

## STUDENTS' ATTITUDES ABOUT MORAL VALUES IN PHYSICAL CULTURE<sup>a</sup>

Miloš Marković\*, Božo Bokan, Miloš Kukolj

University of Belgrade, Faculty of Sport and Physical Education, Belgrade,  
Serbia

\* *miloscj@gmail.com*

### Abstract

A relationship between Ethics as a philosophical discipline and Physical Culture as a scientific discipline was considered in the first part of the paper. Two theories of Ethics which are of significance for the study of morality were presented in the qualitative research approach – Utilitarianism and Deontological Ethics. The results of the empirical research of the students' attitudes about certain moral values in physical culture were presented in the second part of the paper. The students' attitudes about moral issues in physical culture were examined with the aid of a basic research hypothesis, the attitudes being the product of educational content and pedagogical influences, with regard to: the *level of studies and gender of the respondents*. The results are in favor of confirming the hypothesis on different moral attitudes depending on the age and gender of the respondents. Further qualitative and quantitative approaches are necessary for a more thorough profiling of moral attitudes in physical culture, with regard to relevant ethical theories.

**Key words:** ethics, physical culture, moral values, attitudes, students, age, gender.

## СТАВОВИ СТУДЕНАТА О МОРАЛНИМ ВРЕДНОСТИМА У ФИЗИЧКОЈ КУЛТУРИ

### Апстракт

У првом делу рада разматран је однос између *етике*, као филозофске дисциплине, и *физичке културе*, као стручне и научне дисциплине. У квалитативном истраживачком приступу, презентирани су две основне етичке теорије – *утилитаризам* и *етика дужности*, које су од значаја за изучавање морала. У другом

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делу рада, приказани су резултати емпиријског истраживања ставова студената о неким моралним вредностима у физичкој култури. Основном хипотезом у истраживању проверени су ставови студената о моралним питањима у физичкој култури, као продукту васпитно-образовних садржаја и педагошких утицаја у односу на: *годину студија и пол испитаника*. Резултати иду у прилог потврђености хипотезе о различитим моралним схватањима по узрасту и полу испитаника. За подробније профилисање моралног понашања у физичкој култури, у односу на релевантне етичке теорије, потребни су даљи квалитативни и квантитативни истраживачки приступи.

**Кључне речи:** етика, физичка култура, моралне вредности, ставови, студенти, узраст, пол.

### INTRODUCTION

Ethics is a discipline of Philosophy that has morality, moral values, moral phenomena and moral criteria for its objects of research and is also described as a theory of that which is good as well as of what we are supposed to do and how to do it (Babić, 2008, p. 35).

There are certain interactions in the immediate social reality between *Ethics* (as a philosophical discipline) and *Physical Culture* (as a scientific discipline). These interactions are not properly examined in practice as well as in theory, philosophy, psychology, sociology and research. This was the main reason for the research of the said phenomenon, for which it was necessary to build a qualitative theoretical foundation and then proceed with a quantitative research on the students who were preparing for the profession of pedagogues of Physical Culture.

Moral questions raise 'moral worry' which is present with many social subjects when it comes to Physical Culture. Some of these questions are related to Sport as an entity of Physical Culture where the events beyond the expected moral norms of behavior are frequent: In what way are the values of sport related to society's values? What does fair play mean and is it respected during sports manifestations and competitions? Why is sport increasingly developing in the direction of 'entertainment industry' and commercialization? What is the behavior of athletes as subjects in such a surrounding? Why are inhuman means for achieving human goals, such as illegal stimulants, increasingly used in the aspiration towards top results?

The "moral worry" we mentioned is present on a global scale as well, given the strong changes in all segments of society that assuredly led to the phenomenon of the so-called "moral pastiche". Namely, some sociologists of morality consider that it is outdated, in today's world, to even speak of morality (in singular form) of a certain modern society because the heterogeneity of every modern society is so great that we can only speak of their existing moralities. Therefore the phrase "moral pastiche" is used in order to point to a mixture made of numerous moralities, whose individual

qualities are more or less diffusely intertwined or connected, mostly as a consequence of the process of globalization (Turza, 2009: 25).

The consequences of the process of globalization and of the global economic crisis are causing a global crisis of morality which inevitably reflects itself on all areas of social life and also on Physical Culture as its comprising part. The development of consciousness about morality and moral practice is being increasingly recognized as society's imperative and as a necessity and obligation of educational and cultural institutions. Because of this, it is necessary to introduce all current and future subjects of Physical Culture to Professional Ethics, to teach them moral behavior, moral responsibility and moral values in general.

### *THEORETICAL FOUNDATION*

It is a common understanding that moral values are characterized by universality and that moral reasons apply equally to everyone, meaning that moral value is independent of interests. The rules of appropriate and correct behavior are considered by the term morality. These are the rules which determine the desirable pattern of behavior in a society and in a particular situation, what is allowed, what is prohibited, what is expected or appreciated.

Defining Ethics as a discipline of Philosophy, Jovan Babić (2008, p. 35) states:

“Ethics is the theory on morality, whereas morality is the value criterion applied to acts and practices. The term “morality” has two value dimensions, both of which are its necessary comprising parts. One dimension is represented by its value specificity by which the domain of its possible application is established and also the demarcation line separating it from other values. The other dimension is the fact that morality is a kind of practice, a part of our reality of values, a fact in the area of social practice. Morality is a social fact.”

According to Jovan Babić (2008, p. 43), despite there being a large number of theoretical approaches (Ethics of Conscience, Ethics of Virtue, Doctrine of Double Effect, Feminist Ethics etc.), ethics theories are traditionally divided into two parts: *Teleological* and *Deontological* ethics theories. The first one starts from the notion of ‘good’ as a value that is the ultimate purpose to be realized by human activity, and the other from the notions ‘right’ and ‘should’, based on the fact that the moral determination of human acts and practices is established. An example of Teleological or Consequentialist Ethics theory is Utilitarianism (its founder was Jeremy Bentham and a successful successor was John Stuart Mill (*Utilitarianism*, 2003.)). The example of Deontological Ethics is Kantian Ethics (created by one of the most significant representatives of German idealism - Immanuel Kant (*Groundwork of the Metaphysic of Morals*, 2008)).

*Utilitarianism* is one of the most developed contemporary theories on ethics. According to Jovan Babić (2008, p. 44) Bentham used the following premise in founding the theory of Utilitarianism:

“A new, scientific approach to matters of morality and legislature should be founded to improve the condition of the human kind. Humans are by their nature egotists and are subjected to the rule of two ‘masters’, **pleasure** and **pain**, which ultimately determine both what we actually do and what we are supposed to do. **Hedonism** is therefore what drives people in their actions. The rational faculty enables people to differentiate more from less pleasure (or pain) and this ability is the foundation of the moral calculus”.

Stating the main characteristics of Utilitarianism Mill (2003, p. 33) says:

“The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure“.

With the further development of the ethical theory of Utilitarianism, Mill tried to ‘mitigate’ Bentham’s conclusions by introducing the difference between ‘quantitative’ and ‘qualitative’ hedonism based on the difference between ‘higher’ and ‘lower’ pleasures. According to Babić (2008, p. 45), Mill’s theory has the following significant characteristic:

“That which represents utilitarianism’s most attractive quality is **the principle of general comparison**: in utilitarianism it is possible to determine the better of each of the two acts“.

Kantian Ethics is based on the principle of universal respect and is often called Ethics of Duty. The main duty is to strictly adhere to the moral code which Immanuel Kant calls *the categorical imperative*. In its basic form, the categorical form as perceived by Immanuel Kant (2008, p. 60) is as follows:

**“Act only according to that maxim whereby you can, at the same time, will that it should become a universal law.”**

Developing this idea further, Kant (2008, p. 61) states:

“Because the universality of the law in accordance with which effects happen constitutes that which is really called nature in the most general sense (in accordance with its form), i.e. the existence of things insofar as it is determined in accordance with universal laws, thus the universal imperative of duty can also be stated as follows: So act as if the maxim of your action were to become through your will a universal law of nature“.

Consideration of Philosophy of Ethics is not possible without cooperation with Psychology of Morality because the combination of Philosophy and Psychology of Morality can bear fruit – it can lead to a better pedagogical orientation in the education of the present and future generations of young individuals. For this exact reason, a theoretical attitude according to which: "...there is no moral growth without the use of cognitive processes in everyday activities" (Popović, Miočinović, Ristić, 1984, p. 10) will be tested in this paper through a research procedure. Since practices and activities in Physical Culture are the topic of research, a hypothesis is formulated according to which the educational processes on the Faculty of Sport and Physical Education should result in a change in the students' attitudes about moral behavior.

In educational institutions, such as schools and faculties, the basic premise is that there is no school that does not act in a moral way, that there is no learning without values as well as that it should be especially emphasized that "*any interpersonal experience contains moral elements and that applies especially to the classroom*" (Popović, 1977, p. 17). The notion of a classroom as a place where the processes of learning and gaining knowledge are conducted is directly connected to logical and ethical norms. Because of this, it is rightfully expected for the research to show the students of different educational level having different moral attitudes. This hypothesis will be checked based on the understanding of the students from different levels of studying, of certain moral issues connected to Physical Culture.

When observed from the perspective of sociological sciences, in the so-called sociological *areas* of studying Physical Culture as a part of general culture and an active participant in total cultural development, considerable efforts have been made to solve the question of social participation and participants' behavior in Physical Culture from the perspective of Ethics and Sociology. Also, we should bear in mind that some authors use the term *Sport* as a substitute for the term Physical Culture, following the example from the Anglo-Saxon language area, even though it is not compatible with our linguistic, theoretical and social reality. The term *Sport* covers only one of the entities in Physical Culture. In this regard, we would like to draw the attention to authors of sociological works where this issue is considered: Koković, D., 2000; Petrović, K., 1984, 1981; Vrcan, S., 1984; Marjanović, R. 1979; Skembler, G., 2007.

Certain forms of man's physical activity that are regarded within the term *Physical Culture* (comprised of three autonomous entities: *Physical Education, Sport and Recreation*) are not treated as being isolated from the totality of the socio-cultural phenomena but quite the contrary, as being a part of them or in relation to them. Some issues of moral behavior that concern the mutual connection of Sociology and Physical Culture will be examined in the students' attitudes in relation to the practices and activities that are the practical reality of the social sphere of Physical Culture.

There are few papers dealing with the problem of Ethics in Physical Culture as an autonomous scientific endeavor (Matić, 1992; Simon, 2006). One of the rare foreign studies translated to our language is Robert Simon's study called "Fair Play: The Ethics of Sport" (Simon, 2006). This author analyzes in detail numerous topics that are very intriguing for the Ethics of Sport, such as: fair play in competitive sport, doping and the ethics of success, violence in sport and violence and contact sports, sex and gender equality in sport, sport as education, corruption of sport through commercialization, moral responsibilities in sport management, athletes as idols etc. There has been an increasing mention and writing about Applied Ethics in the last two decades, even though the mere study of the ethical issues in a certain social or scientific area already implies the specific application of the philosophical and ethical apparatus of analyzing notions and phenomena and their application. In this way a separate branch of Applied Ethics known as Bioethics has been developed as "*the one area of application of moral criterion separated into a special whole, based on the fact that it deals with matters of life and death*" (Babić, 2005, p. 318). As a part of Bioethics, certain moral problems are analyzed in their connection to the total relations in Physical Culture, especially within its entity of Sport.

A research on moral values based on the attitudes of young, physically active people – potential students - was conducted with the aim of achieving a better understanding and more thorough analysis of ethical problems in Physical Culture. The students were exposed to the formation of attitudes, reassessment of values and formation of new attitudes about moral categories, by being pointed in the direction of physical and sport activities as well as through participation in the educational processes, both in a practical and potentially professional manner. Therefore, this research of moral values has a social and scientific significance because of the described social context in which strong social changes, along with the process of globalization, contribute to the heterogenization of morality, and ultimately to the crisis of morality, and also because of the fact that there are few papers and empirical researches dealing with the complex area of Ethics in Sport and Physical Culture.

## METHOD

### *Method and Research Technique*

The theoretical and descriptive method of research in the category of qualitative research approaches was used in this paper, and the instrument – survey called "*Ethics and Sport*" (Brkljačić, Žagrović, M., et al. 2011) with answers on a five-grade scale of the Likert type was used as the data gathering technique in the category of quantitative research approaches.

The empirical part of the research consisted of the candidates who applied for enrollment on the University of Belgrade's Faculty of Sport

and Physical Education in the year 2013 as well as the students of the first, second, third, fourth and fifth year of the studies on this faculty who filled in the survey at the end of the winter semester of the 2013/2014 academic year.

#### *Subject of Research*

The subject of this research were the attitudes of the students of various educational levels (candidates for enrollment in the studies, the students of the first, second, third, fourth and fifth year of studies), on the Faculty of Sport and Physical Education about certain moral values in Physical Culture.

#### *The Goal of the Research*

The goal of the research was to examine the students' attitudes about moral values in Physical Culture, depending on their age and gender by applying a specially constructed survey.

#### *Research Hypotheses*

The basic hypothesis was that the students' attitudes about some moral issues in Physical Culture, as a product of the educational content and pedagogical influences during the course of their studies, will vary depending on their level of studies and gender.

#### *Sample of Respondents*

The total sample of the respondents included 786 students (m=615, f=171), and when divided on subsamples it consisted of: candidates for enrollment (**Ca**, n=413), first year (**1st**, n=91), second year (**2nd**, n=85), third year (**3rd**, n=68), fourth year (**4th**, n=85) and fifth year of studying (**5th**, n=44).

#### *Instrument of Research*

The instrument in this research is a specially constructed survey "Ethics and Sport" (Brkljačić, Žagrović, M., et al. 2011). The survey is anonymous and consists of two parts. The first part contains the respondents' basic data: gender, age and motor activity practiced. The second part contains ten questions regarding some moral values in Physical Culture:

1. "Do you agree that sports referees are ethical?"
2. "Do you agree that coaches are ethical?"
3. "Do you agree that athletes are ethical?"
4. "Do you agree with the involvement of athletes in politics?"
5. "Do you consider money to be a stimulant for better athletic results?"

6. “*My motivation for practicing sport is money.*”
7. “*My motivation for practicing a sport is defending the national colors.*”
8. “*My motivation for practicing a sport is my personal result.*”
9. “*My motivation for practicing a sport is personal exposure.*”
10. “*Do you agree with the ranking and privileged status of certain sports; like football being the most important secondary thing in the world?*”

Answers to the questions were of a closed type. The respondents were offered answers on a five-grade scale (Likert): (1) I completely disagree, (2) I mostly disagree, (3) I don't know, I don't have an opinion, (4) I mostly agree and (5) I completely agree.

#### *Data Processing*

The data was processed in the SPSS 18.0 program. Mean Value (MV), Standard Deviation (SD) and their relative representation (%) were calculated for all the variables. The Mann-Whitney U test was applied for checking the supposed differences between genders about some moral values in Physical Culture. The Kruskal-Wallis test was applied when checking the supposed differences about moral values between the subsamples depending on the number of years spent studying.

### *RESULTS WITH DISCUSSION*

#### *Analysis of the Total Sample's Results of Student's Answers to the Questions*

The research results (Table 1) showed that most of the respondents gave answers on a positive value scale [5 “*I completely agree*” and 4 “*I mostly agree*”] for the first three questions regarding the (1) *ethics of referees* (68.1%), (2) *ethics of coaches* (61.9%) and (3) *ethics of athletes* (66.4%).

Most respondents' answers to the question (5) *Is money a stimulant for better athletic results* were on the positive value scale (64.4%), deciding that money can be a stimulant for better athletic results. When responding to the statement (6) *My motivation for practicing sport is money*, the same respondents do not agree with it and are dominantly on the negative value scale of answers (79.6%) – [1 “*I completely disagree*” and 2 “*I mostly disagree*”]. By recognizing the difference between the *stimulant*, as an external factor for better athletic results, and *motivation*, as a structural part of the personality and the dynamic determination of motivation, the students are making the morally correct decision when answering that money is not the primary reason and motivation for practicing a sport.

The respondents showed a high degree of accordancy regarding the fact that they participate in representing and promoting their country through sport for the statement number 7 *defending the national colors*



(71.0%), whereas regarding the ontology of the results, they consider their motivation to be internal (intrinsic) in character, as shown in the answers for the statement number 8 *My motivation for practicing sport is my personal result* (88.8%). Similar results were also obtained in the research Brkljačić Žagrović et al. (2011), where 93.0% of the respondents agree that “*motivation for practicing sport is personal result*”.

*Table 1. Value characteristics of the answers from the total sample of students (%) and marks for the students' answers (MV, SD)*

Questions	Positive part of the value scale of answers (marks 4 and 5) (%)	Neutral part of the value scale of answers (mark 3) (%)	Negative part of the value scale of answers (marks 1 and 2) (%)	Mean value (MV) ± St dev (SD)
1	<b>68.1</b>	22.4	9.5	3.8 ± 0.9
2	<b>61.9</b>	23.2	14.9	3.6 ± 0.9
3	<b>66.4</b>	22.3	11.3	3.7 ± 0.9
4	17.4	24.7	<b>57.9</b>	2.4 ± 1.2
5	<b>64.4</b>	10.9	24.7	3.5 ± 1.2
6	12.8	7.6	<b>79.6</b>	1.9 ± 1.1
7	<b>71.0</b>	13.1	15.9	3.8 ± 1.2
8	<b>88.8</b>	4.2	7.0	4.3 ± 0.9
9	36.4	21.2	42.4	2.8 ± 1.3
10	31.2	14.2	<b>54.6</b>	2.6 ± 1.5

This kind of answers from the respondents is morally justified if it is motivated by a healthy system of values in which reaching “personal result” (achieved through VICTORIES) is done in a correct and ethically right way (known in sport under the name fair play). With that said, we should bear in mind the attitude put forward by Petrović (1987, p.49): “*Sport is always violence because there is – the defeated one*”, as well as the observation from the same author in a different paper of his (1984, p.79): “*The more values are in a state of crisis, the greater the achievements in sport*”.

Since, from a theoretical standpoint, the essence of Sport is considered to be in training and competition, the realization of all who participate in achieving sport results, coaches and athletes above all else, has to be that defeats and victories are ontological categories of Sport, as the conditioned phenomena in the system of integral processes, and it is in this way that they should be directed and educated in the immediate social practice.

When answering the question (4) *Do you agree with the involvement of athletes in politics?* 17.4% of respondents answered positively, 24.7% of the respondents does not have an attitude on this matter, whereas 57.9% of the respondents does not agree with this statement. The attitude of the respondents that put their answers to this question on the negative value scale of answers is encouraging, and means that they do not agree with the claim

that athletes should be politically active. The answer to this question is directly connected to the classic dilemma about the relationship of "Politics and Sport" and the often mentioned theses: "Sport to athletes" and "Politics to politicians" (Koković, 2000; Marjanović, 1979; Vrčan, 1984; Petrović, 1981). Unfortunately, these issues have not been resolved to this day because Sport is a part of the social system and the athletes and political subjects are a part of social movements and mutual interactions. "The appropriate measure" of the mutual interactions of all subjects in Physical Culture, and especially in the entity of the top athletic achievement, is not balanced in our social practice. The students' answers regarding some moral issues in physical culture show pedagogical and morally justified answers about the students' behavior as future experts in this area.

The students' answers to the question (10) "*Do you agree with the ranking and privileged status of certain sports; like that football is the most important secondary thing in the world?*" point to interesting opinions – 31.2% agrees, 14.2% does not have an opinion on the matter, whereas 54.6% does not agree with such a claim. To understand the students' answers to this question in present time, it is necessary to remind ourselves of the theoretical slogan "*football is the most important secondary thing in the world*" that was postulated half a century ago. The students' answers to questions, more suited to the mood of an earlier time period, were not in accordance with the changes that have historically been transformed into the shape of new approaches and practices. There have been radical changes in the world in the meantime concerning the professionalization of the relations in sport in general and especially in football. Footballers are not in a position of "players having fun on the pitch" anymore, but "workers who perform a productive relationship by fulfilling tactical ideas of the coach". The player is not responding to himself anymore, but mainly to the club with which he signed a professional contract and where he is required to perform a certain *output*. Such a changed relationship, from *football game* to *football work*, changes the understanding of football and gives birth to a new slogan: "*Football is the most important main thing in the world*". All subjects who consciously enter a professional relationship in football nowadays choose football as their main occupation, job, existence. An exception from the mentioned analysis concerns the students of elementary and secondary schools who practice football through a program of physical education, as one of the many motor activities in the developmental sense, or who is related to the citizens who view this motor activity in the function of a recreational (fun) activity in their spare time, as one possible activity out of many. The students' answers to the question (10) confirm that they feel the changes that are exhibited in practice through their immediate participation and formation of new relations, that are not compatible with the theories posited earlier and that they adequately respond to the questions that are raised and form appropriate moral behavior, in accordance with these changes.

Generally speaking, the acquired results from the total sample confirmed the homogeneity of the respondents' answers that point to a desirable polarization of moral attitudes in physical culture, to that which is morally acceptable and good and to that which is not acceptable and good.

#### *Analysis of the Results of the Students' Answers Depending on Gender*

The results of the students' answers to the questions depending on gender are displayed in Table 2 and Table 3 (first column) (%), MV, SD, Mann Whitney U test and Kruskal Wallis test). Out of the total number of questions, the statistical significance was determined only for questions numbered: 4, 5, 6, 7 and 10.

The male students expressed a negative attitude in a statistically more significant way in the answers to the question number (5) stating that "*money is a stimulant for better athletic results*" when compared to the female students ( $M=66.0\%$ ,  $f=58.5\%$ ,  $p<0.016$ ), as well as a more positive attitude in the answers to the question number (7) stating that "*motivation for practicing a sport is defending the national colors*" ( $M=74.3\%$ ,  $f=59.1\%$ ,  $p<0.000$ ). The male students expressed a negative attitude in a statistically more significant way than the female students in their answers to the question number (4) concerning "*political activity of athletes*" ( $M=61.1$ ,  $f=46.2\%$ ,  $p<0.000$ ). On the other hand, the female students have expressed a statistically significant negative attitude when compared to the male students in their answers to the question number (6) claiming that "*motivation for practicing sport is money*" ( $M=75.7\%$ ,  $f=90.0\%$ ,  $p<0.000$ ), as well as expressing a more negative attitude in a statistically significant way when compared to the male students in their answers to the question number (10) about "*football being the most important secondary thing in the world*" ( $M=50.5\%$ ,  $f=69.5\%$ ,  $p<0.000$ ).

*Table 2. Value characteristics of the students' answers depending on gender (M, F, %) and marks for the respondents' answers (M, F, MV, SD)*

Questions	Positive part of the value scale of answers (marks 4 and 5) (%)		Neutral part of the value scale of answers (mark 3) (%)		Negative part of the value scale of answers (marks 1 and 2) (%)		Mean value (MV) ± St dev (SD)	
	M	F	M	F	M	F	M	F
	1	<b>66.6</b>	<b>73.1</b>	23.4	18.7	9.9	8.2	3.8 ± 0.9
2	<b>60.7</b>	<b>66.6</b>	23.6	21.6	15.8	11.7	3.5 ± 0.9	3.6 ± 0.9
3	<b>63.9</b>	<b>75.7</b>	24.2	15.2	11.9	9.4	3.7 ± 0.9	3.8 ± 0.8
4	16.3	21.6	22.6	32.2	<b>61.1</b>	<b>46.2</b>	2.3 ± 1.2	2.6 ± 1.1
5	<b>66.0</b>	<b>58.5</b>	10.2	13.5	23.8	28	3.6 ± 1.2	3.4 ± 1.2
6	14.6	6.9	8.6	4.1	<b>76.7</b>	<b>90.0</b>	2.0 ± 1.1	1.5 ± 0.9
7	<b>74.3</b>	<b>59.1</b>	11.9	17.5	13.9	23.4	3.9 ± 1.2	3.4 ± 1.3
8	87.8	92.4	4.9	1.8	7.3	5.9	4.3 ± 0.9	4.4 ± 0.9
9	35.8	38.6	22.6	16.4	41.6	45	2.9 ± 1.2	2.8 ± 1.3
10	37.0	10.0	12.5	20.5	<b>50.5</b>	<b>69.5</b>	2.8 ± 1.5	2.0 ± 1.1

Generally speaking the acquired results of the students' answers about some moral values, when compared according to the respondents' gender, support the hypothesis on the division of the respondents' answers to "male" preference of the moral attitudes – as opposed to the "female" preference of the moral attitudes.

*Table 3. Differences in the answers between students depending on gender and the level of studies*

Questions	Differences depending on GENDER (Mann Whitney U test)				Differences depending on AGE (Kruskal Wallis test)		
	Mann Whitney U test	Wilcoxon W	Z	Significance	Chi-square	df	Significance
1	50263.0	239683.0	-.941	.347	38.734	5	<b>.000*</b>
2	49154.5	238574.5	-1.421	.155	62.264	5	<b>.000*</b>
3	49681.5	239101.5	-1.190	.234	60.474	5	<b>.000*</b>
4	43436.0	232856.0	-3.605	<b>.000*</b>	28.097	5	<b>.000*</b>
5	46577.5	61283.5	-2.401	<b>.016*</b>	47.020	5	<b>.000*</b>
6	38209.5	52915.5	-5.929	<b>.000*</b>	11.440	5	<b>.043*</b>
7	40934.0	55640.0	-4.657	<b>.000*</b>	12.833	5	<b>.025*</b>
8	48845.5	238265.5	-1.585	.113	3.054	5	.692
9	51275.0	65981.0	-.511	.609	1.792	5	.877
10	36521.5	51227.5	-6.290	<b>.000*</b>	30.630	5	<b>.000*</b>

*The Analysis of the Results of the Students' Answers Depending on the Level of Studies*

Table 4 shows the results of the value characteristics of the students' answers and Table 5 shows the basic descriptive indicators and Table 3 (third column) shows the Kruskal Wallis test of comparing the results of the answers according to the exact year of studies. Out of the total number of the questions, a statistical significance was established for the majority of questions: 1, 2, 3, 4, 5, 6, 7 and 10.

The students' answers to the questions 1, 2, 3 and 7 are on the positive value scale of answers (5 "I completely agree" - 4 "I mostly agree") – **in a declining trend**, from the respondents who are candidates for the enrolment to the students of the fifth year. This means that, along with the adoption of new knowledge from Physical Culture, the students "**reduce moral support**" for some questions on the positive value scale of the answers year after year and thus critically view the phenomena in their field of expertise and become more mature towards some moral issues.

The students' answers to the questions 4, 6 and 10 are on the negative value scale of answers (1 "I completely disagree" - 2 "I mostly disagree") and on a positive scale of answers for question 5 (5 "I completely agree" - 4 "I mostly agree") – **in a rising trend**, from candidate respondents to fifth

year students. This means that along with the adoption of new knowledge from Physical Culture, the students “*alleviate moral critique*” towards some of the issues on the negative scale of answers, year after year. These changes in attitude can also be interpreted as a consequence of the influence of the educational and cognitive processes of the students towards some moral issues during the course of their studies.

Table 4. Value characteristics of the candidates for the studies’ answers (Ka) and students’ answers depending on the level of studies (%)

Questions	Positive part of the value scale of answers					Neutral part of the value scale of answers					Negative part of the value scale of answers							
	5 “I completely agree” 4 “I mostly agree” (%)					3 “I do not have an opinion” (%)					1 “I completely disagree” 2 “I mostly disagree” (%)							
	Ca	1st	2nd	3rd	4th	5th	Ca	1st	2nd	3rd	4th	5th	Ca	1st	2nd	3rd	4th	5th
1	<b>71.2</b>	<b>74.8</b>	<b>65.9</b>	45.6	<b>70.6</b>	<b>59.1</b>	25.2	11.0	22.4	29.4	18.8	15.9	3.6	14.3	11.8	25.0	10.6	25.0
2	<b>70.7</b>	<b>59.4</b>	42.4	<b>52.9</b>	<b>54.1</b>	<b>52.3</b>	24.2	19.8	34.1	23.5	15.3	13.6	5.1	20.9	23.6	23.5	30.6	34.1
3	<b>74.1</b>	<b>63.7</b>	48.2	<b>57.4</b>	<b>64.7</b>	<b>52.3</b>	21.3	24.2	31.8	25.0	15.3	18.2	4.6	12.1	20.0	17.6	20.0	29.5
4	19.4	15.4	13.0	17.6	16.5	13.6	29.3	19.8	21.2	19.1	21.2	13.6	<b>51.3</b>	<b>64.9</b>	<b>65.9</b>	<b>63.3</b>	<b>62.3</b>	<b>72.8</b>
5	<b>56.9</b>	<b>57.2</b>	<b>77.7</b>	<b>73.5</b>	<b>75.3</b>	<b>88.7</b>	11.4	13.2	8.2	13.2	10.6	4.5	31.7	29.7	14.1	13.2	14.1	6.8
6	11.1	12.0	20.0	8.8	16.5	13.6	6.5	7.7	9.4	14.7	8.2	2.3	<b>82.3</b>	<b>80.2</b>	<b>70.6</b>	<b>76.5</b>	<b>75.3</b>	<b>84.1</b>
7	<b>75.3</b>	<b>72.6</b>	<b>65.9</b>	<b>61.8</b>	<b>64.7</b>	<b>63.7</b>	12.4	13.2	14.1	14.7	16.5	9.1	12.4	14.3	20.0	23.5	18.8	27.3
8	89.8	87.9	85.9	88.3	90.6	84.1	2.7	7.7	7.1	2.9	5.9	4.5	7.5	4.4	7.1	8.8	3.6	11.4
9	35.4	37.4	32.9	41.1	38.8	38.7	21.1	25.3	27.1	13.2	21.2	15.9	43.6	37.4	40.0	45.6	40.0	45.4
10	35.1	27.5	30.6	25.0	28.3	18.2	16.5	14.3	14.1	10.3	11.8	4.5	48.4	<b>58.3</b>	<b>55.3</b>	<b>64.7</b>	<b>60.0</b>	<b>77.2</b>

Table 5. Marks for the students’ answers depending on the level of studies (MV, SD)

Questions	Ca	1st	2nd	3rd	4th	5th
1	3.9 ± 0.9	3.9 ± 1.0	3.6 ± 0.9	3.3 ± 1.0	3.8 ± 0.9	3.4 ± 1.0
2	3.8 ± 0.8	3.5 ± 1.0	3.2 ± 0.8	3.3 ± 1.0	3.2 ± 1.0	3.2 ± 1.0
3	3.9 ± 0.8	3.6 ± 0.9	3.4 ± 0.9	3.4 ± 0.8	3.5 ± 1.0	3.3 ± 1.0
4	2.6 ± 1.1	2.3 ± 1.2	2.1 ± 1.1	2.3 ± 1.2	2.3 ± 1.8	2.0 ± 1.1
5	3.3 ± 1.3	3.4 ± 1.2	3.9 ± 1.1	3.8 ± 1.1	3.9 ± 1.1	4.2 ± 0.8
6	1.8 ± 1.0	1.8 ± 1.1	2.2 ± 1.3	1.9 ± 1.0	2.0 ± 1.2	1.9 ± 1.0
7	4.0 ± 1.1	3.9 ± 1.2	3.7 ± 1.4	3.4 ± 1.3	3.7 ± 1.3	3.6 ± 1.4
8	4.3 ± 0.9	4.4 ± 0.8	4.31 ± 1.0	4.4 ± 0.9	4.4 ± 0.8	4.2 ± 1.0
9	2.8 ± 1.3	2.9 ± 1.2	2.8 ± 1.3	3.0 ± 1.3	2.9 ± 1.3	2.9 ± 1.3
10	2.8 ± 1.4	2.5 ± 1.5	2.5 ± 1.5	2.3 ± 1.3	2.4 ± 1.5	1.8 ± 1.3

Generally speaking, the acquired results from the subsamples according to the level of studies– from the *candidates*, to the *first*, *second*, *third* and *fourth* year of studies and all the way to the *fifth* year of studies, confirm the hypothesis on moral maturation based on the answers to the questions in the survey concerning moral values in Physical Culture.

### CONCLUSIONS

The goal of the research was to examine the students' attitudes about moral values in Physical Culture by applying a specially constructed survey. The basic hypothesis was that the students' attitudes about some moral issues in Physical Culture, as a product of the educational content and pedagogical influence during the course of their studies, will vary depending on the *level of studies and gender of respondents*.

The empirical part of the research included the *candidates* who applied for enrollment on the University of Belgrade's Faculty of Sport and Physical Education in 2013 (n=413), as well as the students of the *first* (n=91), *second* (n=85), *third* (n=68), *fourth* (n=85) and *fifth* year of studies (n=44), at the end of the winter semester of the academic year 2013/2014.

The obtained results from the total sample confirmed the homogeneity of the respondents' answers, which points to a desirable division of moral understandings in Physical Culture, to that which is morally acceptable and good and to that which is not morally acceptable and good.

Based on the respondents' gender, the results of the students' answers support the claim that there is a polarization of the respondents' answers on 'male' preference of moral attitudes - as opposed to the 'female' preference of moral attitudes.

The obtained answers to the survey questions about moral values in Physical Culture with regards to the level of the studies, from the candidates for enrollment to the fifth year of studies, confirm the hypothesis about moral maturation, from 'lower' to 'higher' years of studies.

Generally speaking, the results confirmed the hypothesis about different moral attitudes depending on the age and gender of respondents.

Further qualitative and quantitative approaches are necessary for a more thorough profiling of moral attitudes in Physical Culture, with regard to relevant ethical theories.

As the received results of the total sample confirm the response homogeneity of the respondents that reflects a desirable polarization of moral conceptions in Physical Culture, on that which is morally acceptable and good, and on that which is not acceptable and good, in the context of a modern society characterized by the heterogeneity of morality and thus a global crisis of morality, we can still note that the surveyed students of the Faculty of Sports and Physical Education are correctly introduced into the ethics of their profession, Ethics of Sport and Physical Culture. Given the fact that there is a lack of similar researches in our academic and intellectual circles, the conclusions referring to the student population of all related faculties, as well as the complete student population, cannot be drawn. The authors suggest similar comparative researches on the related faculties of the university centers in Serbia but also researches into the presence of the subjects and teaching units in which Ethics of Sport and Physical Culture is studied in the institutions of higher education.

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## СТАВОВИ СТУДЕНАТА О МОРАЛНИМ ВРЕДНОСТИМА У ФИЗИЧКОЈ КУЛТУРИ

Милош Марковић, Божо Бокан, Милош Кукољ

Универзитет у Београду, Факултет спорта и физичког васпитања, Београд, Србија

### Резиме

У првом делу рада разматран је однос између етике, као филозофске дисциплине, и физичке културе, као стручне и научне дисциплине. У квалитативном истраживачком приступу, презентирани су две основне етичке теорије – утилитаризам и етика дужности, које су од значаја за изучавање морала.

Други део рада се односи на резултате емпиријског истраживања на узорку студената Факултета спорта и физичког васпитања Универзитета у Београду, о неким моралним вредностима у физичкој култури.

Циљ истраживања је био да се уз примену посебно конструисаног упитника испитају ставови студената о моралним вредностима у физичкој култури. Основна претпоставка је да ће ставови студената о неким моралним питањима у физичкој култури као продукт васпитно-образовних садржаја и педагошких утицаја у току студирања, бити различити у односу на годину студија, пол испитаника и врсту моторичких активности којима се испитаници баве.

Емпиријски део истраживања је спроведен на узорку кандидата који су 2013. године конкурисали за упис на Факултет спорта и физичког васпитања Универзитета у Београду ( $n=413$ ), као и студентима прве ( $n=91$ ), друге ( $n=85$ ), треће ( $n=68$ ), четврте ( $n=85$ ) и пете године студија ( $n=44$ ), на крају зимског семестра школске 2013/2014. године.

Обрада података је извршена у програму SPSS 18.0. За све варијабле израчунати су основни дескриптивни статистички. За проверу претпостављених разлика између полова о неким моралним вредностима у физичкој култури, примењен је Ман-Витнијев У тест (Mann-Whitney U test). За проверу претпостављених разлика о моралним вредностима између субузорака по годинама студија примењен је Крускал – Волисов тест (Kruskal-Wallis test).

Резултати добијени на укупном узорку, потврдили су хомогеност одговора испитаника, који указују на пожељну поларизацију моралних схватања у физичкој култури, на оно што је морално пожељно и добро, и на оно што није пожељно и добро.

У односу на пол испитаника резултати одговора студената о моралним вредностима иду у прилог тврдњи о поларизованости одговора испитаника на „мушку“ преференцију моралних ставова – на супрот „женској“ преференцији моралних ставова.

Добијени одговори на питања из упитника о моралним вредностима у физичкој култури посматрани у односу на ниво студирања, од кандидата за упис до пете године студија, потврђују претпоставку о моралном сазревању, од „нижих“ ка „вишим“ годинама студија.

Генерално посматрано, резултати су потврдили хипотезу о различитим моралним схватањима по узрасту и полу испитаника.

За подробније профилисање моралног схватања у физичкој култури, у односу на релевантне етичке теорије, потребни су даљи квалитативни и квантитативни истраживачки приступи.