessed to scoring by using his hand in his autobiography. One might question that the "Hand of God" case is not appropriate to develop this section because the fact that we can check Maradona's behavior again to some extent, through the video footage of the game, contradicts the previous argument that the truth is revealed solely by the subject who did it. However, in this case alone, I would like to remind the readers that the long-running controversy over the truth of the Hand of God scenario ended with his confession. Apart from this Hand of God story, he is confessing to the other victory that we do not know, as follows: "I will tell you something else: at the 1990 World Cup I used my hand to clear the ball off the line against the Soviet Union. We were lucky because the referee didn't see it"³¹.

These two examples not only tell us the fragmentary fact that he negated the means and process he took, but they also imply a second negation of self-existence that he was a loser, not a winner. This section has pointed out the difference between our stance that we judge them as winners and theirs where they judge themselves as losers. Further, their judgment negated means and process, and self-existence.

It is worth mentioning that this approach is applicable to all phenomena. For example, countless crimes and lies that have not yet been revealed, can be clarified most clearly only by the subject who committed them. From this point of view, if you consider two questions “How did Son Yeon-Jae give herself the VICAQ?” and “Why did Son Yeon-Jae give herself the VICAQ?”, the following rational answers are possible:

First, we come to the question of how. In sports, it is essential to follow rules. This fact can equally apply to VICAQ. As mentioned in the previous section, achieving excellence can be one of the criteria for VICAQ, but that is not a sufficient condition. This section suggests that one must abide by the constitutive rules with the attainment of excellence, to achieve VICAQ. Second, is the question of why. This section only presents the very simple finding that one gives oneself VICAQ because one affirms oneself without two negations on means and process, and self-existence. We should be satisfied with these findings alone since we cannot intervene in others’ judgment and because VICAQ can be meaningful in the relationship with oneself. VICAQ is not for others, does not harm them, and is not a zero-sum game. But it is related to oneself alone. Therefore, this section reminds the reader that VICAQ should be left to the individual’s judgment. From these discussions, this section suggests that what Son Yeon-Jae achieved is victory in competition against oneself, that she gave herself based not only on the excellence of her improvement, but also on the affirmation of the process and means, and self-existence.

3-6. Chapter 3 Summary

The focus of this chapter was to identify VICAQ using Son Yeon-Jae's real-life example. Methodologically, VICAQ was described mainly based on competition against oneself, by asking the aspects of what, how, and why.

The first finding considers that the records and performance that she achieved are not merely fourth place but excellence through a comparison with herself in terms of improvements in the Olympic standings and the performance she pursued. The second finding considers that Son Yeon-Jae's victory is VICAQ defined by herself, based on achieving physical excellence for two reasons. In the last finding, it is considered that the necessary condition for VICAQ among athletes is to affirm the process and means by keeping to constitutive rules, which define what it means to win a sports competition. Further, the reason why one can count oneself as having achieved VICAQ is that they are able to affirm themselves, based on the premise that they achieve excellence by following the rules as an internal struggle.

Though this chapter began with Son Yeon-Jae's example, VICAQ is a part of numerous sports phenomena. Hence, it is impossible for us to generalize VICAQ in all sports. However, this does not mean that VICAQ does not exist, nor does it mean that it cannot be achieved.

Rather, we can acknowledge the existence of VICAQ and leave it as something that can be judged by the sports participant. The larger the small part becomes, the more important VICAQ will be in modern sports, where many problems such as doping, taking performance enhancement drugs, and breaking constitutive rules are derived from the desire to win at all costs, the tendency to win by all means, and competition against others. This chapter suggests VICAQ as one alternative because it is

valuable, meaningful, and available to all regardless of competition against others, just as excellence is achievable, as Gaffney and Simon, Cesar R. Torres, and Peter F. Hager argued^{32 33}.

In the previous and current chapters, this research identified the unexplained victory and defeat in terms of competition against others, based on competition against oneself. The two analyses emphasized excellence based on competition against oneself. The most widely recognized concept of mutual quest for excellence in previous research is interpreted as all participating athletes being capable of achieving excellence. Based on this interpretation, although there is only one winner in the sports world, excellence in terms of competition against oneself can be achieved by all. Also, the victory and defeat in competition against oneself can be explained. However, unfortunately, the concept of mutual quest for excellence does not specifically present the excellence that a loser can achieve, and the excellence that all sports participants can achieve.

Therefore, in the next chapter, this research will identify the excellence that all participating athletes in sports can achieve through an analysis of mutual excellence. In this process, the analysis of victory and defeat related to competition against oneself is also expected to become more solid.

3-7. Notes and references

- 1 Kang, S. (2013). The Nature of the Elements of Sport. *Korean Journal of Sport Science*, 24(3) : 531-547.
- 2 *Ibid.*, p. 335.
- 3 Simon, R, L. (2010). *Fair play: The Ethics of Sports*. Boulder, Westview Press, pp. 17-38.
- 4 Lee, J. (August 5, 2016). Son Yeon-jae, who overcame a fight with oneself, finished with '100 points' on the Olympic stage. *Sportsseoul*. Retrieved from <http://www.sportsseoul.com/news/read/431009/>
- 5 Loy, J. (1968). the Nature of Sport: A Definitional Effort. *Quest* 10(2) 1-15.
- 6 Thomas, C. E. (1983). *Sport in a philosophic context*. Philadelphia, Lea & Febiger, P. 78.
- 7 Howe, L. A. (2008). On competing against oneself, Or 'I need to get a different voice in my head'. *Sport, Ethics and Philosophy*, 2(3) : 353.
- 8 *Ibid.*, p. 358.
- 9 *Ibid.*, p. 360.
- 10 Maheu, R. (1964). DECLARATION ON SPORT prepared by the Executive Board of I. C. S. P. E and approved for distribution by the General Assembly at Tokyo on October 25 th, 1964. *INTERNATIONAL COUNCIL OF SPORT AND PHYSICAL EDUCATION OUNSEIL INTERNATIONAL POUR L'EDUCATION PHYSIQUE ET LE SPORT WELTRAT FÜR SPORT UND LEIVERSERZIEHUNG*, p. 7.
- 11 Howe, L. A (2008) *op.cit.*, p. 364.

- 12 Weiss, P. (1969). *Sport: A philosophic inquiry*. Carbondale, Southern Illinois University Press, p. 15.
- 13 Thomas, C. E (1983) *op.cit.*, p. 111.
- 14 *Ibid.*, pp. 110-111.
- 15 Choi, H. (October 8, 2016). Don't cry, Yeon-Jae...Your fighting spirit is a gold medal. *Segye Times*. Retrieved from <http://www.segye.com/newsView/20160821001834?OutUrl=naver>
- 16 Joo, K. (October 24, 2016). Rhythmic gymnast wants to see young athletes step up for South Korea. *Yonhap News Agency*. Retrieved from <https://en.yna.co.kr/view/AEN20160823011200315>
- 17 Thomas, C. E (1983) *op.cit.*, p. 15.
- 18 Weiss, P (1969) *op.cit.*, p. 16.
- 19 Lee, H. (1999). The meaning of winning and losing in sport. *Korean Journal of Physical Education*, 38(2) : 68-76.
- 20 *Ibid.*, p. 68.
- 21 *Ibid.*, p. 71.
- 22 *Ibid.*, p. 76.
- 23 *Ibid.*, p. 73.
- 24 *Ibid.*, p. 75.
- 25 Thomas, C. E (1983) *op.cit.*, p. 15.
- 26 Lee, H. (1999) *op.cit.*, p. 75.
- 27 Simon, R, L (2010) *op.cit.*, p. 18.

28 Howe, L. A (2008) *op.cit.*, p. 364.

29 On this point Howe said “[t]his will be so however, only if we continue to insist that self-competition means competition against oneself, where this in turn implies engaging in an agonistic relation directly against oneself, and where this is interpreted as one’s present self-competing against the ‘self’ represented by one’s own previous performances. Competing ‘against oneself’, in this case, amounts to a metaphorical expression for one’s attempts at self- improvement (self-surpassing) – since I assume that competitive sport does not involve time-travel. I shall argue that this is too narrow an understanding of the concept of self- competition and that its possibility does not hinge on the existence of externally repeatable measures, but doing so requires that we turn directly to the second of Krein’s criteria”. *Ibid.*, pp. 358-359.

30 Loland, S. (2002). *Fair Play in Sport: A Moral Norm System*, London, Routledge. P. 2.

31 Berti, A. (July 25, 2017). Diego Maradona praises video referees... but admits 'Hand of God' goal against England would not have stood. *Mirror*. Retrieved from <https://www.mirror.co.uk/sport/football/diego-maradona-praises-video-referees-10869274>

32 Gaffney, P. (2018). Moral Victories. In *Ethics in sport*, 3rd ed edited by W. J. Morgan. Champaign, Human Kinetics, p. 194.

33 On this point, they argued the concept of mutual quest for excellence, which can be achieved by all participating in sports. Simon, R. L., Torres, C. R., & Hager, P. F. (2015). *Fair play: The ethics of sport*. Boulder, Westview Press, p. 48.

Chapter 4:

Physical excellences for the majority

4-1. Introduction

Beginning with the early literature of Paul Weiss and Carolyn E. Thomas, to more recent discussions of Simon and Jan Boxill, previous research have discussed that modern sports should take about constantly occurring ethically problematic phenomena, and have sent hopeful messages to modern sports that a tendency to winning at all costs prevailed based on the keyword excellence. Specifically, Weiss and Thomas emphasized that excellence has essential and inherent value, and that pursuing excellence is significant^{1 2}. Second, Simon and Boxill argued that excellence is mutually achievable^{3 4}. Lastly, Weiss and Thomas argued that excellence means overcoming limitations^{5 6}. These previous research are covered in detail in the following sections.

However, considering ethically problematic phenomena in modern sports that are still happening due to winning at all costs and the tendency to win by any means possible, we cannot help but ask whether the hopeful messages, as a theory, work effectively in reality. If not, and if there are differences between the theory that suggests the direction that modern sports should take, and reality where ethical problems are constantly occurring, where should we start to fill this gap between theory and reality?

This chapter will not attempt to criticize the contributions of Simon and Boxill but present limitations on Simon's concept of mutual quest for excellence. It will proceed by overcoming these limitations. Through this method, this chapter aims to present a new perspective of physical excellence beyond the typically known excellence that has been judged, based only on comparison

with others and final results. It aims to bridge the gap between the theory that suggests the direction modern sports should take, and reality where ethical problems are constantly occurring.

In the second section, the limitation on Simon's concept of a mutual quest for excellence, will be revealed.

In the next section, to overcome the limitation of Simon's concept, the idea of excellence will be classified as comparative and personal excellence, by discussing two keywords about Simon's claimed competition against oneself and improvement.

The final section suggests how comparative and personal excellence can be realistically assessed, based on the Steven Skultety's two perspectives of competition classification in sports.

4-2. The limitation on the concept of mutual quest for excellence

In this section, the first two points highlighted in Weiss, Thomas, and Simon's previous research are discussed in sequence.

1) excellence in sport has essential and inherent values and pursuing excellence is significant.

2) excellence is mutually achievable

Let us look at the first point. Weiss, the first president of the International Association for the Philosophy of Sport (IAPS), derived the value of sports from the keyword excellence that was not recognized as a category of philosophy in ancient Greece⁷. Weiss's extremely influential analysis described that excellence in sports has a strong influence on young people who participate. "Why should young men want to be athletes, once account is taken of what they must become and do along the way? My answer has already been indicated: young men are attracted by athletics because it offers them the most promising means for becoming excellent"⁸. This excellence reveals its value in another sense. According to him, we are imperfect and incomplete, which is why we run towards perfection and self-completion⁹. Most importantly, these accounts lead to the argument that the path toward perfection and self-completion of an imperfect and incomplete human is possible from excellence, by overcoming the body¹⁰. Thomas' analysis of the value of excellence follows the same pattern. Thomas described that "For many who seek out the sport experience, achieving excellence even for just performance-carries a great deal of lasting significance. For others, there is meaning in the striving to achieve a form of excellence"¹¹.

In the second point of excellence, it would be useful to present Simon's concept of mutual quest for excellence, which emphasizes doing one's best to challenge by another, and treating the other as an

equal rather than an enemy to destroy. “An even stronger conclusion is supported by our discussion. Each competitor in an athletic contest must respond and react to the choices and actions of fellow competitors, actions manifesting the skills the participants have chosen to develop and the decisions they have made during play. Therefore, competition in sport conceived along lines of a mutual quest for excellence is a paradigm case of an activity in which the participants treat each other as equals. The good competitor does not see the opponent merely as an obstacle to be overcome but as a person whose activity calls for an appropriate response. Rather than being incompatible with equal respect for persons, competition in athletics, at its best, may presuppose it”¹². In addition, what is important in this concept is that everybody participating in sports can achieve excellence mutually, although not everyone can be a winner. Simon said that “[a]lthough only one party can win each cooperates in providing a mutually acceptable challenge to the other. Although not all competitors can win, there is a sense, as we will see, in which all the competitors in a well-played contest can meet the challenge and achieve excellence”¹³.

Combining these two accounts, excellence, which is the intrinsic value of sports, is not achieved solely by winners and few people, but by all participating players. We all will be able to move toward what Weiss calls perfection and self-completion, by achieving excellence in sports. Unfortunately, the concept of mutual quest for excellence faces a limitation. While it can explain the excellence that victors can achieve, it cannot explain the excellence achievable by losers and everybody else. It is undeniable that there can only be one winner in a sports competition, based on comparison with others. However, every participant wants to win. Scott Kretchmar described this as follows: “But sport is structured to produce a comparison, a ranking, a ‘better than’ and ‘worse than’ kind of conclusion. It

places two or more parties in a position of striving for an important possession that only one can have. As I will argue below, the very poignancy of sport is predicated on the fact that this possession matters”¹⁴.

From this point of view, the excellence a winner can achieve is fully understood, because a winner can be such based on excellent performance in comparison with others. However, how can losers and everybody else achieve excellence? In addition, is the excellence achieved by a loser the same as that achieved by a winner? If the two are different, what is the difference between them? The concept of mutual quest for excellence does not provide a sufficient explanation for these questions. Furthermore, if the excellence that a loser can achieve is not explained. Based on Weiss' statement, perfection and self-completion is attained by the victor, and is not something the loser can achieve.

However, this limitation will be overcome in the next section. Then, the concept of mutual quest for excellence will be transformed into excellence that everyone can achieve in reality, rather than staying in the realm of theory.

4-3. Comparative excellence and personal excellence

This section will attempt to classify excellence as comparative and personal excellence, to present excellence that is achievable by losers and everybody and overcome the limitation that excellence is not achievable by losers. To this end, two keywords (competition against oneself and an improvement) in Simon's argument will be discussed. First, it would be useful to explain the contrasting scheme in Simon's arguments.

Competition against other vs. Competition against oneself

Comparison with other vs. Comparison with oneself

Mutual quest for excellence vs. Self-development and self-improvement

This scheme represents the opposites in Simon's argument. First, the concept of mutual quest for excellence is understood to be achievable by all sports participants¹⁵. It emphasizes competition against others, and comparison with others based on the best challenge to them¹⁶. Thus, it can only be understood that the excellence he claims is achieved through competition against others, because he argues that improvements, developments, and achievements in sports are based on comparison with others¹⁷.

On the other hand, Simon, Torres, and Hager look critically at competition against oneself in sports, and reduce it into the categories of self-development and self-improvement rather than excellence¹⁸. Then, by applying Simon's contrasting arguments, let us consider the following situation related to weightlifting. For example, in weightlifting, player A lifted 170 kg, and player B lifted 160 kg. Based

on the concept of mutual quest for excellence by Simon, which emphasizes competition against others, and comparison with others, it is certainly reasonable to think that a player A is the winner, and achieved excellence by performing better than player B.

Based on this case, the chapter presents the following two problems. First, Simon's concept of mutual quest for excellence argues that everyone can achieve excellence, but in the end, only presents excellence that the winner can achieve. In other words, Simon's concept cannot explain the excellence that losers can achieve in the end. Second, since this concept only emphasizes competition against and comparison with others, it does not consider the self-development and self-improvement, related to comparison with and competition with oneself.

However, in this section, these limitations can be overcome by different interpretations of Simon's keywords of competition against oneself, and improvement. First, let us look at the two quotes where Simon, Torres, and Hager are arguing about competition against oneself and improvement.

Competition with self suggest that athletes play against ghostly images of their earlier selves. Because there are no ghostly images and no presently existing earlier selves with whom to compete, this expression is potentially misleading. It is perhaps less paradoxical to speak individuals as striving for self-development or self-improvement than to speak of individuals competing against earlier versions of themselves¹⁹.

Accordingly, those who value competition with self because it seems not to involve (possibly negative) comparisons with others' performance may need to rethink their position. The quest for

improvement and the quest for victory both share an element of comparison with others' performance. That is why the rhetoric of competition with self can be misleading; the appropriate reference group is not only an earlier self but also a reference class of fellow competitors²⁰.

In the two quotes above, first, we need to pay attention to how competition against oneself is criticized and second, how they see improvement in competition against oneself. Simon does not completely deny competition against oneself. Rather, what he pointed out were the argument on competition against oneself, which emphasizes only comparison with the previous oneself that does not exist, and the argument on competition against oneself, which does not include comparisons with others. The second point about improvement leads to Simon's argument that achievement, improvement, and development in competition against oneself also involve comparison with others. "The conceptual point, then, is that achievement, improvement, or development cannot easily be divorced from comparison with others' performance"²¹. Admittedly, it is an undeniable fact that the achievement, improvement, and development in sports depend on comparison with and competition against others. Let us suppose the following situation: Player A loses to player B in the previous competition. In the next competition, if a player A wins over player B, it is not unreasonable to interpret this phenomenon as achievement, improvement, and development. However, this does not mean that the way of identifying achievement, improvement, and development is only possible through comparison with and competition against others, nor does it completely exclude other ways of identifying achievement, improvement, and development. While their argument is that the way to identify the improvement, achievement, and development in sports depends on comparison with and

competition against others, this section would like to emphasize that the way to identify improvement, achievement, and development in sports is also possible in comparison with and competition against oneself. In this regard, Leslie A. Howe argued for the existence of competition against oneself in the world of sports, as follows:

I raise a number of problems against both criteria and argue that traditional and adventure sports do both involve self-competition on at least two levels: bettering one's previous performance and resisting the desire to quit. I argue that self-reflexive competition is not so much with one's self (which is philosophically absurd), but within one's self, between conflicting motivations and desires²².

This competition against oneself can be understood from two perspectives. Howe argues that what is important in the current context is that competition against oneself is possible through comparison with one's previous record, not with the previous self. That is, Howe emphasizes comparison with one's previous records, while Simon emphasized one's ghostly presence of one's former self in criticism of competition against oneself. According to Howe, this comparison with one's previous records is possible by meaningful standards in all sports, through which one can measure improvement, development, and achievement by themselves. Howe stated, "as it happens, many remote sports also incorporate external measures of performance, though not especially exact ones. Rock climbs are graded in respect of inherent difficulty, as is white water. Some mountain routes are acknowledged as more difficult than others, and wind and surf conditions can be measured with sufficiently meaningful precision. It is also evident that one can improve one's skills and overall

performance in remote sports, as Krein himself admits”²³. In the same vein, Emanuel Hurych describes competition against oneself through the example of triathlon as follows:

Self-competition, meaning competition within oneself, is based on accepting a challenge. It could be a very important motive for a person to reach a chosen point and to prepare for it. I would like to use an example from the sport I do and like – the triathlon. The dream of nearly every triathlete is to participate in the most prestigious race of the world, the Ironman in Hawaii. It means a lot of training to be able to swim, cycle and run the long distances of this race. For the majority of the people (besides the elite racers) it is much more important to finish the race than to defeat other competitors. If the racers are well prepared, they have got higher aims, like to break the barrier of twelve, eleven, or ten hours. This is a very usual situation. Only some racers plan to finish, for example, in the first thousand racers, but nearly everybody plans his or her finish time²⁴.

Hurych`s comment suggests an essential part in sports, that players pursue a higher record than their previous record. This does not depend solely on comparison with others, but also on comparison with oneself, such as one`s own previous record. Through this comparison with their previous records, players can discover their improved self and go beyond previously impossible limitations.

The emphasis of this analysis is not to deny, as Simon argues, that all outcomes of sports are determined by comparison with others, nor to deny that comparison with others is inevitable in judging achievement, improvement, and development. Rather, this analysis indicates that players' intrinsic desire to achieve their own improvement in sports is not solely determined by competition

against others or by comparison with others. It is also determined by competition against oneself or by comparison with one's previous record.

Then, based on the view of judging development and improvement through comparison with and competition against others, and the view of judging development and improvement through comparison with and competition against oneself, the final attempt in this section is to classify these developments and improvements into two categories. To this end, let us first look at Weiss' argument about excellence as follows:

The excellence that the athlete wants to attain is an excellence greater than that attained before. He wants to do better than he did. What he once achieved and what he might now achieve is an excellence relative to some particular period of time and circumstance. At another time and on another occasion, a superior state or performance will perhaps be produced, thereby making clear that man's final limits had not been reached before²⁵.

Weiss' excellence as a physical ability is understood to be achieved by overcoming the limitations that he could not overcome before. Thomas classifies this as two excellences in the sense of overcoming these physical limitations as follows. "One may strive for comparative excellence, but few achieve it; yet for many spectators and performers there is significance in seeing or in trying to achieve an excellent performance that is judged by external or comparative standard. Achievement of personal standards of excellence, which on a comparative basis may not be considered excellent, may still provide a dimension of meaning. A 60-minute time in a 10-kilometer race may be a personal

standard of excellence that when compared with the performance of other cannot be viewed as excellent²⁶. In this quote, it should be noted that excellence is not only divided into comparative and personal excellence, but that this classification of excellence is divided according to comparison. In the example of weightlifting, the concept of mutual quest for excellence could explain that a player A who lifted 170 kilograms won in comparison with player B, and achieved excellence. Conversely, the concept of mutual quest for excellence could not explain the excellence achieved by the player B, who lost. However, if we apply comparative and personal excellence to the example of weightlifting, a new assessment of player B is now available. Player B remains unchanged in the fact that they are a loser in terms of competition against and comparison with others. However, if player B 's previous record was 155 kg, and he lifted 160 kg with great effort, the phenomenon created by player B corresponds to overcoming their own limitations. Thus, what player B has achieved is not just an improvement but can be perceived as personal excellence in comparison with his previous record. Finally, Simon argued that people who participate in sports have a variety of purposes.

Thus, someone can play golf or run a marathon just for the enjoyment of the activity. Indeed, all sports can be played noncompetitively, Men and women may participate for exercise, to forget about work, to enjoy the company of friends, and to enjoy the outdoors. Another goal of participation, might be improvement. Such players, often described as competing with themselves, aim not at defeating opponent but at improving their own performances. Still others may have the aesthetic goal of performing the movements of their sport with skill and grace. For example, playground basketball players may value outstanding moves more than defeating their opponents²⁷.

This quote contains what this section claimed. One may have the intention to overcome one's previous record and overcome the limitations while seeking victory in competition against others. Even if someone ends up in second place, someone will be able to overcome their own previous record, and their previous limitation, and discover a new oneself by achieving excellence. In addition, in the concept of mutual quest for excellence, if all players who participate in sports can achieve excellence through competition, how should we proceed to give a philosophically satisfying account of excellence to all players? We must not reject the argument that we can get improvement, development, achievement, and excellence through competition against and comparison with others. If we understand this only in terms of competition against and comparison with others, no one will put any value on overcoming their previous record and overcoming limitations in terms of competition against oneself. The essential values of sports, such as improvement, development, achievement, and excellence, will all be reduced to the exclusive property of the minority.

The emphasis of this section is clear. The intrinsic values of sports, such as improvement, development, achievement, and excellence, can be interpreted not only in terms of competition against and comparison with others, but also in terms of competition against and comparison with one's previous record.

4-4. Evaluation of comparative excellence and personal excellence

Since it is important for all academic theories to be applicable in reality, the last section attempts to reveal how comparative and personal excellence are evaluated in sports events, based on the criterion with which Steven Skultety categorizes competition in sports.

Let us first look at the criterion that Skultety categorizes competition in sports. According to Skultety, this criterion of competition relates to sports events in which participants' behaviors are encumbered by others, and to events in which participants' behaviors are unencumbered. "Immediately, then, we can draw a fundamental distinction between competitions in which the behaviour of participants is encumbered or unencumbered by the behaviour of other participants"²⁸. For example, sports such as football, basketball, baseball, and soccer allow physical contact to the extent permitted by sports rules to prevent opponents from scoring. In soccer, a player's movements are blocked by direct contact or sometimes rough behavior of other players, and a free kick is blocked by the goalkeeper's quick move. A fine hit in baseball can be stopped by the diving catch of a defender. On the contrary, there is no direct, rough defense, or physical contact in a game such as swimming, gymnastics, figure skating, and diving, all of which fall within unencumbered competition.

From this criterion to distinguish competitions, the excellence is differentiated as comparative and personal excellence. It would be appropriate to understand that the characteristic of excellence in sports in which participants' behaviors are encumbered, such as soccer and basketball, is to overcome their limitations in relationships with others. This is because excellence as a physical capability in these sports inevitably involves cooperative relationships with teammates and direct contacts in relationships with opposing teams. For example, a player cannot score a goal in football by oneself,

and teaming up is inevitable. Without cooperation, effective attacks will not succeed. In addition, an effective offense must go beyond the opponent's defense. From these characteristics, excellence in soccer and basketball is understood as comparative excellence in terms of overcoming one's limitations in relation to the other.

On the other hand, excellence in sports such as swimming, gymnastics, figure skating, and diving is understood not as comparative excellence, but as personal excellence. This characteristic of personal excellence does not allow direct physical contact and provides the difference between comparative and personal excellence. This is because, in these events, personal experience depends solely on one's own physical ability and not other's physical ability. In fact, records in gymnastics, figure skating, and diving are only indicative of a player's ability, not other's physical ability, and are not judged by relationships with others, but solely by referees. Lastly, records in these sports have no room for the quantification of other physical abilities.

Keeping in mind that comparative excellence is related to others' physical abilities, whereas personal excellence is related solely to one's own physical abilities, let us examine how comparative and personal excellence in encumbered and unencumbered competition are assessed, in which the difference in comparative excellence in the two competitions will be traced.

In soccer, basketball, and baseball, comparative excellence is given only to the winner. The evaluation of comparative excellence is the same as the method of determining victory and defeat. For example, if Team A beats Team B 89-83 in a basketball game, Team A can achieve comparative excellence and can be the winner. The characteristic of comparative excellence in these events is that they are directly tied to the physical abilities of the opponent. In contrast, the evaluation of

comparative excellence in sports such as swimming has different characteristics, which derive from one's own physical ability or personal excellence. For example, a player's record in swimming represents only one's own physical ability or personal excellence. If a player has overcome their previous limitations, the record represents their own personal excellence. Even if the player does not overcome their previous limitations, the record shows only their own physical excellence. What needs to be emphasized here is that the evaluation of comparative excellence consists of a comparison of players' physical ability. From this point of view, it can be said that the comparative excellence in encumbered and unencumbered competition belongs to the same domain as they include comparisons with others. However, technically speaking, the origin of comparative excellence in encumbered competition and that of unencumbered competition comes from different places. While the evaluation of comparative excellence in encumbered competition is derived from others' physical ability, the evaluation of comparative excellence in unencumbered competition is derived from one's own physical and personal excellence.

However, this analysis poses a major threat to the purpose of this chapter. This is because the excellence that all participating players can achieve has not been presented. The comparative excellence in unencumbered competition explains the excellence that the winner can achieve. Based on the conclusion that in these events, even losers can achieve personal excellence by overcoming their own previous limitations, it has been suggested that all players can achieve excellence. However, the comparative excellence in events such as football only explained the excellence that the winner can achieve, while it could not present the excellence that the loser can achieve. Thus, this analysis would end with the conclusion that in football, basketball, and baseball, losers cannot achieve

excellence and would conclude that the concept of mutual quest for excellence cannot be defended for all sports.

However, it is considered that there are significant activities in basketball and American football that can be compared in terms of personal excellence. In other words, such activities are not based on victory and defeat in sports, but are meaningful to players. For example, free throws in basketball and extra-point kicks in American football are meaningful activities for evaluating personal excellence. More importantly, these activities also have the characteristics of personal excellence. Free throws in basketball and extra-point kicks in American football are played without direct physical contact with others and interference from the opponent. Furthermore, the result of these activities is that they only represent the physical abilities of the players. In fact, these activities are already recognized as an individual's excellent physical ability in sports. Take two examples. There might be technical fouls when an opposing player acts against the spirit of sportsmanship or fair play. There might also be extra-point kicks in American football, after a touchdown. Here, opportunities are given to the best player in the whole team, on the premise that the other members and the coach acknowledge they are the best. Generally, we refer to them as kickers or placekickers. In this analysis, it is also possible to argue that the reason they were recognized as an excellent kicker or an excellent placekicker is because they were superior in comparison with others. Thus, it is appropriate to argue that activities such as free throws and extra-point kicks can be perceived as comparative excellence based on comparisons with opponents because, in fact, the competition for becoming an excellent kicker or placekicker in the team includes elements of comparison with others. However, in the current context of having to argue that activities such as free throws in basketball and extra-point kicks in American

football are related to physical ability or personal excellence, the last section would like to emphasize what those activities mean for athletes in a relationship with oneself. From the player's position of defending or aiming for a kicker or a placekicker among team members, it takes a great deal of effort to keep the position. Players must constantly train themselves, and at the same time, must constantly overcome their previous record. Under these circumstances, the previous record is the mountain they should cross in the future, and serves as an important indicator of improvement, development, and excellence. Every athlete who participates in a sport has a passion to constantly improve their physical abilities. Although such activities may not be judged to be outstanding in terms of comparison with others, they are sufficient to prove one's own excellence.

4-5. Chapter 4 Summary

This chapter tries to bridge the gap between the theory that suggests the direction modern sports should take and reality where ethical problems are constantly occurring. It parted ways with previous research based on the excellence, which emphasized competition with others in order to solve many ethical problems prevalent in modern sports, such as winning at all cost and the tendency to win by any means possible. It showed that the limitation of the concept of mutual quest for excellence in previous research does not explain the excellence that can be achieved by all athletes participating in the sport. To overcome this limitation, the chapter emphasizes that we should recognize excellence in sports not only in terms of competition against others, but also competition against and comparison with oneself.

As a result, this chapter suggests that comparative excellence in encumbered competition is related to the physical ability of others, and personal excellence is evaluated through comparison with one's previous record. On the other hand, it was suggested that comparative excellence in unencumbered competition is evaluated by comparing one's own physical ability with others, and that personal excellence can be achieved by overcoming one's previous record.

Lastly, as Simon argued that there is only one winner in the sports world, but excellence can be achieved by all,²⁹ and as Boxill argued that "in pursuit of excellence nobody really loses"³⁰, under what condition can these arguments be established? My answer has already been indicated. When we accept not only comparative excellence but also accept personal excellence rather than completely excluding one position, the concept of mutual quest for excellence can be effectively understood.

4-6. Notes and references

1 Weiss, P. (1969). *Sport: A philosophic inquiry*. Carbondale, Southern Illinois University Press, pp. 3-17.

2 Thomas, C. E. (1983). *Sport in a philosophic context*. Philadelphia, Lea & Febiger, PP. 110-113.

3 Simon, R. L. (2010). *Fair play: The Ethics of Sports*. Boulder, Westview Press, pp. 17-38

4 Boxill. J. (2003). The Ethics of Competition. In *Sports Ethics: An Anthology*. edited by J. Boxill. Oxford, Blackwell, pp. 107-115.

5 Weiss, P (1969) *op.cit.*, pp. 3-17.

6 Thomas, C. E (1983) *op.cit.*, pp. 107-113.

7 Weiss, P (1969) *op.cit.*, pp. 6-7.

8 *Ibid.*, p. 17.

9 Weiss described when it comes to perfection and self-completion as follows; “[a] man strives to make himself be complete. This result he can achieve if he can master other realities while remaining himself. It is self-completion which he seeks not an impossible, impersonal perfection, pursued along one of two separate routes. Athletics provides a congenial way in which young men can make great progress in this adventure”. *Ibid.*, p. 35.

10 In this regard, Weiss expresses as follow; “[a]thletics puts primary emphasis, not on the effort to subjugate others, as a theory of aggression maintains, but on the opposite effort to deal properly with other realities, in order to enable one to become excellent in and through the ruse of a body. It attracts

the young and has an appeal to all because it is one of the most ready means - perhaps the most ready means - by which one can become self-complete". *Ibid.*, p. 36.

11 Thomas, C. E (1983) *op.cit.*, p. 110.

12 Simon, R, L (2010) *op.cit.*, p. 35.

13 *Ibid.*, p. 29.

14 Kretchmar, S. (2012). Competition, redemption, and hope. *Journal of the Philosophy of Sport*, 39(1), 101-116.

15 In this regard, Simon describes as follows; "[a]lthough only one party can win each cooperates in providing a mutually acceptable challenge to the other. Although not all competitors can win, there is a sense, as we will see, in which all the competitors in a well-played contest can meet the challenge and achieve excellence". Simon, R, L (2010) *op.cit.*, p. 29.

16 Simon, R. L., Torres, C. R., & Hager, P. F. (2015). *Fair play: The ethics of sport*. Boulder, Westview press, pp 48-52.

17 On this point, Simon, Torres, and Hager said as follows: "[t]he conceptual point, then is that achievement, improvement, or development cannot easily be divorced from comparison with others' performance." Simon, R. L., Torres, C. R., & Hager, P. F. (2015). *Fair play: The ethics of sport*. Boulder, Westview press, p 49.

18 On this point, they said that first, "[c]ompetition with self suggest that athletes play against ghostly images of their earlier selves. Because there are no ghostly images and no presently existing earlier selves with whom to compete, this expression is potentially misleading. It is perhaps less

paradoxical to speak individuals as striving for self-development or self-improvement than to speak of individuals competing against earlier versions of themselves”, and second “[a]ccordingly, those who value competition with self because it seems not to involve (possibly negative) comparisons with others` performance may need to rethink their position. The quest for improvement and the quest for victory both share an element of comparison with others` performance. That is why the rhetoric of competition with self can be misleading; the appropriate reference group is not only an earlier self but also a reference class of fellow competitors”. *Ibid.*, pp. 48-49.

19 *Ibid.*, p. 48.

20 *Ibid.*, p. 49.

21 *Ibid.*, p. 49.

22 Howe, L. A. (2008). On competing against oneself, Or ‘I need to get a different voice in my head’. *Sport, Ethics and Philosophy*, 2(3) : 353-366.

23 *Ibid.*, p. 358.

24 Hurych, E. (2009). Self-competition versus internal competition. *Physical Culture and Sport Studies and Research*, 47(1) : 111-116

25 Weiss, P (1969) *op.cit.*, p. 14.

26 Thomas, C. E (1983) *op.cit.*, pp. 110-111.

27 Simon, R, L (2010) *op.cit.*, pp. 17-18.

28 Skultety, S (2009) *op.cit.*, p. 41.

29 In this regard, Simon argues as follows; Although not all competitors can win, there is a sense, as we will see, in which all the competitors in a well-played contest can meet the challenge and achieve excellence. Simon, R, L (2010) *op.cit.*, p. 29.

30 Boxill, J (2003) *op.cit.*, p. 109.

Chapter 5:

Conclusion

5. Conclusion

The starting point of this research was ethical problems that have been constantly occurring from ancient times to the present, negative phenomena such as doping, violence, buying referees, and players, and the problem of fixed matches that threaten modern sports. Previous research on these ethical problems and phenomena suggested epistemological changes through the concept of competition against others, based on the concept of mutual quest for excellence, by breaking down the existing wall of perception that in competition others should be destroyed. In the concept of mutual quest for excellence, opponents are also perceived as people trying to achieve excellence, not enemies. The important thing is that there is only one winner in sports, but excellence can be achieved by all participants.

However, this research presented the following limitations in the concept of mutual quest for excellence and previous research.

1. Since the concept of mutual quest for excellence and previous research are based solely on competition against others, phenomena such as defeat in sports based on competition against oneself are not considered.
2. Since the concept of mutual quest for excellence and previous research are based solely on competition against others, phenomena such as victory in sports based on competition against oneself are not considered.

3. The concept of mutual quest for excellence based on competition against others does not present the excellence that all athletes participating in sports can achieve. There is no mention of the excellence that losers can achieve.

These phenomena exist in sports but cannot be explained from the perspective of competition against others. Thus, this research examined the above three limitations from the perspective of competition against oneself. It suggests alternative epistemological changes as follows.

In the second chapter, the following two scenarios were set up to reveal why these two phenomena were defeated in terms of competition based on oneself, by using the concepts of formal and informal fair play, even if the final results were victories based on competition against others.

1. Player A acquired victory because of an unnoticed violation of formal fair play.
2. Player B acquired victory without informal fair play.

As a result, regarding the first phenomenon, Chapter 2 found that the third party recognized Player A as a winner, but Player A recognized themselves as a loser because they knew they violated formal fair play. Regarding the second phenomenon, the chapter suggested the possibility that there is not only loss based on the results, competition against others, and the structure of the game, but also loss from self-negation based on negation, which comes from competing against oneself.

The third chapter approaches Son Yeon-jae's phenomenon from the most fundamental perspective of philosophy (what, why, how, and why). As a result, the third chapter was able to present essential

conditions based on affirming the process and means. It presented that one can count oneself as having achieved VICAQ if they are able to affirm it for themselves. This is based on the premise that they achieved excellence by keeping the constitutive rules as an internal struggle.

In the last chapter, limitations of the concept of mutual quest for excellence were pointed out. These were explained solely from the perspective of competition against and comparison with others. To overcome these limitations, the last chapter presented conditions in which all athletes participating in sports can achieve excellence through the classification of personal and comparative excellence.

Finally, this research presented victory, defeat, comparative and personal excellence based on the perspective of competition against oneself. It highlighted phenomena that cannot be explained from the perspective of competition against others. These attempts were epistemological changes to reduce the threat of negative phenomena and influences that have existed since ancient times. While previous research attempted cognitive changes based on the important keywords like competition against others and excellence, this research parts ways with their methods, and suggested that new recognition is possible through the keyword competition against oneself.

Considering various phenomena such as performance-enhancing drugs, doping, violence, buying referees and players, and the problem of fixed match, it is true that winning at all costs and the tendency to win at all costs are very emphasized in modern sports. Victories based on competition against others impress everyone and are the intrinsic value of sports. However, if this perception is emphasized, the negative phenomenon of sports will continue. Under these circumstances, this research posits that for all participating athletes and everyone involved in sports, what we must pursue is values through competition against oneself, not just the victory based on competition against others.

However, emphasizing the results of this research does not guarantee that the negative phenomena will disappear. Actual practice may not satisfy the objectives of this research. However, this research strongly states that modern sports can be practiced more ethically, and the negative phenomena in modern sports must certainly decrease when schoolteachers and coaches related to sports emphasize the values through competition against oneself, and all the athletes who participate in sports value victory and defeat, comparative and personal excellence in competition against oneself, such as victory based on the competition against others.

References

The references used in this research were limited to the citations and references used in this study.

The order of entry in books was unified as follows: author's name (the year of publication), the name of the book, the place of publication, and the publishing company.

The order of entry in research was unified as follows: author's name (the year of publication), the name of the paper, the name of the journal, the volume (No), and the number of pages.

The general scope on major reference is as follows.

References on victory and defeat

References on excellence

References on articles and dictionaries

In addition, the order of references was written in alphabetical order.

References on victory and defeat

1. Boxill, J. (2003). The Ethics of Competition. In *Sports Ethics: An Anthology*. edited by J. Boxill. Oxford, Blackwell, pp. 107-115.
2. Delattre, E. J. (1975). Some reflections on success and failure in competitive athletics. *Journal of the Philosophy of Sport*, 2(1) : 133-139.
3. Dixon, N. (1999). On Winning and Athletic Superiority. *Journal of the Philosophy of Sport*, 26(1) : 10-26.
4. Gaffney, P. (2007). The Meaning of Sport: Competition as a Form of Language. In *Ethics in sport*, 2nd ed edited by W. J. Morgan. Champaign, Human Kinetics, pp. 109-118.
5. Gaffney, P. (2015). Competition. In *Routledge handbook of the philosophy of sport*, edited by M, McNamee., & W. J. Morgan. Champaign, Abingdon-on-Thames, Routledge, pp. 287-299.
6. Gaffney, P. (2018). Moral Victories. In *Ethics in sport*, 3rd ed edited by W. J. Morgan. Champaign, Human Kinetics, pp. 193-204.
7. Hwang, Y. (2018). Sports, Never Ending Story: *The Cheers Song of Life Echoing over the Stadium*, Korean Studies Information: Idam Books.
8. Howe, L. A. (2008). On competing against oneself, Or 'I need to get a different voice in my head'. *Sport, Ethics and Philosophy*, 2(3) : 353-366.
9. Jones, W, H, S., & Ormerod, H, A. (1926). *Pausanias Description of Greece Books 3-5*. London, Harvard University Press.

10. Kang, S. (2013). The Nature of the Elements of Sport. *Korean Journal of Sport Science*, 24(3) : 531-547.
11. Keating, J. W. (1995). Sportsmanship as a Moral Category. In *Philosophic inquiry in sport*, 2nd ed edited by W. J. Morgan., & K. V. Meier. Champaign, Human Kinetics, pp. 144-151.
12. Lee, J. (2006). How is sport ethics possible?. Philosophy of Movement. *Journal of the Korean Society for the Philosophy of Sport, Dance & Martial*, 3(14) : 1-18.
13. Lenk, H. (1979). *Social philosophy of Athletics: A Pluralistic and Practice-Oriented Philosophical Analysis of Top Level and Amateur Sport*. Illinois, Stipes Publishing Company.
14. Loland, S. (2002). *Fair Play in Sport: A Moral Norm System*, London, Routledge.
15. Maheu, R. (1964). *DECLARATION ON SPORT* prepared by the Executive Board of I. C. S. P. E and approved for distribution by the General Assembly at Tokyo on October 25 th, 1964.

INTERNATIONAL COUNCIL OF SPORT AND PHYSICAL EDUCATION OUNSEIL

INTERNATIONAL POUR L'EDUCATION PHYSIQUE ET LE SPORT WELTRAT FÜR

SPORT UND LEIVERSERZIEHUNG.
16. Sartre, J. P. (1966). *Being and Nothingness* (Hazel E, B, Trans.). Washington Square Press.

(Original work published 1943).
17. Sartre, J. P. (1995). Play and Sport (Hazel E, B, Trans.). In *Philosophic inquiry in sport*, 2nd ed edited by W. J. Morgan., & K. V. Meier. Champaign, Human Kinetics, pp. 110-113.
18. Sekine, M. (2013). A hotbed of corporal punishments: cracks between fair play and win at all costs, *Taiikukakyouiku*, 61(11) : 38-41.
19. Simon, R, L. (2010). *Fair play: The Ethics of Sports*. Boulder, Westview Press.

20. Simon, R. L., Torres, C. R., & Hager, P. F. (2015). *Fair play: The ethics of sport*. Boulder, Westview press.
21. Suits, B. (1995). The Elements of Sport. In *Philosophic inquiry in sport*, 2nd ed edited by W. J. Morgan., & K. V. Meier. Champaign, Human Kinetics, pp. 8-15.
22. Thomas, C. E. (1983). *Sport in a philosophic context*. Philadelphia, Lea & Febiger.
23. Weiss, P. (1969). *Sport: A philosophical inquiry*. Carbondale, Southern Illinois University Press.

References on excellence

1. Hurych, E. (2009). Self-competition versus internal competition. *Physical Culture and Sport Studies and Research*, 47(1) : 111-116.
2. Kretchmar, S. (2012). Competition, redemption, and hope. *Journal of the Philosophy of Sport*, 39(1), 101-116.
3. Skultety, S. (2011). Categories of competition. *Sport, Ethics and Philosophy*, 5(4), 433-446.

References on articles and dictionaries

1. (September 23, 2015). How people started saying 'It ain't over till it's over. *The BBC News*.
Retrieved from <https://www.bbc.com/news/magazine-34324865>
2. 2012 Summer Olympics. (October 31, 2021). In *Wikipedia*.
https://en.wikipedia.org/wiki/2012_Summer_Olympics#Drug_testing
3. 2012 Summer Olympics. (October 31, 2021). In *Wikipedia*.
https://en.wikipedia.org/wiki/2012_Summer_Olympics#Drug_testing
4. 2016 Summer Olympics. (October 31, 2021). In *Wikipedia*.
https://en.wikipedia.org/wiki/2016_Summer_Olympics#Russian_doping_scandal
5. 2016 Summer Olympics. (October 31, 2021). In *Wikipedia*.
https://en.wikipedia.org/wiki/2016_Summer_Olympics#Russian_doping_scandal
6. Fencing at the 1928 Amsterdam Summer Games: Men's Foil, Individual. (November 26, 2018).
In *Sports-Reference*. <https://www.sports-reference.com/olympics/summer/1928/FEN/mens-foil-individual.html>
7. Freeman, R. (December 21, 2003). Olympic Champ Really was the Full Monti. *The Japan Times*.
Retrieved from <https://www.japantimes.co.jp/sports/2003/12/21/general/olympic-champ-really-was-the-full-monti/#.XbbeHJMzY1J>
8. Judy Guinness Penn-Hughes. (August 29, 2018). In *Sports-Reference*. <https://www.sports-reference.com/olympics/athletes/gu/judy-guinness-penn-hughes-1.html>

9. Kim, H. (September 4, 2016). TV on air 'Surprise' Rima, a Valuable Bronze Medal of the Ill-Fated Marathoner. *Tv Daily*. Retrieved from Retrieved from <http://tvdaily.asiae.co.kr/read.php3?aid=14729557931155133002>
10. List of stripped Olympic medals. (October 31, 2021). In *Wikipedia*. https://en.wikipedia.org/wiki/2012_Summer_Olympics#Drug_testing
11. Online Etymology Dictionary. (n.d.). compete. In *etymonline.com dictionary*. Retrieved November 3, 2021, from <https://www.etymonline.com/word/compete>
12. Online Etymology Dictionary. (n.d.). compete. In *etymonline.com dictionary*. Retrieved November 3, 2021, from <https://www.etymonline.com/word/compete>
13. Ryu, J. (August 8, 2017). Column- A Citizen Rival in the River. *Gyeongnamdomin Sinmun*. Retrieved from <http://www.gndomin.com/news/articleView.html?idxno=147358#0BNb>

(This paper has been revised three times from the Editage)

Acknowledgements

This dissertation was supported by Nippon Sport Science University (NSSU) from 2016 to 2021.

First, I would like to sincerely show unbounded gratitude to my professor Sekine Masami(関根 正美).

He provided me the chance to study at Nippon Sport Science University and his team advised me how to approach sports philosophy research, how to study, and how to write a dissertation. I have been able to develop the mindset for research by studying sports philosophy from him.

Second, I would like to thank our team members Reiko Nogami(Japan Women's University), Yo Sato(Meisei University), and Takao Shohei(Nippon Sport Science University) for encouragement and constructive comments about my research.

Finally, I would like to thank my family for allowing me to spend most of the time on this thesis.