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# The Ethics of Sport: A Reader

Chad R Carlson, *Eastern Illinois University*



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## REVIEW ESSAYS

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### **The Ethics of Sport: A Reader**

Edited by Mike McNamee. Published in 2010 by Routledge Press, London and New York. (xiv + 515 pp., notes and bibliography at ends of articles, index) ISBN 10: 0-415-47860-X (hbk); 10: 0-415-47861-8 (pbk).

Reviewed by Chad Carlson, Assistant Professor of Kinesiology, Penn State University, Altoona, PA (crc214@psu.edu)

By publishing *Sports Ethics: A Reader*, Mike McNamee follows a path of thought-provoking anthologies on the topic his title indicates. Sport philosophers such as Parry and McNamee (1998); Morgan, Meier, and Schneider (2001); Boxill (2003); Malloy, Ross, and Zakus (2003); and Morgan (2007) have compiled similar ethics-related scholarship in their collections. However, McNamee builds on this strong tradition and even raises the standard with his new anthology.

In his compilation, McNamee adds new dimensions and makes subtle changes that differentiate his book from previous sports ethics anthologies. He mixes classic and cutting edge articles; he uses North American, European, and Australian authors; he addresses standard (and often overdone) sports ethics themes appropriately yet without monotony; he tackles new sports ethics topics with discernment and vision; he sets up the ethical themes in his book with pertinent ontological and axiological chapters that provide background information into the study of sport philosophy; he explains new ethical arguments within existing ethical paradigms; and he includes a wide variety of philosophical articles that show the kinship that philosophy has with sociology, history, theology, and cultural studies.

These subtleties in McNamee's book show his appreciation of past sport philosophy traditions and his vision for the future of the field. He values early sport philosophy by including classic and well-known scholarship from Johan Huizinga, Warren P. Fraleigh, Bernard Suits, Christopher Lasch, and R. Scott Kretchmar. McNamee also includes many oft-cited articles from some of the most prolific and popular sport philosophers. The editor shows his vision for the future by including sections and chapters on cutting edge sports ethics topics such as gene doping, exploitation, and adventure sports that have only found footing in the margins of sport philosophy.

In his introductory remarks, McNamee describes "the rise of sports ethics, as a sub-branch of applied philosophy generally and applied ethics in particular," and offers "a selective sketch of its contours" (p. 2). The "selective sketch" includes a discussion of the distinction between normative and descriptive ethics, and the main ethical paradigms most sports ethicists have used – deontology, consequentialism, and contractarianism. In these largely personal remarks, the author also explains that this book is intended for undergraduate and postgraduate students alike, but that each article "is accessible to that reader who is committed to see what is there in them" (p. 7).

McNamee opens each section of his book with an introduction that outlines each article and respective author that follows. These preambles show substance,

preparation, and familiarity with the texts as he adeptly contextualizes the chapters to come. Some of these chosen works have been published previously in journals and others are chapters in books. Some of them build on chapters that McNamee has chosen to precede them and others directly contradict their preceding chapters. By explaining this conscious choice of article and order, the editor's introductions prove to be sprightly, accurate, fair, and they provide relevant background to the articles at hand. Further, almost every chapter that McNamee includes ends with a bibliography to help the reader search the sport philosophy scholarship more closely for any questions unanswered.

The body of this anthology begins with a decidedly non-ethical section on metaphysics (McNamee defers to Morgan's 2007 sports ethics anthology on the issue of meta-ethics, assuming "that substantive and sophisticated debate can and does proceed relatively innocent of these more abstract philosophical disputes" (p. 7)). While this section takes valuable time and space away from McNamee's main ethical thrusts, it serves as an appropriate foundation for the ethics to follow. This unit includes key sections from Suits' *The Grasshopper* and Huizinga's *Homo Ludens*, Mary Midgely's meta-analysis of games, Suits' response article on metaphysics and definitions in general, Thomas Hurka and John Tasioulas' pre-arranged debate on the source of value in games based on Suits' definition, and Anthony Skillen's historical phenomenology of sport. These chapters provide answers to ontological and axiological questions about play, games, and sport that set the stage for the ethics that follow.

In the second section, McNamee collects articles that speak to the identification of fairness that is at the heart of most ethical issues in sport. The editor chooses Kretchmar's "From Test to Contest: An Analysis of Two Kinds of Counterpoint in Sport" and Fraleigh's "The Ends of the Sports Contest" to lead off this section. Although these two classic articles do not focus on fairness specifically, their inclusion in the text needs little justification. Kretchmar's test-contest distinction and Fraleigh's determination of the ends of sports contests serve as must-reads for any student of sport philosophy. After these two fundamental and widely read articles, Sigmund Loland discusses the ideal of fairness in sport as it specifically relates to performance-enhancing technologies, David Fraser explains the fairness of underarm bowling in cricket based on the controversial ending to a 1981 Australia-New Zealand One-Day match, Claudio Tamburrini describes the ethical defensibility of Maradona's "hand of God" goal which led to Argentina's defeat of England in the 1986 Football World Cup, and Graham McFee rounds out the section by reflecting on "spoiling" as a potentially indirect moral imperative based on a deeper inspection of the rules of sport.

After this second section, the compilation moves into a thematic ethical exploration that shows McNamee's ability to reinvigorate what have become, in large part, standard sports ethics topics. In the third section, the editor takes what has become an over-populated area of sports ethics – doping – and broadened its contours by including increasingly important issues related to performance enhancing drugs. Therefore this section includes recent scholarship on particular issues related to performance enhancing drugs in which Verner Møller surveys the often forgotten or overlooked athlete's viewpoint, Andy Miah explains the seemingly ever-looming health issues that continue to support anti-doping codes despite unfair media criticism of doping, and Søren Holm discusses the difficulties of doping under medical

control in elite sports. This section also includes chapters on the ethical implications of genetic doping development by Christian Munthe and how “the drive to mastery” (p. 208) has created bionic athletes by Michael J. Sandel, along with an article by the editor explaining the transhumanism that new forms of biotechnology potential enables in the world of sport and sports medicine.

Following, McNamee combines three subtopics on equality in his fourth section – dis/ability, gender, and racism. The editor could have devoted an entire section to each of these themes but instead chose to present a pair of articles in each subtopic that highlight relevant issues within these sub-realms. Ivo van Hilvoorde and Laurens Landeweerd along with Michael Gard and Hayley Fitzgerald present articles that identify (in)equality in terms of disability and specially-abled athletes in sport. This theme has found a greater voice in recent years. Van Hilvoorde and Landeweerd discuss the issue through the lens of sprinter Oscar Pistorius who has carbon-fiber prosthetic legs, and Gard and Fitzgerald describe the masculine culture of North American wheelchair rugby players. Törbjörn Tännsjö and Angela J. Schneider debate the standard sports ethics topic of gender equity in sport. Tännsjö takes a gender blind slant while Schneider disagrees and argues for gender equality. Racism is the third subtopic of this section. While much has been written about racial equality among athletes, McNamee uses articles that speak to different aspects of racism in sport. Carwyn Jones and Scott Fleming discuss the potential racism of spectator chanting based on particular chants common to Welsh national rugby. McNamee ends this section with an article that draws conclusions about the culpability of racism and responsibility to act on it from the courage of two Zimbabwean athletes confronting an overtly racist act.

McNamee’s fifth section addresses the possibility of moral development through sport. While this section includes a few articles that describe the heart of this issue – those written by David Carr on moral development in sport and physical education and by Jim Parry on the moral ethos and virtue development of sport and physical experience – it also includes articles that describe particular facets of moralism and sport. These specialized articles include writings from McNamee on a moral vice called *schadenfreude* that has particular relevance in sport, from Heather L. Reid on a comparison between eastern and western moral traditions in sport, and from Graham McFee on how rule-following can serve as a laboratory for moralism in sport.

Chapters on commercialism, corruption, and exploitation comprise McNamee’s sixth section. Christopher Lasch and William Morgan each present chapters of their larger works that detail how commercialism has been a star player in the corruption of sport. Lasch’s critique is part of his lament on the shortcomings of American culture while Morgan’s is part of a discourse on why sports morally matter, which is underscored by his left-leaning political ideology. Adrian Walsh and Richard Giulianotti discuss how sport policies might avoid a number of market pathologies in their chapter on sport and market influences. Giselher Spitzer discusses the exploitation of East German athletes through the painful, forced doping they endured under the German Democratic Republic’s communist regime; and Paolo David argues that intensive training exploits young athletes and is a form of child abuse.

In the seventh and final section of his book, McNamee collects a number of articles on a new and growing field – the ethics of adventure sports. This section includes J.S. Russell’s article on the value and ethical defensibility of dangerous

sports; Philip Ebert and Simon Robertson's article on the ethical dilemmas surrounding the practice of "bolting" in rock-climbing; Jesús Ilundáin-Agurrúza's discussion of the sublime as a common value to the experience of extreme sports; Gunnar Breivik's chapter on the ethical implications of BASE jumping; and philosopher Raimond Gaita's chapter on the sacredness of the natural rock climbing venues he encountered in New Zealand and Australia.

With such a repertoire of articles it is clear that McNamee has produced an anthology that will educate undergraduate students, graduate students, and professional scholars alike on not only pertinent and important topics in sports ethics but also in the fundamentals of the sport philosophy subculture. McNamee's reader is a microcosm of sport philosophy. It shows what this area of study is and should be. It is a collection of top scholars around the world (McNamee's authors represent some of the best philosophical thinking on sport in the Western world). It is a group that studies various topics that are a part of the world of sport (McNamee's topics include those that the culture of sport has wrestled with for a long time including fairness, doping, equity, and morality, as well as newer cultural issues such as gene doping, athlete exploitation, and those having to do with extreme or adventure sports). It is a group that is, or – as McNamee seems to be implying – should be, closely aligned to cousin groups from which it can learn and with which it can collaborate while still holding fast to its original intellectual identity (McNamee has chosen articles that may find welcome in such fields as sports medicine, sociology, history, cultural studies, political science, theology, and, most importantly, mainstream philosophy). And it is a group that is interested in addressing issues that have practical implications to sport (McNamee's chosen articles address pertinent issues to the contemporary sporting culture that will be of interest to those involved in the culture of sport who are not necessarily philosophically or academically adept so much as simply intellectually interested).

In short, this book has great ethical content, but it also gives insight into the much larger realm of sport philosophy, what this broader field has to offer, and where it is headed. Sport philosophers, sport scholars, students, and those with an interest in sport could all find something worthwhile within its pages.

## **Cycling: Philosophy for Everyone: A Philosophical Tour De Force**

Edited by Jesus Ilundain and Michael W. Austin. Published in 2010 by John Wiley & Sons Ltd. (Blackwell Publishing Ltd.), Chichester, West Sussex, UK. (274 pp.) ISBN 978-1-4443-3027-4

Reviewed by Gabriela Tymowski, Faculty of Kinesiology, University of New Brunswick (tymowski@unb.ca)

The world of professional cycling has disappointed many fans over the last decade with doping scandals involving many of the discipline's top cyclists. This book is sure to lure some of those jaded fans, motivating them to reconsider competitive cycling, and perhaps renew their fascination with the simplest and most joyful facets of riding a bicycle. This collection offers a range of essays relating to cycling from personal accounts of riding adventures around the world, intriguing perspectives of whether athletes may be heroes, evaluations of success in consideration of Lance Armstrong's exploits, and the role and use of performance enhancing substances. It provides phenomenological examinations of the self gleaned from riding the bike, and from experiences from pain and suffering to transcendence.

Cycling legend Lennard Zin prefaces this book with a brief foreword. He writes that we who have chosen this book to read undoubtedly do so because we adore bicycles and the freedom they offer. As a cyclist, framebuilder, writer, and expert on "all things bicycle," Zinn knows his stuff, and sets the reader up for this philosophical spin on two wheels.

The editors of this collection of cycling essays give us an overview what is to come with *Getting in Gear*, an introduction that rolls the reader through the highlights of each of the twenty-one essays, split into six sections. This introduction is so heavily laden with cycling metaphor that at times it borders on cyclobabble: some sentences and sections are so thick with metaphor and of insider cycling terminology that they slow the reader as surely as a harsh headwind or a steep climb slows a rider. The constant flow of cycling metaphors through this section becomes exhausting rather quickly. One needs to read and reread many sections slowly and carefully to follow "the Tour," which is how the editors refer to the book. Without a glossary, those unfamiliar with bicycles and the sport of bicycle racing may at times struggle to follow or appreciate the editors' descriptions. A similar challenge extends to many of the following essays, and thus a cycling glossary would be a welcome addition.

In the introduction—or the "prologue"—to the book, the authors of the "twenty-one rides" are referred to as members of a "peleton" and the various chapters as "stage segments," which are "wheels you can trust to draft as close as a track pursuit team(3)". Cycling itself is described here as "not only a worthy subject matter for philosophic inquiry, but, as you will see, it also brings it own set of philosophic conundrums—some far worse than a chain-wrapped crank(2)". It is also "a vehicle,

metaphorically and literally, for a different and rich way to think—in fact, many an idea in this book has been spun on a saddle(2)”. As the descriptions of the essays follow the editors’ prologue, the thick metaphors continue, sometimes perplexing but again, surely slowing the reader. Somewhat puzzling in the “prologue” is the scattering of seemingly random quotations from those who have ridden and loved the bicycle. Some are cryptic: “Cycling is just like church—many attend, but few understand (6),” while others are frank, such as Kennedy’s “Nothing compares with the simple pleasure of a bike ride (4).” Ernest Hemingway suggested that the better memories created through the sweat required of riding a bicycle rather than traversing the countryside in a motor car. While these are enjoyable for readers who relish anything written about and relating to cycling, having the quotations linked to something in the text may have made them more meaningful.

Each of the six sections—the stage segments—in the book are prefaced with short pieces by Patrick Vala-Haynes. These segments are unrelated to each other, but they involve a bicycle or a cycling experience. As with the quotations in the introduction, had these prefaces been linked to something, somewhere, they would have been that much more interesting. As they are, short and ethereal and distracting, they float along on the cycling theme, interspersing the lengthier “rides” of the cycling philosophers.

Stage One begins at the beginning of the cycling experience with Learning to ride a bike. Peter Hopsicker takes us back to the challenge of “an elevated center of gravity, a continuous service to balance, and a constant forward motion (16).” For every one of us, learning to ride a bicycle has been a combination of acquiring the necessary physical skills to operate the machine, and also a “physical” education into “the sensuous life” – the term Kretchmar used to describe our aesthetic, sensory-rich existence. Hopsicker focuses on the skills required for “the bicycling method,” and explains the bicycle-balance paradox, the “ah-ha” moment when one balances on two aligned wheels and moves forward. This moment carries the reader onwards, as Hopsicker describes in vivid and rich detail the sensuousness of the bicycle riding experience. He finds the words to describe his physical education from the saddle, and establishes the flow of cycling philosophy.

Flow is very much the current of Steen Nepper Larsen’s piece on Becoming a cyclist: Phenomenological reflections on cycling. Some of the language is awkward, but the stream of consciousness about being on the bike keeps one moving through this phenomenological ride. Larsen writes about his cycling in a series of bold, declarative statements, that in many ways exemplify what a number of other authors (“members”) affirm here in their work on cycling:

My consciousness is embedded in things and my cognition is incarnated in a restless body. My being-in-the-world is transformed to a body-on-a-cycle-in-motion, being able to do more than it knows. My identity is in a process of becoming, an “inter-being” between the bike, the experience, and an ocean of interpretations. To cycle is an extended, mind-stimulating rendezvous with and in nature. Free and age-independent joy awaits us. After a bike trip you’re enriched and have become another (29).

Such a stream is reflected in the title of one of Larsen’s sections, “A multiple bombardment of the senses.” This essay is heavy at times, and a long ride.

Bryce Dyer's piece on the time trial is a refreshing change from some of the heavy exercise the reader may already experienced. Readers interested in the ever evolving bicycle will be interested in this chapter, which describes the influence of technology on both the bicycle and the rider. Dyer's work is about the time trial, where the bicycle is propelled as fast as possible over a given distance or for a period of time. He focuses on the "athlete's hour," examining the role of technology in what appears to be a simple goal: more speed for the result of less time through "our need to manipulate our machines (39)" which leads to the validity of the result being called into question. The degree to which technology influences sport has been examined elsewhere; this work, however distinguishes itself in its examination of how technology embodies us as users, and how it provides an identity that helps image, brand and character. Dyer embraces technology in time trialing, and convinces us that the time trial is indeed about the pursuit of speed and maximum effort, and urges the International Cycling Union to "loosen the legislation and let us unleash the best (49)."

Stage 2, *Velo Virtues*, is a curious mix. The first two essays follow nicely, beginning with Bassham and Krall's intriguing work on Lance Armstrong and the notion of success, and then Tinley's important and careful examination of athletes as heroes and quasi-heroes, with a focus on Lance Armstrong. The third piece, *Riding like a girl* by Catherine A. Womack and Pata Suyemoto, does not fit into this section, and sits awkwardly on its own. An entire "stage"—or section—on girls and women and cycling would have been a wonderful addition to this collection. Of twenty-one philosophical essays, there are but two contributions by women, and one other co-written by a woman. Given that the bicycle has played such an important role in the emancipation of women, it would have been heartening to see greater representation of women writers here. *Riding like a girl* opens—aptly—with the statement: "women face an uphill battle in cycling—in more ways than one (81)." This essay is really good, providing a history of women and their relationship with the bicycle. The sections of the paper are called the start line, lap one, lap two, lap three and last lap: this echoes the editors' heavy use of cycling metaphor in the "prologue." By this stage in the book, the reader is tiring of such relentless cycling allegory.

A welcome change comes with Russell Arben Fox's reminder that "Simplicity ain't easy (104)," in his thoughtful piece, *Bicycling: The Simple Life*. He describes the pitfalls of bicycle commuting, and of trying to simplify life by, among other things, riding a bicycle. It is clear both that Fox is an experienced commuter, and that he knows of what he writes. His musings on his thoughts and attempts to ever simplify his life are an excellent contribution to this collection. Fox's piece is convincing enough to encourage others to try his approach. He concludes by pointing out the value to cycling commuters of something so oft discussed but so oft overlooked as experiencing weather firsthand, "a gift that those who never step out of their automobiles rarely know (104)." Fox's thoughts on the weather segue nicely into Haraldsson's work in the third chapter, "Re-cycling."

Robert H. Haraldsson describes three lessons he has learned from commuting in Iceland: the art of arguing in relation to riding the bike; what he has learned from commuting by bike which is not to believe what others say and rather to test it yourself; and, the challenges of cycling year-round in the interior highlands. Anyone who complains of cycling through weather challenges anywhere else in

the world needs to read this piece. His “experiment in living” runs through the prejudices against bicycle commuting, and puts to an end those myths of why one cannot possibly ride a bicycle through every season. He repeats Nietzsche’s advice which speaks to virtually every philosopher who has contributed to this book: “Give no credence to any thought that was not born outdoors while one moved about freely—in which the muscles are not celebrating a feast, too(119).”

“We have nothing to lose but our chains” concludes John Richard Harris in his paper on the benefits of cycling, after asking himself why he didn’t use his bike for transportation more often. His conviction here is that we have a moral obligation to ride our bikes for transportation, and he focuses on ethical concerns relating to cycling and the environment. Harris’ work provides an excellent review of the morally salient issues related to this perspective, particularly the moral standing of the environment. Fox, Harris and Haraldsson provided persuasive arguments for all of us to use the bicycle as transportation.

Zack Furness’ paper on Critical Mass rides is informative and educational, although it is not a philosophical work as are the majority of the papers in this collection. It is an interesting contribution, however, and adds a political dimension to the book.

Spinning Wisdom is the fourth stage in the collection, which includes three papers meditating on the lessons learned while riding a bike, and on transitions. This section could easily have included several of the previous papers on lessons learned from riding. Heather Reid, in *My life as a two-wheeled philosopher*, reflects on her past bicycle racing career and the transition to professor of philosophy. She still rides her bike in pursuit of wisdom, touching on a theme confronted by many papers in this collection: the search for meaning and truth. Cyclists search for meaning in life by confronting great challenges, and I would argue that philosophers do the same. And, as Reid writes, “great challenges demand courage, discipline, and respect; and great challenges build courage, discipline, and respect (159).”

Steven D. Hales’ *Cycling and philosophical lessons learned the hard way* had me laughing out loud. Hales describes the manner in which he learned these six lessons, providing graphic descriptions of various experiences from which he has finally healed. For the experienced cyclist, these stories will be funny; For the novice rider, these lessons serve as cautionary tales. Hales brings Nietzsche into the discussion when he suggests that nothing of value comes easily. He calls upon Descartes and Hume in a pensive discussion after the trip from Montreal but finds neither provides a satisfactory explanation for the link between reason and passion; instead, he believes that Plato may have been closer to the mark in that “virtue is had in the harmonious operation of the components of the soul (167).” Hales has intertwined the musings of a wide number of ancient and contemporary philosophers in one of the most enjoyable papers in the collection, a clear highlight!

In *From shoes to saddle*, Michael W. Austin writes of his conversion from runner to cyclist. His discussion on self-identity will resonate, and is a valuable contribution. His connection to Charles Taylor’s work and the notion of identity in modern life, particularly the sources of the self upon which we depend to constitute our identities, made this a thought-provoking and important piece. Most of us are simply too busy rushing about to contemplate the value judgments of what makes our lives meaningful and worthwhile.

Stage Five, *Fair play on two wheels*, has two papers focused on doping issues in professional bicycle racing. Many find it difficult to separate “doping” and “professional cycling” after well more than a decade of seemingly constant doping allegations and positive tests against many of the world’s top riders, and John Gleaves suggests that few of us realize just how deep is the history of doping in cycling. The novel issue tackled here is Gleaves’ argument that the Union Cycliste Internationale (UCI) has gone too far in implementing increasingly severe punishments against doped cyclists. The ethical and practical problems he raises are difficult to address without a thorough knowledge of the science behind testing for banned substances, but Gleaves calls upon the experts, particularly Donald Berry’s (2008) work from *Nature*: due to inherent problems associated with anti-doping procedures, in particular the flawed statistics and the flawed logic, “Cheaters evade detection, innocents are falsely accused and sport is ultimately suffering (692).” These charges provide important evidence for Gleaves’ argument in a well argued paper on a complex issue, which serves as a significant contribution to the literature on doping issues in sport.

Raymond Angelo Belliotti’s “ride,” *Out of control: The Pirate and performance-enhancing drugs* illuminates the saga of a troubled cyclist, Marco Pantani of Italy, who managed to reach the pinnacle of professional cycling, winning both the Giro and the Tour de France, before plummeting to the depths of despair in his sport and the end of his life after a positive drug test in 1999. The story of Pantani’s athletic exploits is a poignant tale of *Il Pirata* (the Pirate) which bookends Belliotti’s essay, with seemingly little connection to the discussion about performance-enhancing drugs (PEDs) in the middle. There is a protracted discussion on these PEDs but no clear line of argument. Thus, while the story of Pantani is a tragic and dramatic one, it is difficult to understand the significance to this paper.

De Block and Joye’s paper on whether “the Cannibal” is a good sport is somewhat misplaced in Stage Five of the collection. It may better have sat next to Tinley’s discussion on heroes and anti-heroes, and Basham and Krall’s work on true success. Nonetheless, this discussion on Eddy Merckx, arguably (to Belgian cycling fans) “The Greatest Belgian,” and his conception of sportsmanship is a great addition as we have not yet seen much focus on the concept of sportsmanship. The ethos of professional cycling has changed over time, and is worthy of philosophical consideration.

Finally, Stage Six, *Pedaling Circles* brings the Tour to a close. The first paper, *Taking the gita for an awesome spin*, was a tough slog. It opened with the sentence, “That was awesome!” and ended with a similar one. Recent bestsellers, “*The Book of Awesome*” and the sequel, “*The Book of Even More Awesome*” have beaten the term “awesome” to death. The overwhelming fatigue of having endured relentless cycling metaphors while reading and thinking about cycling, and the overused “awesome” left me spent from the beginning! Seth Tichenor’s wildly enthusiastic chapter just did not resonate with me in any capacity.

Reading *Stretched elastics*, the Tour de France and a meaningful life rejuvenated me as Tim Elcombe and Jill Tracey provide a personal account of cycling one of the most venerable routes of professional cycling: that to the summit of Mont Ventoux. They had the pleasure of themselves suffering—but meaningfully so—up this relentless and steep climb that is one of the highlights for spectators

of the Tour. The authors call on Dewey's description of the human experience as a continuous, ongoing affair replete with occasional "aesthetic experiences." This ride for Elcombe and Tracey was vivid, transformative and ultimately meaningful, made so by having undertaken it voluntarily! Their discussion of realizing meaning through suffering and pain adds richness and depth to the collection.

The final "ride" of "the Tour" is Jesus Ilundain-Agurruza and Mike McNamee's paper on Life cycles and the stages of a cycling life. This chapter reads frenetically and darts in many directions. The language is colourful and descriptive and provides energy to the reader as this section examines "the cycles of life and of life on cycles." The reader is warned: "Tighten your helmet strap for a breakneck descent down the tricky switchbacks of non-instrumental values and intrinsic interest (254)." Hopefully the reader takes that advice "in the fashion of a paradoxical energy gel (257)."

In conclusion, this is a book well worth reading. It is a valuable contribution to the philosophy of sport literature. This book is sure to be enjoyed by scholars and students of all levels, as well as those interested in cycling in all its dimensions, from racers to commuters to spectators. Some of the papers may be thicker reading than others, yet with some effort and close attention, there is much to be gleaned here. Some minor elements would have improved the book overall, such as an index and a glossary of cycling terms. Attention to gender neutral terms throughout would also have been welcomed, and some essays were missing references. While there were many contributions on bicycle racing, those on bicycle commuting, on women and the bicycle, and others rounded out the selections nicely. I recommend this book strongly, and look forward to further work from these cycling philosophers.

## References

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