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**Ethics and academic
integrity applied to physical
activities**



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ETHICS AND ACADEMIC INTEGRITY APPLIED TO PHYSICAL ACTIVITIES

1. Introduction: the distinction between ethics, morality and applied ethics

1.1. Fundamental concepts in ethics and morals

Ethics and morals are fundamental concepts of philosophical reflection and human behavior, and are often used interchangeably, although they involve distinct nuances. Morality is the set of norms, values and customs recognized by a community or a society in a certain historical period. It is a cultural and social product that regulates the behavior of individuals within the group. By contrast, ethics is the critical and systematic reflection on morality, a philosophical discipline that analyzes and evaluates the principles and values that underpin human actions (Beauchamp & Childress, 2019).

Ethics is based on argumentation and moral reasoning, seeking to provide a coherent framework for decision-making and justification of behavior. It does not impose norms, but provides conceptual tools for understanding and critically evaluating them. Therefore, we can say that morality is descriptive, while ethics is prescriptive and analytical.

Traditionally, ethics is divided into three branches: normative ethics, which sets moral standards and theories about what is right and wrong; metaethics, which analyzes the nature of moral judgments and concepts; and applied ethics, which deals with the application of ethical principles in concrete contexts, such as medicine, business, sports or the environment (Shafer-Landau, 2020).

A significant contribution to the understanding of the relationship between ethics and morality comes from Paul Ricoeur, who introduces the distinction between "morality of conviction" and "morality of responsibility", emphasizing the need for a balance between moral ideals and practical responsibilities in a concrete context (Ricoeur, 1990). This view is particularly useful in the field of physical activities and sports, where moral values often face pressures from performance, competition and institutional interests.

In the context of physical activities, ethical reflection becomes indispensable in establishing correct practices and in promoting a climate based on respect, responsibility and integrity. Both athletes and coaches, officials or sports journalists must understand the difference between what is socially (morally) accepted and what is rationally justifiable (ethically), in order to act consciously and responsibly.

1.2. Applied ethics: particularities in the field of physical activities

Applied ethics is that branch of ethics that transposes moral concepts and theories into concrete situations, analyzing real problems in various areas of human activity. Within physical activities, applied ethics deals with examining how general moral principles – such as justice, honesty,

respect, responsibility or autonomy – can be implemented in contexts such as training, competition, medical recovery or physical education (Morgan et al., 2020).

One of the defining peculiarities of ethics applied to sport lies in the dual nature of physical activity: it involves both physical effort and intense social and emotional interactions. In sports, ethical behavior is often influenced by factors such as the desire to win, performance pressure, the influence of coaches, or the financial impact of competitive success (Jones et al., 2017). These factors can generate complex moral dilemmas, such as the use of prohibited substances, the manipulation of scores, the marginalization of athletes with disabilities or the promotion of gender stereotypes.

Ethics applied in sport does not only involve respecting some rules, but also reflecting on the values that support these rules. For example, an athlete who refuses doping not only respects the regulations, but assumes an ethical position through which he affirms the values of integrity and fair competition (McNamee & Tarasti, 2010).

Another central aspect is the role of the coach as a moral model. It not only instructs athletes, but contributes to character formation and the development of an ethical code of conduct. The relationship between coach and athlete must be one based on trust, mutual respect and responsibility, avoiding any form of abuse, manipulation or discrimination (Perry et al., 2021).

Also, ethics applied in physical activities involves taking into account the educational context. Physical education is not only about developing motor skills, but also about cultivating ethical attitudes and behaviors such as fair play, cooperation, and acceptance of differences (Hardman & Green, 2011). In this sense, sport becomes a privileged environment for the ethical training of young people.

In conclusion, ethics applied in the field of physical activities is an essential framework for promoting healthy, fair and educational sport. It invites all actors involved – athletes, coaches, officials, parents and educators – to reflect on the values that underpin the practice of sport and to act responsibly in relation to them

2. Models of moral man: Socratic

2.1. Virtue and Socratic dialogue applied in sport

The Socratic model of a moral man is based on the idea that virtue is identical with knowledge, and moral behavior derives from a deep understanding of the good. Socrates believed that man does not do evil consciously, but out of ignorance. Therefore, the educational process, especially that based on dialogue and introspection, is essential for the formation of moral character (Brickhouse & Smith, 2004).

The application of this model in sport involves encouraging athletes to reflect on their own decisions and actions, to ask questions about what is right and just, and to cultivate their capacity for moral self-evaluation. Instead of direct orders, the coach can adopt a dialogical approach, stimulating the critical thinking of athletes through open questions and problematic situations. This type of interaction develops the personal responsibility and moral autonomy of athletes (Light & Kentel, 2015).

The Socratic dialogue thus becomes a tool for the development of ethical thinking in sports contexts. For example, when faced with unsportsmanlike behavior – such as simulating a mistake or disrespecting the opponent – the coach could use questions such as: "What did you feel at that moment?", "What would you have done if you were in the opponent's shoes?" or "How would you define fair play in a similar situation?". These questions open up a space for moral reflection, which can have a deeper impact than a simple sanction or an imposed rule.

Virtue, in the Socratic sense, is not an innate quality, but one cultivated through continuous education and critical reflection. In sport, this idea translates into the formation of a lasting ethical character, in which respect, courage, self-control and honesty become constant practices, not just reactions to external pressures (Loland, 2002).

Another important dimension of applying the Socratic model in sport is learning by mistake. Socrates did not condemn the mistake, but capitalized on it as a learning opportunity. In sports, accepting mistakes as part of the formative process helps to cultivate a constructive attitude and reduce anxiety about failure. This perspective can be integrated into the educational strategies of physical education coaches and teachers, providing athletes with a framework in which to develop ethically and emotionally.

In conclusion, the Socratic model applied in sport highlights the importance of reflective thinking, dialogue and moral education in the formation of athletes as autonomous and responsible people. This model can be a valuable alternative to authoritarian and performance-oriented practices, emphasizing personal becoming through virtue.

2.2. Implications of the Socratic model on athletes' training

The Socratic model of moral formation offers a profound educational alternative for the ethical development of athletes, focusing on dialogue, introspection and the cultivation of virtues through reasoning. This model not only aims at athletic training, but also at building a solid moral character, oriented towards values such as sincerity, responsibility, self-control and respect for others (Reid, 2012).

One of the most significant implications of the Socratic model in sports education is the emphasis on moral autonomy. Instead of transmitting values in an authoritarian way, the sports coach or educator has the role of facilitator of moral reflection. He encourages athletes to formulate their

own beliefs through dialogue and confrontation of ideas. This process not only favors critical thinking, but also reinforces the conscious assumption of values, an essential aspect in performance sports, where ethical temptations are frequent (Hyland, 1990).

Another important aspect is the cultivation of self-knowledge. Socrates insisted on self-knowledge as the foundation of moral action. In sports, this self-knowledge involves awareness of one's own limits, emotions, motivations and choices. Athletes who develop this ability can better manage the pressures of competition, make responsible decisions, and build relationships based on respect and cooperation (Arnold, 1997).

In practice, the application of the Socratic model can be achieved by introducing ethical reflection sessions in training, by discussing moral dilemmas encountered in competitions or by promoting a culture of questioning among athletes. Questions that begin with "Why?", "How could you act differently?" or "What does fairness mean to you in this context?" can stimulate a deep learning process, going beyond simple technical training.

In addition to personal benefits, this model also contributes to building a values-based sports culture. Teams that promote dialogue and moral responsibility tend to be more cohesive, emotionally balanced, and resilient in the face of obstacles. In this sense, the Socratic dialogue becomes a tool for ethical leadership in sport, capable of positively influencing the organizational climate of sports clubs and institutions (Gibson & Groom, 2018).

Also, the moral formation of athletes according to the Socratic model implies a long-term education, which extends beyond the sports career. The values cultivated during training and competition can become life landmarks in various fields, making sport not only an environment of performance, but also one of integral human formation.

3. Models of moral man: Platonic

3.1. The Platonic ideal and the ethics of sporting excellence

The Platonic model of the moral man is built on the idea of ideal perfection and the constant aspiration towards truth, goodness and beauty. In Plato's view, man becomes moral through knowledge, inner harmony and participation in the eternal values of ideas. Virtue is not only a correct external conduct, but a state of the soul that reflects the ideal order of the universe (Plato, *Republica*, 2004).

This conception has profoundly influenced Western thinking about education and character formation, and in the field of sports it is found in the idea of excellence as the ultimate goal. It is not only about physical performance, but about the complete development of the human being through discipline, harmony and balance between the three parts of the soul: reason, will and desire. The

ideal athlete, in Platonic logic, is the one who dominates his impulses, coordinates his will through reason and seeks perfection as a form of approach to the idea of the good (Carr, 2008).

The ethics of sporting excellence, inspired by the Platonic ideal, involves continuous education, which is not limited to the accumulation of techniques and tactics, but includes the development of character, a sense of justice and respect for oneself and others. Excellence is not a one-off result, but a state of balance acquired through constant exercise, reflection and self-evaluation. This type of ethics fosters a holistic approach to training, in which human values are as important as athletic performance (Miller, 2004).

In practice, this model translates into the creation of a sports environment that encourages not only competition, but also the cultivation of higher ideals: self-improvement, fair play, respect for the rules of the game and harmonious development of personality. Plato considered that sport, along with music and philosophy, is part of the education of the ideal citizen. Thus, sporting excellence is not only an indicator of success, but also a tool for moral and civic formation (Reid, 2012).

Another important aspect of the Platonic ideal in sports is the connection between beauty and virtue. Plato saw beauty as an expression of goodness. In this sense, elegant gestures, balanced movements and noble attitudes in competitions reflect a deep morality. Therefore, the ethics of excellence in sport is not just about winning, but about doing it beautifully, with dignity and respect, valuing human nobility.

According to this perspective, athletes are invited not only to achieve records, but to strive for ideals that give meaning and value to their performance. Sports education should therefore include a philosophical dimension, which helps athletes understand why they deserve to be good, not just how to be effective.

3.2. Moral formation of athletes according to Platonic principles

The ethical principles proposed by Plato provide a valuable framework for the moral development of athletes, by promoting inner balance, self-improvement and aspiration towards high ideals. In Platonic philosophy, the human soul is composed of three parts: reason, will, and desire. Moral education involves harmonizing these parts, so that reason leads, will supports decision, and desire is tempered. In sports, this principle translates into conscious discipline, self-control and continuous reflection on one's own conduct (Platon, *Republica*, 2004).

Sports training based on Platonic ideals aims at more than physical training: it aims to build a virtuous character. The athlete is not just a competitor, but a being in the making, who must form the ability to distinguish between good and evil, to act correctly in the face of temptations and to remain faithful to a set of principles. Thus, sports education becomes a process of moral and intellectual elevation, in which performance is put at the service of personal development (Whitehead, 2010).

In this context, the coach has a role similar to that of the pedagogue in the Platonic sense: guide of the soul. He does not only provide technical commands, but directs the moral formation of the athlete, intervening at key moments with questions, role models and reflective support. The relationship between coach and athlete thus becomes an educational one in the deep sense, based on trust, common aspiration and mutual respect (Watson et al., 2019).

According to Plato, true education involves directing the soul towards the light – a metaphor for the supreme good. In sport, this idea can be translated into cultivating a higher meaning of sports practice: sport as a form of self-transcendence, as a space in which man approaches the human ideal through effort, honesty and cooperation. Therefore, the moral formation of athletes should include reflections on the purpose of their activity, on responsibility towards others and on the fundamental values of competition (Parry et al., 2007).

Basically, this model can be implemented through activities that encourage introspection and dialogue: reflective diary, sports ethics workshops, analysis of dilemmas and promotion of ethical behavior models in the history of sport. Such interventions allow the development of autonomous moral thinking, the avoidance of conformism and the internalization of values in a sustainable way.

The Platonic ideal in the training of athletes therefore proposes a holistic and demanding vision, in which moral excellence is inseparable from physical excellence. In an era marked by relativism and instrumentalization of sport, returning to such landmarks can contribute to regaining a deep sense of sports practice.

4. Models of moral man: Epicurean

4.1. Ethics of Rational Pleasure and Balance in Sport

Epicurean ethics is often misunderstood as a hedonistic pursuit of immediate pleasure, but in its authentic form, proposed by Epicurus, it promotes rational, moderate, and balanced pleasure. Pleasure, in the Epicurean view, is not a sensory excess, but a state of peace of mind (*ataraxia*) and absence of pain (*aponia*), obtained through wisdom, self-control and avoidance of useless desires (Epicurus, 1994).

Applied in the field of sport, this ethic provides a valuable framework for promoting the balance between performance, physical well-being and mental health. In a context where performance sport can lead to exhaustion, doping, or extreme anxiety, Epicurean principles provide an ethical counterweight, encouraging moderation, reflection, and self-care (Woods, 2016).

Pleasure in sport should not only be understood as a result of competitive success, but also as the joy of movement, personal progress and participation. In this sense, sport becomes an activity that contributes to the good life (*eudaimonia*) not through excesses, but through the harmony between body, mind and relationships with others (Friesen, 2017). An athlete who adopts an ethic of

Epicurean balance will learn to better manage his emotions, temper his disproportionate ambitions and cultivate simple but essential pleasures: health, cooperation, appreciation of effort and authentic progress.

Coaches can integrate the principles of this ethic into the training plan by promoting a climate based on dialogue, adequate rest, prevention of overtraining, and acceptance of failure as a natural part of the process. It is also essential to educate athletes about the difference between natural desires (health, recognition, progress) and unnatural or useless desires (absolute glory, constant validation, winning at any cost), in the spirit of the Epicurean distinction between legitimate and harmful pleasures (Epicurus, 1994).

Epicurean ethics also proposes a balance between the individual and the collective. Authentic pleasure is not achieved in isolation, but in a community of friends and trusted people. Sport can become a space of friendship (*philia*), mutual support and the cultivation of an active and conscious life, not just an arena of fierce competition. This approach contributes to the creation of a healthy environment, in which pleasure is not a selfish goal, but a common state of balance and respect (Fraleigh & Lyas, 1999).

In conclusion, the ethics of rational pleasure in sport offers a liberating and deeply human vision of sports practice. It emphasizes quality of experience, moderation and self-knowledge, being an ethical antidote to the excessive pressures of modern sport.

4.2. The Epicurean principle of moderate pleasure in sports training

The Epicurean principle of moderate pleasure involves a rational cultivation of life's satisfactions, by avoiding excesses and unnecessary desires that can disturb the inner balance. Epicurus states that "pleasure is the beginning and purpose of a happy life," but this must be the result of careful discernment, in which the choice of pleasures is based on their long-term consequences, not on immediate impulse (Epicurus, 1994). In the context of sports training, this principle acquires important practical and educational valences, offering an ethical alternative to paradigms based exclusively on performance.

Sports training is, by its nature, a process that involves effort, discipline and, often, sacrifice. However, a healthy and sustainable preparation should not exclude pleasure, but incorporate it into a balanced form. Pleasure is not necessarily the opposite of intense work, but can arise from the awareness of progress, from the feeling of belonging to the team or from the joy of practicing a meaningful activity. Sports education inspired by Epicurean principles aims to create contexts in which the athlete can find meaning and satisfaction in the process, not just in the result (Friesen, 2017).

In this sense, we can talk about a pedagogy of moderation, in which the coach encourages balanced training rhythms, adequate recovery periods and a conscious attitude towards body and mind.

Excess – whether it is over-training, extreme diets or constant psychological pressures – is considered, in the Epicurean spirit, counterproductive to the athlete's well-being and authentic development (Woods, 2016).

Also, sports training must include a process of educating desires. In Epicurus' philosophy, desires are divided into natural and unnatural, and of the natural ones, some are necessary (such as food, rest, security), while others are not essential. Athletes can be taught to differentiate between real desires – related to health, personal fulfillment, cooperation – and artificial ones, generated by external pressures: fame, status, excessive validation (Younkins, 2011).

Therefore, an ethical and effective training program does not only aim to achieve results, but also to train an autonomous athlete, capable of managing his pleasures and aspirations in a balanced way. Such an approach contributes to the prevention of burnout, abuse of any kind and to the creation of a sustainable sports environment, in which the quality of life is integrated into the very essence of the sports process.

In conclusion, the Epicurean principle of moderate pleasure provides a valuable framework for building a sports culture that promotes health, meaning, and balance. Through an education based on discernment and moderation, sport becomes an authentic means of human and moral development.

5. Models of moral man: Aristotelian

5.1. Virtue and Sporting Excellence in Aristotelian Ethics

Aristotelian ethics is based on the idea that the supreme good of man is *eudaimonia* – a life lived in accordance with reason and in which virtues are constantly cultivated. Unlike ephemeral pleasure or success, *eudaimonia* is a state of deep fulfillment, achievable through constant practices of virtues and the development of personal potential in a balanced way (Aristotle, 1998). This vision provides a solid framework for understanding sports ethics, especially in terms of athletic excellence.

For Aristotle, virtues are not innate, but acquired through practice and habit. Sport, due to its repetitive and disciplined nature, is an ideal context for the formation of these virtues: courage, perseverance, moderation, honesty and respect. Sports excellence is not just an expression of physical ability, but a result of a virtuous character formed through moral training and self-evaluation (Carr, 2008).

The concept of *mesotes* – the middle way or virtue as a balance between extremes – is essential in Aristotelian ethics and applies directly to sports training. For example, courage is the virtue located between cowardice and recklessness, and in sports it is manifested by taking calculated

risks, not by impulsive actions. Temperance, as a virtue between excess and lack, is crucial in managing effort, nutrition, emotions, and desires related to success (Hursthouse, 2007).

In sports education, Aristotelian principles can be implemented through training focused on character development, not just physical performance. Coaches can act as "virtue trainers," encouraging ethical reflection on actions, identifying and correcting imbalances, and sustaining a culture of moral excellence. In this sense, competition becomes not only a means of evaluating abilities, but also an opportunity to manifest inner virtues (Reid, 2012).

Aristotelian ethics recognizes the importance of community and moral example. Young athletes learn virtues by imitating positive role models – coaches, colleagues, established athletes – and these examples must be carefully selected. Also, recognition and reward must not only be for results, but also for ethical behaviors, correct decisions and attitudes of respect towards opponents and the rules of the game (Arnold, 1997).

In conclusion, Aristotelian ethics provides a complete framework for understanding sporting excellence as a form of profound human achievement. She proposes an ideal in which performance is supported by virtue, and training becomes a form of moral education, not just physical. In a sports world often dominated by pragmatism and instrumentalization, this vision brings to the fore the idea that the athlete is not just a performance agent, but a man in moral becoming.

5.2. The Aristotelian model of sports character formation

The Aristotelian model of character formation is based on the idea that man becomes virtuous through repeated and deliberate practice. Unlike prescriptive models that impose external norms of conduct, Aristotle argues that virtue is not just about doing what is right, but about becoming a person who acts correctly naturally, from a stable inner disposition (*hexis*) formed over time (Aristotle, 1998).

The application of this model in sport involves a gradual educational process, in which athletes are encouraged to internalize moral values through experience, reflection and constant guidance. The sporting character, in this perspective, is not a "given", but an ethical construction achieved through repeated actions, rigorous training and confrontations with real situations involving moral choices. Character formation involves not only technical skills, but especially the ability to make the right decisions in contexts of pressure, uncertainty and interpersonal challenges (Hursthouse, 2007).

A fundamental principle in the Aristotelian model is that of balance: virtue lies between two vicious extremes. For example, in a sports context, a virtuous athlete is neither passive towards effort, nor obsessed with compulsive training; He is neither excessively aggressive, nor lacking in initiative. Through this vision, moral excellence develops at the same time as physical excellence, and performance is not dissociated from character (Arnold, 1997).

Coaches, in this paradigm, are seen as "moral habit formers", capable of creating an educational environment conducive to ethical learning. Through constructive feedback, balanced sanctions, and rewarding correct behaviors, the coach can stimulate the emergence of solid ethical routines. At the same time, it is essential that the coach is himself a moral model, as Aristotle emphasizes the power of example in the process of character formation (Carr, 2008).

Aristotelian moral education also involves the development of rational deliberation (*phronesis*), that is, practical wisdom. In sport, this ability is indispensable in making quick decisions, in managing tense situations in competitions and in maintaining ethical conduct even when the rules do not provide clear solutions. *Phronesis* is what allows the athlete to apply the general principles in a way adapted to the context, with discernment and responsibility (Reid, 2012).

Thus, the formation of the sporting character in the Aristotelian spirit means the construction of a "second moral self", in which the right attitudes become natural, and the athlete acts with integrity not out of compulsion, but out of conviction. In a sports culture sometimes dominated by performance at all costs, this model offers a balance between excellence and ethics, between success and humanity.

6. Combining moral models for the realization of the sports model (ethical and moral)

6.1. Integration of philosophical models for optimizing sports performance

In contemporary sports education, where the emphasis is often placed on performance, efficiency and results, there is an increasing need for an approach that integrates the moral dimension in the process of training athletes. The philosophical models presented above – Socratic, Platonic, Epicurean and Aristotelian – each offer valuable benchmarks for understanding and forming ethical and balanced sports conduct. Together, they can contribute to the development of an integrated model, capable of optimizing sports performance not only physically, but also morally and intellectually.

The Socratic model provides a dialogical and reflective foundation, encouraging athletes to know themselves and formulate their own moral convictions. Through dialogue and open-ended questions, coaches can stimulate critical thinking and constant self-evaluation. This type of reflection becomes a tool for clarifying personal goals and taking responsibility for one's own choices (Light & Kentel, 2015).

The platonic model brings to the fore the ideal and the aspiration to perfection, promoting an education that aims not only at immediate results, but also at the harmonious formation of the athlete's personality. It gives a deep meaning to sports activity, seen not as a mere means of competition, but as a path to inner development and self-transcendence (Reid, 2012).

Epicurean ethics adds a dimension of balance and moderation, reminding us that sustainable performance can only be built in a context of physical and mental well-being. Cultivating rational pleasure, rest and conscious relationship to personal desires contribute to a healthy and sustainable sports lifestyle (Friesen, 2017).

The Aristotelian model completes this synthesis by emphasizing virtues, moral habits, and character formation. It provides an educational framework that harnesses experience, practice, and practical wisdom (*phronesis*) as essential tools for ethical decision-making in difficult and tense contexts, such as those frequently encountered in performance competitions (Carr, 2008).

By integrating these four models, a complex training framework is outlined, in which the athlete is supported in his or her integral development – as an athlete, but also as a moral and conscious being. Performance is no longer seen as an end in itself, but as a natural consequence of a balanced development, based on reflection, discipline, inner balance and virtue.

This integrative vision can guide the development of educational and sports policies that support the sustainable development of sport, in which excellence is doubled by responsibility, and success is not achieved at any cost, but through ethical and sustainable means.

6.2. Applicative models of integrated morality in sport

The integration of morality into sport is not just a theoretical ideal, but a practical necessity in a field marked by intense pressures, fierce competition and, sometimes, complex ethical decisions. The concrete application of the philosophical models discussed – Socratic, Platonic, Epicurean and Aristotelian – involves transposing them into real contexts, through pedagogical, relational and organizational strategies meant to form conscious, balanced and virtuous athletes.

A first applicative model is the ethical coaching model, inspired by the Aristotelian perspective, in which the coach is not only a technician, but a moral educator. In this paradigm, the coach develops training programs that include moments of reflection, discussions about moral choices and the promotion of values such as courage, respect, responsibility and self-control. The coach acts by example and creates a climate of moral learning through coherence between what he says and what he does (Arnold, 1997).

Another model is the dialogue training program, based on the Socratic method, successfully applied in sports schools and academies for young people. This type of intervention involves the introduction of "sports ethics workshops" in which athletes are confronted with real moral dilemmas (e.g. doping, disrespect for the opponent, betrayal of team values) and are encouraged to reflect, ask questions and argue. The goal is not to provide prefabricated solutions, but to develop autonomous moral thinking (Light & Kentel, 2015).

Also, educational models based on balance and self-knowledge are outlined, inspired by Epicurean philosophy. In these programs, athletes are taught to manage their stress, regulate their desires,

and cultivate a healthy relationship with sports. By including components such as emotional management, prevention of overuse and promotion of well-being, these models contribute to the formation of a balanced athlete, who is not identified exclusively by his results, but by the quality of the process (Friesen, 2017).

In a broader dimension, institutional initiatives to promote integrated morality stand out, in which clubs, federations and sports organizations implement codes of ethics, integrity commissions, training for coaches and awareness campaigns. These structures are often based on the Platonic model of aspiration towards high ideals: sport as a form of civic and moral education. Through clear norms, the recognition of ethical behaviors, and the sanctioning of deviations, these organizations contribute to the cultivation of a coherent and functional moral culture (Woods, 2016).

Ideally, integrated morality in sport requires a systemic approach: values should be upheld by all actors involved – coaches, athletes, parents, officials, sponsors, media – and should be reflected in all stages of the sports process: from selection and preparation to competition and retirement.

Thus, the applied models of integrated morality not only improve the ethical climate in sport, but contribute to the formation of complete athletes, capable of managing their success, respecting their opponents and becoming role models in society.

7. Ethics and deontology in sports training

7.1. Ethical principles in the training process

The sports training process, regardless of the level at which it is carried out, is not only a technical-methodical act, but also an educational process with profound ethical implications. Beyond performance goals, training involves meaningful human interactions, where values, attitudes, and decisions influence the character formation of athletes. Thus, the integration of ethical principles in training becomes a fundamental condition for a complete and sustainable sports education.

A first essential principle is respect for the dignity of the athlete. Each athlete must be treated as a person with their own rights, aspirations and limits. In the context of training, this means avoiding any form of discrimination, physical or emotional abuse, excessive pressure or manipulation. Respect is manifested through active listening, involvement in decisions related to training and recognition of the contribution of each individual, regardless of the level of performance (Woods, 2016).

The second principle is professional honesty. The coach has the duty to provide clear, true information adapted to the age and level of understanding of the athlete. Unrealistic promises, hiding risks or manipulating information can undermine trust and generate imbalances in the educational relationship. In addition, honesty must also characterize the evaluation of performance, the recognition of limits and the assumption of mistakes (Arnold, 1997).

A third principle is pedagogical responsibility, which implies that the coach assumes the consequences of his decisions, not only from the perspective of results, but also from that of the impact on the personal development of athletes. The training must be appropriate to the biological and psychological age, respect the principles of safety and health, and the interventions must be ethically and methodologically justified. In this sense, the coach becomes a trainer of man, not just a developer of physical skills (McNamee & Parnell, 2020).

A central principle in sports education is also moral autonomy. Ethical training does not only involve obedience to rules, but the formation of the ability to make decisions consciously, based on internal values. The coach's role is to stimulate this autonomy through dialogue, open questions, reflection and encouraging personal responsibility in making decisions related to training and competition (Light & Kentel, 2015).

Finally, equity and justice are indispensable principles for creating a healthy educational climate. The distribution of training time, access to resources, feedback and opportunities must be fair and transparent. Favoritism, biased evaluations or unequal treatment of athletes affect not only the moral climate, but also the motivation and cohesion of the group.

These principles can be put into practice through institutional codes of ethics, regular training for coaches, the creation of mechanisms for reporting unethical behavior, and by cultivating a culture of dialogue and accountability.

7.2. Moral responsibility of the coach

The sports coach is not only a technical expert, but a central actor in the training of young people and professional athletes, with a significant influence on their psychological, social and moral development. In this capacity, his moral responsibility goes beyond the sphere of sporting results and includes the obligation to act as a model of integrity, discernment and fairness.

The moral responsibility of the coach is based on several dimensions. The first is relational responsibility, which involves assuming respectful, dignified and empathetic behavior towards athletes. The coach-athlete relationship is based on trust and must be protected from any form of abuse, manipulation or conflict of interest. The coach must be aware of his position of authority and use it ethically, in order to support the autonomy and personal development of the athlete (Gould et al., 2007).

The second dimension is decision-making responsibility, i.e. the obligation to make decisions that are not only effective, but also morally correct. This involves continuously assessing the impact of decisions on athletes' well-being, but also following the rules, avoiding immoral means (such as doping, favouritism or competition manipulation) and assuming the consequences. In this context, the coach must combine technical competence with practical wisdom (*phronesis*), in an Aristotelian spirit (Hursthouse, 2007).

The third form of responsibility is educational responsibility, that is, the duty to contribute to the formation of the character of athletes. The coach is an educator in the broadest sense, and the values he transmits – through speech, actions and examples – can profoundly influence the moral behaviors of athletes. Therefore, he must cultivate attitudes such as fairness, perseverance, respect for rules and opponents, courage and modesty. Moral education is not a passive outcome, but requires intentionality, planning, and reflection on the part of the coach (Jones et al., 2004).

Also, the coach has an institutional responsibility, in the sense that he contributes to the ethical culture of the club, school or federation to which he belongs. His behavior can reinforce or undermine institutional moral norms. Thus, active involvement in developing and complying with ethical codes, reporting inappropriate behavior, and promoting integrity is part of his professional responsibility (Woods, 2016).

Finally, moral responsibility towards oneself must also be mentioned, that is, care for one's own integrity, continuous formation and inner balance. A coach who acts contrary to his personal values or ignores his own limits can become vulnerable to wrong decisions. Self-reflection and personal ethics are thus essential components of moral responsibility.

Therefore, the role of the coach is not reduced to optimizing performance, but involves a holistic vision of human formation through sport. This responsibility must be consciously assumed and supported through continuous ethical education, institutional support and reflective practices.

8. Ethics and deontology in individual sports

8.1. Ethical challenges in individual competitions

Individual competitions involve the direct confrontation between the athlete and one's own physical, mental and moral limits. Unlike team sports, where responsibility and pressure are distributed among several actors, in individual sports the athlete is often solely responsible for his choices, both during training and in competition. This specificity generates a series of ethical challenges of a particular nature.

One of the most common moral dilemmas in individual sports is managing performance pressure. Athletes face high expectations from coaches, sponsors, family and their own conscience. This pressure can lead to ethically questionable decisions, such as accepting doping, lying about injuries, or overtraining at the expense of personal health (McNamee & Tarasti, 2010). Sports ethics requires that performance be achieved by the right means, even if this means temporarily giving up on success.

Another challenge is the moral autonomy of the athlete. In the absence of a strong collective framework, the individual athlete must make essential decisions without the constant support of a group. This can be beneficial for the development of personal responsibility, but also risky, if the

athlete has not been sufficiently morally trained or is exposed to negative external influences. Therefore, the ethical training of individual athletes must include the development of moral deliberation, the ability to introspect and anticipate the consequences of decisions (Jones et al., 2017).

Another delicate area is the relationship with the opponent. In individual competitions, the temptation to gain an unfair advantage – by manipulating the rules, hiding medical information, influencing refereeing – can be increased. In the absence of a team to temper these behaviors, the athlete is all the more responsible for maintaining a personal ethical code and the values of fair play (Arnold, 1997).

Individual athletes may also face psychological isolation, which can lead to decreased moral resilience. The lack of constant dialogue with teammates or emotional support can favor selfish, impulsive or destructive decision-making. For this reason, educational interventions must include psychological support, ethical mentoring, and the promotion of a community-oriented sports culture, even in individual contexts (Friesen, 2017).

Finally, managing success and failure is a constant challenge in individual sports. Attributing credit or guilt solely can distort one's self-image and generate problematic behaviors such as narcissism, self-exclusion, or self-sabotage. Sports ethics proposes, in these cases, a balanced approach, in which success is understood as the result of a complex development, and failure as a learning opportunity.

In conclusion, individual sports require a solid moral architecture, based on continuous training, external support and the conscious assumption of ethical values. The challenges are multiple, but they can be transformed into development opportunities if there is a coherent educational framework and a sports culture that prioritizes integrity over winning at any cost.

8.2. Deontological principles specific to individual sports

Individual sports, by their nature, involve a high degree of autonomy, responsibility and moral introspection on the part of the athlete. This specificity determines not only ethical challenges, but also the need for adapted deontological principles, which regulate the relations between the athlete, the coach, the public and the institutions involved in the competitive activity.

A first essential principle is personal autonomy. The individual athlete has the right and responsibility to make informed decisions related to training, competition and personal life. Sports ethics requires that this autonomy be respected by coaches, doctors, sponsors or officials. Imposing decisions against the will of the athlete or manipulating him in order to obtain quick performances violates the fundamental principles of the sports profession (Pike, 2018).

The second principle is informed consent, especially with regard to medical treatments, training strategy or participation in competitions in risky conditions. Athletes must be provided with all the

necessary information to make informed decisions, and support staff must act honestly and in the long-term interest of the athlete (Anderson & White, 2017).

Another specific principle is equity in access to resources, in the context in which individual athletes may be more vulnerable to imbalances of financial, logistical or professional support. Deontology requires ensuring equal and transparent treatment, without favoritism, hidden interests or discrimination based on gender, age or previous performance. This principle is essential for maintaining integrity and trust in the competitive system (Woods, 2016).

In individual sports, the principle of confidentiality must also be emphasised, as personal information, medical data, training strategies and athlete's vulnerabilities can become, in the absence of clear rules, instruments of pressure or manipulation. Coaches, psychologists, sports doctors and all collaborators have a professional obligation to protect the privacy and integrity of the athlete (McNamee & Parnell, 2020).

At the same time, a central principle is respect for the physical and psychological limits of the athlete. In the absence of a collective support framework, athletes may be tempted to ignore body signals, continue training in improper conditions, or compete with injuries. Deontology requires that technical staff prioritize the health of the athlete and intervene, even against their will, in cases of serious risk (Pike, 2018).

Finally, transparency in contractual and representative relations is an indispensable deontological principle in individual sports, where athletes frequently collaborate with agents, sponsors or event organizers. Contracts must be fair, explicit and free of unfair terms. Also, representation relationships must be based on trust and professionalism, in the interest of the athlete and not just commercial profit.

In conclusion, individual sports require a nuanced deontological approach, in which the protection of the athlete, respect for autonomy and fairness of relationships are absolute priorities. These principles ensure not only the ethical conduct of sports activity, but also the harmonious development of athletes as autonomous, healthy and respected individuals.

9. Ethics and deontology in team sports

9.1. Team spirit and ethical responsibility

In team sports, the ethical dimension acquires specific valences, as individual actions are integrated into a collective framework in which cohesion, trust and collaboration become essential. In this context, sports ethics is no longer just a matter of personal conduct, but also of responsibility towards the team and the community. Team spirit is not just a motivational concept, but a moral value that involves loyalty, solidarity, respect and altruism.

One of the most important expressions of ethical responsibility in team sports is loyalty to the group. This implies assuming a behavior that favors the common good, not just individual interest. Athletes must act in accordance with collective strategies, respect the coach's decisions, and support colleagues in difficult times, even when they could gain personal benefits through selfish actions (Morgan et al., 2020). In the absence of this loyalty, conflicts, relational ruptures and imbalances in performance can be generated.

Another essential aspect is fairness in competition. In team sports, the temptations to manipulate are numerous – from simulations, to premeditated tactical deviations or ignoring the mistakes of one's own teammates. The team's ethics involve a commitment to fair play and respect for the principle of fair play, even in conditions of competitive pressure. A solid ethical environment encourages acceptance of mistakes, collective learning and solidarity in the face of failure (Jones et al., 2011).

Ethical communication is also a central principle. In team sports, the transmission of information, feedback and expression of emotions must respect the norms of mutual respect. Criticism must be constructive, and encouragement sincere. Offensive language, emotional manipulation or marginalization of some team members constitute violations of relational ethics, with negative effects on group cohesion and morale (Fransen et al., 2015).

A less visible, but essential, dimension is the responsibility towards balance – between individual contribution and collective needs. In a team, performance is the result of the interaction between several roles. In this sense, coaches have a duty to create a climate that values each contribution, not just the individual result or visible roles (Arnold, 1997). Equity in the distribution of roles, playing time and recognition must reflect not only the logic of performance, but also the ethical principles of merit and dignity.

Finally, managing conflicts in an ethical spirit is crucial for maintaining collective harmony. Internal competition, personal frustrations or differences in values can lead to tensions. An ethical culture promotes openness, dialogue, and nonviolent conflict resolution, emphasizing reconciliation and learning, not punishment or exclusion.

In conclusion, the team spirit, in an ethical sense, transcends the simple idea of sports collaboration. It is about building a moral community in which each member acts not only for victory, but also for the cultivation of values that give deep meaning to the sports experience: solidarity, loyalty, fairness and respect.

9.2. Codes of ethics and deontology in sports teams

In the context of team sports, codes of ethics and deontology are essential tools for regulating the professional and relational behavior of athletes, coaches and auxiliary staff. They not only provide

a regulatory framework, but also contribute to the creation of an organizational culture based on values such as respect, responsibility, cooperation and integrity.

A code of ethics establishes the general principles of behavior that guide the work of a team member. It is geared towards promoting positive values and provides directions for moral decision-making. On the other hand, a code of ethics includes specific professional rules and associated sanctions, being more restrictive and applicable in particular to technical or administrative personnel (Pike et al., 2008). Together, they help prevent deviant behavior and protect the morale of the team.

Codes of ethics work most effectively when they are formulated in a participatory manner, involving not only the club's management, but also the athletes and technical staff. The involvement of team members in the formulation of ethical norms favors their assumption and gives them practical legitimacy. Codes must also be clearly formulated, accessible, regularly reviewed and supported by continuous training (Morgan et al., 2020).

An effective code of ethics in a sports team must include aspects such as:

- commitment to fair play;
- prohibition of discrimination and harassment;
- promoting collaboration and mutual respect;
- supporting the physical and mental health of athletes;
- taking responsibility for one's own behavior and for the team's image;
- protecting the privacy and privacy of team members.

The code of ethics, especially in the case of coaches, should regulate the professional relationship with athletes, the use of training techniques, the limits of psychological or medical intervention and the standards of public communication. It becomes a benchmark in the evaluation of professional conduct and can serve as a basis for mediation or sanctioning mechanisms (Anderson & White, 2017).

As far as implementation is concerned, the mere existence of a code does not guarantee compliance with it. An organizational culture is needed to support the application of ethical norms, by:

- promoting ethical leadership;
- moral formation sessions;
- periodic ethical climate assessments;
- confidential mechanisms for reporting non-compliant behaviour.

Another important aspect is the visibility of the codes: they must be displayed, discussed and integrated into the daily activity, not kept in a formal document without practical applicability. Coaches and team leaders have a central role in promoting and enforcing ethical norms, acting as role models and facilitators of ethical communication.

In conclusion, codes of ethics and deontology are more than just administrative regulations; they are the expression of an educational and moral vision of sports activity. Through clear wording, collective ownership, and consistent enforcement, these codes can become the backbone of integrity in team sport.

10. Ethics and deontology in contact sports

10.1. Aggression management and ethical behavior

Contact sports, by their nature, involve high physical intensity, direct confrontations and constant exposure to psychological tension. In this context, aggression becomes a frequent component, sometimes even expected from a competitive point of view. However, the difference between controlled aggression, manifested within the regulation, and violent or unfair behavior is essential in maintaining an ethical and safe sports practice.

Functional aggressiveness, oriented towards the competitive goal and accompanied by self-control, can have a positive role in stimulating performance. It requires intensity, determination and physical involvement, but within the limits set by the rules and respect for the opponent. On the other hand, hostile aggression, which aims to hurt, intimidate or humiliate the opponent, is contrary to both the ethical principles and the educational purposes of sport (Tenenbaum et al., 2007).

Moral education in contact sports must explicitly include the dimension of managing aggression. Athletes must be taught to recognize states of tension, to anticipate excessive reactions and to develop emotional regulation mechanisms. From the training phase, contexts must be created in which physical intensity is accompanied by ethical reflection, body awareness and respect for the integrity of the other.

Coaches have an essential role in shaping the behavior of athletes in the face of conflict or frustration. The way they react to incidents, penalize unsportsmanlike behaviors or encourage a balanced attitude in the face of victory or defeat directly influences the moral culture of the team. A coach who validates aggression as a means of domination or intimidation risks reinforcing patterns of deviant and dangerous behavior for everyone involved (Stanger et al., 2017).

It is also important to distinguish between the aggression inherent in the game and symbolic or psychological violence. In contact sports, there is a risk of normalizing attitudes such as mockery, humiliation of the opponent, provocation or lack of empathy. Behaviors of this type, although not

manifested through physical contact, can have equally harmful effects, affecting the well-being and emotional balance of athletes (Fields et al., 2010).

An ethical sports culture must promote not only the sanctioning of misconduct, but also the recognition of correct behavior. Encouraging the expression of respect after competition, assuming mistakes, solidarity in tense moments and recognizing the value of the opponent are expressions of a civilized and moral contact sport.

In conclusion, the management of aggression in contact sports is not reduced to imposing rules, but involves a complex moral education, centered on self-knowledge, responsibility and mutual respect. Only by integrating this ethical dimension into all levels of sports training can a sustainable and healthy model of sports practice be built, in which physical intensity is intertwined with the nobility of conduct.

10.2. Moral responsibility in practicing contact sports

Contact sports involve direct physical interaction, intense confrontation and an increased level of risk, both for the physical integrity and for the emotional balance of the participants. In this context, the moral responsibility of athletes, coaches and officials becomes an essential component in maintaining a healthy competitive climate and protecting the values of sport.

Moral responsibility in contact sports implies first of all the recognition of the vulnerability of the other. Even though the rules allow for physical contact, the goal is not to harm, but to express skills within a regulated framework. The athlete is responsible for dosing his strength, controlling his impulses and acting with discernment at any moment of the confrontation. A blow intentionally executed outside the regulatory framework, a verbal provocation or a mocking attitude can turn a legitimate competition into an act of gratuitous violence (Boxill, 2003).

The responsibility also extends to how athletes manage emotional reactions during confrontation. Frustration, anger or the desire for revenge can trigger aggressive behaviors, but also avoidance or self-exclusion mechanisms. The development of a stable moral conduct involves the formation of emotional self-regulation skills, awareness of one's own limits and rational decision-making. This process is all the more important in contact sports, where the boundary between intensity and aggression is sometimes fragile (Loland, 2002).

The coach, as a moral trainer, has the duty to transmit to athletes not only fighting techniques or competitive strategy, but also values of respect, fair play and self-control. He must ensure compliance with the rules, intervene firmly in the case of unethical behavior and create an educational climate based on trust and mutual responsibility. Encouraging harsh behavior just for the sake of victory, accepting symbolic violence, or ignoring the adversary's suffering compromise the entire formative process (Simon et al., 2015).

Moral responsibility in contact sports also includes a dimension related to the integrity of the athlete outside of competition. The behavior during training, in the relationship with colleagues, opponents or the public reflects the character of the athlete and influences the image of sport as an educational and social field. Respect for the rules and for others must be constant, not just displayed occasionally.

At the same time, officials and organizers of competitions have a major moral responsibility. They must ensure the correct and equitable application of the regulations, prevent dangerous situations, protect the integrity of the participants and promote the values of sport through their decisions. Failure to intervene in the face of serious misconduct or unequal treatment of athletes can undermine confidence in competition and encourage immoral behavior.

In conclusion, practicing contact sports implies assuming a multilateral moral responsibility, which is expressed by respecting limits, protecting the opponent, controlling emotions and promoting conduct based on integrity. Only in this way can these sports remain a space for personal development and the expression of virtue, not moral degradation.

11. Ethics and deontology in winter sports

11.1. The specificity of ethical challenges in the mountain environment

Winter sports carried out in the mountain environment have a series of peculiarities that generate specific ethical challenges. These activities take place in an unpredictable natural setting, physically and psychologically demanding, where safety, respect for nature and responsibility towards others become major moral imperatives.

One of the most significant ethical challenges in mountain sports is related to risk-taking. Activities such as alpine skiing, snowboarding, mountaineering or freeriding involve quick decisions in extreme conditions, where an error of judgment can have serious consequences. The athlete must know his limits, correctly assess the environmental conditions and act responsibly towards himself and those around him. From an ethical point of view, risk-taking should not be a gesture of bravery, but a rational choice based on competence, experience and respect for life (Simon et al., 2015).

In mountain sports, responsibility is not exclusively individual. Groups of athletes, guides or activity organizers have a moral obligation to ensure a safe environment, to anticipate dangers and to prevent unnecessary exposure to risk. Ethics in this context involves solidarity, mutual support and a constant awareness of the interdependence between the members of the group. Selfish or negligent behaviors, such as abandoning an injured colleague or hiding known dangers, are serious violations of collective moral responsibility (Loland, 2002).

Another important ethical dimension is related to the relationship with the natural environment. Mountain sports take place in a fragile ecosystem, where human actions can have a significant

ecological impact. From this perspective, the athlete is called upon to adopt a responsible ecological conduct, to avoid damage to the routes, pollution and disturbance of natural habitats. Environmental ethics thus becomes an integral part of mountain sports ethics, encouraging respect not only for people, but also for nature that provides the framework for sports activity (Bunting, 2015).

In winter sports, the dilemma between performance and safety also frequently arises. The desire to push boundaries, set records, or experience extreme sensations can lead to ignoring danger signals. In these situations, the athlete is called to act with discernment, to temper impulses and to assume an ethical behavior that privileges life and bodily integrity over glory or social validation.

Also, in the mountain environment, the importance of decisions in conditions of uncertainty is amplified. Changing weather, difficulty in accessing assistance and dependence on equipment raise ethical questions related to preparedness, anticipation and responsibility in the face of risk. The moral formation of athletes who practice mountain sports should include reflections on these dilemmas, the development of prudence and the cultivation of respect for the forces of nature.

In conclusion, winter sports practiced in the mountain environment imply an ethic of multiple responsibility: towards one's own life, towards the other participants and towards the environment. Moral conduct is not a mere formality, but an essential condition for safety, sustainability and authenticity in the practice of these activities.

11.2. Deontology in the safety and fair play of winter sports

Winter sports are carried out in a natural environment characterized by instability, risk and variability, which determines the need to apply a clear set of deontological principles to regulate the professional and ethical behaviors of all the actors involved. These sports imply a permanent interaction between man and the environment, between the individual and the collective, between performance and prudence. In this context, deontology becomes a fundamental tool for protecting the physical and moral integrity of athletes.

Safety is one of the central responsibilities in winter sports, and compliance with ethical norms has the role of preventing accidents, reducing unnecessary risks and creating an environment in which sports activity can be carried out in conditions of trust. Professionals in this field, whether coaches, mountain rescuers, instructors or competition officials, have a moral and professional obligation to put safety above performance. This implies an in-depth knowledge of the environmental conditions, equipment and capacities of athletes, but also a real capacity for responsible intervention when the situation requires it.

A fundamental principle of mountain deontology is that of prudence. The choice of routes, the intensity of exercises, decisions related to participation in competitions in difficult conditions must be guided not by the desire to prove something or by external pressures, but by realistic risk

assessment. Prudence is not a sign of weakness, but an expression of a well-assumed professional ethic.

Fair play in winter sports is not limited to respecting the rules of the competition, but implies an attitude of deep respect for other athletes, for the organizing team and for the natural environment. Ethical behavior in these sports is reflected in caring for the safety of the opponent, in accepting personal limits, in recognizing the value of others and in making decisions honestly. Fair play thus becomes a way of practicing sport with dignity, courage and respect, regardless of the pressure of the result or the objective difficulties of the route.

Codes of ethics drawn up by international and national federations often include regulations on environmental protection, conduct in mountain areas, and obligations regarding sports equipment and behaviour in extreme conditions. These documents establish not only technical standards, but also norms of behaviour that reflect an ethical commitment to sport, nature and community.

Ideally, deontology in winter sports is supported through continuous education, ethical training sessions, simulations of borderline situations and the promotion of positive role models. The deontological practice is not the result of fear of sanctions, but of a deep understanding of the moral role that each actor involved in carrying out sports activity in a risky environment has.

In conclusion, the deontology applied to winter sports is not only an administrative matter, but an indispensable dimension of a healthy, responsible and sustainable sports practice. It contributes to the protection of life, to the building of trust between participants and to the preservation of the natural environment that makes it possible to carry out these activities.

12. Ethics and deontology in sports training

12.1. Ethical relationship between coach and athlete

The relationship between coach and athlete is one of the most sensitive and influential interactions in the sports training process. Beyond the technical-methodological role that the coach has, he exerts a profound influence on the moral, social and psychological formation of the athlete. This relationship involves a fine balance between authority and trust, between guidance and autonomy, between performance and personal development. That is why the ethics of the coach-athlete relationship is an essential component of a healthy sports education.

The ethical foundation of this relationship is mutual respect. The athlete must be treated as a person with rights, needs, dignity and autonomy, and not as a simple instrument of competitive success. In turn, the athlete must show respect for the competence, experience and efforts of the coach. This respect is built over time, through transparency, honest communication and setting common and realistic expectations.

On a deontological level, the coach has the moral obligation to protect the physical and psychological integrity of the athlete. This involves avoiding any form of abuse – verbal, emotional, physical or psychological – and preventing toxic addictive relationships. Any manifestation of excessive authoritarianism, intimidation or manipulation undermines trust and can generate serious consequences for the personal development of the athlete, especially in the case of young people or those at the beginning of their careers (Stirling & Kerr, 2009).

The ethical dimension of the coach-athlete relationship is also reflected in the way of communication. The transmission of feedback must be constructive, adapted to the context and personality of the athlete, without humiliating or discouraging him. Ethical communication involves active listening, sincere encouragement, and the ability to manage conflict without escalation. An ethical coach knows when to support his authority and when to cede decision-making space to the athlete, thus contributing to the development of his moral and professional autonomy (Jones et al., 2004).

Another important aspect is the clear delimitation of the boundaries of the professional relationship. In modern sports, where time spent together is significant, boundaries can become blurred, and the risk of inappropriate relationships increases. Ethics requires maintaining a functional distance and a relationship based on professionalism, without favoritism, relationships of affective dependence or hidden interests. Clarity of roles and boundaries is a condition for maintaining a healthy and equitable moral climate.

The ethical relationship between coach and athlete also involves a balanced approach to success and failure. Both the pressure of performance and the management of defeat can strain the relationship, but an ethical coach will turn these moments into opportunities for learning, not judgment or sanction. In this sense, the coach becomes a mentor who supports the development of the athlete beyond the results, emphasizing the training process, internal progress and the value of sustained effort.

In conclusion, the ethical relationship between coach and athlete is not a simple professional contract, but a relational framework that profoundly influences the direction and quality of the athlete's development. It is based on values such as respect, responsibility, trust, fairness and dignity, and maintaining it implies a permanent awareness of the formative role of the coach and the rights of the athlete.

12.2. Responsibility and confidentiality in the training activity

The sports training activity involves an intense collaborative relationship between the coach and the athlete, which involves not only the transmission of technical and tactical information, but also a constant exchange of sensitive data, personal observations, information about the physical, psychological and emotional state of the athlete. In this context, professional responsibility and respect for confidentiality become essential dimensions of ethics in training.

The coach's responsibility is manifested first of all by assuming the consequences of his decisions. The choice of training programmes, the intensity of the exercises, the corrective interventions and the psychological approach must be justified both methodologically and morally. The coach cannot consider the athlete a simple object of his intervention, but an educable partner, with the right to be protected, informed and treated with respect. In this sense, the responsibility is not only towards performance, but also towards the overall well-being of the athlete (Lyle & Cushion, 2017).

Responsibility also implies a balanced relationship to mistakes. The athlete in the process of training will experience failure, fluctuations in performance and moments of vulnerability. The coach has the moral obligation to manage these situations with empathy and professionalism, without generating shame, fear or anxiety. A climate based on trust and learning stimulates long-term progress and contributes to the development of the athlete's character.

Another central aspect is privacy. During training, the athlete communicates information related to his health, personal life, intimate motivations, emotional or relational difficulties. This information, once shared, becomes a responsibility of the coach, who must treat it discreetly, without disclosing or instrumentalizing it. Confidentiality is a fundamental ethical principle that sustains the relationship of trust and protects the privacy of the athlete.

There are, of course, situations in which sensitive information needs to be passed on, such as cases of imminent danger, medical conditions or serious breaches of the regulation. Even in these contexts, the management of information must comply with the legal framework, be morally justified and be accompanied by transparency towards the athlete. Ethical communication involves explaining why certain data needs to be shared and involving the athlete in decision-making as much as possible (Anderson & White, 2017).

Confidentiality is not only about verbalizing information, but also about managing documents, video files, training plans or psychological assessments. Access to these materials must be restricted to those directly involved and used exclusively for educational or medical purposes. Any form of unauthorized exposure or misuse constitutes a serious violation of the code of ethics and may compromise the educational relationship.

In conclusion, responsibility and confidentiality are two fundamental components of ethical practice in training. They protect the dignity of the athlete, strengthen the relationship of trust and contribute to the creation of a professional framework based on respect, prudence and moral commitment. An ethical coach is one who assumes the consequences of his decisions and who respects the inner life of the athlete with the same seriousness with which he pursues his performance goals.

13. Ethical role models in performance sports

13.1. Ethics of success and limits of sports morality

Success is one of the strongest motivations in performance sports. He is desired, applauded and often treated as the ultimate indicator of sporting value. However, in the quest for success, major ethical risks arise, which can compromise personal integrity, the balance of competition and the educational essence of sport. The ethics of success therefore implies a critical reflection on the means used to achieve performance and on the values that athletes and coaches cultivate in this process.

In an ideal setting, success is the result of sustained effort, self-discipline, respect for rules and opponents, and continuous progress. This ethical vision values the training process, not just the end result, and promotes a culture of merit and honesty. However, in the reality of performance sport, success is often associated with social validation, financial advantage, and institutional pressures, which can lead to unethical behaviors such as doping, manipulation of results, or marginalization of teammates (McNamee, 2012).

One of the most delicate moral dilemmas is the tension between excellence and fairness. In extreme situations, athletes or coaches may be tempted to sacrifice moral principles for an advantage. Even if the rules are not explicitly violated, the intention behind an action may be contrary to the spirit of the sport. This is where the distinction between legality and morality comes in, which is essential in ethical reflection on success.

Another important aspect is the relationship between success and sports identity. When success becomes the only evaluation criterion, the athlete risks completely identifying with his results. This identification leads to increased psychological fragility, as failure is no longer perceived as a learning opportunity, but as an invalidation of the whole person. Sports ethics proposes an integrative vision, in which success is valued, but not absolutized, and failure is accepted as a natural part of the training process (Miller et al., 2004).

The responsibility for success does not belong only to the athlete, but also to coaches, parents, managers and officials. A sports culture that conveys the idea that "the end justifies the means" creates a favorable framework for abuse, cheating and corruption. Therefore, promoting an ethical discourse about success, through institutional policies, moral models and continuous education, is indispensable for maintaining the fundamental values of sport.

There is also an ethical dimension related to relating to the success of others. Envy, discrediting or sabotage of colleagues are expressions of a distorted culture of competition. In an authentic ethical framework, the success of another is recognized, valued and taken as a benchmark of inspiration, not as a threat. This attitude requires moral maturity, emotional education and a deep understanding of the meaning of competition.

In conclusion, the ethics of success in sport involves overcoming a simplistic vision, based exclusively on results, and assuming a perspective in which performance is accompanied by honesty, dignity and responsibility. The limits of morality should not be perceived as obstacles, but as landmarks that give meaning, value and durability to the success achieved.

13.2. Case study: performance integrity models

Integrity in performance sport is the ability to remain faithful to moral values even in conditions of intense competition, media pressure and financial interests. Over time, sport has provided outstanding examples of athletes who have managed to combine technical excellence with impeccable ethical conduct, providing role models for young people and the sports community as a whole. Studying these cases can provide not only inspiration, but also concrete benchmarks regarding the application of moral values in real competition situations.

A frequently mentioned example is that of tennis player Roger Federer, known not only for his impressive track record, but also for his behavioral elegance, respect for opponents, referees and the public. Throughout his career, Federer has shown that performance at the highest level is compatible with self-control, modesty and fair play. Also, his involvement in social and educational projects reflects a broad vision of the elite athlete's responsibility towards society.

In athletics, the figure of Eliud Kipchoge, Kenyan marathoner and world record holder, is often invoked as a model of integrity and moral discipline. Kipchoge stood out not only for his sports performances, but also for his philosophy of life, based on simplicity, hard work and community values. His constant refusal to resort to unethical means, such as doping, in a context where such practices are widespread, strengthens the credibility and power of his example.

Another eloquent case is that of Nadia Comaneci, the first gymnast in the world to obtain a grade of 10 at the Olympic Games. Although her competitive activity took place in a complex political and institutional context, her sporting integrity, professionalism and exemplary behavior made her a symbol of moral and technical excellence in world sport. His subsequent work, in support of children and in promoting ethical values in gymnastics, reinforces the image of a sustainable model of an athlete with integrity.

In football, Carles Puyol, former captain of FC Barcelona, is often cited as a symbol of exemplary ethical conduct in team sport. Loyalty to the club, respect for colleagues and opponents, balanced attitude in moments of tension and refusal to be drawn into scandals or hostile behavior make Puyol a model of moral leader in professional sport.

All these examples reflect the fact that integrity is not a passive attribute, but a constant choice, a form of moral resistance in the face of temptations and compromises. They demonstrate that authentic performance involves more than results: it requires character, consistency and a healthy relationship to success.

In the context of sports education, such models should be integrated into training programs, analyzed and critically discussed, in order to provide young athletes with real, tangible benchmarks, in which performance is closely linked to values. Education by example remains one of the most effective forms of moral influence, especially in a field where the public image of athletes has a major impact on society.

14. Ethics in the sports press

14.1. Moral responsibility of the sports journalist

Sports journalism occupies a central position in shaping the public's perception of sport, its values and the actors involved in the field. Far from being a simple activity to report results and competitive chronicles, sports journalism contributes to building the reputation of athletes, interpreting events in the arena and influencing collective opinions. In this context, the moral responsibility of the sports journalist acquires a fundamental importance, since the quality of the public discourse on sport depends on the accuracy, honesty and balance of the report.

Moral responsibility implies, first of all, the commitment to the truth. The sports journalist has the ethical obligation to transmit verified information, to avoid sensationalism and not to distort the facts in order to achieve a greater emotional impact. In an era of accelerated communication, in which the speed of publication often prevails over rigor, the assumption of a conduct based on fairness becomes an act of ethical resistance. Inaccuracy, rumour, or manipulation of data can damage careers, reputations, and public trust in sport as an educational and competitive field (Hardin, 2005).

Another important dimension is respect for the dignity of the people involved. The journalist must treat athletes, coaches and other actors with balance and empathy, avoiding reducing them to punctual errors, stereotypes or simplifying labels. Criticism is legitimate and necessary in a democratic society, but it must be supported by arguments, contextualized and free of personal attacks. Quality sports commentary is the one that provokes reflection, not the one that humiliates.

Confidentiality is another essential principle. The journalist often has access to sensitive information or confessions obtained in moments of vulnerability. Respecting the limits of the athlete's privacy, even in the absence of strict regulations, is a test of ethical maturity. The emotional exploitation of personal drama or failure for the purpose of maximizing audience is contrary to the spirit of responsible journalism (Rowe, 2007).

The responsibility of the sports journalist also extends to the selection of information. The decision about what is published and what is silenced is essentially a moral one. The exclusive promotion of stars, the focus only on winners, ignoring athletes from less publicized disciplines or stories from mass sports contribute to the distortion of the image of sport and to the perpetuation of a culture

of success at any cost. Fair journalism gives visibility to diversity and creates space for marginalized voices.

Also, the sports journalist has an educational responsibility. Through the way he reports, comments or formulates questions, he transmits values, norms of behavior and cultural landmarks. Thus, not only athletes are role models for young people, but also those who publicize sports. Respect for language, avoiding negative clichés and promoting the spirit of fair play become gestures of civic education through journalism.

In conclusion, ethical sports journalism does not mean absolute neutrality, but commitment to truth, fairness and responsibility towards the social effects of communication. The sports journalist is not only an observer, but an active participant in building sports culture, and his influence must be exercised with moral lucidity and professional discernment.

14.2. Manipulation versus objectivity in sports journalism

Sports journalism, by its nature, occupies a privileged position in building the collective imaginary about performance, success, failure and the values associated with sport. But it is precisely this position that confers a major ethical responsibility, since the boundary between objective reporting and emotional or ideological manipulation can become fragile, especially in contexts of excessive media coverage and commercial pressures. The tension between objectivity and manipulation is one of the great challenges of contemporary sports journalism.

Objectivity, as a fundamental journalistic value, implies balance, accuracy, contextualization and refraining from unjustified personal judgments. In sport, this means presenting the facts, performances, competitive contexts and actors involved without deformation, favoritism or hyperbolization. Objectivity does not exclude interpretation or criticism, but they must be supported by evidence, arguments and a clear framing of the subject analyzed (Rowe, 2007).

On the other hand, manipulation involves the selective use of information, the tendentious formulation of headlines or comments, the distortion of reality in order to influence the public's perception. In sports journalism, forms of manipulation can be subtle, from the creation of unwarranted heroic narratives, to the artificial dramatization of conflicts or the deliberate ignorance of problematic aspects surrounding famous athletes.

A frequent example of manipulation is the disproportionate emphasis on success, at the expense of process, work, or moral values. Athletes are often portrayed as almost mythological figures, and their failure is treated as a personal disappointment, not as a natural stage in a learning process. This type of media discourse fosters a culture of results at all costs and contributes to psychological pressures on athletes, especially young ones (Sugden & Tomlinson, 2002).

Manipulation can also manifest itself in the marginalization of sports considered "unattractive" from a commercial point of view. Thus, sports journalism no longer reflects the sports reality in its

diversity, but only an artificial selection, dominated by economic interests or popular preferences. This selection affects the visibility of athletes from less publicized branches and reduces the chances of funding, support and recognition for them.

At the same time, a serious form of manipulation is the creation or amplification of conflicts between athletes, teams, coaches or supporters, in order to stimulate the audience. Although conflict can be part of the reality of sport, its exaggeration or invention hijacks the educational meaning of sports activity and fuels artificial tensions, sometimes with consequences in the behaviors of supporters or in relationships between athletes.

In opposition, ethical sports journalism seeks to inform, not to manipulate, to educate, not to exploit, to promote values, not just ratings. This type of journalism requires a professional culture based on critical reflection, self-control and awareness of the impact of the messages transmitted. Objectivity, even if it cannot be achieved absolutely, remains an ideal of conduct, an essential benchmark for any journalist who respects both the audience and the subject reported.

In conclusion, the distinction between manipulation and objectivity in sports journalism is an ethical one, not just a professional one. It determines the quality of public discourse about sport, the level of education of the consuming public and, ultimately, the type of sportsmanship that society encourages and values.

15. Ethical principles. Milestones for teaching and sports careers

15.1. Professional ethics in the sports teaching career

Professional ethics in the sports teaching career is the foundation of the educational relationship between the physical education teacher or the coach with teaching duties and the pupil or student in the process of training. Beyond the transmission of motor knowledge and sports skills, the sports educator has an essential role in the moral, social and affective formation of young people, and this role implies the assumption of a clear, coherent and consistent ethical conduct.

The existence of a professional code of ethics adapted to sports teaching activities implies the recognition of the teacher's responsibility not only as a specialist in the sports field, but also as a character trainer. Through behavior, attitude, decision and interaction, the teacher transmits values, norms and benchmarks that influence in the long term the way young people relate to work, effort, competition and cooperation (MacIntyre, 2007).

Professional ethics implies, first of all, respect for students. This respect is manifested by treating them with dignity, recognising the diversity of capacities and learning rhythms, as well as avoiding any form of discrimination or marginalisation. Sports teaching must create a safe and inclusive environment, in which each participant feels valued and motivated to actively participate in the training process (Campbell, 2003).

Another essential principle is professional integrity. The physical education teacher must comply with methodological standards, avoid favoritism, not use the position of authority for personal purposes and refrain from any behavior that could compromise the trust of students or parents. Integrity also implies honesty in evaluation, consistency in the application of rules, and taking responsibility for one's own decisions (Sockett, 1993).

Within sports teaching activities, professional ethics is also expressed through emotional balance and self-regulation. The teacher is often confronted with tense situations, challenging behaviors or differences of opinion. An excessive or unfair reaction can generate trauma or attitudes of rejection towards physical activity. Therefore, the continuous training of teachers should also include the ethical component, with emphasis on self-knowledge, moral reflection and the development of empathic communication skills (Strike & Soltis, 2004).

Professional ethics also involves honest reporting to one's own limits. The sports teacher must recognize the moments when he does not have the necessary skills to meet the needs of the students and turn to interdisciplinary collaboration or external support, when necessary. This attitude does not denote weakness, but professional maturity and respect for the student.

In conclusion, the sports teaching career is deeply linked to ethics, and its success is not measured only in motor performance or competitive results, but especially in the ability to form balanced, responsible and moral people. Professional ethics provides the framework through which physical education becomes not only a space for movement, but also a laboratory for character formation.

15.2. Deontological principles in sports career development

The development of the sports career is a long-term process, marked by strategic choices, constant efforts, moments of success and periods of failure. Throughout this journey, the assumption of a set of deontological principles becomes essential for maintaining a correct professional conduct and a balanced relationship between the athlete and the system in which he operates. The deontology of the sports career is not just a set of formal rules, but a value framework meant to guide the athlete's behavior constantly, regardless of the stage of development in which he is.

A first fundamental principle is that of loyalty to the profession. The athlete has the responsibility to comply with the competition rules, the regulations of the federations and the fundamental values of sport, such as respect, discipline and the spirit of fair play. Loyalty does not mean obedience to structures, but attachment to the deep meaning of sports practice, which implies assuming integrity and refusing any ethical compromise for easy success (Brown & McNamee, 2018).

Another essential principle is transparency. Throughout his career, the athlete interacts with agents, sponsors, coaches, officials and institutions. All these relationships must be based on honesty, clear contracts and mutual respect. The avoidance of conflicts of interest, the assumption

of one's own decisions and open communication are defining elements of a mature deontological conduct, which contributes to the real professionalization of the sports career (Morgan, 2006).

Also, personal responsibility is a central pillar of professional ethics. The athlete is called to assume not only training and performance, but also choices regarding health, lifestyle, public image and communication with the press. A career built on solid values involves being aware of the impact of one's own actions on the community, colleagues and young people who look to the athlete as a role model.

Privacy is an often neglected principle, but of major importance, especially in media sports. The athlete must protect the information regarding the competition strategy, training plans or medical data, but also respect the confidentiality of colleagues and technical staff. Unauthorized dissemination of information or involvement in media scandals damages not only the personal image, but also the climate of trust within the team (James, 2010).

Last but not least, the development of the sports career must be guided by the principle of responsibility towards oneself and the future. Athletes must be supported to build a sustainable professional identity, which allows them a healthy transition to life after retirement. Continuous education, the formation of a culture of moral reflection and awareness of the limits of active careers contribute to protecting integrity and avoiding excessive vulnerability after the end of competitive activity (Roderick, 2013).

In conclusion, the deontological principles in the sports career are essential milestones for building a path based on responsibility, balance and professionalism. They provide the athlete with benchmarks for decision-making at critical moments and contribute to the development of a career that reflects not only performance, but also character.

16. The ethical dimensions of the general model of the profession; Professional and deontological ethics

16.1. General model of the profession and ethics in sport

The sports profession, in the broad sense of the term, includes a set of activities carried out by athletes, coaches, physical education teachers, physical training specialists, sports psychologists, doctors and other actors involved in the organization, training and promotion of sports activities. Beyond the specifics of each professional role, all these positions imply a deep ethical dimension, which transcends the technical side and aims at the social, educational and moral impact of the actions carried out within the sports field.

A general model of the sports profession must include four essential dimensions: professional competence, moral responsibility, commitment to the community and respect for human dignity. These dimensions do not function independently, but are in a relationship of interdependence. A

competent professional, but lacking integrity or empathy, can negatively affect the sports climate and the public's confidence in the educational value of sport (Kretchmar, 2005).

Professional competence is the foundation of any quality activity. In sport, this involves in-depth knowledge of training methods, regulatory norms, particularities of the discipline practiced and educational principles. However, in the absence of ethical conduct, competence can become an instrument of efficiency without responsibility. Therefore, the integration of ethics into continuous professional training is essential for the formation of an authentic and sustainable professional model (Fitzpatrick, 2012).

Moral responsibility implies the assumption of decisions and their consequences, not only in relation to sports performance, but also in relation to character formation, the safety of participants, the fairness of competition and the public image of sport. Professionals in the field have the obligation to act as shapers of values and not just as providers of results. They must also ensure compliance with ethical norms in all aspects of sports practice, from selection and training, to withdrawal from activity (Sage, 2010).

Commitment to the community is an often ignored dimension in building a professional profile. Sport does not take place in a vacuum, but in a concrete social and cultural context, and professionals in the field must be aware of their role in promoting inclusion, health, gender equity and access to physical activity. An ethical professional model integrates social values and actively contributes to the development of an open and responsible sports environment (Darnell, 2012).

Respect for human dignity is, ultimately, the unifying principle of the professional ethical model. Any intervention in sports activity must start from the recognition that the athlete is a human being with needs, values and rights, and not just a means of achieving performance. Relationships based on manipulation, psychological pressure or neglect affect not only the efficiency of the sports process, but also the moral health of the entire field.

In conclusion, the general model of the profession in sport involves the coherent articulation of technical competence with ethical commitment. The training and exercise of a profession in this field must be based not only on performance standards, but also on clear principles of moral responsibility, thus contributing to the consolidation of an authentic and sustainable sports culture.

16.2. Professional deontology and fundamental ethical values

Professional deontology represents the set of norms and moral obligations that regulate the conduct of those who practice a profession, providing them with clear benchmarks in relation to their own responsibilities, with the beneficiaries of their work and with the institutions in which they work. In the field of sports, deontology is not just a code of rules, but a constant reflection on the way in which professional activity is exercised in relation to human dignity, equity and responsibility towards others.

The fundamental ethical values that underpin professional ethics in sport are: respect, responsibility, integrity, fairness and solidarity. These values do not work in isolation, but are interconnected and expressed through the decisions, attitudes and daily behaviors of the professionals involved – whether they are coaches, teachers, referees, sports therapists or managers.

Respect implies the recognition of the rights, needs and value of the other. In a sports context, this translates into treating all participants equally, regardless of performance level, gender, age or ethnic origin, as well as respecting the rules of the game and authority. Professional respect also involves the ability to accept criticism, listen to different opinions, and build relationships based on mutual trust (Levine, 2009).

Responsibility implies the conscious assumption of the consequences of the facts and decisions taken in the exercise of the profession. A coach, for example, is not only responsible for the physical preparation of the athlete, but also for the psychological and educational impact of the interaction. Similarly, a referee has the responsibility to guarantee the fairness and impartiality of the game, helping to maintain the moral climate of the competition (Martinková & Parry, 2011).

Integrity is the value that supports the coherence between what a professional says and what he does. It involves honesty, refusal of immoral compromises and fidelity to the values of the profession, even in conditions of pressure or risk. In sports, where the temptations related to quick results, financial or media pressures can become intense, integrity becomes a crucial benchmark for maintaining the credibility of the profession (Loland, 2002).

Fairness refers to treating everyone involved fairly and balanced. This does not mean uniformity, but the adaptation of professional intervention to the needs of each one, without favoritism or discrimination. In sports education, equity involves the balanced distribution of resources, equal access to opportunities, and transparency in evaluation and selection (White & Cornee, 2017).

Solidarity, although less mentioned in professional codes, is an essential value in sports activity. It is expressed through cooperation, mutual support, encouraging those in difficulty and cultivating team spirit. The sports profession often involves teamwork – either in a narrow sense, as is the case with playing teams, or in a broader sense, as is the case with educational communities – and without solidarity, cohesion and efficiency are difficult to achieve.

In conclusion, professional ethics in sport is not a rigid set of rules, but an expression of an ethical philosophy applied consciously, coherently and adapted to the context. Fundamental ethical values are not accessories of the profession, but constitutive components of a professional exercise that aims not only at performance, but also at the formation of a healthy, equitable and humane sports environment.

17. The mechanism of ethical decision in the teaching process specific to sports training

17.1. Ethical Decision Models in Training

The decision-making process in sports training is not just about selecting exercises, choosing training strategies or planning the competition calendar. Beyond these technical dimensions, every decision made by the coach has ethical implications, influencing the moral development of the athletes, the group dynamics and the general atmosphere within the team or sports institution. Therefore, an in-depth reflection on the decision-making models that can support an ethical practice in training is necessary.

A basic model is that of ethical reflection, inspired by applied professional ethics. It involves the coach analyzing a problem situation starting from the following questions: What are the values involved? Who is affected by the decision? What are the possible alternatives and the consequences of each? What moral principles can be applied in this context? This type of approach stimulates critical thinking and reduces the risk of acting impulsively or biased (Kidder, 2009).

Another model used in educational and sports contexts is the model of the four components of moral behavior, formulated by James Rest. This model identifies four essential stages in making a moral decision: recognition of the moral problem, moral reasoning, moral motivation and moral action. Applied in training, this model helps the coach not to ignore the moral dimension of tense situations and to structure his decisions in a coherent and justifiable way (Rest et al., 1999).

The deliberative model is specific to environments in which dialogue and participation are encouraged. In this framework, ethical decisions are made together with athletes, especially in the case of senior teams or advanced athletes. The coach does not impose solutions, but facilitates a collective reflection on the problem that has arisen. For example, in the case of an internal sanction, the team may be involved in formulating a solution that respects the principles of fairness and group cohesion. This model reinforces moral autonomy and individual responsibility (Carr, 2006).

In practice, coaches may be faced with complex dilemmas: including or excluding an athlete with behavioral problems, balancing playing time in relation to sporting merit, communicating difficult decisions transparently. In these situations, an ethical decision-making model works as a guide, not a recipe. It offers benchmarks for reflection and criteria for moral evaluation, but it also involves the constant exercise of discernment and empathy.

It is important for sports and educational institutions to include in the training of coaches modules dedicated to decision-making ethics, to create contexts for the analysis of real situations and to stimulate the exchange of experiences on good practices. Decisions made in haste, under pressure or in the absence of a consistent ethical culture can negatively affect athletes' development, the quality of relationships and trust in the system.

In conclusion, ethical decision-making models in training are essential tools for building a professional and responsible practice. They help coaches to combine technical competence with moral reflection and to act in accordance with the educational values of sport.

17.2. Stages and dilemmas of ethical decision-making

The ethical decision-making process in sports training involves a succession of steps through which the coach analyzes a situation with moral charge, evaluates the possible consequences and chooses a solution that respects ethical principles and supports the harmonious development of athletes. At the same time, this process is often complicated by dilemmas, external pressures and moral ambiguities, which can test the judgment and integrity of the decision-maker.

The initial stage of ethical decision-making is the recognition of the existence of a moral problem. This stage involves the ethical sensitivity of the coach, the ability to perceive that an apparently technical or disciplinary situation has moral implications. For example, an athlete's refusal to participate in an activity is not only a matter of discipline, but can signal a motivational crisis, an internal conflict or a relational tension that must be treated with delicacy and understanding.

The next step is the analysis of the situation, in which the values involved, the actors affected and the available alternatives are identified. The coach must assess whether there is a conflict between important values – such as loyalty to the team versus compassion for an athlete in difficulty – and consider both immediate and long-term consequences. This stage also involves consulting codes of ethics, internal regulations and, where appropriate, dialogue with colleagues or specialists.

The decision stage itself involves choosing an option that is not only effective, but also morally justifiable. An ethical decision must be consistent with the values assumed by the coach, with the educational objectives of the sports program and with the fundamental principles of respect for the person. Making an ethical decision also means accepting responsibility for any unforeseen or unpopular effects of it.

The implementation of the decision is a critical stage, as the way it is communicated and applied influences its reception by athletes. A morally correct decision can be compromised if it is applied in an authoritarian, non-transparent or unempathetic way. It is important for the coach to explain the reason for the decision, to be open to the athletes' reactions and to cultivate a climate of trust and reflection.

Finally, post-decisional reflection closes the cycle and allows behavior to be adjusted for the future. This involves analyzing the effects of the decision, the feedback received, and the ethical lessons that can be drawn from experience. Thus, the coach develops his own capacity for moral evaluation and strengthens his professional discernment.

As for dilemmas, they frequently arise in contexts where there is no obvious solution or where two important values conflict. Among the most common dilemmas are: the choice between efficiency

and fairness (for example, selection for a competition), between loyalty to the individual and the interest of the team, between truth and protecting the morale of the group. These dilemmas cannot be solved mechanically, but require deep reflection, a good knowledge of the context and, sometimes, the courage to make difficult choices.

In conclusion, the ethical decision-making process in training is not linear or infallible, but a complex approach, which requires moral sensitivity, critical thinking and a real commitment to the educational values of sport. By consciously practicing this process, coaches contribute not only to the smooth running of sports activity, but also to the formation of a generation of responsible, empathetic and balanced athletes.

18. Aspects of professional ethics and deontology

18.1. Positive factors for promoting ethics in sport

Promoting ethics in sport involves more than formulating codes of conduct or imposing sanctions in case of misconduct. In order for moral values to become an integral part of sports culture, it is necessary to have a set of positive factors that support, shape and reinforce the ethical behaviors of athletes, coaches, referees and all actors involved in the field. These factors do not work in isolation, but support each other and form a system of moral support for sports activity.

An essential factor is the existence of an ethical educational climate within clubs, schools and federations. When moral values are integrated into the communication structure, internal regulations and interpersonal relationships, athletes and coaches develop a natural ethical sensitivity. The ethical climate is built through personal examples of leaders, through constant dialogue on values, but also through the constructive approach to moral mistakes, which are treated as opportunities for learning, not just punishment (Lumpkin et al., 2012).

Another positive factor is the presence of authentic moral role models among athletes and coaches. Credible role models, who combine performance with integrity, become sources of inspiration and guidance for young people. These individuals not only promote results but also human values such as respect, moral courage, perseverance, and compassion. When such figures are visible, credible, and accessible, the likelihood of replicating their positive behavior increases significantly (Bredemeier & Shields, 2006).

Formal moral education is another important pillar. The introduction of courses, modules or workshops on ethics in sport, as part of the training of coaches, teachers and athletes, contributes to the development of competences for moral reflection, ethical decision-making and recognition of moral dilemmas. Moral education is not only a theoretical approach, but involves case studies, simulations, group discussions and self-analysis, which contribute to the development of an active ethical conscience (Gibbons et al., 1995).

Another factor with significant influence is the institutional support of ethics. This is manifested by the existence of dedicated structures – ethics commissions, ethics advisors, platforms for reporting deviations – and by the coherent and transparent application of moral rules. Institutions that act firmly in case of misconduct, but also that reward ethical behaviors, send a clear message about the values they promote and strengthen trust in the system (Hums & MacLean, 2018).

The active involvement of parents, the community and the media in promoting an ethical sports culture is also an enabling factor. Support for the educational values of sport, at the expense of pressure to perform at all costs, creates an environment conducive to the development of athletes' integrity. Responsible communication of the press, which highlights gestures of fair play and dignified attitudes, contributes to strengthening a positive imaginary around sport (Lines, 2001).

In conclusion, the promotion of ethics in sport cannot be left to the level of individual initiatives, but requires a complex educational and institutional infrastructure, built on models, support, training and communication. Only through concerted and coherent actions can a sports culture be strengthened in which performance is doubled by character.

18.2. Tools to support ethical behaviour

Supporting ethical behavior in sport requires more than simple statements of principle or normative documents. It is essential that sports institutions, educational organizations and actors involved in the training of athletes have concrete, functional tools adapted to current realities. These tools must facilitate ethical decision-making, create contexts conducive to moral reflection and provide support in managing dilemmas that may arise in daily work.

A first effective tool is the guidelines of conduct and codes of ethics. Unlike the regulations imposed by the sports authorities, these documents are rather voluntary, indicative landmarks, which define the moral expectations in a certain professional context. A clearly formulated, accessible, and actively discussed code of ethics within teams or institutions can act as a frame of reference for desired behavior and stimulate self-regulation among athletes and coaches.

Another valuable tool is continuous training in professional ethics. Courses, seminars, workshops or modules dedicated to ethical analysis contribute to the development of the moral competences of sports practitioners. Within these formats, case studies, simulations, debates or individual reflection exercises can be used, aimed at stimulating critical thinking and moral sensitivity. Ethical training is not limited to rules, but aims to develop character and strengthen the ability to act with integrity in ambiguous or tense contexts.

Institutional support is also indispensable. Ethics committees, specialist counsellors, clear incident reporting procedures and mediation mechanisms help to create an environment that encourages the expression of ethical concerns. In the absence of support structures, athletes or coaches may

hesitate to report abusive or non-compliant behavior, for fear of being sanctioned or marginalized. Tools of this type offer protection, but also moral validation to those who choose to act ethically.

Periodic evaluation of the ethical climate within sports teams, clubs or institutions is another means of reinforcing moral behavior. Ethical perception questionnaires, qualitative interviews or focus groups can provide a realistic picture of dominant values, existing conflicts and the degree of coherence between stated principles and real practices. These assessments can inform tailored interventions and coherent ethical policies.

Last but not least, the promotion and recognition of ethical behavior plays a major role. Awards, public campaigns, or highlighting athletes and coaches who demonstrate integrity, moral courage, and respect help create a positive culture and provide role models for others. When ethical behavior is socially valued, it becomes easier to adopt and internalize.

In conclusion, supporting ethical behavior in sport requires a systematic approach, combining education, institutional structures and organizational culture. The tools used should not be perceived as forms of control, but as support resources for a professional practice based on values, balance and responsibility.

19. Deontological meanings: conscience clause, right to criticism, citation versus plagiarism, confidentiality, censorship and self-censorship

19.1. Ethical and professional rights and responsibilities

The exercise of the profession in the field of sport implies, in addition to technical and administrative skills, a clear understanding of the ethical and professional rights and responsibilities of all the actors involved. From athletes and coaches, to physical education teachers, referees, sports doctors and club leaders, everyone has the obligation to act not only within the legal framework, but also in accordance with the fundamental moral values of sports activity.

Professional rights aim to recognize the dignity of each person involved in the sports system. Athletes, regardless of age or level of performance, have the right to fair treatment, protection of physical and mental integrity, equal access to resources and respect for privacy. In the same way, coaches and other specialists have the right to safe working conditions, freedom of professional expression and protection from abuse or unjustified institutional pressure. Rights are always correlated with responsibilities, and respecting them contributes to a fair and sustainable sports climate (Greenfield & Osborn, 2017).

Ethical responsibilities in the sports profession refer to conduct towards oneself, towards others and towards the institution. Towards themselves, sports professionals must show intellectual honesty, recognize the limits of their own skills and constantly pursue professional improvement. In relation to others, responsibility implies respect, fairness, transparency and empathy. This

implies the refusal of manipulation, favoritism, discrimination and any form of abuse or humiliation (Fraleigh, 2003).

At the institutional level, responsibility is manifested by complying with internal regulations, taking ownership of the decisions taken and contributing to maintaining an adequate moral climate. Professionals must be actively involved in identifying and solving ethical issues within the organization, report serious misconduct, and support the development of an organizational culture based on integrity and collaboration. In this sense, professional responsibility is not only individual, but also collective, and ignoring immoral behaviors can constitute a passive form of complicity (Kihl et al., 2012).

The relationship between the right to expression and the responsibility of communication deserves special attention. In sports, especially in high-performance sports, public expression has a major impact. The statements of coaches, athletes or officials can shape the public's perception, influence young people and contribute to the promotion or, on the contrary, to the erosion of the values of sport. Therefore, freedom of expression must be exercised with discernment, without slander, without incitement to hatred or unsportsmanlike behavior. Telling the truth does not mean creating conflict, and avoiding conflict does not mean ignoring abuse.

The right to protection from abuse is especially a sensitive topic in contemporary sport. Cases of harassment, intimidation, discrimination or exploitation have demonstrated the need for clear prevention and intervention mechanisms. Professionals must be aware of and comply with international standards on the protection of minors, gender equality and the protection of fundamental rights, and organisations must be firmly committed to combating any form of abuse.

In conclusion, the relationship between rights and responsibilities in sport is not one of opposition, but of complementarity. Rights provide the framework for freedom and dignity, and responsibilities define the limits of this freedom in relation to others. A truly ethical sports practice is one in which each actor knows, assumes and respects both their rights and responsibilities, thus contributing to the consolidation of a sports community based on trust, equity and integrity.

19.2. Management of conflict situations from an ethical perspective

Conflicts are inevitable in any field that involves intense human interaction, and sport, through its competitive, hierarchical and relational specificity, generates numerous tense contexts. They can occur between athletes and coaches, between team members, between technical staff and administrative management, or even between athletes and the public. Beyond their nature and magnitude, conflicts must be managed not only strategically, but also ethically, given the consequences on the relational climate, personal development and organizational integrity.

From an ethical perspective, a conflict is not necessarily a negative situation, but an opportunity for reflection and transformation. The way in which conflict is recognized, analyzed and resolved

reflects the level of moral maturity and organizational culture of the sports environment. The ethics of intervention in a conflict involves several fundamental principles: mutual respect, active listening, impartiality and the sincere desire to find constructive solutions.

An essential first step in the ethical management of conflicts is their open recognition. Denying the existence of a conflict or repressing discontent leads to the accumulation of tensions and, over time, to the deterioration of relationships. Sports professionals have a responsibility to create a safe framework in which divergences can be expressed without fear of sanction or ridicule. The ethics of dialogue involves assuming one's own perspectives without canceling or minimizing the perspective of the other (Coakley, 2015).

Another important aspect is the identification of the values at stake. Many conflicts are based not only on divergent interests, but also on differences in principles or moral priorities. For example, an athlete can emphasize health and personal balance, while the coach can prioritize performance. In such cases, the resolution does not involve imposing a perspective, but finding a reasonable compromise that does not violate the fundamental values of the parties involved (Thornton, 2012).

In team sports, conflicts can also have a collective dimension. Therefore, interventions should not be limited to the people directly involved, but should take into account the dynamics of the group. An ethical approach involves transparency in communication, participation in decision-making and support for the restoration of damaged relationships. Applying sanctions without mediation, isolating or stigmatising a person involved in a conflict is contrary to the spirit of sport as an educational and training environment.

Mediation, as an ethical conflict resolution practice, is based on the intervention of a third party who facilitates communication and helps the parties to express their interests, needs and limitations. In professional sports environments, the existence of accredited ethics counsellors or mediators can significantly contribute to preventing the escalation of conflicts. Mediation is not about agreeing with one party, but about supporting the process by which the parties can find solutions that respect everyone's values.

An essential component of ethical conflict management is post-conflict learning. After a conflict has been resolved, a joint analysis of the causes, management and lessons learned is necessary. This stage builds trust, prevents situations from happening again and contributes to the development of an organizational culture based on openness, responsibility and emotional maturity.

In conclusion, conflicts are inevitable, but the way they are managed defines the ethical character of a sports team or organization. Ethical intervention does not mean avoidance or repression, but a mature, empathetic approach oriented towards reconciliation and learning. Through this type of intervention, sport can maintain its formative and educational role, even in the most tense contexts.

19.3. Ethics of sports science publications and communication

Scientific communication in the field of sport, whether it is carried out through academic publications, conferences, specialized journals or training materials, implies the assumption of a rigorous set of ethical norms, which guarantee the credibility, responsibility and integrity of the research and dissemination process. Beyond the technical and academic content, the way in which knowledge is produced, communicated and capitalized on in sport reflects the moral character of the authors and the institutions involved.

A fundamental principle of scientific ethics is intellectual honesty. This assumes that the data presented in an article, report or communication are real, undistorted and collected in accordance with accepted methodological norms. Fabricating or manipulating data, omitting results that do not support the working hypothesis or falsifying the authors are unacceptable practices, which compromise not only the credibility of the work, but also the reputation of the author and the affiliated institution (Steneck, 2006).

Another key aspect is the recognition of contributions. In sports research, work is often done in teams. The ethics of authorship assumes that each person mentioned as an author has contributed significantly to the design, realization and writing of the study. The attribution of authorship to people who did not have a substantial contribution or, conversely, the unjustified exclusion of some collaborators represent forms of academic abuse, known as gift authorship and ghost authorship (Smith, 2012).

Plagiarism, in any form – copying ideas, texts or results without proper citation – is one of the most serious violations of ethics in sports publications. It affects the integrity of the scientific process and can have serious legal and professional consequences. Combating plagiarism should not be limited to technical verification through software, but should be supported through education, the formation of a culture of citation, and the promotion of original academic writing (Anderson & Steneck, 2011).

The ethics of scientific communication also includes responsibility towards the public. In a context where sports research is often used in training, nutrition, prevention or selection decisions, authors have the obligation to communicate the results in a clear, balanced and without exaggeration. Over-popularization, truncated presentation of findings, or wrapping preliminary results as definitive truths can mislead the public and erode trust in sports research (Kovac, 2004).

Ethical scientific communication also requires transparency regarding conflicts of interest. Authors, editors and reviewers must declare any financial, professional or institutional relationship that could influence the objectivity of editorial results or decisions. The lack of this transparency can affect the peer-review process, distort the evaluation of papers and favor the promotion of personal or commercial agendas.

Finally, the ethics of scientific publications in sport also implies respect for the editorial process. Sending the same paper to several journals at once, missing deadlines or putting undue pressure on editors are practices that affect the proper functioning of the academic community. Ethical collaboration between authors, reviewers, and editors is essential to maintain quality standards and encourage genuine scientific dialogue.

In conclusion, the ethics of sports scientific publications and communication is not a secondary aspect of academic activity, but a fundamental component of professional integrity. Compliance with ethical norms ensures not only the correctness of the content, but also the sustainability and credibility of scientific knowledge in the field of sport.

20. Ethics in sports research

20.1. Ethical Norms and Principles in Sports Research

Scientific research in the field of sport has a profound impact on the development of applied knowledge, sports performance and the health of the working population. That is why sports research must be conducted in strict compliance with ethical norms and principles, which guarantee the protection of participants, scientific accuracy and social responsibility of the results. Research ethics is not a bureaucratic formality, but an expression of respect for life, knowledge and truth.

A first fundamental principle is respect for the dignity and autonomy of the participant. Any research involving individuals – be it athletes, coaches, children or people with disabilities – must only be carried out with their informed consent. Participants must be aware in detail of their purpose, methodology, risks and rights, including the right to withdraw at any time without negative consequences. In the case of minors, consent must be obtained both from them (depending on their ability to understand) and from their parents or legal guardians (Beauchamp & Childress, 2013).

The second major principle is non-maleficence, that is, the obligation of the researcher not to cause harm to the participant. In sports research, this principle is crucial, given the physical nature of the activities involved. Studies should be designed in such a way as to minimise the risks of injury, overwork or psychological discomfort. Where risks exist, they must be justified by a clear potential benefit and assessed by an independent ethics committee.

Privacy and data protection are another central pillar of ethical research. The information obtained during the research, whether it is personal data, medical records or video recordings, must be rigorously protected. Data must be collected, stored and published anonymously or pseudonymized, and access to them must be limited to authorized members of the research team. In the digital age, the protection of information becomes a major ethical challenge, and researchers

have the obligation to use tools and procedures that comply with international data protection standards (Wendler, 2010).

Another essential principle is scientific fairness and transparency. Researchers must faithfully present the methodology, report all results – including negative or neutral ones – and avoid any form of data manipulation. They must also declare any conflict of interest that could influence the objectivity of the study, especially when the research is sponsored by commercial entities interested in favorable outcomes.

Sports research must be inclusive and equitable, avoiding the selection of participants on discriminatory criteria or the unjustified exclusion of certain groups. Diversity of gender, age, level of education or ethnic origin must be taken into account not only for statistical reasons, but also out of respect for the universal value of knowledge and for the equal right to contribute to the progress of science.

In research with direct involvement in sports practice – such as those on training, recovery, sports equipment or sports psychology – it is essential that the researcher collaborates closely with professionals in the field, avoids imposing inappropriate methodologies and respects the culture and values of the sports environment in which he or she operates.

In conclusion, ethical norms and principles in sports research form the moral infrastructure of responsible applied science. They do not limit the freedom of the researcher, but guide it, protecting the people involved, the quality of the process and the credibility of the results. Only by complying with these norms can sports research contribute sustainably to the individual and collective good.

20.2. Academic integrity and ethics of sports publications

Academic integrity is the foundation of any genuine scientific endeavor, including in the field of sports research. It implies the observance of the principles of honesty, rigor, responsibility and transparency in all stages of the process of research and dissemination of knowledge. In an area where the pressure for publication, recognition or funding is increasing, maintaining integrity becomes a permanent challenge and an essential criterion of individual and institutional credibility.

Academic integrity in sports research is expressed, first of all, through the correctness in the writing and presentation of scientific papers. This aspect implies avoiding any form of plagiarism, uncredited paraphrasing, self-plagiarism or misuse of sources without proper indication. Respect for the intellectual work of others is a sign of professional ethics, and the promotion of a culture of correct citation must begin in the early stages of academic training (Fishman, 2009).

Another essential aspect of integrity is the veracity of data and results. The falsification, fabrication or selective omission of data are fraudulent behaviors that compromise not only the study in question, but also trust in the entire field. Sports research, especially in applied studies on

performance, nutrition or physiological interventions, can have a direct impact on decisions on the field, which imposes an increased responsibility in relation to scientific truth (Fanelli, 2013).

Multiple publications for the same results (called "salami slicing") or the simultaneous submission of the same paper to several journals contravene the rules of editorial ethics and unduly burden the peer review system. Academic integrity requires that each paper makes an original, clearly defined contribution and complies with the publication requirements imposed by the journal or conference to which it is submitted.

Integrity also requires fair reporting of authorship. The authors' names must reflect the actual contribution made to the research, writing, or analysis project. The inclusion of prestigious authors only to increase the chances of publication or the exclusion of collaborators who have made a substantial contribution constitute forms of academic abuse and distort the meaning of scientific collaboration (Biagioli, 2002).

Another pillar of academic integrity is adherence to the ethics of evaluation and publication. Both authors and reviewers have a moral obligation to maintain confidentiality, avoid conflicts of interest, and show respect in editorial dialogue. Peer review is essential for the quality of research, but it becomes dysfunctional in the absence of fair and transparent ethical conduct.

Academic institutions and scientific publications have a decisive role to play in upholding integrity. The implementation of clear policies, the existence of ethics committees, the continuous training of researchers and the active promotion of the principles of responsible conduct are indispensable measures to prevent slippages and to strengthen a mature academic culture.

In conclusion, academic integrity in the field of sports publications is not just a matter of etiquette or conformity, but a necessary condition for the real progress of knowledge. By assuming and consistently applying these principles, sports research retains its relevance, credibility and ability to contribute significantly to educational and professional development.

21. Conclusions and future perspectives on ethics and academic integrity in physical activities

21.1. Synthesis of the main landmarks of the work

The present paper aimed at an in-depth exploration of the ethical and deontological dimensions in the field of physical and sports activities, with a focus on the integration of moral principles in sports practice, physical education, sports character formation and applied scientific research. Through a systematic approach, structured in over twenty chapters, the interdependence between performance and morality, between success and integrity, between the rights of the actors involved and their responsibilities within the sports system was highlighted.

In the first part of the work, the distinction was made between the concepts of ethics, morality and applied ethics, with emphasis on the specificity of physical activities. The importance of a contextualized ethics, adapted to the needs and situations in sport, was emphasized, and the need to form an active moral conscience among practitioners was argued.

The second section of the work was dedicated to analyzing some classical models of moral man – Socratic, Platonic, Epicurean, Aristotelian – and how they can be applied in the training of athletes. Each philosophical model has provided valuable benchmarks for understanding sportsmanship, virtue, balance and individual responsibility. This approach has allowed the foundation of a pluralistic ethical vision, capable of responding to the diversity of contemporary sports realities.

Next, the paper addressed the integration of these models in the construction of an ethical and moral sports ideal, adapted to the requirements of modern performance. They discussed how the principles of different schools of thought can be combined to promote sustainable, balanced and upright performance.

The sections dedicated to deontology in sport offered an applicative perspective, presenting the specific principles in individual, team, contact or winter sports. In each case, the ethical challenges and responsibilities of those involved were analyzed, emphasizing the need to form a professional culture based on respect, safety and fairness.

Also, the topics related to the ethical relationship between coach and athlete, confidentiality and responsibility in training, but also the ethics of success, the limits of morality in performance sport and the integrity models applicable in this context were also dealt with in depth. Sports journalism, as an opinion maker and promoter of values, was analyzed from the perspective of responsibility and the risk of media manipulation.

In the final part of the paper, the deontological principles in the sports and teaching career, the ethical decision-making models in training, the mechanisms for managing moral conflicts, as well as the ways in which ethical behavior in sports organizations can be supported were detailed. At the same time, topical topics such as the conscience clause, plagiarism, ethics of publications and the integrity of scientific research in the field of sport were addressed.

A cross-cutting element of the paper was the idea that ethics is not a rigid set of rules, but a dynamic process of reflection, adaptation, and responsible choice. All chapters aimed to provide both a solid theoretical foundation and relevant practical applications, with the aim of guiding professional behavior and contributing to the formation of a values-based sports culture.

In conclusion, this paper provides a complex, interdisciplinary and integrative framework for understanding and applying ethics in the field of physical activities and sports. The proposed benchmarks are not definitive, but open a space for reflection and continuous action, in which sports professionals can build responsible, sustainable and deeply human practices.

21.2. Challenges and recommendations for future sports practice

Looking to the future of sport, a series of major challenges are emerging that will test not only performance and innovation, but especially the ethical and deontological foundations of this field. The acceleration of the pace of competition, the globalization of the sports industry, the increasing financial pressures and the digitization of interactions are profoundly transforming the environment in which athletes, coaches, teachers and researchers carry out their activity. In this context, the development of an ethical and responsible sports practice becomes not only a valuable choice, but a necessity.

One of the main challenges remains the reconciliation between performance and morality. In a culture that values quick results, records, and victories, the risk of compromising ethical values in favor of success is permanent. The sport of the future must rethink the balance between excellence and character, putting at its center not only the athlete as a performance tool, but as a person with dignity, vulnerabilities and human aspirations. This goal implies redefining the success criteria, so that they also include the moral dimension of the sports path.

Another challenge is ethics in digitized sport. The emergence of AI-assisted training, the use of biometric sensors, constant monitoring of performance data, and the influence of social media raise essential questions about privacy, autonomy, and responsibility. How can human control be maintained in a hyper-technological ecosystem? What moral limits should be imposed on the use of algorithms in selection, diagnosis or tactical decision? Such questions will require clear answers and up-to-date ethical principles.

An urgent area for action is the promotion of inclusion and equity in sport. Gender discrimination, marginalization of people with disabilities, lack of access in disadvantaged communities and inequalities in the distribution of resources continue to affect sports equity. The ethical future of sport requires clear policies to support diversity, but also the formation of an inclusive mindset among coaches, managers and athletes. Moral education must include topics related to social justice, equitable access and valuing difference.

Transparency in sports communication will also become a constant concern. In an era dominated by instant information, the risk of manipulation, fake news and emotional exploitation of sport is major. Ethics education will have to integrate skills of critical analysis of the sports message, both for professionals in the field and for the sports consumer public.

In the face of these challenges, several major directions of action are required:

- the continuous development of ethical culture in sports institutions through training, reflection and interdisciplinary dialogue;
- the inclusion of ethics as a mandatory discipline in the initial and continuous training of coaches, teachers and sports managers;

- strengthening the mechanisms of counseling and ethical protection for athletes and the staff involved;
- supporting applied research in the field of sports ethics, in order to provide relevant solutions to new moral dilemmas;
- the involvement of athletes as active promoters of moral values in the public, educational and media space.

In conclusion, the future of sports practice depends fundamentally on its ability to integrate and maintain ethics at the center of professional and institutional concerns. Only through a culture of responsibility, respect and moral reflection will sport be able to continue to inspire, form characters and contribute authentically to the development of a fair and humane society.

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