

TRANSGENDERISM AND THE CHALLENGES OF PARTICIPATORY SPORTS

By

ISOKEN E ONOYONA-EKEOCHA, PhD

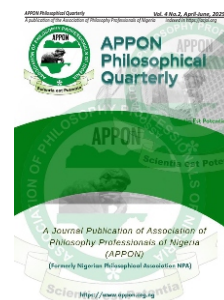
University of Ibadan

Email: ekeochasoky@gmail.com

Phone: +2348029511799



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ABSTRACT

“Clinicians and politicians have struggled with how to integrate transgender individuals, so has competitive sport”¹, recommendations calling for the inclusion transgender people in sports. But the lived experience of many males to female transgender people, competing in sport reveal that they end up defeating natural female, which appear to be morally wrong, thus, questioning the ethics of such games, and querying the morality of the organizing body. Unfair rules and regulations that allows people to switch gender in order to win the game is cheating, and disregard utilitarian ethics, as rules that continue to allow Male to Female MTF trans, to compete with Natural female has impact for future sports, participants and the games, thus necessitating an interrogation of the moral justification. This paper employs utilitarian ethics as its theoretical framework to interrogate the impact of male to female trans (transgender) in sports, it aims to explore questions about fair and safe competitions from utilitarian lenses, its objective is to review the regulations and policies guiding transgender persons in sporting competitions, particularly, policies that makes it easy for people to switch genders and compete, like allowing male to female MTF to compete with natural female. The paper employs literature review, and its method is critical analysis and philosophical elucidation through utilitarian ethics, to recommend and conclude on fair approach and application of policies that will improve the mental health of everyone in participatory sports.

Keywords: Trans-Gender, Utilitarian Ethics, Sports, Female to Male.

Introduction

The science of “hormonal make-up”² has helped resolved several biological conditions, like intersex. In many developed countries government policies make it possible for quick interventions in babies born with undefined gender, thus enabling these children to grow up with the acceptable gender categories. The lived experience of children, who had gone

through such medical intervention, shows that the question of transgender or sex change becomes nonexistent. People are no longer surprised when grown men and women complain about the feeling of being trapped in another sex, they undergo hormonal and sex change surgeries, wishing to be considered as members of the other camp. But problems arise, when this feeling and the desire to switch genders has ulterior

¹ Myron Genel, "Transgender Athletes: How Can They Be Accommodated?" *Current Sports Medicine Reports* 16, No. 1 (2017): 12-13.

² Daniela Crocetti, "Genes and Hormones: What Make up an Individual's Sex?" In *Challenging Popular Myths of Sex, Gender and Biology*, pp. 23-32. Cham: Springer International Publishing, 2013.

motives, which becomes apparent as these new members show their true colour, aiming to compete with CIS genders after their chemically enhanced abilities.

The plight of “people who feel trapped in their bodies”³ has been perceived as a real problem, many people express their understanding of the issues by showing acceptance, and do not have problem of acceptance, or accommodating ‘others’. The feeling of being trapped could be expressed in several forms, from body types, to mental and emotional differences, which is very diverse in nature. But the challenge arises when people manipulate the conditions, concerns and issues of genuine people for their own benefit, like experienced MTF that compete with natural Female and beat them. This raises questions about the ethical nature of those competitions; it queries the choice of winners and the moral justification for winning.

Again, why would people of different makeup compete in the same sports, would it not be more credible and acceptable for them to compete with others of like make up, in this case transgender versus transgender in competitions. Since, as there are sporting games for paraplegics, there should be a game for MTF transgender too. Any other approach seems unjust and unfair as it satisfies a few, and hurt or harm of others. Majority interest should not be sacrificed for a few people.

This resolution will help deal with the clear case of certain people who want to compete in the teams of others by switching genders, to get even or just to have a winning edge. Thus, it is clear that it is time to review the rules that guide transgender participation in sport, to interrogate the significance for other genders, and critically analyse the impact of continuing the game as it is on mental wellbeing of all those involved. The standard practice to resolve the problem of undefined gender or gender blurring concerns as found in many genders sensitive groups, like the sports industry, is for those competing in any of the games, to declare their gender. When gender is unclear, it

becomes necessary for them to be accessed, and proven, to be acceptable to participate in the chosen sports career, those who did not meet the gender criteria would either be disqualified or compelled to take hormonal test. To escape censor, some could abandon their quest to compete altogether. When a person abandons their lifelong dream, it becomes discouraging and could affect their self-esteem, as it is impossible to separate the mental health and the possibility of depression, for these competitors. By implication then, many of such people would not be able to fulfil their life purpose as a result of the anatomy. As their unclear gender take away their human right and deny them the power to be. Ethically this raises many questions about who benefits from transgender policies. Would it be right to enact a policy that favours just a few people?

Such examinations as done in this paper brings to fore the fundamental concerns about been human and the condition of humanity. This concern is necessary as humanity comes before genders categories, and every human deserves to enjoy their fundamental human rights, despite the limitations that one person’s right places on others. This explains why having the right to participate in sports also means adherence to certain rules and regulations, it also necessitate the analysis of how gender rules impact on self-actualization, as it is clear in biological sciences that hormones play a vital role in humanity, being human, and, participating with ‘other’ humans.

Classical Utilitarianism and Participatory Sports

Utilitarianism, is an ethical theory that examines the outcome of an action, it does this by determining the common good for the greatest number of people. “Classical Utilitarianism is that aspect of the theory that hinges on Jeremy Bentham’s insistence that utility should be the right standard of action for both government and individuals”⁴. That is, actions that promote happiness and pleasure should be encouraged, just as acts

³ Isoken Erhowo Ekeocha, "Transgenderism, Agency and Personal Identity." PhD Thesis, 2021.

⁴ Tom Warke, "A reconstruction of classical utilitarianism." *Journal of Bentham Studies* 3 (2000): 1-20.

that lead to pain and unhappiness should be discouraged. Utilitarianism is connected with the idea of consequences for supporting motive as morally good, or, morally bad. It encourages right actions, or frowns at wrong actions, and it regards some acts as virtuous and, others as vicious. This happens when compared with the consequences of such acts.

In addition to Bentham's utilitarianism, John Stuart Mill insists that "when focusing on pleasure, some pleasures are of a higher value, and better than others"⁵. He recognizes that, as social beings, people have feelings, and there is social feeling. This means that there are pleasures that effect other's either beneficially or harmfully. Since people are social beings, they have the tendency to perceive harm done to others, that causes painful experiences in them. The recommendation in utilitarianism is to avoid such harmful pleasures. For John Stuart Mill, being social being, implies that there are social feelings, that people feel the pain of others, as they do not only focus on themselves. This is clearly seen in the community, and the social media where people can approve or disapprove certain acts. This feeling of caring for others could lead to a sense of justice, or the feeling of injustice, which has the capacity to motivate individuals into attaching rewards for good acts, or seeking punishment of those who harmed others.

Therefore, utilitarianism is the lens through which the paper examines the discourse of the ethics of sports that allows incompatible people, to compete in the same game. Utilitarian ethics also allows us to interrogate the act of transition that seems to be motivated by the desire to cheat. Hence, there is the need to re-examine participatory sports, to fish out the culprits and redefine sports rules. As it is clear that the act of one person changing their gender, from male to female, just to best other females in sports, harms more people, it's embarrassing, and brings more pain than pleasure.

However, Classical utilitarianism has been profound in insisting on the greatest

amount of good, for the greatest number, which is not just within moral philosophy, but has impact on populace. The notion involves political philosophy and social policies, hence everyone's happiness counts. By indication, just as the happiness of transgender people is important, so is the pleasure of CIS people. In this discourse, it is not clear where one starts and the other stops, this is the conundrum. The question yet to be concluded is how overall good of one impact the other, particularly, when the benefits go to someone else. This is the crises faced by policy makers, in practical terms policies serve as guidelines for acceptable social behaviour; hence, it is not possible for policies to benefit everyone.

Biology of Genders: Scientific Hormones

Studies in biology shows that contrary to the belief that women were made up of estrogens and men were made up of androgens, it is a scientific fact that estrogens and androgens could be found in both genders, as chromosomes is what determines sexual features and characterization. According to James A. Doyle and Michelle A. Paludi "an extreme example of biological bisexuality can be found in the rare cases of true hermaphrodites, that is when a person is born with both female and male reproductive and genital structures"⁶.

The debates about intersex, or transgender, and their qualification compel an examination of those with undefined anatomy. This position clearly points out that the make-up of a person is less anatomy and more chromosome as chromosomes determines how anatomy is. Doyle and Paludi's research indicate that in the development of the foetus, it is the number of hormones, and not the kind of hormones that determine the biological sex of the foetus. The reason for their assertion stem from the fact that each foetus has the tendency to form any of the genders, this means that at the early stage of pregnancy, there is no clear-cut hormonal dichotomy between the gender of the foetus as "all three

⁵ John Stuart Mill, "Utilitarianism." In *Seven Masterpieces of Philosophy*, (Routledge, 2016), 329-375

⁶ James A. Doyle and Michele Antoinette Paludi. "Sex and Gender: The Human Experience." (1985).

hormones are found in the blood stream of all men and women”⁷.

Furthermore, in exploring human chromosomes, James A. Doyle and Michelle A. Paludi, explain that the link of XX chromosomes to girl and the connection of boys to XY chromosomes is not always be certain as too many or too few of a certain chromosomal connection results is anomalies, like ‘Androgenital syndrome’. They insist that anomalies could also occur when “female fetuses have suffered the masculinising consequences of either of being exposed, either naturally, or medically, to an overdose of androgen or androgen like chemicals ... leading to various degrees of masculinisation of the external sex structures”⁸. Their research reveals that the condition often occurs at different time and on different levels, resulting in several variations of anatomical presentation, leading to more complications, like the Androgen-in sensitivity syndrome. Androgen-in sensitivity syndrome indicates XX fetus, containing excess androgens, in this condition, a child’s gender could be mixed up, as male children could grow up as female, due to the presence or absence of certain hormones responsible for the development of sexual organs.

Thus, sexual organs and their appearance are the main determinates of biological sex and genders assignments, unclear conditions like the Turner Syndrome, the Kline Falters syndrome, the Double Y syndrome, Vaginal agenesis and Androgen-in-sensitivity are results of anomalies. These contradictions make it difficult to identify sex features, as girls could be raised as boys, or boys as girls. It is only as children grow up that parents could then identify their error, sometimes too late to correct or too embarrassing to resolve. This is more so when the child did not develop the expected and necessary organs. Clearly this creates anxiety for those involved, therefore parents who know what how to resolve the condition seek surgical and hormonal procedures to help the

process.

Sports, Transgender Concerns and Ethical Consequences

The act of organizing games and daring to compete is as old as humanity. Sporting games and participation can be found in ancient traditions like those found in the ancient Roman societies. Games and competitions took place as part of connecting with others and a way of interaction. Hence, horse riding, fencing, boxing and fight between gladiators were common. Almost, all traditional cultures, and generation have games where people have competed and won prizes. Some have been documented, while many have become extinct, others have progressed into international competitions.

As these games and their participants grew, guiding rules and regulations help people to understand how they could engage in the games, compete and win. History documented the previously mentioned case of Heinrich "Heinz" Ratjen, an athlete who disguised himself as a woman, to compete among other women. He later claimed that Nazis forced him to carry out that scam, to enable him win more medals for Germany at the 1936 Berlin Olympic Games.

Ethically this was condemned, since he competed against other women, as like people were supposed to compete. The condemnation was because he was biological male, competing with female. There are other rules that promote fairness, like the consideration for age and weight among others. Heinrich "Heinz" Ratjen act was condemned, which resonates the theme of this discourse that is the moral justification, of allowing natural female and transgender female to compete together, in the same sports. As previously, “people who do not fit into or reject fitting into sex categories are hindered from participating in sports, particularly organized sports”⁹.

In this conversation, utilitarianism focuses on the most pleasure and the least pain, yet in sport, one cannot expect the

⁷ James A. Doyle and Michele Antoinette Paludi. "Sex and Gender: The Human Experience." (1985), 4

⁸ James A. Doyle and Michele Antoinette Paludi. "Sex and Gender: The Human Experience." (1985), 45

⁹ Volume 5 - 2020 | <https://doi.org/10.3389/fsoc.2020.578213>

pleasure of winning without for going through the pain of training, as enduring the pain of training is critical to winning. Scott Kretchmar, reviews ethical concerns in sports and how philosophers were fond of “moralizing” on paper, resulting in the production of good work in the ethics of sport, but far differs from practice. He insists that sport moralists should not ignore the basic philosophical chores, which includes the correct identification of “conditions of fact, proper explanation of the good life.”¹⁰ As both cores impact the progress in developing sport ethics, his review focuses on the conduct of spectators, parents of participants, and the news media.

While previously lack of technology made it difficult to draw lines in gender claims as it impacts on sporting games, new advancement in technology made it possible for those lines to be crossed and allowed officials to determine concerns about gender. Thus, cheating athletes could quickly be discovered, not just through anatomy but with hormones. Nonetheless, fair playing ground must be created for all, particularly those whose biological conditions make it difficult for them to identify their category. But, a game where athletes can decide to switch their genders, just to have a winning edge over others must be frowned at. As such unethical behaviour has consequences for utilitarianism.

However, we don't need to think too far to speculate on the implication of biases against indefinite genders, like intersex; particularly when they allow themselves to be examined. Such act could impact on their dignity and self-esteem, after going through the required medical test, that makes them feel vulnerable, yet a necessary condition that certifies them to compete. Though the expectation is that they should have overcome self-awareness, as part of the game, competing itself exposes them to the gaze, and winning could then wipe off the

shame. Cheating has consequences for everyone; it could affect the integrity of the games. The idea that others could be allowed to cheat, or be allowed undue advantage could create fear for other competitors.

There are various forms of cheating in sports, including doping and the most recent is the gender-based fraud, the question as to why people cheat, or the consequences of cheating is very clear, or unclear, people want to win at all cost could get away with cheating. According to A. J. Schneider and T. Friedmann, “the problem of doping in sports is that it harms almost everyone. Yet, while no form of doping could be excused, the most harmful doping is those that involve genetic modification, which is similar to hormonal therapy”¹¹. This is clearly a utilitarian statement as it involves everyone, however instead of pleasures, the authors identified ‘harm’. Those who change sex MTF just to compete with natural CIS female should be accused premeditated motive. Unlike intersex, who have no control over their anatomy?

In the case of Caster Samenya's case, the presence of the male hormones gives her an edge over the other female athletes, and people could query why she bothered to compete in her condition. As it seems dishonest, other would justify her action, by asking, why not? After all, people compete because they believed in their winning edge. The purpose of competing is to employ one's advantage to win in life competitions. Again, she couldn't have endured her indefinite anatomy (condition) without some advantages, which she later employs for her benefit, in sporting events. This is to say, Semanya's challenge became a blessing in disguise. William Thomas was not so fortunate; the social media is filled with debates about evidences that reveal that after ranking 462 as a male swimmer, he later switched genders. As a MTF he competed with other CIS female and ranked as the top

¹⁰ R. Scott Kretchmar, "Ethics and sport: An overview." *Journal of the Philosophy of Sport* 10, no. 1 (1983): 21-32.

¹¹ Angela J. Schneider and Theodore Friedmann, "Some Ethical Aspects of “Harm” in Sport." *Advances in Genetics* 51 (2006): 89-93.

swimmer, just like Redmond Sullivan and Stephanie Turner, necessitating an examination of their motivation. Clearly, the transgender condition is being shoved in everyone's face, compelling them to deal with it.

Utilitarianism and Participatory Sports: Consequences

Thus, in general terms utilitarianism fosters happiness of more people and discourages actions that deny the majority happiness. Sports and competitions are sources of keeping fit, and contribute to mental wellbeing. People, who participate in sporting events, or aerobic exercises, attest to its invigorating experience. This means that sports serve as a source of happiness, particularly for those who enjoy the game, hence it is not always about winning, it is sometimes just participating brings satisfaction.

Sporting is a vital, it is a critical exercise for interpersonal relationships, and has saved the lives of many people, of both the participants and the spectator. However, sports and competitive games become even more rewarding when prizes are attached to winning. Thus, participation in sports is open to all who are willing, just as sporting medals are meant for only those who can compete, and win according to the rules. In recent times, there has been a concerted effort with "policies, cultural research, and interventions to address discrimination and inequality faced by transgender athletes in sports participation. As, promoting equality and safeguarding the rights of transgender athletes can mitigate the risk of mental health problems and increase physical activity among sexual minorities"¹². For instance, at the 2016 Olympic games, debates about the gender status of Caster Semenya, could have affected her mental

health, and impact her performance, yet, her eventual participation in the games, saw her winning. While she may be that lucky in actualizing her dreams, not many transgender people survived their transition and eventual participation in their dream games.

Iyabo Abade, a name associated with female football in Africa, "transited to James Johnson, but went into oblivion after her sex change surgery"¹³, he could not get a football club to accept him as a male to female transgender. Yet, the common factor between James Johnson and Caster Samanya, two-sporting individual is that they have conditions that make them special. While James Johnson clearly insisted on the biological condition of undefined sex, intersex. Caster Samanya's condition bordered on speculation. Clearly, their anatomies blur gender lines. In other cases, particularly in the sports industry, transgender concerns point to indefinite biological sexes and gender blurring. Laurel Hubbard who was allowed to compete in "women's weight lifting in 2020 Olympics Games top the list of those who transited"¹⁴ and still competing, including Renee Richards and recently, Lia Thomas. Their plight came to the lime light, for their participation in competitive sport, a gender sensitive institution. Particularly as they competed with others, showing the ability of transgender MTF, besting the natural females. In response, other female refusals to compete with MTF transgender.

While it is not ethical for people to be ashamed of their strength, it is clear that the type of strength displayed by MTF transgender is the result of their hormonal make up that is the presence of androgynies. According to Doyle and Paludi, "Androgynies are Male hormones and estrogens are female hormones"¹⁵. When a

¹² Chan, Alex Siu Wing, Alston Choong, Kean Chang Phang, Lok Man Leung, Patrick Ming Kuen Tang, and Elsie Yan. "Societal discrimination and mental health among transgender athletes: a systematic review and Meta-Analysis." *BMC Psychology* 12, No. 1 (2024): 24.

¹³ Ekeocha, Isoken Erhowo. "Transgenderism, Agency and Personal Identity." PhD Thesis, 2021.

¹⁴ Shannon Scovel, Monica Nelson and Holly Thorpe, "Media framings of the transgender athlete as "legitimate controversy": The case of Laurel Hubbard at the Tokyo Olympics." *Communication & Sport* 11, no. 5 (2023): 838-853.

¹⁵ Doyle, James A., and Michele Antoinette Paludi, "Sex and gender: The human experience." (1985).

person transits these hormones are enhanced or decreased accordingly. But winning games is not all about hormones, it's about discipline, training and exceeding one's limit, "the very determination that makes them star athletes of the world"¹⁶. Clearly not everyone who wants to win bothers about the rules of the game, or are concerned about being fair, like "Heinrich "Heinz" Ratjen"^{17a} male disguised as female, competed as female and won in the female category, but he later confessed that he did not act on his free will. A case which could not easily be dismissed, as his motivation for cross dressing was clear, he wanted to win, through mischievous means. While the idea about free will means that someone else takes responsibility for his act, it is morally acceptable, and humanly, to desire a prize or to compete to win prizes, competitions, to be fair requires rules and regulations.

There is something about just participation and fair competitions that is utilitarian. There are rules and regulations developed along sides such games, owing to observations and lived experiences, like lessons from previous competitions, thus making it easy to decide on the winners, and losers. In this way the rules should be open and clear to everyone, inclusive of athletes and other competitors. In sports rules act as guiding principles, for instance, in football games, the winning side is the one with the highest goals scored, but judges and referees become important, when the method of goal scoring is in dispute. This does not negate the facts that goal scoring is the deciding factor. However, the need arises to examine how the goals were scored, as clarification enables acceptance, or rejection of the goal.

There is a case to be made for unfair rules, like the ones that allow people of unlike categories to compete with each other, necessitating the review of such rules. Particularly on the recent transgender laws in sports competitions. Candidly, since people must pay a prize to win a game, it doesn't matter who created the rules and regulations, it must be fair. Games that allow

Male to Female transgender to compete in the same sports with natural female, fail in this perspective. Thus, a case could be made for CIS, natural female, like Angela Carini, who refuses to compete with MTF transgender, in the 2024 Olympics. And, the case of Redmond Sullivan and Stephanie Turner, one could understand their position, why bother to compete, when it is clear that MTF would win the match? Their lived experience shows that MFT almost, always win. The statistics shows that 199 transgender athletes competed in the summer 2024 Olympics, many debut for the first time, increasing the possibility of their winning, as they changed their genders. In retrospect, this situation makes it difficult to believe in the genuineness of MTF, as their motivation for transition is questionable. The popular claim to be 'trapped in a body' raises doubt, perhaps, the 'trap' is a body, that is unable to best others in one gender, but has the possibility of winning in another.

Medical examinations, hormonal therapy or drugs that suppress androgynies are not enough justification to allow these competitions. Viewed from Utilitarianism, the outcome of the results show that such rules did not promotes the good of majority, rather the rules were unfair. Clearly, those rules, favours only a few of those competing for the price, it causes the harm and pain for CIS gender, that is natural females

The solution is for like people in like categories to compete with each other. Although, one wonders what will happen, if MTF were denied the participation they sought, would they still be happy with their new status, particularly after undergoing hormonal therapy, or sex change surgery, just to compete. This hypothesis requires testing, to determine their motivation. One wonders if MTF transgender will cease to be. Or if upturning the rule will reduce the race to transit. The philosophical question is will the denial to compete affect their authentic existence? Since competing in the games, seems to be a major motivation for switching genders. Speculating on the likely

¹⁶ <https://avp.org/2024/08/09/the-paris-olympics-transphobia/>

¹⁷ https://queerbio.com/wiki/index.php?title=Heinrich_Ratjen

answers is critical to revealing the hidden motive.

The concern about motive is ethical, as the rate at which athletes switching genders become alarming, and makes it suspicious. Therefore, requiring ethical evaluation, to further review the morality of transition, as well as what motivate for transgender laws that allows MTF to compete with natural female. This un-utilitarian policy favours only one side, and, pitches, MTF against the vast majority of others.

Transgender and Participatory Sports: Consequences

Complains about discrimination of transgender athletes, calls for the care of transgender athletes, and strategies to get them to fulfil their lifelong dream should be considered. And accommodated. Yet, while all these are ethical and morally justifiable acts, it would continue to be unfair, if such rules are implemented at the detriments of others, Like CIS athletes. What is to be done is very inconclusive. Yet, expecting transgender people to compete with natural people remains unfair; it does not promote the common good. This calls for more background checks of athletes, to help in understanding of their history in competitions. Observationally, switching genders is commonly associated with people who have a history of low performance in their previous gender. What then does this imply? Had those athletes been winning their games, would they have bothered with switching? The way forward is recommending another category for transgender athletes, and this helps it there were enough MTF or FTM who can compete amongst each other, which seems currently impossible.

Undauntedly, to resolve the concern for fairness in these competitions, the question must be asked, about why there seems to be more transgender women, than transgender men, or why do transgender men insist on competing with natural female? The transgender situation raises a lot of questions and concerns. Particularly when it does not apply the other way, that is, transgender women competing with natural male, there is a missing a link. Something

must definitely be done, policies must be reviewed, just as suspicions motives must be discouraged. Otherwise, there could be no fair competitions; people will no longer trust the integrity of such games. Organizing committees' members must do something to discourage the situation where athletes just decide to switch their genders, join a group where they believe to have better advantage.

This explains why people have the ethical right to complain. It is morally unfair to expect people to spend years preparing, just pitch them against an unfair opponent. Hence the finger pointing cannot be overlooked; these new rules should be reviewed. On the other hand, one wonders at the cost of organizing games just for a set of people, the question would then be, who will bear the cost of organization? Understandably, it is humiliating to make people go through the kind of physical examination, that transgender people have to undertake, to qualify, and then compete. Then again, conditions or rules, that require those seeking transition to live lifestyles for short periods, are not enough criteria for switching, this is mistrustful. Or, could it be the case of people secretly coping with the condition of intersex? It must have been embarrassing for the organizing committee when Angela Carini, stopped fighting 46 seconds into her match, against Imane Khelif of Algeria. A MTF transgender fencer.

Critical Analysis

Continuing these games on these criteria is very disturbing for sports and raises a lot of concerns for the competitors, particularly natural female. Exploring the way forward, some people insist that women should refuse to compete if they have 'to go against a man', depicting what Stephanie Turner did in her silent protest, as she knelt down, taking off her mask in the fencing competition against Redmond Sullivan, claiming that she would not compete against 'such individual'. Though the USA's fencing agency supported Sullivan, insisting that the "policy was designed to expand access to the sport of fencing and create inclusive, safe spaces"¹⁸. Yet, the ethics, morality and motive of transition remain

unresolved.

These concerns, and many like it, involve 'ought' and 'is' questions. It is apparent that what 'ought to be' or 'not to be' done, and 'what ought to be acceptable', or 'what is unacceptable', should be clear to everyone, showing the importance of rules and regulations. In the agency debate, Dwight Furrow says, "an agent is someone who acts; a moral agent, then, is someone who has the ability to make moral decisions, and to act on them"¹⁹. By implication, it means that moral agents should be held responsible for their decisions or moral judgments. That is, to receive the praise or blame for their actions, embarked upon without other's influences. Again, we can evaluate the situation in the sporting institution, from value judgment, described as "The regard that something is held to deserve; the importance, worth, or usefulness of something...principles or standards of behaviour, one's judgment of what is important in life"²⁰. In ethics, "value denotes the degree of importance of certain things or action, with the aim of determining what actions are best to perform or which are best left not acted upon. People make value judgments every day, some decisions could be trivial, and other decisions can change lives forever, example is the decision to change gender, which has life impacting effects on those making the decision.

This leads to another ethical theme, 'choice'. Again, when people make choices, their choices could be judged as good or bad depending on the value approach, which is either subjective or objective. Harold Titus indicates that there are many ways through which individuals justify their choices, either from absolute, or nature, they could claim that it is eternal. Certainly, both transgender and CIS gender can proffer the

same argument in defence of their positions, though, it seems, the CIS is now the endangered species. However, suspicion arises when people suddenly switch categories, like it is happening in competitive sports. Paul McHugh blames suggestive environments for the rise in those seeking to transit, and he advocates for separation from such environments, insisting that counselling and therapy helps, as "continuing the sex change surgeries is only promoting mental disorders...the medical treatment for transgender youth is like performing liposuction on an anorexic child"²¹. But people keep claiming the power to self and choice.

In this era 'self' has been given priority, hence, people tend to act in ways that will benefit 'the self'. Clearly Ayn Rand argues that selfishness, a concern with one's own interest, is virtuous, and blames every theory that portrays selfishness negatively. According to her, morality is vague, since it does not state clearly the choice we must make, or what 'value' entails. According to her, 'beneficial-criterion of morality' holds that "morality is his enemy: he has nothing to gain from it, he can only lose. (This is) self-inflicted loss, self-inflicted pain and the gray, debilitating pall of an incomprehensible duty is all that he can expect"²², this way portraying morality as man's enemy, She says:

It means that altruism permits no concept of self-respecting, self-supporting man- a man who supports himself by his own effort and neither sacrifices himself nor others. It means that altruism permits no view of man, except as sacrificial animal and profiteer of sacrifice.²³

¹⁸ https://www.irishstar.com/sport/other-sports/usa-fencing-redmond-sullivan-maryland-34983347?utm_source=linkCopy&utm_medium=social&utm_campaign=sharebar

¹⁹ Dwight Furrow, *Ethics: Key concepts in philosophy*. Bloomsbury Publishing, 2005.

²⁰ <https://en.oxforddictionaries.com/definition/value>

²¹ Paul McHugh, *Transgender-surgery-isnt-the-solution*. 1402615120#livefyer.comments . accessed on 02/09/2021.

²² Ayn Rand, The virtue of selfishness. *Twenty Questions: An Introduction to Philosophy* .Gary L Bowie, Meredith. W. Michaels and Robert C (Canada: Thomas/Wadsworth, 2004): 560.

²³ Ayn Rand, *The Virtue of Selfishness* (2004)

Thus, concluding that everyone has different ideas about virtues and vices. The question of transgender safe space and inclusion in normal life cannot be overemphasized, many policies aim to accommodate the comfort of the oppressed, yet more concerning is that such policies should be righter or than wrong, more moral than immoral. Rules and regulations should be just and fair, protecting everyone. What is immoral and unethical is trying to make some people comfortable, as others become uncomfortable. Though, one wonders if all things can be equal.

Conclusion and Recommendations

Though rules and legislations cannot change people's biological conditions, yet it is clear that fair policies will help them cope. Hence, regulatory institutions need propose fair rules that accommodate all. To discourage manipulation of the system, suspicious transition must be investigated, and, people with in similar categories should compete against each other. Finally, those who suddenly switch their genders should not be overlooked; regulatory bodies should investigate, and ask appropriate questions, to avoid embarrassing and humiliating situations. Therefore, regulatory agencies and researchers should investigate why there seems to be more MTF than FMT transgender?

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