

Cardiff School of Sport
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Comments	Section
	<p>Title and Abstract</p> <p>Title to include: A concise indication of the research question/problem. Abstract to include: A concise summary of the theoretical study undertake.</p>
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	<p>Critical Review ²</p> <p>To include: a synthesised academic exposition and evaluation of:</p> <ul style="list-style-type: none"> - factually relevant data - conceptual understanding(s) - theoretical account(s) - established line(s) of argument <p>in relation to the research question(s)/problem posed by the study; logical structural divisions that evidence appropriate and thorough development in critical analysis; reasoned enquiry progressing towards the formation of a justified position in relation to the research question(s)/problem posed by the study.</p>
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TITLE

Are current doping bans in sport justified?

(Dissertation submitted under the discipline of: Socio-cultural)

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SPORT AND PHYSICAL EDUCATION

TITLE

**Are Current Bans on Doping in Sport
Justified?**

Cardiff Metropolitan University
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Abstract.

Doping in sport is a long standing and heavily argued topic within the world of sports philosophy. A key area surrounding many of the arguments relating to doping in sports is the implementation of the current doping bans. Many sports philosophers currently rely on arguments such as doping causing harm to athletes health, that doping is unfair and a form of cheating, or that doping is contrary to the ideals of sports. In order to draw a conclusion on whether or not current doping bans can be justified this paper will look into the long-standing history associated with doping in sport and the ways in which the problems caused by doping has changed both testing of athletes and rules surrounding doping. The paper will then identify the problems which doping is creating in modern day sports by exploring the arguments relating to coercion of athletes and harm to the health of athletes. Although these arguments may help to a certain degree to justify the current doping bans, they are open to criticism and easily counter-argued, which will be briefly discussed. It will then be argue that in order to fully justify the ban on doping that both the ideals of sports and the internal goods of sport arguments need to be applied.

The Second part of the paper will analyse and evaluate the ways in which moral evaluation in sport can be done by introducing formalism, conventionalism, subjectivism and interpretivism. From this the paper will conclude that the most effective way to make moral evaluation in sport will be from an interpretive position. This will then lead onto identifying the importance of the internal goods of sports and how they have been applied by using MacIntyre (1984) application of the internal goods of a practice. Gleaves (2010) will then be used along with other philosophers work in order to show the effect doping has on the ideals of sports and the internal goods in order to soundly justify the current doping bans.

The thesis will then finally conclude that current doping bans can only be fully justified if the internal goods of sports arguments are applied when arguing them.

Introduction

Introduction

The aim of the paper is to explain that the only way current doping bans can be justified is if the argument is informed by the internal goods of sport. To do this during chapter one I will give a brief overview of the history of doping in sports. During the course of this chapter I will touch on key events in the fight against doping such as the formation of the World Anti-Doping Agency and highly publicised scandals relating to doping such as the Lance Armstrong doping case. The chapter will then evaluate the traditional arguments such as harm to athletes health and coercion to other athletes which have been used in an attempt to provide justification for the current doping bans. These traditional arguments have been the subject of a range of criticism; hence I will conclude that in order for justification of current doping bans to be done the focus must be on the internal goods of sports.

Chapter two will focus on the ways in which moral evaluation in sport can be done. During the chapter I will provide an overview of the three philosophical approaches that might be used when examining the ethical status of doping. The three approaches that will be used are formalism, ethos position and interpretivism.

Firstly I will outline the formalism approach and then reject this as its usefulness when trying to examine the ethical status of doping is very limited. Secondly I will introduce the ethos position as an alternative approach to formalism. During this chapter conventionalism and subjectivism will make up the ethos position in accordance to Lowther (2010). I again reject this approach due to the acceptance of popular conventions in order to morally evaluate sporting situations. Thirdly Interpretivism will then be introduced and argued that when making moral evaluation in sport interpretivism is the most effective approach to use due to its relationship with the internal goods of sport. I will further support my argument by highlighting the ways in which interpretivism allows for interpretation of rules and its ability to justify moral situations in sport such as professional fouls.

Chapter three will include the introduction of the internal goods of a practice. This will be done in accordance to MacIntyre's (1985) interpretation of the internal goods. During the chapter I will explain MacIntyre's view as to what constitutes a practice and how sport can be defined as a practice. The internal goods of a practice will then be identified and related to sporting situations. The relationship between intrinsic motivation and the internal goods of sports will then be identified and explained during the chapter.

Continuing on with the internal goods of sport chapter four will show how they have been applied to both doping and sport by introducing the work of Gleaves (2010) and others philosophers who have identified the problems doping can cause to both the nature of sporting contests and the attainment of the internal goods. The importance of the internal goods which has been discussed will then be highlighted in order to continue onto the conclusion.

During the conclusion I will discuss how this dissertation has highlighted the importance of the internal goods. Additionally I will argue that the only way in which the current doping bans can be justified is by using the attainment of internal goods to inform the argument. During the conclusion I will again highlight the weaknesses of traditional doping arguments in comparison.

Chapter One

History of Doping in sport

Definition of doping

Doping in sport is a long standing and forever growing problem (Tamburrin and Tannsjo, 2009). In the main doping refers to various substances and techniques used to enhance athletic performance, for example stimulants are used by athletes to help with endurance and ergogenic aids are used to help with muscle growth, recovery and physical strength (Lippi, et al, 2008). Ultimately the athlete is seeking to improve their performance beyond what is naturally possible (Lippi, et al, 2008). Doping is defined by the World Anti-doping Agency as (2003 : p 10) 'The presence of a Prohibited Substance or its Metabolites or Markers in an Athlete's bodily specimen'.

History of doping

Athletes have been using various performance enhancing substances since the ancient Olympics, where athletes would drink herbal teas and eat mushrooms in a bid to enhance their performance and to gain a competitive advantage over opponents (De Rose, 2008). Bans on doping date back as far as 1928 in which International Association of Athletics banned the use of stimulants in track and field events. However during this time testing competitors for performance enhancing drugs was not mandatory. Moreover little was known about doping during this time period, so sporting authorities showed little interest in doping.

Doping began to be introduced into sport in the early 1950's but it wasn't until the 1960 Olympic Games that the battle against doping in sport truly began (Tamburrin and Tannsjo, 2009). During these games a Danish cyclist took a stimulant and later died (Mazzoni et al, 2011). This was the first major issue related to doping in sport and prompted the formation of anti-doping policies (Mazzoni et al, 2011).

The first major movement against doping was the creation of the International Olympic Committee (IOC) who created a 'Medical Commission' within the IOC (IOC MC). The Medical Commission were tasked with preventing and taking action against drug use in the Olympic Games (Tamburrin and Tannsjo, 2009). After the creation of the IOC Medical Commission the first list of banned substances was produced shortly after in 1968. The list was produced specifically for the Olympic Games so athletes could be made aware of what substances were acceptable, as many athlete had previously used the argument that when using performance enhancing drug they were unaware that the drug was illegal

(Mazzoni et al, 2011). Although this list was produced in 1968 it was not until 1975 when anabolic steroids, which are one of the main doping methods used by athletes was added to the banned substance list (De Rose, 2008).

During 1999 the World Anti-Doping Agency (WADA) was established. WADA was originally set up in response to a series of doping scandals including the exposure of doping in the 1998 tour de France. During the tour the cycling world was truly shocked as a number of athletes were caught doping and a large amount of performance enhancing drugs were found in the back of a team's car. This caused growing concern that doping had the potential to become a major public health problem and action needed to be taken (Mazzoni et al, 2011). WADA was established with the key main goal of providing athletes with the opportunity to be able to compete in a world which is free from doping (WADA, 2011). In order to achieve this goal WADA provide education on doping, develop anti-doping policies and banned substance list (WADA, 2011). The banned substance list provided by WADA is reviewed yearly by many comities before it can be approved (De Rose, 2008). This is done so any new doping methods or substances can be added or any existing substances statuses can be adjusted. The list is comprised of any substances which can enhance athletic performance, be harmful to an athlete's health, or violates the spirit of sport. In some sports such as target shooting this includes alcohol being banned (De Rose, 2008). The banned substance list has also helped sports councils globally by providing them with a guild line to follow when testing athletes both in and out of contests.

Over the fourteen years in which WADA has been established there have been a number of anti-doping measures put into action with one of these being the 'whereabouts' policy. This policy involves an athlete providing their most recent information on their day-to-day whereabouts and being available at any time to provide samples for testing both in-season and off-season (Kayser, et al, 2007). When providing information regarding their location athletes must provide both a location and time and if at any time there is a change in this information only the athlete can contact the testers to inform them of changes. Prior notice of at least twenty-four hours must be given to avoid a 'failed' test. Furthermore when athletes declare their whereabouts they must also be available to provide both blood and urine samples. During off-season testing is only done for anabolic agents and masking products whereas during in-season all banned substances are tested for. This policy is seen as being essential in catching doping cheats (McNamme, 2007). Although the policy has proved to be effective it has come under pressure for the way it infringes an athlete's personal life (Kayser, et al, 2007). Despite this criticism the rewards of using this policy far outweigh the negative criticism.

Doping in Modern day Sports

In modern era sports doping is still a major problem despite more sophisticated testing methods and more committees fighting the problem (Tamburrin and Tannsjo, 2009). What is more worrying is that despite the various initiatives aimed at athlete educations being made athletes are still choosing to dope (Houlihan, 2008). Moreover athletes are now said to be taking many times the recommended medical dosage, which is a serious risk to their health (Simon, 1984). Furthermore there has been a continuous production of newly discovered substances appearing all the time, which are available for use by athletes (Kayser, et al, 2007). An example of this would tetrahydrogestrinone (THG) which was only discovered due to an anonymous tip off (Kayser, et al, 2007).

The media interest in doping has significantly increased with high profile cases becoming the source of both public and media scrutiny (Tamburrin and Tannsjo, 2009). One recent high profile case is the Lance Armstrong scandal. Lance Armstrong was one of the world's most celebrated cyclists and arguably the most accomplished sportsman ever boasting seven tour de France victories. This was until he was banned from cycling for life after being caught doping (BBC, 2012). Lance Armstrong was also stripped of all his tour de France victories and his Olympic medals.

There are a number of reasons why athletes choose to dope in modern day sports. With such fierce competition within professional sports it is not surprising that athletes are now choosing to dope in order to gain both financial and social benefits which are associated with successful athletes within modern society. Additionally, due to the commercialisation of sports athletes are now not only under pressure from themselves and by their own performance but sponsors and advertisement deals are now reliant on the athlete.

Companies are now investing large sums of money into athletes, providing athletes with what could be considered by some as a glamorous lifestyle (Moller, 2004). Sponsorship companies are only looking to invest their money into the most successful athletes. This could entice athletes who are currently without a sponsor to seek means to improve their performance in order to gain sponsorship deals and the lifestyle which is associated with modern day sponsorship in sport (Moller, 2004). A study conducted by Ehrnborg and Rosén, (2009) identified that economic factors are one of the main driving forces behind modern day athletes using performance-enhancing drugs.

Another problem created by doping in modern day sports is the emphasis of winning at all costs, professional athletes, in particular are now more willing than ever to use

performance-enhancing drugs in an attempt to secure success and glory (Ehrnborg and Rosén, 2009). In a recent survey conducted in the U.S.A, two scenarios relating doping were given to 198 American athletes from a variety of sports ranging from wrestling to swimming. The scenarios are as follows (Ehrnborg and Rosén, 2009 : p286) :

1. You will not be caught and you will win. 98% of athletes said yes.
2. You will win every competition you enter for the next five years but you will then die from the side effects. 50% said yes.

This clearly highlights the nature of athletes desire to win at all costs as athletes would even consider death for just a short time of success in their sport (Ehrnborg and Rosén, 2009). As can be seen above doping in sport is not a new phenomenon which has suddenly emerged in the sporting world, although over recent years the amount of athletes doping has drastically increased (Verroken, 2003).

Arguments supporting the doping ban

Support for doping bans currently imposed have been typically addressed through the use of traditional arguments, an example of which are the fairness and harm arguments. Firstly to say that doping should not be allowed in sports as it is cheating and gives the athlete an unfair advantage is not a valid or credible argument, as stating that doping is unfair only helps show why the rule is being enforced (Schneider and Butcher 2000). It does not help justify the ban as if doping was allowed, its use could not be deemed as unfair (Schneider and Butcher 2000). Furthermore advantages in sports can be gained from alternative methods besides doping such as altitude training (Houlihan, 2002).

The most commonly used argument by philosophers in order to justify current doping bans is the harm argument. This argument relates to the negative effects that performance-enhancing drugs can have on an athlete's health (Mcnamee, 2010). Some of the undesirable side effects related to doping are liver damage and cardiovascular problems (Simon, 1984). The use of the harm to an athlete's health argument alone is not very effective when trying to justify doping bans as there is little evidence which has been done on the health effects of doping (Petersen, 2010). Furthermore the little research that has been carried out was conducted on subjects using substances way over the recommended dosages and without medical supervision, causing inconsistent results (Simon, 1984). Furthermore if performance enhancing drugs were introduced that had no negative side effects this argument would be void and unable to justify the doping bans (Gleaves, 2010).

Some supporters of the ban also argue that doping can cause harm to non-doping athletes through coercion (Gleaves, 2010). Schneider and Butcher (2007) have applied this to their argument against doping in sport stating that non-doping athletes could be coerced into doping in order to stay competitive. Fraleigh (1985) also concedes that non-doping athletes are coerced into using doping to stay competitive as a consequence to other athletes doping. Coercion could also cause non-doping athletes to feel pressured to go against their moral value and undertake in doping activities (Schneider and Butcher, 2007). Additionally clean athletes need to be protected, so doping bans need to be in place. This problem of coercion can also be applied to sporting role models and how their use of performance enhancing drugs is affecting younger athletes. This is supported by Simon (1984) who states that children want to emulate their role models so would be willing to dope if this enabled them to be like their idols. Role-models can be described briefly as celebrated athletes with high public exposure and an inherent responsibility of setting a positive example, particularly for younger children (Petersen, 2010). Again this argument is not without criticism from opponents for example it has been argued that sports in itself is very coercive in its nature and that athletes can make their own decisions and exercise their own free will whether to dope or not, as no one is forcing them (Brown, 1984). The status of role-models in sports has also been contested as Petersen (2010) argues that the degree in which role-models influence their fans is questionable and furthermore he states that no athlete has agreed upon or signed a contract which obligates them to act responsibly.

A further problem with doping in current sports is that the use of doping is negatively affecting the value and credibility of athlete's performances as there is always suspicion as to whether or not the athlete has used or is using performance-enhancing drugs (Schneider and Butcher, 2007). Take the example Usain Bolt and his world record 100m run, instead of celebrating and valuing his performance the sports community questioned whether or not he used performance-enhancing drugs. This has been identified as the 'doping dilemma' by Ehrnborg and Rosén (2009) who state that athletes and the sporting community alike are now suspicious and hesitant about many sporting athletes. This shows how doping is affecting the sporting community as the value being given to performances is now collapsing due to the number of athletes failing drug tests (Schneider and Butcher, 2007).

Doping is now condemned as being the worst offence to commit within the sporting world (Donohoe and Johnson, 1986). Within sporting communities there is now the widespread

view that athletes who dope should be given life-time bans from sport (Donohoe and Johnson, 1986). This again indicates the problems which are being caused by athletes doping, as the sports community feel so strongly against it and want to eradicate doping from their sports by banning doping and athletes who are caught doping from sports for life.

Although many problems have been highlighted with doping in sport above using the traditional arguments that have been listed, they are inconclusive and cannot answer whether doping should be banned in sport or not. Moreover the above arguments can be easily undermined by counter-arguments, for example the harm argument is susceptible to many counter-arguments such as Gleaves (2010) argument of harm-free doping methods or the argument of unjustifiable paternalism against athlete. Nor does the argument provide a sound philosophical basis or enable full justification of the current doping bans as it is based upon the assumption that doping is harmful to all athletes. This is something which has never been fully proven or extensively researched (Kayser et al, 2007). Due to the inability of the traditional arguments to provide a sound philosophical argument in which the doping ban has been fully justified Kretchmar (2010 : p102) feels that the current debate surrounding the doping bans 'continues with few signs that any consensus position can be developed'.

Kretchmar (2010) also points out that despite the on-going argument, rules and enforcing agencies such as WADA are still in place without full justification. In order to continue with the discussion the focus of the argument needs to be on the nature of sporting contests and the internal goods of sport.

Chapter Two

Philosophical Approaches to Moral Evaluation

The previous chapter outlined some of the objections to doping and the problems that anti-doping lobbyists face. There seems to be a general sense among sports philosophers that the traditional anti-doping arguments are not persuasive enough to justify the ban. This chapter will explore the three philosophical approaches to the moral evaluation of doping in sport. Traditionally moral evaluation in sport has been informed by formalism, conventionalism, subjectivism and interpretivism (Lowerth, 2010). During this chapter conventionalism and subjectivism will be referred to as the ethos position due to their similarities. This chapter will outline all four approaches and discuss their limitations. Finally, a rationale for adopting an interpretivist stance to moral evaluation in sport will be made.

Formalism

From a formalist position sports are defined by their rules and any breaking of these formal rules is considered cheating (Fraleigh, 2003). Furthermore formalists believe that cheating is incompatible with winning, competing or even taking part in sport (McNamee and Parry, 1998). An example of this would be a rugby player intentionally throwing the ball forward in order to score a try. This is an intentional violation of the rules and the player should be penalised and the try disallowed in accordance to the rules that prohibit players passing the ball forward. This would also be contrary to one of the most important features of rugby, which is passing the ball backwards as without this rule it would be different to many other sports such as football.

The formalist position is limited in its usefulness in sport - this is because many problems in sport cannot be resolved by only abiding by the formal rules (Lowerth, 2010). For example kicking a ball out in football when an opponent is injured is not a formal rule of the game, but it is considered proper conduct for players to adhere to (Lowerth, 2010). None the less a team or player who failed to kick the ball out of play would be criticised as being unsporting like. It can also be said that formalism is unable to address moral issues in sport as moral behaviour cannot be derived by following formal rules (McNamee and Parry, 1998). As Hardman (2009) points out this is a very reductive stance as only using the formal rules of the game to inform moral evaluation in sport can be problematic as some formal rules themselves are seen to cause problems or are not agreed upon.

A further problem with formalism is that rules are based on interpretation and this differs depending on the situation and person (Loland, 2002). For example one referee may view a challenge in football as a foul whereas another referee may interpret the challenge as being fair.

Ethos position

Due to the inadequacies identified with the formalist approach when making moral evaluation, the ethos argument may offer an alternative explanation (Loland, 2002).

Following lowerth, (2010) I will consider conventionalism and subjectivism as variants of the ethos approach. The conventionalist position states that issues which are problematic in sport should be concluded by dominant conventions of the practice community. This position affects interpretation, application and adaptation of formal rules (lowerth, 2010). An example of this would be in order to play football players firstly need to agree upon basic rules of the game and then agree upon certain norms and rule interpretations, such as the ball crossing the goal line being considered a goal. According to Loland (2002) this can be done through both actions and words.

Subjectivism is related to the individual aims and objectives of a participant whether it is money, fame or recognition (lowerth, 2010). Moreover subjectivism makes moral judgement in a way that will favour themselves and their particular skills they as a player possess (Morgan, 2004). One major weakness of the ethos position is that if there is disagreement of what is and is not accepted in sports. This is evident in the professional foul in football in which a player purposely fouls an opponent to better their own team. This is seen as a tactic or an accepted part of the game by some whereas others strongly object to it and believe that it should be eradicated from their games (Loland, 2002). Furthermore the ethos argument tolerates a high number of rule violations and can cause the development of a violent ethos in sports (Loland, 2002). As Dixon (2012) explains some sports such as baseball and hockey tolerate violence and even consider violence in their sport as being morally accepted. Moreover violence within the national hockey league is barely even punished as it is that accepted (Dixon, 2012). If this violence was to occur outside of sport it would be against the law and viewed as being morally wrong. Dixon (2012) describes this as 'sporting exceptionalism' in which he describes as an athlete being able to act in a way which would constitute as assault if in a different context.

A final problem regarding conventionalism is that members of the communities that usually accept certain unwritten rules are members of committees and are no longer active within their sports (Holm, 2007). This is problematic as being inactive may affect their judgement as they are not experiencing first-hand what needs to be done.

Both the formalism and ethos arguments are unable to morally evaluate sport successfully as they both lack the ability to deal with situations which arise in sport such as the

professional foul and sportsman ship. As Lowerth (2010) expresses that both positions do not possess 'the requisite normative and practical force in addressing problematic issues within sport' (Lowerth, 2010: p, 232). This is because the formalist position concentrates heavily on the constitutive rules of a practice when making moral evaluation and conventionalism bases its evaluation upon dominant conceptions within playing communities. Dixon (2003) also states that both positions although they help when explaining sporting situations are unable to fully justify actions in sport - such as changing of rules. This is again because of formalist reliance on the formal rules of their practice and conventionalists belief that the accepted upon norms of sport can help solve problems in sport (Cesar et al, 2005).

As neither of the above philosophical approaches can fully evaluate moral action in sport the third approach has been developed in the philosophy of sport. This approach is interpretivism, which is said to be the most defensible approach when making moral evaluation in sport (Dixon, 2003). Sports philosophers such as Gleaves (2010), Dixon (2003) and MacIntyre (1985) have favoured an interpretive approach when making moral evaluation in sport. They have used this approach to inform their arguments in many sporting situation such Gleaves (2010) taking this approach to argue against harm-free performance enhancers being introduced to sports.

Interpretivism

Interpretivism looks at both the formal rules of sports and the regulations that govern the practices. Furthermore interpretivists believe that the rules of a practice should be interpreted so that excellence can be achieved (Simon,1999). This position is characterised by the notion of internal goods (Lowerth, 2010). Internal goods are goods which are practice-specific and can only be achieved by engagement and participation in practices (MacIntyre, 1985). As MacIntyre (1985: p 187) eludes 'goods internal to that form of activity are realised in the course of trying to achieve those standards of excellence'.

Moreover the notion of internal goods of sport includes showing respects for both the sport and other participants within the sport (Gleaves, 2010). This said, from an interpretivist position athletes are expected to strive for excellence by playing fair, showing respect and abiding by the rules of their activity (Butcher and Schneider, 1999).

This position also looks at problematic issues in sports and solves them not by using formal rules or social conventions, but by critically evaluating the issue and using the best

interpretation of the game to solve the problem (Lowerth, 2010). For example a referee letting play continue during a football game to allow a team to continue their attack. Additionally the interpretive position allows for the interpretation of rules and plays during games to be made, which is said to be essential in order for sporting practices to make any kind of sense (Simon, 2000). Although, these interpretations need to be based upon the internal goods mentioned (Lowerth, 2010). The interpretive position also looks into the forming of excellence in sports and how this should be a common goal of all competitors. Moreover gaining excellence in sports can only be achieved by being obedient to the rules of the game and the internal goods (MacIntyre, 1985). Gleaves (2010) uses the example of living the life of an athlete as an essential part of gaining both excellence and in the process internal goods of the activity such as valuing training and sacrifice's which have been made.

Interpretivism also looks at the importance of worthy sports competition. This is done by viewing sports as a challenge in which competitors try to overcome (Simon, 1999). Furthermore interpretivists can put value to a worthy performance by evaluating the performance logically. Cesar et al, (2005) have demonstrated the superiority of interpretivism by using the example of the bonus point victory being introduced to rugby union. They state that (Cesar et al, 2005 : p 6)

In the case of the Rugby Union bonus-point system, the interpretivist approach will clearly be superior to formalist and conventionalist approaches because, as just demonstrated, it is capable of accounting for this normative reasoning process. Whereas conventionalists can only point to the general acceptance of the previous "traditional" evaluation as the status quo, and formalists can only assert that wins are worth 4 points, ties are worth 2 points, and losses are worth no points, interpretivists can refer to principles rationally grounded in the particular "gratuitous logic" that molds and informs Rugby Union in their analysis of the bonus-point system.

What is being shown by this example is that by using interpretivism to evaluate the bonus point system a greater reward can be given to the winning team if the performance warrants it, which in this case would be scoring four tries. This is because interpretivism allows moral evaluation to be made on the merit a performance deserves. Moreover the example highlights weaknesses with formalism and conventionalism as although they cannot justify why extra points should be awarded.

It is also clear within interpretivism that competitors should strive to demonstrate their excellence against worthy and challenging opponents (Simon, 1999). Butcher and Schneider (2000) demonstrate this particularly well when using the example of a highly ranked athlete who has forgotten their racket, hence cannot compete at an event unless

another athlete has a spare racket. Although the other athletes would not have to give their racket to the player without one, in accordance to the rules of the game from an interpretive point of view the players should offer a racket in order to acquire excellence against a worthy opponent (Butcher and Schneider, 2000). Additionally it can be said that the demonstration of skills and excellence should play a central role when deciding victory (Dixon, 2003). Both the importance of worthy competition and demonstrating excellence can also result in athletes showing respect to opponents and commitment to their sport as they cannot be achieved without these qualities (Simon, 1999).

Conclusion

From the above case that has been given it is clear that interpretivism is the most effective moral position when evaluating issues in sport. As previously stated both the formalist and ethos approach are insufficient when trying to make moral evaluation in sports (Simon, 1999). Interpretivism works well when moral evaluation in sports is done as it takes into consideration both the written rules and the moral and political principles of the game (Dixon, 2003). This is echoed by Morgan (2004) who argues interpretivism takes into consideration that sport involves more than just written rules and has an internal morality, which also informs standards of the game. Due to this ability interpretivism is able to justify actions such as sportsmanship and professional fouls which both go beyond the written rules of the game (Dixon, 2003). Moreover when taking an interpretivist approach to evaluate sports, the internal goods of sports are taken into consideration. This is particularly effective when trying to justify the current doping bans implemented in sports and will be covered in more depth during the fourth coming chapter.

Chapter Three

The Internal Goods of Sport.

During the previous chapter it was explained how interpretivism is the most sufficient approach to use when making evaluation in sport. Interpretivism is closely linked to the notion that all practices have inherent goods which are internal to the practice (Macintyre, 1985). As previously stated interpretivism looks at both the formal rules of sports, the regulation that govern the practice and any underlying principles which can be related to the practice (Simon, 1999). One underlying principle of great significance to sporting practices which can be identified is the internal goods. The internal goods of a practice have been identified and explained by the philosopher Macintyre (1984) and during this chapter Macintyre's (1984) internal goods of practice will be explained. Macintyre's (1984) view of a practice will be outlined and the internal goods of a practice will be identified. The concept of a practice will then be applied to sport. The internal goods of sport will then be highlighted and how these have been applied to various philosophers work such as Butcher and Schneider (1998). The chapter will then conclude the importance of the internal goods of sport.

Macintyre (1984) Internal goods of sport.

Before Macintyre refers to the internal goods of a practice, he clearly defines what he considers to be a practice. He states that when referring to a practice that he is not only referring to sporting practices but all activities which involve some kind of practice in which goods internal to the practice are recognised through participation. An example of non-sporting practices which Macintyre (1984) suggest possess these goods are both chess and painting (Macintyre, 1985). A practice can be defined in accordance to Macintyre (1984 p : 187)

By a 'practice' I am going to mean any coherent and complex form of socially established human activity through which goods internal to that form of activity are realised in the course of trying to achieve those standards of excellence.

Additionally Macintyre states that practices require a cooperating community, some form of authority and respect for standards (Macintyre, 1984). During this explanation Macintyre states that goods which are internal to the practice can only be achieved by taking part in an activity and striving to achieve excellence (Macintyre, 1984). They are also said to be internal to an activity as they can specified in terms of the activity they relate to for

example dribbling in football is only relevant to that particular sport (Macintyre, 1984). Moreover he suggests that a good is something that is viewed as worthwhile, which is why it is acted upon (Macintyre, 1985). For example if in archery there was no target to aim for there would be no purpose to the practice (Higgins, 2003).

Internal goods of a practice cannot be defined by formal rules (Simon, 2000). The internal goods of practice are said to form and are definitive of practices themselves (Macintyre, 1984). They are underlying principles which are related to practices. The internal goods of practices can only be recognized through experience in an activity (McNamee, 2008). Supporting this, the internal goods can only be achieved through the pursuit of them and that knowledge gained during this pursuit allows us to reflect on goods (Higgins, 2003). This reflection of internal goods can be demonstrated through appreciation of performance from both the players and sporting communities. For example during a golf tournament weather conditions could be poor and all the players shoot high scores. Despite these high scores being able to reflect on the internal goods allows the golfers to value the performance, as even though the goal of a low score was not achieved due to weather conditions a high score can still merit a good performance. Furthermore the golfers can still reflect on what they done well during the performance, for instance if they putted well during the game.

The quest for excellence within a practice has also been identified as an internal good (Macintyre, 1985). Similarly Simon (1984) has identified that in order to attain internal goods competitors need to be striving to achieve excellence. So it can be said that goods which are provided by taking part in a practice are appreciating excellence, experience, excellence of character (Higgins, 2003).

Furthermore Macintyre (1984) demonstrates in his work how external goods differ from the internal goods he is looking at. This is done by using an example of a child playing chess. During the example Macintyre (1984) explains that the child is only motivated to play due to the reward offered: receiving candy. The child is not interested in goods which are internal to practice, so has every reason to cheat (McNamee, 2008). However, as the child comes to recognise the skills related to the game, the internal goods can also be recognised (Macintyre, 1984). An example of this would be the child appreciating tactics and moves within the game. By the child playing chess as an example it is clear that Macintyre (1984) is trying to show that there are goods which are external to the practice which can be achieved by a variety of different means, for example cheating (McNamee, 2008). This attainment of external goods directly conflicts with the internal goods of sport which are internal to a practice and can only be achieved through engaging in a practice

(McNamee, 2008). Moreover if the child is to cheat in order to win the candy they are not defeating their opponent but themselves so excellence cannot be achieved (Macintyre, 1984).

Macintyre (1984) theory of internal goods of practice has been applied to sport to form interpretivism. Interpretivism was first recognized by Simon (2000) , who named this approach of moral evaluation in sporting situation. Simon (2000) also states that this approach should be adopted when considering problems in sport. Interpretivism involves looking at the constitutive rules of sports and outside source which can be closely linked to sport (Fraleigh, 2003). An example of these outside sources would be respect for the game and pursuing excellence through participation (Butcher and Schneider, 2001).

From the above it can be said that sport is indeed a practice as when an athlete chooses to compete in a sporting practice they are undertaking a mutual quest for excellence and accepting to abide by the rules (Malloy et. al, 2000). This is in accordance to Macintyre's (1984) explanation which states that practices should abide by a constitutive set of rules. Furthermore excellence is attained in sport by challenging an opponent (Simon, 1984).

Application of the internal goods

The internal goods of sport have been applied by Butcher and Schneider (1998) who has identified that it involves athletes showing respect for the game or sport they compete in. This respect for the game involves the athlete honouring and taking serious the standards of excellence set by the game (Butcher and Schneider, 1998). So an athlete who was to dope would not honour the standards of excellence set as performance-enhancing drugs are completely irrelevant when trying to attain internal goods of an activity (Brown, 2001)

They also accept the requirements it takes to be able to compete (Butcher and Schneider, 1998). An example of this would be a long distance runner accepting the fitness requirements needed in order to compete, therefore train to meet those needs. Athletes also take into consideration how their actions will affect not only their own performance but the game itself (Butcher and Schneider, 1998).

The importance of intrinsic motivation is also apparent as athletes can only achieve the internal goods of sport if they are competing primarily for intrinsic purposes (Butcher and Schneider, 1998). This is because athletes who compete purely for intrinsic purposes value the process of playing so have no motivation to cheat and see a victory which has

derived from cheating as worthless (Butcher and Schneider, 1998). This is in direct correlation with Macintyre's (1984) view of the child playing chess who cheats.

Moreover an athlete who is competing purely for intrinsic purposes and to attain the internal goods of their sport would not need or want to dope to do this. Schneider and Butcher (1993) describe how attainment of the internal goods can be used by the athlete as an intrinsic reward, for example playing consistently accurate shots in golf is rewarding as it demonstrates the hard work and dedication the golfer has put into their sport.

Conclusion

From the above it is clear that the internal goods of sport are an important and essential part of sport and the motivation of competitors alike. During the process of athletes attaining the internal goods athletes strive to achieve excellence, which again in-turn means that they will respect the rules of their sport, the standards, commitment and dedication that is necessary of them (Schneider and Butcher, 1993). All of which are desirable and necessary traits of athletes, particularly professional athletes who are seen as role-models. Additionally the internal goods of sport play an essential role in the way athletes are intrinsically motivated as athletes who are not intrinsically motivated have no reason not to cheat. This would be problematic in sports as a victory attained through cheating not only compromises the attainment of internal goods but could be considered as worthless as the athlete has not demonstrated his natural excellence but their body's response to performance-enhancing drugs (Simon, 1984).

Due to the above reasons Macintyre (1984) and many other philosophers such as Gleaves (2010), Simon (1984) and Schneider and Butcher (1999) view attainment of the internal goods of sport as the most essential reason for athletes to participate and compete in sports.

Chapter Four

Sporting Application of The Internal Goods

Now that the internal goods have been identified and the importance of these goods has been explained, I will now argue that those seeking to defend the doping ban ought to look at the importance of sporting tests and the attainment of the internal goods of sport (Gleaves, 2010). This will be done firstly outlining the shortcoming of World Anti-Doping Agencies (WADA) 'spirit of sport' and code on doping and also Simon (1984) account of good competition and enhanced performances. I will then provide a superior account of the internal goods arguments and explain how it has been applied by using the work of Gleaves (2010) and other philosophers.

Internal Goods of sport

The internal goods or intrinsic value of sports argument has been used with varying success in order to justify the current ban on doping. An example of this is the WADA's code on doping in sport. The anti-doping code is put into place to ensure that the intrinsic values of sport will remain permanent; the intrinsic value of sport is also referred to as the 'spirit of sport' (WADA, 2009). The spirit of sport is said to involve ethics, fair play, excellence, honesty, respect for rules and other participants. WADA have banned doping as it is said to be contrary to the code and the spirit of sport. Doping being viewed as contrary to the spirit of sport does not help to justify the ban on doping in accordance to Miah (2004) who states that due to the differing views of what constitutes the 'spirit of sport' it cannot always be agreed upon what is right or wrong.

Sports philosophers have also drawn up similar notions of the 'spirit of sport' known as the internal goods in order to defend the ban on doping. Simon, (1984) for example argues that the ban on doping is justified as an attempt to preserve the ideals of competitive sports. Simon (1984) also states that sport is a mutual quest for excellence between athletes. He further argues that if doping was to be allowed that the quest of excellence would be lost in competitive sport, as it would become a competition of which athletes body reacts best to drugs (Simon, 1984). So sporting competitions would no longer be a measure of the athletes talent but as athletes would be able to take shortcuts and still attain competitive scores if their body reacts positively to dopig methods used.

Although Simon (1984) does provide a framework of the ideals of sport and the internal goods associated with this, his argument is not very convincing in order to justify the ban on doping, as it could be open to criticism that athletes have a choice whether to dope or not when pursuing excellence (Brown, 1984). Brown (1984) also criticises Simon (1984) and his view that only certain performance enhancers should be allowed to ensure intrinsic values remain by saying that doping should either be banned or not. Moreover if doping was to be allowed in sports it has been suggested athletes could still achieve athletic excellence, as performance-enhancing drugs can be said to aid training and competition and does not make them any less as important to doping athletes (Tamburrini, 2000).

Gleaves (2010) Application of Internal Goods in Sport

A more convincing argument which has been applied to the internal goods of sport is that of Gleaves (2010). Gleaves (2010) has used the internal goods argument in order to justify the ban on doping without relying upon the assumption that other philosophers have, which is doping is harmful to athletes health (Burke, 2001, Simon, 1984). In order to do this Gleaves (2010) describes the problems which could potentially be caused to the nature of sport contests and the attainment of the internal goods if doping was to be introduced into sports.

Firstly Gleaves (2010) applies MacIntyre's (1984) understanding of the internal goods of sport which are activity specific and involve athletes having to show dedication and participate in their activity before they can gain the goods. Furthermore the internal goods are content specific and they differ in every activity (Gleaves, 2010). An example of this activity specificity is a chess player valuing a tactical move by an opponent or an archer hitting a perfect score. Although both activities are different they still possess goods which are internal to the activity and can only be achieved through the pursuit of excellence (Gleaves, 2010).

The first argument within this paper is that doping could change the ideals of competitive sports. As identified by Simon (1984) competitive sports involve athletes testing their abilities against one another during the process of seeking excellence. Doping in sports could affect the way athletes train, compete and even feel towards their sports, potentially altering the way excellence is achieved (Gleaves, 2010). For example an athlete could view training as unnecessary, or the commitment they show to their sport may become less focused as a result of doping. This would be problematic as living the life of an athlete

is part of the pursuit and achievement of the internal goods of sport (Gleaves, 2010). Furthermore if an athlete was to dope they would be able to take shortcuts in their training making training less relevant, which again is associated with living the life of an athlete so the internal goods could be further lost (Gleaves, 2010). Additionally a doping athlete would be able to achieve goals in both competition and training easier than a non-doping athlete which furthers adds to the irrelevance of training to the doping athlete (Carr, 1999).

By using doping as a short-cut to attain excellence further goods which are internal to the practice such as valuing demanding training sessions or positive feelings of achieving challenging goals could be lost, as they can only be gained through experience in the activity (Gleaves, 2010). As in accordance to Macintyre (1984) in order to gain internal goods athletes must be committed to their practice in order to recognise certain goods. If an athlete was to dope some of the challenges which are present in their activity may become easier or even lost due to the athletes enhanced performance. For example if a doping method was introduced that enabled athletes to run without fatigue, events such as marathons would no longer be a challenging test of endurance as all athletes would be able to compete simply by using the doping method available. This could lead to many problems within sports as consequences of this could affect the suitability, continuity and durability of current sporting tests (Gleaves, 2010). An example of this would be a doping archer hitting perfect scores on every shot, which could force the activity to change to support the new advancements. Advancements, in which Gleaves (2010) believes, may not be accepted within modern sporting society.

Furthermore performance enhancing drugs are seen by him as a short-cut in order to gain external goods related to sports and by doing this some internal goods previously discussed related to sport cannot be achieved (Gleaves, 2010). An example of this would be not fully understanding all the sacrifices necessary in order to be an athlete, this could be related to both competition and training (Gleaves, 2010). Additionally, although the athlete may have won an event through the means of doping they may not have achieved anything from the victory as Kretchmar and Elcombe (2007 : p 8) explains

Winning is a process distinct from achieving and second, that this process of winning has excellences are associated with it that are, once again, distinct from the excellences tethered from achieving.

What is shown by this example is that if a doping athlete was to compete against non-doping athletes and do so poorly but still win their competition, they may experience the external benefits of winning but not the internal goods which can be achieved from a good performance.

Gleaves (2010) and the philosopher's Butcher and Schneider (1998) both share the view that the internal goods of sports can only be achieved if the participants are motivated intrinsically. It is said that athletes who compete purely to gain external goods is problematic as their attainment refocuses an athlete's attention from internal goods and more towards the rewards related to winning such as fame and money (Gleaves, 2010). Furthermore athletes who only seek to gain external goods do not value the means in which they attain them as Morgan (2004) suggests, athletes who only value extrinsic ends of an activity care little about the way in which the ends come about. In the context of sport an athlete who only wants to gain external goods care little about how they are produced so will cheat in order to attain their goals (Carr, 1999). Kretchmar and Elcombe (2007: p 8) also express their view on athletes desire to attain external goods by describing these athletes as being "opportunistic and having a disconnected pattern of life."

Gleaves (2010) states the internal goods of an activity can only be achieved if the athlete is motivated intrinsically, a view which has been expressed by many other philosophers such as MacIntyre (1984) and Butcher and Schneider (1998). Butcher and Schneider (1998) argue that if an athlete is motivated intrinsically they will be able to gain goods internal to the practice as they have no reason to cheat when pursuing excellence. MacIntyre (1984) demonstrates his view by using an example whereby a child who is extrinsically motivated participates in a game of chess. During the game the child seeks to gain the extrinsic rewards of the activity, so cheats to gain these. Put into a sporting context a doping athlete does not value the internal goods of sport so has more reason to cheat (Butcher and Schneider 1998). Moreover athletes who compete to gain only extrinsic rewards will view cheating as a risk which is necessary in order to gain rewards so have every reason to cheat (Gleaves, 2010). This affects an athlete's ability to attain the internal goods of their activity as cheating prevents them from gaining excellence (MacIntyre, 1984).

Further emphasise of how doping refocuses an athlete's attention to goods which are external to the practice is that a doping athlete will experience less internal goods from their activity than a non-doping athlete, as the doping athlete does not value the meaning to the ends (Gleaves, 2010). Moreover an athlete that chooses to dope immediately contradicts the written rules of their sport as when undertaking a sporting activity the rules of the activity are automatically accepted and agreed upon (Macintyre, 1984). Additionally Gleaves (2010) states that doping in sports can cause sporting victories to be seen as invalid or to have little value as it cannot be compared to previous natural records, and as Simon (1984) informs that using doping devalues performances as it is not a true measure of an athlete's natural abilities. The performances can be seen as invalid because sporting performances are valued as the test of an athlete's natural ability to overcome the challenge which is presented by an activity (Butcher and Schneider, 2000) and not the way in which their body reacts to doping methods (Simon, 1984).

Conclusion

Overall Gleaves (2010) gives a very convincing argument on why doping in sport should be banned by demonstrating the problems which doping can cause to both the attainment of the internal goods of sport and the nature of sporting contests. Furthermore instead of stating that a doping ban will solve the problems which are associated with doping in sport as others such as WADA's spirit of sport has attempted to do Gleaves (2010) seeks to solely provide justification for the bans. Additionally although the current doping ban has strong support from a number of philosophers, (Loland, 2002, Schneider and Butcher 2000 and Simon 1984) it has also been argued that a rationale argument has yet to be made (McNamee, 2008). With the account given above highlighting the importance of the internal goods in sport, it will now be concluded that the only way current doping bans can be justified is when using the internal goods of sport to inform the argument put forward.

Chapter Five

Conclusion

Conclusion.

This thesis has argued that the only justifiable reason to ban doping is it interferes and alters the attainment of internal goods of sports. In chapter one I argued that philosophers should move away from traditional arguments that have been used to justify the current doping ban as they are not effective (See chapter 1). In particular I argued that harm arguments are flawed because:

- (i) Harm arguments rely on the assumption that doping causes harm to an athlete's health, despite the lack of actual evidence to support such claims (Kayser, et al, 2007).
- (ii) The extent of harm which potentially can be caused to an athlete's health again is based on inconclusive evidence (Kayser, et al, 2007).
- (iii) The harm argument cannot justify banning harm-free doping methods

I further argued during this chapter that other arguments such as coercion to other athletes and the role-model argument again are inconclusive arguments therefore cannot provide justification for the current doping bans. This then leads to the conclusion that the only way the discussion could continue is if the focus was on the internal goods of sport.

In chapter two, I critically evaluated the three approaches used in order to make moral evaluation in sport. Chapter two began with an evaluation of the formalist position in order to distinguish its usefulness when making moral evaluation. The shortcomings of the formalist position were then highlighted by particularly focusing on the dependence upon the written rules of the game from a formalist position (Hardman, 2009). Additionally the positions inability to evaluate situations outside the constitutive rules of the game were highlighted by using the example of a footballer kicking the ball out of play when a player is injured (Lowerth, 2010).

The chapter then introduced the ethos position which was critically evaluated and its usefulness assessed, again the main shortcoming to this approach was highlighted as being the acceptance of common conventions which can cause problems such as violence being accepted in sports (Dixon, 2012).

Interpretivism was the final approach to moral evaluation which was introduced and critically evaluated. Due to the problems with the other two approaches identified, interpretivism was deemed to be the most effective approach to take when making moral evaluation as it involves interpretations of the written rules of a practice in order to accommodate the attainment of excellence within that activity (Simon, 1999). Furthermore

by using this moral position philosophers are able to make evaluation by looking at both the formal rules of the game and any underlying principles of the game (Simon, 1999). Moreover interpretivism is closely linked to the notion and attainment of the internal goods (lowerth, 2010)

By concluding that interpretivism was the most effective moral position in chapter two, it was then explained in chapter three the importance of the internal goods of a practice in accordance to Macintyre (1984) account of the internal goods. In this chapter I argued that the attainment of the internal goods is an essential process in sport as they enable athletes to strive for excellence, helps keep them intrinsically motivated and inherit in every activity. Moreover if doping was to be introduced into sports these goods would be heavily compromised. This then enabled it to be argued in chapter four that when trying to justify the ban on doping philosophers ought to argue their position by using the internal goods of sports to inform their argument. This is because traditional arguments are ineffective whereas the internal goods argument can provide justification of the bans. As stated in chapter four by using the internal goods to justify the ban on doping current counter arguments such as the introduction of harm-free doping methods can be argued and justified as any form of doping compromises the attainment of the internal goods.

By highlighting the importance of the internal goods and how by using them to inform the argument against doping in sport this dissertation is able to conclude that the current doping ban can only be justified if informed by the internal goods of sport argument. This is because it is the only philosophical argument which can provide a fully justifiable and rationale argument. Furthermore the internal goods are inherent to all activities and are an essential part of sports. As Simon (1984) explains without the internal goods of sports, competing and participating in sports simply would not make sense.

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