

Tamás BARCSI

University of Pécs Faculty of Law
Department of Legal Philosophy and Social Theory
Pécs, Hungary
Hungarian Academy of Sciences
“Morals and Science” Research Group
Budapest, Hungary
barcsi.tamas@ajk.pte.hu

Csilla FILÓ

University of Pécs
Faculty of Health Sciences
Institute of Physiotherapy and Sport Science
Department of Sport Sciences
Pécs, Hungary
csilla.filo@etk.pte.hu

SPORTS ETHICS ISSUES AMONG YOUNG ADULTS PARTICIPATING IN COMPETITIVE SPORTS

**Испитивање спортске етике код младих одраслих
спортиста који учествују у такмичарским спортовима**

**Sportetikai kérdések vizsgálata versenyszerűen sportoló fiatal
felnőttek körében**

Introduction: Our research's essential goal was to clarify the most relevant association between sports and ethics from a theoretical aspect. In our questionnaire, we sought to know how basic moral concepts impact amateur competitive athletes and those involved in professional sports. Additionally, we pursued the moral principles athletes consider important, and if they disregard these principles once victory is within their grasp. Lastly, we examined how often athletes confront the most serious moral (and legal) levels of abuse.

Material and methodology: The acquisition of data regarding our cross-sectional research was conducted using a self-compiled questionnaire. The anonymous questionnaire was

completed by 123 amateur and professional athletes ranging from 18 to 25 years of age. The data processing was performed using a double sample *t*-test, Levene's test, variant analysis and the Pearson correlation coefficient.

Results: Within our research it was proven female and male respondents vary in their interpretation of success and a significant portion of questionnaire respondents rejected the use of performance enhancing drugs. In reference to the interpretation of moral principles, we found differences among those involved in individual sports and team sports. Furthermore, it was proven that members of the technical staff most frequently commit physical abuse against athletes.

Conclusions: The success orientation regarding individual athletes is presumably influenced by the absence of the personality-forming effects of team cohesion. Presumably, amateur athletes adhere far better to the Code of Sports Ethics (revised Recommendation no. Rec [92] 14) than when compared with their professional colleagues. Simultaneously, athletes from both categories deem the official recognition of Fair Play important and integral regarding competitive sports.

Implementing levels of physical violence has a serious effect upon athletes, since the methodology and moral norms of a given team's management and staff is highly important. Differences regarding the concept of success among male and female athletes also reflect the differences between the reactions to moral challenges. The spread of doping as witnessed in non-professional sport may lead to the conclusion in which amateurs do not condemn the use of these substances more than their professional colleagues.¹

Keywords: doping, moral, sports, success, violence

Introduction

In our study, we first discuss the theoretical issues surrounding sports and morality. We consider it important to briefly examine the issue through the evolution of culture and cultural sociology. The most important moral characteristics feature two elements: the basic moral norms which prevail in sports and the ethical expectations beyond, such as the virtues expected among athletes. Following the theoretical review, the results of our survey are presented. In our research, we sought to determine what the basic moral concepts are in reference to both amateur and professional athletes, and what moral principles are considered important, and whether these principles should be abandoned if the effectiveness so requires. Additionally, we examined how often athletes encounter the most serious moral (and legal) abuses. Amateur athletes were defined as those with amateur contracts and regular participants in sporting events, professional competing athletes were those employed as professional athletes.

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Theoretical questions regarding sports and morality

Johan Huizinga's, "Homo Ludens" (Huizinga 2014) claims culture develops within the game, therefore we cannot only use homo sapiens or homo faber as a name representing people, but we can also talk about homo ludens, as a playing person. The connection between the game and seriousness is quite interesting: the game separates from the seriousness of life, from everyday life (exit from real life), but the game can also be taken very seriously. Other scholars argued with Huizinga's theory, yet accepted some of his findings. Scholars considered the game as an underlying concept emanating from culture. Another question is whether the competition can only be interpreted in the context of the game (in which, every competition is game-like, as Huizinga claims, therefore, it can also give rise to debate polarizing two opposing positions: Guttman 2004), or competition games are just one way to compete.

Huizinga's assertion the game has no moral function is beyond the moral norms of competition. This is also corrected by the author himself, in which he states the tension inherent in the games puts the player's abilities and virtues (e.g. physical strength, perseverance, ingenuity, courage) to the test.

Morality plays an important role in competitive sports in two respects:

a) Sports games are consistently influenced by the basic moral norms of the given culture. These have an impact on the rules of the game, to determine who can participate in the games and who are excluded; highlighting the relationship between the audience and the players, coaches and players. Thus, the evaluation of violent manifestations, or even the fraud committed during competition is culturally dependent.

Norbert Elias draws an analogy stretching back to ancient Greek culture (as in the Roman Empire or in medieval Europe) in which its citizens bore a different attitude to violence than when compared with today: the general level of permitted violence, the organization of control over violence, and the corresponding state of conscience differ. For individuals involved in the pankration at the ancient Olympic Games, it was permissible to enact violence to such an extent it is inconceivable in today's wrestling sports: they did not exclude the competitor, who won by breaking the opponent's fingers (Van Gestel 2018).

b) In competitive sports, athletes witness certain virtues and it is dependent upon the culture's morality, what virtues they prefer, in what interpretation the athlete chooses to exhibit them, and what the audience expects from the athlete. In the Greek race games, fighting virtues bore a decisive role (the Heroes of Homer, guarding the heroic society's ethos), for physical strength, courage, skills and perseverance. The admirable physique and virtue seen throughout

ancient Greek culture are linked to the ideal of *kalokagathia*, which refers to the harmony of the beautiful and the good (Plato 1991, 169, from Plato on the subject, see: Carr 2010). Plato's *Republic* claims the most beautiful sight is, "if the fine dispositions that are in the soul and those that agree and accord with them in the form should ever coincide in anyone, with both partaking of the same model" (Plato 1991, 81). In the ideal state, the young guards are educated through robust physical training, aligned with the art of the muse. In medieval knight games, the participants demonstrated the virtuosity of the knighthood, courage, honesty and loyalty (Huizinga 2014).

The role of sports in modern western culture becomes decisive, which can be explained by the change in civilization which began in the 16th century, and was elaborated by Norbert Elias (Elias 2000). Huizinga conjectures the 19th century is in harmony with the premise stating work and civil well-being are ideal, and culture becomes more and more serious (Huizinga 2014). There is no contradiction in which sports will become more and more important, since sports is a good aspect. Sports activities are the creation and strengthening of qualities which are an important element of the civilian ethos. Pierre Bourdieu considers sport's most important feature is the controlled manipulation of the body (Bourdieu 1978). In the 19th century, popular sports among citizens were in the minds of the body according to the concept of civil life. In the course of civic education, gymnastics, which is defined as a kind of work, and which helps to acquire civic virtues, is becoming increasingly important (Hadas 2002). Obviously, sports and athletics are becoming increasingly more popular among the workers, sports clubs are being created and workers' fitness clubs are formed from the end of the 19th century (Jákó 2012). Huizinga notes sports games have been increasingly recognized since the end of the 19th century, the rules are becoming more rigorous and developed, and performance is increasing. In disciplining and organizing the game, something is lost from the pure game content: volunteerism and carelessness of the game is missing from the professionalism among gamers. Sports is growing far too serious, according to Huizinga, thus losing the best part of the game. Of course, not everyone agrees with Huizinga (e.g., Guttmann criticizes his concept and argues for the nature of sport: Guttmann 2004). Christopher Lasch disagrees with Huizinga's thought and believes the "seriousness" regarding sports is not problematic, however, sports are trivialized and players are depicted more as professional entertainers (Lasch 2018).

In sports activities, mainly in competitive sports, success is an important part of the game, as the athlete strives for the best possible result. There is nothing problematic regarding this premise so long as the athlete participating

the sport is realistically envisioning success, i.e., success is conceived in terms of their potential and capabilities. If the athlete has performed to his or her maximum, he or she can be satisfied, no matter which place he/she got took. Unfortunately, this approach is quite rare within racing sports due to the high pressure in a success-oriented society: only victory counts, leading to unrealistic performance and, “success at all costs”, which can easily lead to the use of illicit performance enhancers. The attitude reflecting society is quite controversial regarding illicit doping. Success-centricity leads to the use of various performance enhancers in everyday life to achieve increased levels of performance. Ines Geipel depicts a “doping society”, mentioning the widespread spread of “brainstorming”, greater mental performance and well-being (such as Prozac or Ritalin) (Geipel 2008). Nonetheless, we want to see the pure sport sphere which stays clean of everything, even if there’s result-orientation on the area (more about the issue: Geeraets 2018).

Next to doping, the occurrence of violent acts and financial abuse is yet other negative aspects regarding competitive sports. Rough violence is not accepted within sports, however, in certain sports (football, hockey, boxing, wrestling, etc.), due to their nature, aggressive manifestations appear more often, and some of these are tolerated by competition rules (e.g., intense collisions), and there are also some “borderline cases” which, as a rule, are not accepted, however, many believe they fit into the game (see: Földesiné Szabó–Gál–Dóczi 2010).

It is important to point out strict legislation in itself is not enough to prevent abuse. The moral attitude of athletes, coaches, educators, and sports leadership influences the use of doping and other deviations related to sport (violence, corruption, etc.), including the basis for eliminating them. It (will be) useful to have “sensational” training regarding sporadic issues (Popescu 2010).

The moral expectations within sports include the following:

1. Basic moral standards

In association with the previous division, we can state the expectations of athletes and those who are in some way connected to sports are, the basic moral standards (minimal moral expectations for everyone), and on the other hand, specific ethical needs related to sport as a specific cultural sphere. First, let’s review moral requirements. The principle of respect for human dignity is a fundamental moral requirement in today’s moral perception (Kant 2002, Barcsi 2013). The theory of human rights defines fundamental moral expectations as rights (the right to human dignity, the right to freedom, etc.). The mandatory nature of these is also declared by specific legal declarations. Article 1 of *The Universal Declaration of Human Rights* states: “All human beings are born free

and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” According to Article 3: “Everyone has the right to life, liberty and security of person.” In the field of sports, the most basic moral standards can be expected, such as, it is not to endanger the lives, physical integrity and health of athletes: putting dope into their organism without their consent, or transacting business with illicit performance enhancers are both violating this expectation (criminal instruments can also be used to combat them, since there is a consensus on the moral condemnation of acts). Deliberate and compulsive use of doping is a sporting misdemeanor ignoring the idea of fair play (legal regulation and sanctions – such as disqualifications of varying duration – can all be due to this, but its criminal treatment is debatable). Prohibition of discrimination is a fundamental moral norm, as well as avoiding serious physical and psychological aggression to the other, among athletes, coaches and players, including fan behavior (e.g., everything should be done to reduce football hooliganism). The *Olympic Charter* mentions, among other things, the preservation of human dignity (Principle 2) and the prohibition of discrimination (basic Principle 4 and 6) and the practice of sport as a fundamental human right (Principle 4). The *European Sports Charter’s* (Council of Europe Rec [92] 13 Revised Recommendation) article 1 (2) states the moral and ethical foundations of sport, the dignity and safety of those involved in sporting activities must be protected and developed. It is therefore necessary to protect sports and athletes from all political and commercial, financial manipulation, humiliating and dignified practices, the use of doping, and sexual abuse, in particular, regarding the harassment of children, young people and women.

2. Fair play is the ideal representing a fair fight

As part of Principle 4, the *Olympic Charter* indicates the Olympic spirit requires mutual understanding in the spirit of friendship, solidarity and fair play. The *Code of Sports Ethics* (Council of Europe Rec [92] 14 Revised Recommendation) states ethical principles represented by fair play are an integral part of any sporting activity, sports policy and sports management. The concept of fair play is defined in paragraph 6, as follows: „Fair play is defined as much more than playing within the rules. It incorporates the concepts of friendship, respect for others and sportsmanship. Sports ethics is defined as a way of thinking, not just a way of behaving. It incorporates issues concerned with the elimination of cheating, the use of unfair strategies whilst respecting the rules, doping, misuse of nutritional supplements, violence (both physical and verbal), sexual harassment and abuse of children, young people and women, trafficking in young

sportspeople, discrimination, exploitation, unequal opportunities, excessive commercialisation and corruption.” The *Code* broadly interprets the concept of fair play and lists requirements which must be met as a basic moral requirement – formerly reviewed – no matter what kind of activity you do (violence, sexual abuse, discrimination, prohibition of corruption). It seems more fortunate to have a narrower meaning in the context of sports. It includes ethical requirements beyond the general moral expectations in which fair play has to do with those involved in sport and in any way. Accepting these ethical requirements ensures the sport’s game does not disappear completely, and the sport can show human excellence which embodies moral excellence in addition to physical excellence. It references the expectation of the most fair game and struggle, which excludes fraud, circumvention of the rules, harassment of athletes, gamblers in any way, not only on the race track, but also in all sporting activities. In addition to honesty and the rejection of aggression, the fair play player is characterized by the virtues of justice and helpfulness. An athlete competing in such a spirit will do her/his best to make the sports performance determine the result alone in the fight, and to be able to lose, with dignity and accept the opponent’s victory.

Objective

The aim of our research is to acquire an insight view into the moral and ethical attitudes of young Hungarian amateur and professional athletes. We examined whether the success, or moral principles are more important to individual athlete or athletes in team sports. Additionally, we looked at how male and female athletes consider the concept of success and the differences between the two sexes in this respect. We have assessed the extent to which the most fundamental moral misconducts are present in the lives of young athletes, while searching for the answers typically representing offenders. Additionally, we examined whether there is any difference in the interpretation of the Code of Ethics between amateur and professional athletes. We also intensely searched for answers regarding athletes attitude towards doping abuse.

Hypotheses

- (H1) We assume individual athletes are more likely to give up their moral principles for success than when compared with team players.
- (H2) We assume there is a difference in the interpretation of the Code of Ethics among amateur and professional athletes.
- (H3) We assume in most occasions, the professional staff (coaches) are the ones which commit physical violence against the players.

- (H4) We assume the concept of success is interpreted differently among female and male athletes.
- (H5) Finally, we assume amateur athletes are more condemning regarding the use of doping than when compared with pros.

Material and methodology

In order to collect the data of our cross-sectional questionnaire, we used a self-made questionnaire consisting of 37 questions. We asked for socio-demographic data of the respondents, and the questionnaire was divided into four main parts: success and morality; violation of human dignity; fair play; other moral issues. Our target group consisted of amateur and professional athletes between 18 and 25 years of age. We reached out to our target group with the help of community sites, including the Sports Office of University of Pécs and other various portals. Our questionnaire was completed from the 6th September, 2018, through the 30th September, 2018. 123 individuals participated in our research, consisting of 80 males (65%) and 43 females (35%). 96 of the athletes were amateurs (78%), while 27 were professional (22%). 83 of the athletes were playing team games and 40 were individual athletes.

The results of our study were performed using Microsoft Office Excel 2016, as well as International Business Machines's SPSS version 22. The significance level was determined at $p < 0,05$.

Gender Distribution of Athletes

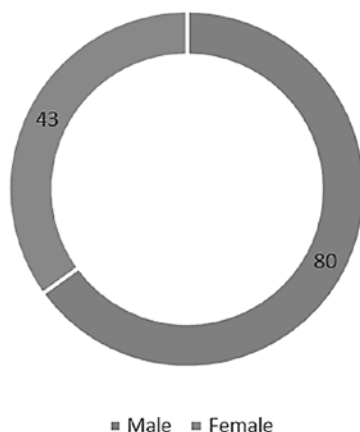


Figure 1. Gender distribution of sample (Source: own editing)



Figure 2. Distribution of fillers by status (Source: own editing)

Results

The data and results collected during our research are presented in the following section. For the sake of simplicity and transparency, we present our results by hypothesis and depict the data illustrated in tables. In support of the analysis regarding our first hypothesis, we performed a variance analysis supplemented with a Levene-test. In our second and fourth hypotheses, we performed two sample T-tests, while in our third hypothesis we employed the use of descriptive statistics, and in our fifth hypothesis we calculated Pearson's correlation coefficient.

First hypothesis

For the first hypothesis – “We assume individual athletes are more inclined to give up their moral principles for success than when compared with team players”, we reviewed the responses of the individual and team athletes illustrated by the following question:

“Have you ever experienced a situation in which you were compelled to surrender one of your moral principles in order to achieve victory (you assumed a behavior which you do not consider right)?

Yes, I have been in this situation several times.

Yes, it has happened before.

It hasn't happened yet.”

Data were analyzed by variance analysis, and a Levene test was run to verify standard deviation, resulting in significant results ($p = 0,043$). The results show individual athletes are more inclined to give up their moral principles for success than when compared with team players.

Second hypothesis

We were curious whether there was a difference among amateur and professional athletes regarding the interpretation of the code of ethics. In the second hypothesis, we formulated the following: *We assume there is a difference in the interpretation of the code of ethics among amateur and professional athletes.* We found a significant difference ($p = 0,36$) in the interpretation of the code of ethics for professionals and amateurs on the basis of the two sample T-tests. 75% of amateur athletes fully agree with the spirit of fair play and 18,8% consider it important. Interestingly, 59,3% of the pros were completely in the spirit of fair play and 29,6% considered it important. It can be stated in which only 1% of amateur athletes disagree with the code of ethics regarding sports, while this proportion is 11,1% for professional athletes.

Third hypothesis

Physical violence committed					
		Frequency	Percentage	Valid percent	Cumulative percent
Valid	professional staff	21	17,1	87,5	87,5
	teammate	3	2,4	12,5	100,0
	total	24	19,5	100,0	
Missing		99	80,5		
Total		123	100,0		

Figure 3. **Distribution of committed physical violence (Source: own editing)**

Upon examination of our third hypothesis, *“We assume most of the time, the professional staff (coaches) are the ones which commit physical violence against the players”*, we were looking for an answer to who is most likely to commit physical abuse against players. The answers included a member of the professional staff (coach, secondary trainer, body-builder, doctor, sports leader, etc.), a teammate or a fan. 24 of the completer athletes have experienced some form of physical

abuse: they were the victim themselves or one of their teammates suffered. Distinctly, this represents some 19,5% of the respondents, which is definitely significant. In the course of the descriptive statistical analysis, we found 87,5% of the abuses were committed by a member of the professional staff and the remaining 12,5% by team members. Survey responses did not mention any insult inflicted by their fans, but this is presumably due to the fact most of the athletes surveyed perform at an amateur level, in which there is little or no fanatic fans.



Figure 4. Committed physical violence comparison between staff and teammates (Source: own editing)

Based on the data presented above, it can be stated in which our third hypothesis has been confirmed, most often it is the members of the professional staff which commit physical violence against their athletes.

Fourth hypothesis

In our fourth hypothesis, “*We assume the concept of success is interpreted differently among female and male athletes*”, we examined what the concept of success means regarding female and male athletes.

Survey responses chose from the following answers:

Reach the goal I set for myself, even if others do not appreciate it.

Reach the goal I set for myself, knowing others appreciate it.

Meet the expectations of others (e.g., parents, contemporaries, teammates and coaches) are important to me, even if I have to give up on my own goals.

Although there is no difference among women and men in the desire for success, or in the moral principles of success, in addition, success-orientation is similar between the two genders, but following the two T-tests, we clearly see the concept of success is significantly different between the two genders ($p = 0,09$) and ($p = 0,04$). 42,5% of the males selected the answer, “Reach the goal I set for myself, even if others do not appreciate it”, however, 60,5% of female athletes interpreted this as a success. The second option, “Reach the goal I set for myself knowing others appreciate it”, was chosen by both males and females in similar proportions (male: 38,8%, female: 37,2%). Interestingly, 18,8% of males chose the third option, “Suitable for others, even at the cost of sacrificing our own goals”, compared with only 2,3% for females.

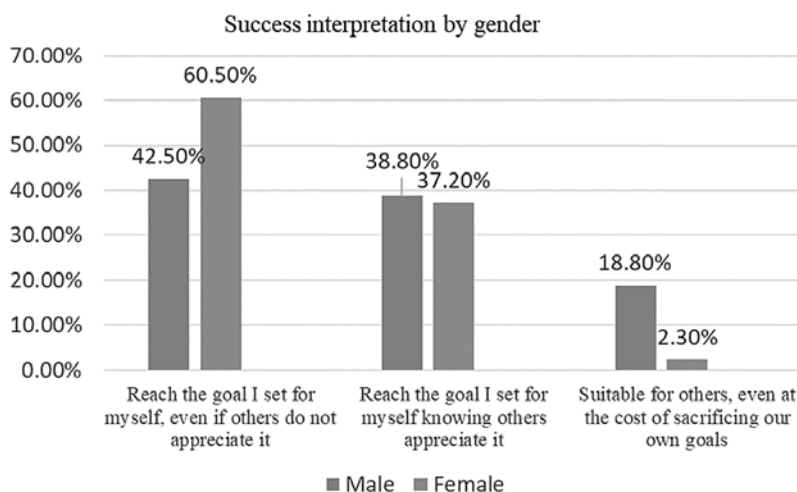


Figure 5. **Success interpretation by gender** (Source: own editing)

Fifth hypothesis

Our fifth hypothesis, “*Finally, we assume amateur athletes are more condemning regarding the use of doping than when compared with pros.*” We investigated whether amateur athletes – as they are presumably playing for the love of sports – are more condemning the use of doping agents than when compared with professional athletes. However, in this case, we didn’t find any significance ($p = 0,189$), as there is no difference among amateurs and pros when it comes to condemning illicit forms of doping, as only 14 out of the 123 responses do not judge the use of doping agents (9 amateurs, 5 professionals).

Conclusion

In the first hypothesis regarding our research (H1), we assumed individual athletes were more inclined to give up their moral principles than when compared with their team athletes. Based on the results of the variance analysis and the Levene-test, this claim was confirmed, as we obtained significant results ($p = 0,043$). It can be stated, therefore, individual athletes are more willing to give up their moral principles than when compared with those athletes who participate in team sports. The lack of personality-shaping effect of team cohesion is likely to play a role in the development of this attitude regarding individual athletes, therefore, individual athletes are more willing to sacrifice for success, additionally – by their own dedication – they are more capable of sacrificing their individual morals. In our second hypothesis (H2), we sought to find out whether there is a significant difference among professional and amateur athletes in the interpretation of the code of ethics. The Code of Ethics of Sports (Council of Europe Rec [92] 14 Revised Recommendation) includes the concept of fair play, and according to point 10 of the Code, in addition to rewarding competition results, fair play rewards should be developed during the design of competition. Based on the results of the two-sample T-tests, it can be stated in the interpretation of the Code of Ethics of Sports, there is a significant difference among the amateurs and the professionals ($p = 0,36$). It is assumed amateurs follow these recommendations more closely than when compared with their professional companions, since in amateur sports, the nature of the game is much more presented than in professional sports, which is today, more like work than fun. Unfortunately, 25,2% of the respondents, i.e. 31 individuals, stated, Fair Play's reward does not take place in their sport in almost any form, while 55,3%, i.e., 68 individuals, gave the maximum score to the question regarding the importance of Fair Play. We also proved our third hypothesis (H3), in which we stated the professional staff, especially the trainer(s), are the ones committing physical violence against the players. Our descriptive statistics reveal 24 athletes have experienced physical violence, which is 19,5% of our sample. It can be stated, 87,5% of the players have suffered physical abuse from the members of the professional staff, while 12,5% was committed by a teammate. Based on the data, it can be stated the worst case of abusive behavior regarding the professional staff bears a serious impact upon athletes, since 70 individuals, i.e., 56,9% said they consider the methodology and moral standards of a particular team's management and staff to be very important. In our fourth hypothesis (H4), we were looking at what male and female athletes define as the concept of success. This hypothesis has also been confirmed, as the two sample T-tests shows significant results ($p = 0,04$; $p = 0,09$). It can be stated, female athletes define success differently than

when compared with male athletes, however, it is important to note they are very similar in reference to their levels of motivation and success orientation. There is no difference between their desire for success and the moral principles they have set for success. Ultimately, the difference in the success-interpretation of male and female athletes may have a serious impact upon the responses to specific ethical and moral issues and challenges. In our fifth hypothesis (H5), we examined whether there is a difference in the judgment regarding the use of doping agents among amateur and professional athletes, more precisely, we assumed amateurs are more condemning regarding the use of doping agents for success. However, Pearson's correlation coefficient shows the opposite, as we did not acquire significant results ($p = 0,189$). This hypothesis has not been proved, since amateur athletes are not more condemning regarding the use of doping. Specifically, there is no difference among the two groups in this respect. Presumably, the reason for this lies in the sample, and is likely due to the age of our target group, since an athlete may have experimented with doping, yet this athlete was not necessarily a professional. Twenty to thirty years ago, boosting performance was exclusively a privilege among the top athletes, while today, it is far more widespread. Imagine amateurs in the gym, some of which express little fear in the use of doping to accelerate their achievement, that of reaching "spectacular" results.

Discussion

In the course of our research, we examined the moral behavior among athletes between 18 and 25 years of age, both among amateur and professional athletes. Our hypotheses have been largely confirmed, yet at the same time it will be worthwhile to carry out the same research in the future, yet with a larger number of elements. The method of sampling was that of convenience, and the questionnaire was self-reported, so it is possible in some cases the athletes were not completely honest regarding the questions which may have indeed been nothing short of awkward, and may have distorted the results. In the future, it will be interesting and worthwhile to look at the older age group, the athletes between the ages of 26 and 40, and later onto the seniors, thus acquiring a realm of the changes taking place over the recent decades. It will be worth exploring how physical and verbal violence is presented in today's sports. In the future, it will be important to take steps to ensure the various clubs and alliances reward athletes and sports clubs who compete, act in the spirit of Fair Play, since it is appearing less today and is supported by our research findings. It will be important, especially for professional athletes, to draft and disseminate training regarding sports and ethics.

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Тамаш БАРЧИ – Чила ФИЛО

ИСПИТИВАЊЕ СПОРТСКЕ ЕТИКЕ КОД МЛАДИХ ОДРАСЛИХ СПОРТИСТА КОЈИ УЧЕСТВУЈУ У ТАКМИЧАРСКИМ СПОРТОВИМА

Увод: Током нашег истраживања, основни циљ нам је био да са теоријске тачке гледишта разјаснимо најважније везе између спорта и морала. У нашем упитнику смо тражили одговор на питање шта основни морални концепти значе спортистима аматерима и професионалним спортистима, која морална начела сматрају важним и да ли се ови принципи занемарују ако постизање резултата то захтева. Испитивали смо и колико се често спортисти сусрећу са најтежим моралним (и законским) злоупотребама.

Материјал и метод: Прикупљање података у оквиру нашег истраживања пресека обављено је коришћењем упитника који смо самостално уредили. Анонимни упитник је попунило 123 спортиста аматера и професионалних спортиста од 18 до 25 година. Обрада података је обављена са два узорка Т-теста, Левеновим тестом, анализом варијансе и Пирсоновим коефицијентом корелације.

Резултати: Наше истраживање је потврдило да спортисткиње и спортисти различито тумаче појам успеха, као и да је значајан део спортиста који су попунили упитник одбацио употребу допинг средстава. Пронашли смо разлике у тумачењу моралних принципа између оних који се баве индивидуалним спортом и оних који се баве тимским спортовима. Такође је потврђено да чланови стручног штаба често врше грубе злоупотребе спортиста.

Закључци: На поимање успеха код индивидуалних спортиста вероватно утиче недостатак ефекта тимске кохезије у обликовању личности. Може се претпоставити да се спортисти аматери боље придржавају Кодекса спортске етике (Ревидирана препорука бр. Рес [92] 14 Савета Европе) од својих професионалних колега, али је истовремено за спортисте оба статуса важно награђивање фер-плеја. Употреба грубог злостављања вероватно има озбиљан утицај на спортисте, који сматрају да су методе рада и морални стандарди руководства и особља датог тима веома важни. Разлика у концепту успеха између мушкараца и жена може имати веома озбиљан утицај на реакције на одређена морална, етичка и морална питања и изазове, баш као што има важну улогу у изградњи става спортисте. Ширење допинг средстава у нетакмичарским спортовима може бити разлог зашто аматери не осуђују њихову употребу строжије од својих професионалних колега.

Кључне речи: спорт, морал, успех, злоупотреба, допинг

BARCSI Tamás – FILÓ Csilla

SPORTETIKAI KÉRDÉSEK VIZSGÁLATA VERSENYSZERŰEN SPORTOLÓ FIATAL FELNŐTTEK KÖRÉBEN

Bevezetés: Kutatásunk során alapvető célunk volt elméleti szempontból tisztázni a sport és az erkölcs legfontosabb összefüggéseit. Kérdőíves kutatásunkban arra kerestük a választ, hogy az amatőr versenysportolók és a profi sportolók számára mit jelentenek az alapvető

erkölcsi fogalmak, illetve milyen erkölcsi elveket tartanak fontosnak, és ezeket az elveket félreteszik-e, ha az eredményesség úgy kívánja. Vizsgáltuk azt is, hogy a sportolók milyen gyakran találkoznak a legsúlyosabb morális (és jogi) visszaélésekkel.

Anyag és módszer: Keresztmetszeti kutatásunk adatgyűjtése saját szerkesztésű kérdőívvel történt, az anonim kérdőívet 123, a 18 és 25 év közötti korosztályba tartozó amatőr és profi sportoló töltötte ki. Az adatfeldolgozás kétmintás T-próbával, Levene-teszttel, varianciaanalízissel, valamint Pearson-féle korrelációs együtthatóval készült.

Eredmények: Kutatásunkban beigazolódott, hogy a siker fogalmát másképpen értelmezik a női és a férfi sportolók, valamint, hogy a kérdőívet kitöltő sportolók jelentős hányada elutasítja a doppingszerek alkalmazását. Az erkölcsi elvek értelmezésében különbségeket találtunk az egyéni sportokat és a csapatsportokat űzők között. Beigazolódott továbbá, hogy a legtöbbször a szakmai stáb tagjai követnek el durva bántalmazást a sportolókkal szemben.

Következtetések: Az egyéni sportolók sikerorientációját feltehetőleg befolyásolja a csapatkohézió személyiségformáló hatásának hiánya. Feltételezhető, hogy az amatőr sportolók a Sport Etikai Kódexét (az Európa Tanács Rec [92] 14. számú átdolgozott ajánlása) jobban betartják, mint profi társaik, ugyanakkor mindkét státuszban lévő sportolónak fontos a Fair Play díjazása. A durva bántalmazás alkalmazása valószínűleg igen komolyan befolyásolja a sportolókat, hiszen azok nagyon fontosnak tartják egy adott csapat vezetőségének, stábjának munkamódszereit, valamint erkölcsi normáit. A férfiak és nők siker fogalmának eltérése igen komoly hatással lehet az egyes erkölcsi, etikai és morális kérdésekre és kihívásokra adott reakciókra, ahogyan a sportoló attitűdjének kialakulásában is fontos szerepet játszhat. A doppingszerek elterjedése a nem versenysportban is oka lehet annak, hogy az amatőrök sem ítélik el jobban alkalmazásukat profi társaiknál.

Kulcsszavak: sport, erkölcs, siker, bántalmazás, dopping