

The Ethical Reflections of eSports

Xin He¹, Qilin Yue²

¹School of Philosophy, Beijing Normal University, Beijing, China

²School of Marxism, Chongqing Institute of Engineering, Chongqing, China

Abstract: *At present, electronic sports, based on modern information technology, as a type of sports, has attracted countless young people to participate in it. This phenomenon has attracted widespread attention and heated discussions from all walks of life: Some people think that electronic sports is good for the development of individual and society: make participants happy, gain both fame and fortune; promote social economic development and maintain social stability. Some people think that electronic sports is not conducive to the development of individuals and society. it is manifested as physical and mental imbalance in individuals: Long-term participation in electronic sports will bring about physical injury and imbalance between rationality and sensibility of participants. In the aspect of society, it is manifested as the increasingly rampant tendency of money worship and frequent e-sports scandals; Between individuals and society, participants alienate family and friends, depart from society, and even conflict with society. The practice of the soul in accordance with rationality requires human behavior to have virtues, and the essence of virtue is moderation—moderating in emotions and behaviors. It is precisely because of the lack of moderation that electronic sports participants personally cause their own physical and mental problems. The participants of electronic sports should be moderate in emotion and behavior, which can effectively solve the ethical problems of electronic sports. Although human eudaemonia is complete and self-sufficient, the essence of human is the sum of all social relations, and individual's eudaemonia can only be fulfilled in cooperation with others and society. In Nicomachean Ethics, Aristotle proposed a kind of general justice: law-abiding justice, and believed that people can achieve their eudaemonia in a justicial society where everyone obeys the law. To make the participants of electronic sports aware of their sociality, and to establish a good environment for electronic sports with laws and regulations, to call for the unity of rights and responsibilities, it can effectively solve the contradiction between the participants of electronic sports and the society, and fulfill the eudaemonia of the whole e-sports group.*

Keywords: Electronic sports, Ethic, Goods, Virtues.

1. Ethical Issues in eSports

E-sports, through the use of modern information technology in virtual cyberspace to carry out the way of competition, in the information age, greatly attracted the attention of young people, so that countless young people tend to rush to participate in it. Up to now, e-sports have brought certain benefits to individuals (participants) and society.

On the personal side, e-sports as a sports programme can not only exercise and improve participants' thinking ability, reaction ability, team spirit, self-control, coordination ability as well as will quality and sportsmanship, but also cultivate participants' adaptability to the modern information society [1]. At the same time, e-sports can make participants get pleasure, relaxation and happiness, and can relieve the anxiety and pressure brought to the young generation by the social reality of increasingly brutal competition nowadays.

Social aspects, (1) Economic function: the development of the eSports industry promotes the development of China's, and even the world's economy: According to the 2016Global Gaming Market Report (China), China's gaming market reached 186.2 billion yuan, making it the first in Asia-Pacific, and even the world's largest gaming market [2].

(2) Stability maintenance function: The development of e-sports has led to the development of related industries, thus providing a large number of employment opportunities, avoiding social unrest caused by a large number of social citizens being jobless, and contributing to social stability.

(3) Educational Functions: Heng Yi summed up e-sports in his book "Introduction to e-Sports" as five points: a new channel for moral education in the information age (participants in e-sports can cultivate a sense of rules, a sense

of justice and a sense of patriotism [3]), a new way for young people's intelligence development (games in e-sports require the participation of the intellect), a new experience for young people's aesthetic activities (the beauty of the game design of e-sports contributes to young people's aesthetic experience), a new means of "literacy" in information technology (participants can become familiar with information technology through submergence as it relies on modern information technology), and a new means of contemporary "group literacy". (the aesthetics of game design in e-sports helps young people to have an aesthetic experience), new means of information technology "literacy" (e-sports are based on modern information technology, so participants can become familiar with information technology in a subtle way), and new practices of contemporary "group education" (e-sports participants can acquire a sense of teamwork, etc.). (eSports enable participants to acquire a sense of teamwork, etc.) [4].

However, while eSports brings certain benefits to human society, it also brings some problems in terms of individuals and society:

1.1 Physical and Mental Imbalance of eSports Individuals

In the process of participating in eSports, participants can use their reason to achieve the above mentioned objectives of developing thinking skills, team spirit, and adaptability to the modern information society, but they can also be affected by their feelings or desires, which can bring about adverse consequences to the body and mind (reason).

1.1.1 Physical Damage from Individual Participation in eSports

Participation in eSports requires a lot of time, especially for a

standout eSports player, who spends as much time in eSports as an Olympic champion spends in training. Our analysis based on the Mobile Game Industry Report for the First Half of 2016 on the average game hours and times of mobile game users in different regions in June 2016 shows that all eSports participants in the country spend not a lot of time in eSports. As we all know, unlike traditional competitive sports such as badminton, athletics, etc., where participants need to use their entire body organs as well as specific equipment to compete in the real environment (stadiums, playing fields), eSports participants use high-tech hardware and software equipment as sports equipment to participate in competitions in the virtual world, and as long as there is high-tech hardware and software equipment (computers, mice, keyboards, smartphones, networks, etc.), eSports participants can participate in the competition by using their hands and eyes. Once the e-Sports participants have invested too much time in the competition, their bodies will bring a series of health problems due to the sedentary participation in the competition: cervical spondylitis, lumbar disc protrusion, myopia, mouse hand, overweight, etc.

1.1.2 Rational-emotional imbalance of individual participants

Participants in eSports can feel pleasure (which is a psychological pleasure) in the process of participating in eSports, and this pleasure can attract all eSports participants like a drug (e-heroin). In the process of participation, the rationality of the participant warns him - participation needs to be moderate, I should go to some real activities such as running, playing ball games, etc. to get another kind of pastime, to avoid the harm to the self body due to the prolonged participation in e-Sports, or go to the reading of this kind of self-consciousness (rationality) immersed in the pursuit of knowledge, The pursuit of wisdom, the pursuit of that which is good for the soul; but his sensibility, i.e., his feelings and desires, tempts him to - play another game, the next one is sure to be a winner. However, young people, because of their lack of rational capacity, are easily dominated by their feelings and desires, indulging in the psychological pleasures brought about by eSports, and are unable to extricate themselves from them, and worse still, some eSports participants can develop the mental illness of gaming addiction as a result of their over-indulgence in eSports (in 2018, the World Health Organisation, identified those who are over-indulged in eSports games as having a gaming addiction as a mental illness). This is precisely the problem of the imbalance that eSports brings to participants in terms of human rationality and sensibility.

1.2 The Conflict between the eSports Individual and Society

As we know, human being is a social animal, because some of its individual interests cannot be satisfied independently by itself, only mutual co-operation in the society can satisfy each other's needs. However, eSports participants compete in a virtual network platform, isolated from the real world, which is a virtual world centred on self-pleasure (pleasure). In this world, eSports participants only need to co-operate with virtual teammates and compete with virtual opponents to win. As mentioned above, eSports participants are mainly young people, who are easily controlled by their feelings and desires,

indulging in the virtual world of eSports for a long time, and neglecting to communicate with their families and society in the real environment, which can easily create many contradictions between individual eSports participants and the society.

1.2.1 Participants' alienation from family and friendships

The participants are mostly young people and students (spanning from primary school to university), who, during their long-time participation in the competitive process, can easily become addicted to the competitive thrill of eSports, and can easily interfere with their studies by not listening to what's going on outside of the window and only thinking about eSports. At this time, the parents, teachers or friends around them will remind them from the initial good intentions to the mandatory discipline (prohibiting them from participating in e-sports, or even punishing them), which may be counterproductive to them during the rebellious period, even though it is "advice against the ear and medicine against the tongue", and may cause the participants to directly contradict with their parents, teachers and teachers and be reluctant to communicate calmly and peacefully with their parents and teachers. They are not willing to communicate with their parents and teachers in a calm and peaceful manner. In the long run, parents' lack of understanding and prohibition of participation make e-sports participants increasingly reluctant to communicate with their parents and teachers, thus alienating them from family and friendship.

1.2.2 Participant-society alienation and conflict

The contents and images of many of the current e-sports products are full of violent and bloody scenes such as shootings and robberies. In this regard, e-sports in a certain sense can be considered as a kind of killing game that allows participants to carry out in the virtual environment without taking responsibility, and the participants will not be punished no matter how many people they have killed and how many behaviours they have committed which are regarded as illegal and criminal in the real world, and even the more they kill, the more they become a kind of honour worth showing off in the view of the participants. The participants of e-sports, because of the negative emotions in the real-life environment such as bad luck and disappointment, escape from reality and choose to go to the virtual world of the e-sports platform to give vent to their negative emotions and seek a kind of psychological pleasure. The pleasure they get from e-sports makes up for the bad luck and disappointment in reality, so they are unwilling to go out of the virtual platform of e-sports, and gradually disconnect and deviate from the real society.

1.3 The Hostile eSports Environment

At present, the entire e-Sports industry is a big dye pot in which people of all colours are able to participate, which inevitably leads to uneven quality in all aspects of the participants within the e-Sports industry, and will inevitably have a negative impact on the ecological environment of the entire e-Sports industry.

1.3.1 Rampant money-worshipping tendencies

While eSports initially attracted a large number of young people because of the thrill of competition it provided to participants, the power of capital gradually gave way to eSports' role as a pastime and a source of pleasure, and to its ability to provide participants with substantial financial benefits. Entrepreneurs (and even some government organisations) set up eSports teams, organise eSports tournaments, and give high financial rewards to the winning teams. At the same time, online platforms (Tiger Tooth Live, Douyu Live, etc.) hire excellent eSports players at high salaries to sit in on the action. Participation in e-sports, not only can get psychological pleasure, but also get high income (a senior e-sports network anchor monthly income of tens of thousands is not a dream [5]), and even get the honour (on behalf of the country to fight in the world e-sports competitions for the glory of the country). As mentioned earlier, young people's behaviour is inevitably controlled by their desires because they are unable to satisfactorily use their rational abilities. The power of capital drives young people to see the magic of money in e-sports - money, as a symbol of wealth, is itself an object of human desire, and one of the means to satisfy human desire for more. As a result, people involved in e-sports, such as crucian carp, even including Xiao Xing (a pseudonym), who has not graduated from primary school, is able to earn 30,000 yuan per month by becoming a professional e-sports anchor, and his parents support him to drop out of school to be a full-time e-sports anchor. This phenomenon is not uncommon in the eSports industry.

At the same time, the designers of e-sports games evaluate the quality of an e-sports game in terms of economic benefits, and every e-sports game they design aims to catch the eyes of young people and attract them to participate in it. In this way, eSports companies can make huge profits. In addition, the e-sports design company also introduces the accessories of competitive roles (cool skill effects, gorgeous character costumes, etc.) to give e-sports participants a better competitive experience, and the acquisition of these experiences requires e-sports participants to pay extra out of their pockets, thus increasing the interests of e-sports companies. Furthermore, the producers of eSports hardware equipment (computers, mice, keyboards, mobile smart devices, etc.) also aim at the youth's desire to have a better competitive experience, and invest a large amount of cost in the hardware equipment, and then sell it at a high price to eSports participants in order to obtain a high return on their investment, such as Raytheon and Alien, which are two computer brands that are known for manufacturing high-performance eSports hardware equipment. The company's eSports hardware equipment sells for tens of thousands or even hundreds of thousands of dollars.

All these phenomena are sufficient to show that "profit is paramount" and "gold-digging" ideas and practices are already prevalent in the e-sports industry.

1.3.2 Frequent eSports Scandals

Participants in e-sports are mainly young people who are fresh and vigorous, their minds or thoughts are not yet mature, and they are not yet able to be prudent in their words and behaviours; at the same time, most of them have given up their

studies too early to enter the industry, and have not formed the correct outlook, and do not have the corresponding professional qualities in e-sports. Therefore, there are frequent scandals in the e-sports circle. Through the Internet search engine search keyword e-sports, related negative news abound: so-and-so e-sports anchor in order to win the competition, the use of plug-ins (the use of plug-ins is a kind of similar to the use of doping and other prohibited drugs in traditional sports athletes, seriously undermining the fairness of e-sports, violating the spirit of the competition of the bad behaviour) cheating; e-sports anchor in the live broadcast process of improper language (foul language, insulting teammates, abusive language, etc.). In the process of broadcasting, e-sports anchors use inappropriate language (foul language, insulting teammates, opponents or viewers), causing verbal conflicts with others, personal attacks, etc.; and even some e-sports anchors disseminate obscene information in order to cater to some vulgar viewers during the live broadcasting. Such a phenomenon is precisely the problem that e-sports have to face in order to break through the bottleneck of development.

2. Ethical Analysis of eSports Issues

The problems of e-sports are not only personal but also social. We need to make ethical analyses of the problems of e-sports from the perspectives of individuals and society respectively. In this way, we can better understand the ethical reasons behind the problems of e-Sports, and better reflect on the ethics of e-Sports, prescribe the right medicine and put forward corresponding measures.

2.1 Insufficient Awareness of Personal Virtues

In Aristotle's theory of happiness, happiness, as a realising activity, is not only the realisation of individual happiness, but also the realisation of the happiness of the whole society (community). Happiness, as far as individual happiness is concerned, is a rational realising activity. The rational activity of realisation is the activity of realisation in accordance with virtue. In ancient Greek, virtue had the meaning of excellence, i.e., the state in which a thing presents itself in a perfect state or manifests its functions in an excellent manner. Aristotle also mentions this in the *Nicomachean Ethics*: "All virtue, insofar as something is virtuous by it, is not only to make the thing good in itself, but also to make it fulfil its function excellently [6] ". And the goodness of the soul refers to the rationally realised activity of the soul, the excellent fulfilment of the function of the rational part of the soul - the ability to know right from wrong and good from evil and to tend to good and avoid evil. This coincides with the nature of virtue.

Virtue, with its specific content, has its own characteristics. In the ancient Greek period, there were four principal virtues: wisdom, courage, temperance, and justice. Of these, wisdom was the virtue of the ruler; bravery was the virtue of the defender of the city; temperance was the virtue of the producer; and justice, the virtue of the whole city-state (community), was the virtue that the city-state and the citizens within it should possess. Meanwhile, in the *Nicomachean Ethics*, Aristotle argues that virtue is a moderation [7], which is "the middle of two evils, namely, excess and insufficiency.....aiming at the selection of that moderation in

feeling and practice" [8].

The analysis of the ethical problems of individuals caused by e-sports is developed from two perspectives: moderation, which is a characteristic of virtue, and moderation, which is one of the contents of virtue.

2.1.1 Evil caused by failure of moderation

According to Aristotle, all human actions and feelings are manifested in three natures: two kinds of evil - one of which is excessive and one of which is less than - and a moderate virtue that is the middle of them [9]. In other words, there is a criterion for evaluating the goodness or badness of human behaviour and feelings, and this criterion consists of three parts, namely, excess, moderation and insufficiency. Behaviour and feeling, when performed just right, i.e. moderately, are good; when performed too much or not enough, they go to the opposite of the goodness of moderation, i.e. to the evil of excess or inadequacy.

Although human beings have the capacity for reason, because of their material nature (sensibility), in concrete practice, their behaviour cannot always be dominated by reason, that is to say, their behaviour cannot always be directed towards the purpose of goodness and happiness. Because of their rationality, human beings will always choose what is good for them and conducive to their own happiness, but such a good motivation for behaviour, when put into concrete practice, due to the lack of rational ability and the influence of emotional factors, in the process of moving towards the goal of goodness, they will always act too much or act too little. For example, drinking alcohol, appropriate drinking, helps health, but in the workplace, many people drink too much alcohol, and finally because of drinking too much emergency sent to the emergency room examples abound, this is the behaviour in the excess of the evil caused by. Another example is that when a builder builds a bridge or a road, in order to maximise profits as much as possible, he reduces the amount of raw materials used or uses other inferior materials to replace the raw materials. After the completion of such a project, there are almost always safety accidents which cause incalculable loss of lives and economic losses, and when the blame is traced after the event, the builder at that time naturally cannot absolve himself from the blame, and not only needs to compensate for the losses, but also has to bear the legal responsibility. This is the evil that results from failing to act.

The good and bad outcomes of moderation and immoderation (mainly excess) in eSports participation respectively are as follows:

Appropriate participation in e-sports has certain benefits for individual participants to a certain extent. Appropriate participation can relax the body and mind, so that both the body and the mind can get pastime and competitive pleasure, at the same time, it is conducive to the cultivation and development of the participants' psychological qualities such as team spirit, sense of co-ordination, and ability to react. This is the good (good) that e-sports and moderate participation bring to the athletes.

Excessive participation in e-Sports (long hours of

participation without rest) leads to various physical and psychological problems of the participants. Physically, excessive participation in e-sports leads to lumbar (neck) pain, myopia, and excessive obesity. Psychologically, there is the mental illness of game addiction, aversion to society, and even hatred of society. In addition, excessive participation in eSports also wastes the studies (of school students), affects the participants' close relationship with their families, etc.

2.1.2 Contradictions in the practice of moderation

Temperance, one of the practical (moral) virtues of man. It is a virtue that should be possessed by any person who aims at the highest good such as happiness. In the Nicomachean Ethics, we can see that Aristotle considers temperance to be a virtue of the Logosless part of the soul [10].

The logos-free part of the soul is the desire part of man. With regard to the soul, Plato argues that it consists of three parts: reason, passion, and desire. Of these three parts, reason makes man's behaviour correct, or good; desire makes man's behaviour incorrect, or evil; and the passions, of the three, are driven by the first two; when the power of reason exceeds the power of desire, the passions are driven by the power of reason to do good, and when the power of desire exceeds the power of reason, the passions follow the desires to do evil.

As a disciple of Plato, Aristotle also believed that the desire part of the human soul should also be controlled by reason. A person whose desires are controlled by reason is a person with the virtue of moderation. In the Nicomachean Ethics, Aristotle says this, "The word temperance means to be wise" [11]. Wisdom, as the virtue of the rational part of the human soul, is a rational quality of judgement and choice concerning good and evil. A man who possesses the virtue of being wise is the one who is able to consider what is good and beneficial for himself, and to put into practice what he knows to be good by considering it. A wise man is he who is able to use his rational faculties so well that he is able to use his reason perfectly to discover what is really good for him and to pursue it in a proper way.

Temperance, which is the moderation of man in carnal pleasures, is opposed to the evil of indulgence. The temperate person is the one who enjoys the right kind of physical pleasure at the right time and in the right way, while the indulgent person is the one who fails to achieve moderation in physical pleasure in time, in manner, and in degree. There is a difference between moderation and indulgence, between moderation and indulgence, and to achieve such moderation requires the participation of wise virtue. Man, as a combination of reason and sensibility, after experiencing physical pleasures, the desire part of him always keeps suggesting inwardly that man should desire more physical pleasures, making him a slave to his desires. At this point, if there is no rational, i.e., sensible, balance, man becomes a person who is unable to be moderate in physical pleasure, i.e., an indulgent person.

Abstinence, moreover, requires moderation in necessary pleasures, i.e., physical pleasures, but does not require that the enjoyment of all physical pleasures be prohibited. Moderation permits one to enjoy physical pleasures while requiring that

one should do so in moderation without enjoying too much. However, it is the inability of eSports participants to exercise moderation and their excessive participation in eSports that leads to a series of physical and mental problems.

2.2 Lack of Social Discipline

Whether it is the cultivation of moderation and temperance as virtues or the realisation of personal happiness, a good environment is needed. The ancient Chinese story of "The Three Moves of Mencius' Mother" demonstrates the important role played by the environment in the process of personal growth. A good environment promotes the formation of human virtues and facilitates the realisation of personal happiness. On the contrary, a bad environment plays a negative role, making the formation of human virtues half-hearted, or even forming a morally evil person, and thus personal happiness can not be talked about.

Furthermore, as far as the highest good of man, happiness, is concerned, it also requires a just environment. Happiness is perfect and self-sufficient [12], and the external good that is one of the components of happiness, the concrete good such as a certain amount of wealth, honour, friendship, good fortune, etc., are not dependent on the individual to be able to obtain them, they need to be achieved in a certain environment. But it is not possible to realise these concrete goodnesses in any kind of environment, and in what Hobbes describes as a "state of war of wolves against wolves" between people, the concrete goodnesses necessary for personal happiness are as far away as the moon and the sky. It is only in the Rawlsian construction of justice as the primary virtue of society that extrinsic good such as honour and wealth can be effectively acquired. A just social environment emphasises the construction and enforcement of laws aimed at safeguarding the interests of citizens, and the harmonisation of citizens' rights and duties.

In the eSports industry as a whole, it is precisely because of the lack of corresponding laws and regulations to regulate the eSports industry that both the individual eSports participants and the industry as a whole have incurred a variety of ethical problems.

2.2.1 Absence of e-gaming laws and regulations and effective management

Currently, the eSports industry plays a huge role in promoting the economic development of the country. Therefore, national and local governments have a welcoming attitude towards eSports, and national and local governments have introduced relevant policies to promote the development of eSports in order to achieve the overall enhancement of the (national or local) economy. For example, the 2016 White Paper on Virtual Reality Industry issued by the Ministry of Industry and Information Technology of the People's Republic of China pointed out that it is necessary to vigorously promote the development of eSports industry and to take such a virtual industry as a cultural construction; the Guangzhou Municipal People's Government introduced a number of incentives for the animation and game industry in the Opinions on Accelerating the Development of the Animation and Game Industry.

This series of national or local policies aim at promoting the development of eSports, but neglect the problems of eSports in terms of laws and regulations, as well as related management.

For example, there is a lot of plagiarism in the design of e-sports games, which is caused by the lack of copyright law in e-sports. The phenomenon of using plug-ins in e-sports competitions is also due to the lack of clear treatment of such behaviour in laws and regulations, and is only dealt with by e-sports clubs as a consequence of the not-so-light or not-so-heavy fines imposed on the relevant personnel. Whether it is the state, society, or individuals, they are unable to carry out effective and unified management of the length of participation of e-sports participants, so that participants can participate in e-sports for a long and healthy period of time, thus giving rise to a number of ethical issues, which is an important reason why e-sports have been heavily criticised. Failure to effectively regulate the content of eSports games makes the bloody and violent content of eSports pervade the youth, preventing them from forming a correct outlook on the three, which is also one of the reasons for the emergence of many ethical problems in the eSports industry. Laws and regulations related to eSports webcasting platforms, as well as the absence of effective management (eSports clubs are divided among themselves, and unified management is absent), have led to frequent occurrences of verbal violence, pornography and obscenity in eSports.

The current e-sports industry is in dire need of a complete set of laws and regulations to regulate its operation. At the same time, it is imperative to establish a sound and unified management organisation to manage and supervise the entire e-sports industry.

2.2.2 Lack of Awareness of Responsibility in eSports

Modern society is a free society. Any citizen in a free society is free to do or not to do as he or she pleases. But this does not mean that we are not bound by any constraints. No matter what freedom is exercised (freedom of speech or freedom of action or freedom of thought), there is a need to bear the consequences of the exercise of freedom, that is, to bear the responsibility of the corresponding freedom. Freedom, although everywhere, is a freedom that includes responsibility.

In eSports, participants in eSports often only see the freedom of participating in eSports and neglect the responsibility behind their participation. This is the deep-seated reason behind many ethical issues in the eSports industry. The introduction and promotion of eSports by the state or local governments need to bear the responsibility for the negative impacts of eSports; the designer of an eSports game is free to design the game by using his own expertise, but he needs to be responsible for the content of the game he designed; the participant of eSports is also free to choose when and how to participate in eSports, but he needs to be responsible for the words and deeds in the process of his participation. The participant of e-sports is also free to choose when and how to participate in the competition, but he needs to be responsible for his words and deeds during the participation.

However, looking at the entire eSports industry, it has become common for participants to participate freely and equally, and there is no way to talk about the burden of responsibilities associated with participation.

3. Ethical Requirements for eSports

Ethical reflection on eSports is mainly an ethical reflection on the metaphysical phenomenon of eSports through the application of metaphysical philosophical (ethical) theories. Ethics, a study of human contingency, first focuses on the impact of such a new thing as eSports on a single individual (eSports participant) as well as on society, and through analysing the actual impact of eSports, it searches for the possibilities and conditions of realising the contingent development of eSports - the contingency of eSports is embodied by the fact that eSports should serve the whole human society, i.e. realise the common happiness of the human society and not be harmful to the realisation of the common happiness. Reflection, a positive and negative understanding of something, a critical understanding. Reflection is the dynamic development process of thinking. We first think positively about something, then negatively, and then form a unified thinking on the basis of positive and negative thinking, but this unified thinking is not the end point, it is the starting point of a new thinking, to which our thinking will repeat the process of positive and negative thinking. At the same time, reflection is not just a castle in the air at the level of thinking; philosophical reflection is not just about posing problems, but also about solving them.

E-sports, a product of the age of information technology, has an unstoppable development trend. At present, many ethical problems have been exposed in the e-sports industry, and in order to achieve better development of e-sports, it is urgent to analyse and reflect on the ethical analysis of the existing problems and propose solutions. By curing e-sports from the three aspects of cultivation of personal virtue, soundness and supervision of social otherness, and the real realisation of the requirements of happiness, the current ethical problems of e-sports may be effectively solved.

3.1 Cultivation of Personal Virtues

When we morally judge someone to be good or good, we mainly mean that he or she has good virtues. We believe that the "Ten People Who Moved China" selected every year are well deserving of their reputation because we see in them such good virtues or qualities as integrity, honesty and bravery. The possession of such good virtues is what distinguishes man from animals, and it is what man should do as a human being. Man is a special kind of being that vacillates between divinity and bestiality. Bestiality, which is common to both man and animals, is the manifestation of man's actuality. Animals are willing to be controlled by their desires, adhering to the principle of maximising self-interest, and practising the behaviour of the weak and the strong, and the animal world is what Hobbes describes as "a state of war of wolves against wolves". Divinity, on the other hand, is the state of human contingency. Divinity requires man to perform virtuous acts under the guidance of his unique rational capacity.

Virtue, a good quality of man cultivated through habit, is the

moderation of behavioural choices embodied by man in specific situations. At the same time, virtue emphasises that people should show self-control in their behaviour. Many ethical problems in e-sports are, to a large extent, caused by the inability of human beings to show moderation in their behaviour and to exercise self-control. Therefore, in the face of the problems that e-sports bring to the participants, from the point of view of personal virtue cultivation, we ask e-sports participants to be moderate and self-controlled.

3.1.1 Moderate requirements

Moderation, which is in the middle of the two evils, excess and less than [13], is not only reflected in human behaviour, but also in human feelings. Moderation, though in the middle of two evils, is not evil, it is the opposite of evil: good. Moderation, the middle involved, is not the middle in the mathematical sense, which is a number (the middle of 1 and 5 is 3) or an equidistant point (the midpoint C between points A and B is the point between A and B that is an equal distance from the two points to AB). Moderation in the philosophical (ethical) sense of the word is a state or a range, a qualitative distinction between good and evil. Moderation in terms of courage is bravery; excess is recklessness and less than that is cowardice. Each of these three is opposed to the other. Courage considers cowardice to be a deficiency in courage, and recklessness to be an excess in courage, both being evil; while cowardice considers both courage and recklessness to be excesses in courage, and evil; and recklessness, in turn, considers both courage and cowardice to be less than courage, and evil.

Moderation is also understood as the middle way or the middle ground. In the book "Zhongyong" (The Mean), the middle ground is understood in this way: "When joy, anger, sadness and happiness are not yet expressed, they are called the middle; when they are expressed but are all in the middle, they are called harmony; the middle ground is the great foundation of the world; and the harmony is the path to reach the world. To the middle and harmony, heaven is in the position, and all things are nurtured [14]." The meaning is that moderation, or moderation, is a kind of harmony and decency that a person displays in his or her feelings. Thus, to say that a person is moderate means that the person is able to behave decently, both in behaviour and in feelings, implying that the person is able to choose the right purpose, in the right way, at the right time and place.

Moderation, as a kind of goodness, requires one to consciously use one's own unique rational capacity to grasp the degree, and requires us not to do (behave) too much or not enough either behaviourally or emotionally, so as to show decency and harmony. The requirement of moderation for eSports participants is not to prohibit them from participating in eSports, but to require eSports participants not to go overboard in the act of participating in eSports. This is reflected in the following: rationalising the time of participation in eSports - adopting a model similar to that of a 45-minute lesson for students. Moderate participation in eSports is the only way to avoid the physical and psychological harm that eSports can bring to the participants, and to realise the cultivation of eSports on human beings, such as team spirit, coordination ability and reaction ability.

3.1.2 Moderation requirements

Temperance, the virtue that belongs to the part of man's desires, is how Aristotle describes those who have the virtue of temperance in the *Nicomachean Ethics*: the part of the desires of a temperate man should be conformed to the Logos ----- The temperate man desires what is proper, and in the proper way and at the proper time, and this is what is required by the Logos [15]. The Logos, is man's reason. Temperance, therefore, is when man, guided by reason, behaves moderately in his desire for the things he desires.

In eSports, moderation, means that participants should restrain themselves from the length of their competitive participation. The desire to participate in eSports exists in most people's hearts because eSports can bring joy to participants. Therefore, the desire to participate in e-sports should not be resisted compulsorily, but should be recognised, allowed and fulfilled. However, the pleasure that comes from the fulfilment of this desire is a virtual, unreal and unsustainable pleasure in the "pleasure experience machine" designed by Nozick. Not only does it not contribute to the realisation of our happiness, but it even confuses our reason, thus preventing us from pursuing and realising true happiness, i.e. happiness.

3.2 Social Otherness

The mutual need for the interests of human beings makes it necessary for human beings to live in a common body as a way to satisfy their respective interests. However, compared with the constant diversification of human interests, the relative lack of interests and the overlap of some interests will inevitably lead to conflicts and contradictions between people due to the entanglement of interests. Conflicts and contradictions of interests require external forces to regulate and arbitrate. Such external force is a kind of other law. Other laws include the laws and regulations promulgated by the state power institutions, which are mandatory for citizens to comply with, as well as the management and supervision by social and civil organisations.

The weeds within the eSports industry are overgrown, and it is precisely the relevant laws and regulations that are needed to "weed out" the weeds. In addition, the implicit relationship between rights and responsibilities also imposes responsibilities on eSports participants.

3.2.1 Soundness of e-Sports Laws and Regulations

A society is able to function in an orderly manner because it is a just society, and a just society cannot be separated from a functioning legal system because law means fairness. Aristotle also mentions the relationship between justice, law, and equality when he discusses justice (fairness) in his book *Nicomachean Ethics*: what is just is also law-abiding and equal; and what is unjust is also unlawful and unequal [16]. From here, we can see that Aristotle also emphasises the importance of law for the justice of a society. At the same time, in the last part of the *Nicomachean Ethics*, the section [The Need for Oppositional Jurisprudence: Introduction to Politics], Aristotle again emphasises the importance of law in the process of realising the happiness of all the members of the

commonwealth. For happiness, as much as it is the aim of every citizen within the community, is also the aim of the community as a whole. The realisation of the happiness (interests) of the citizen may conflict not only with the happiness (interests) of others, but also with the happiness (interests) of the community as a whole. At this point, a set of laws that can effectively safeguard the interests of the members of the community is needed to arbitrate between the two sides of the conflict of interests, so that the interests of both sides of the conflict will not be arbitrarily deprived of. Thus, the law is capable of maintaining equity and achieving a just social order.

The distorted values in the eSports industry and the repeated occurrence of participants violating the spirit of competition have undermined the fairness of eSports, and in the long run, the chaos in the eSports industry will only intensify. In order to avoid the further growth of chaos, it is imperative to formulate laws and regulations related to eSports.

At the same time, the growing tendency of money worship in the eSports industry and the phenomenon of uneven moral quality require the formation of an ethics committee on the eSports industry within the eSports industry and ethical training for eSports participants. For example, a course on eSports ethics should be offered in eSports majors in colleges and universities. The eSports Ethics Committee also needs to exercise its supervisory responsibility by conducting ethical assessment surveys on the eSports participation behaviour of eSports teams or individuals, and based on the results of the surveys, take appropriate penalties against teams or individuals deemed to be unqualified.

3.2.2 Responsibilities embedded in eSports rights

To participate or not to participate in e-sports is a right and freedom that no one can be arbitrarily deprived of. However, behind the free choice to participate or not to participate, there is responsibility, and there is no freedom without responsibility. There is no freedom without responsibility. Freedom, or right, carries responsibility. E-sports is a product of science and technology. Modern science and technology have an impact on human beings that transcends time and space. Maybe one of our current science and technology has no negative impact on us at the moment, but we, or science and technology itself, cannot guarantee whether it will have a negative impact on human beings in the future. The ethic of responsibility, therefore, requires that we should adopt a prudent attitude in the face of the ever-developing modern technology [17]. Even, Professor Zhang Rong, in his article "The Positioning of Jonas's Responsibility Ethics and Its Significance - An Analysis Based on <Technology, Medicine and Ethics>", argues that technology, must be subjected to ethical assessment [18]. Therefore, it is indisputable to introduce the requirement of responsibility to science and technology in the ethical reflection on e-sports. Responsibility, the requirement of responsibility in eSports includes:

(1) Responsibilities of eSports companies and eSports designers with regard to eSports content: design content that, at a minimum, ensures that it does not distort the values of the participants;

(2) Responsibilities of eSports game participants: not to disseminate vulgar and obscene information and not to make personal attacks on others verbally during participation;

Responsibility of eSports hardware and software manufacturers: to use VR technology to design and promote as soon as possible eSports equipment that can fulfil the function of making people healthy and strong by competing (i.e., the requirement of physical goodness) while also enabling participants to engage in eSports.

4. Conclusion

E-sports, as a product of the information age, is like a double-edged sword in the process of its own development, and its impact on human beings and the society contains both good and evil aspects. From the perspective of ethics, it is natural to reflect on it from the perspective of good and evil. The goodness of e-Sports is reflected in: e-Sports participants can have fun and happiness; e-Sports participants can satisfy their desire for some external good such as wealth or honour; e-Sports participants can help cultivate their individual team spirit, reaction and coordination ability; e-Sports participants can inject a new impetus for the development of society's economy, and promote the development of society's economy. We gladly accept the good brought to us by e-sports. The evils of e-Sports, on the other hand, are manifested in: harm to participants' bodies (tendonitis, cervical spondylitis, etc.); imbalance between rationality and sensibility (rationality is dominated by desires); deviation and conflict between people and society (violent acts of participants' individuals against the society); distortion of social values (rampant tendency of money-worshipping and frequent scandals of e-Sports); and so on. After ethical analyses, we find that the ethical reasons behind the evils brought about by eSports are: the absence of moderation and temperance as the main personal virtues; the absence of eSports laws and regulations and ethical supervisory bodies for eSports; Therefore, requiring the eSports industry to make progress in the cultivation of moderation and moderation of personal virtues, the improvement of eSports-related laws and regulations, and the assumption of responsibility for eSports, as well as the realisation of true human happiness, may be able to solve the current ethical problems in eSports, thereby promoting the further development of the eSports industry and realising the purpose of happiness for those involved in the eSports industry. However, the continuous development of e-sports will inevitably lead to the emergence of new ethical problems, and our ethical reflection on e-sports will continue.

References

- [1] Heng Yi. Introduction to e-sports [M]. Nanjing: Jiangsu People's Publishing House. December 2017 edition, p.30.
- [2] Heng Yi. Introduction to e-sports [M]. Nanjing: Jiangsu People's Publishing House. December 2017 edition, p.53.
- [3] Rule consciousness means that eSports participants need to abide by the rules of eSports in order to participate; fairness consciousness means that participants are awarded with appropriate honours according to the quality of their competitions; patriotism consciousness means that participants train in general in order to win glory for their country in the world-class eSports competitions.
- [4] Heng Yi. Introduction to e-sports [M]. Nanjing: Jiangsu People's Publishing House. December 2017 edition, pp.30-32.
- [5] From the Sohu search engine querying the top ten anchors in the country for income, the lowest income is Dong Xiaozha's annual income of 12 million to Feng Timo's income of more than 100 million. Web link: https://www.sohu.com/a/297227031_120099903, 2018, 10, 19.
- [6] Aristotle, Nicomachean Ethics [M]. Cambridge: Loeb Classical Library, 1926, pp. 1106a15-24.
- [7] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 47.
- [8] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 55.
- [9] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 53.
- [10] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 88.
- [11] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 173.
- [12] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 19.
- [13] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 55.
- [14] Chen Xiaofen, Xu Ruzong. The Analects of Confucius -University-Medievalism [M]. Beijing: Zhonghua shuju. 2015, p.289.
- [15] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 94.
- [16] [Ancient Greece] Aristotle. Nicomachean Ethics [M]. Liao Shenbai, Translation. Beijing: Commercial Press. 2003, p. 129.
- [17] Zhang Yiping. Research on the Ethical Thought of Responsibility of Hans Jonas [D]. Wuhan University of Technology, 2018 , p. I.
- [18] Zhang Rong. The Positioning of Jonas's Responsibility Ethics and Its Significance - An Analysis Based on Technology, Medicine and Ethics [J]. Morality and Civilisation, 2019(1), p. 90.