

The Added Value of Sport Education is Fair Play

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ABSTRACT

Examining the origins of fair play, we can make two basic statements, which is on the one hand, an etymological approach, and, on the other hand, it is the concept and evolution of fair play from a historical perspective.

Rapid advances in technology, the expansion of the research world, and the idea of much-emphasized internationalization have made it possible to examine internationally the meaning of fair play and its associated moral values and norms.

This is an increasingly popular topic, so we can find programs and studies to measure it in the international literature. In the meantime, the question may arise: why has it become a central topic? Perhaps because of the increasing sense of moral and value loss in societies? Actually, where does the fair play phenomenon come from and what exactly does it mean?

Our study is a niche one, as it provides a unique overview of the approaches to fair play, its historical development, and the research available in this area, based on the vast majority of international literature available.

The results of the research presented suggest that on the one hand not all sport types can be lumped together, they have their own set of rules and regulations, but it can be said that there are generally recognized sports moral values. On the other hand, sportsmanlike behaviour can be taught, and the factors that influence it are extremely diverse. The primary socialization environment of young people is their family, what they see and learn affects their personality. It is "easier" for participants in the education system and for coaches, if students bring positive values and set of norms from home.

Keywords: *fair play, values, history, modern values, international studies of fair play*

INTRODUCTION

Rapid advances in technology, the expansion of the research world, and the idea of much-emphasized internationalization have made it possible to examine internationally the meaning of fair play and its associated moral values and norms.

This is an increasingly popular topic, so we can find programs and studies to measure it in the international literature. In the meantime, the question may arise: why has it become a central topic? Perhaps because of the increasing sense of moral and value loss in societies? Actually, where does the fair play phenomenon come from and what exactly does it mean?

Our study is a niche one, as it provides a unique overview of the approaches to fair play, its historical development, and the research available in this area, based on the vast majority of international literature available.

JUSTIFICATION AND BACKGROUND OF THE RESEARCH

By the XXI. century, thanks to modern telecommunication devices, we are always online, thus some concepts, results, and values, among other things, are being revalued. This change, which is accompanied by loss of value, is present in all areas of life and, as a result, sports and sport results have taken on a new dimension. The present and future of a sport is increasingly shaped by its ability to be marketed, mediated, and adapted to the demands of the "entertainment industry." In addition, it has grown into an economic and business industry (sportswear, sports equipment, media).

Its original values (honesty, playing along the rules and keeping them, respect, and altruism, etc.) are increasingly blurred and seem to be lost. Victory and money are intertwined, the fight for money weaves everything that entails

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the spread of the use of unsportsmanlike means (cheating, fixing, doping, etc.), which is not only manifested in athletes' behaviour.

If this tendency - the use of unsportsmanlike means - continues, and if it becomes more accepted and open, it will cause irreversible damages to the sport itself, thereby losing its original values and, secondly, to the moral perception of the growing generation.

This is how we get to today's reality where by turning on the television, radio or internet, news portals, we hear and see the news that young people (even teens) are beating teachers, hitting people on the street as a game, and if that is not enough, they also beat, torture or kill each other. This is not only unique in Hungary, but it is a global trend, and is increasingly common in developed European and overseas countries.

This is a sharp change compared to when the kids at school were angry with each other, they teased each other (tongue-in-cheek) and sometimes quarrelled, but soon they were reconciled.

Educating in the spirit of fair play is a task at all levels of the education system, but it is particularly important when teaching schoolchildren and future coaches, PE teachers and educators. In my experience, years spent in sport and the experience gained there do not in themselves guarantee the development of a value orientation towards sportsmanlike behaviour. Differences between sport types are not determinative of the development of moral, ethical content and norms. There are no sport type specific moral values, only sports moral values that can regulate an athlete's behaviour in the fight for victory if they are firmly embedded in the personality's needs system through education. According to Coakley (1982) and Stevenson (1975), the theory that sport has a positive effect on physical, emotional, and social development has long been in the public eye. Although belief in the character-enhancing effect of sport has been built into the public awareness, some researchers have questioned it, arguing that sport can, in some cases, lead to anti-social behaviour. From a practical point of view, the fact that a student participates in physical education classes and actively participates (completes tasks) does not mean that he/she can acquire the values mediated by sport. It depends very much on the educator and the pedagogical method as well. For example, when a PE teacher gives a ball for kids to "play soccer", this will help their physical

development somewhat, but if the teacher does not stop the game on a regular basis to draw attention to a particular rule or a character-shaping action, then children's moral, emotional, social development, which could also be promoted by sport, will be lagging behind.

All in all, the definition of fair play is very wide, but there is a common point in the definitions. The concept originates from sport, but it is not only a concept that is closely related to morality, empathy, sportsmanship, respect for others, but can also be understood as a philosophy. Today, the concept and spirit of fair play are present in every aspect of life. (Hideg, 2016, 2019)

THE ORIGINS AND HISTORY OF FAIR PLAY

Examining the origins of fair play, we can make two basic statements, which is on the one hand, an etymological approach, and, on the other hand, it is the concept and evolution of fair play from a historical perspective.

The word "fair" is derived from the Old English word "faeger", meaning beautiful, and the word "play" originates from the Old English word "plega", which means play (Gillmeister 1993). A closer look at the word composition reveals that the translation of the word into different languages has developed a diverse meaning. This gives rise to one of the research questions of our work, which is to examine what meaning young people attribute to this concept. The idea of fair competition can be found at Apostle Paul, who in his letter to Timothy, in the middle of the first century, described compliance with the rules as a characteristic of fair competition. "A competitor does not receive the crown unless he competes according to the rules." (Holy Bible, 2 Tim. 2,5). It is of course a question of what the meaning behind the rule in biblical wording is.

The origin of the word "fair" can be traced back to the IV. century, where it was used in the German language, and had a positive meaning throughout. The term can also be found in a Robin Hood ballad at the beginning of the XVI. century, but it was not yet associated with ethical responsibility (Renson, 2009).

Yildiran (2011) and Jost (1973) derives the appearance and use of the term "fair play" after Müller (1988) and Gillmeister (1988) as follows: on the one hand, it is not possible to say that "fayre, fair and fair play" would have been a forerunner of fair play in the current sense, even if we look at the concept in its broader sense. On the other hand, it highlights the second half of the XV. century, when the term

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appeared in the rules of knight tournaments in a somewhat similar sense to today, as in 1467 Lord Tiptofte used the word “fayre Atteyn” (to win justly and honestly) and the word “foule play” (conduct unfair to a gentleman).

However, its appearance in the common language is associated with the name of William Shakespeare (1564-1616). It was used in the context of two or more people participating in a competition. It was linked to the preservation of equal opportunity and a chivalrous mindset. (Jost, 1973)

After the origin and appearance of the word and its spread in everyday vocabulary, we need to examine its appearance and development in the context of sport on a historical plane. Basically, we can divide the role of fair play into two groups in particular social settings. On the one hand, there was a period - as we shall see below - when the term was already used, but not with meaning of the present days, and on the other hand, there is its modern interpretation and its spread.

Examining the appearance of the spirit of fair play, it turns out that some of its elements appeared for the first time in connection with the sport with reference to the ancient Olympic Games. The Olympic sports competitions took place within a set of rules and were enforced and retained by the judges. At the beginning of the Games, athletes swore solemnly to follow the rules, keeping in mind the spirit of fair play (Wischmann 1962). Today, the Olympians representing our country take an oath before leaving for the Games similar to the ancient pattern. In contrast, Renson (2009), based on the work of sports historians such as Manfred Lämmer, Ingomar Weiler or David Young, says that ancient games and the myth surrounding them saying that is where the concept of fair play comes from, is actually a false statement. The brutality that became natural in wars was much more typical of games than respecting the other side.

In fact, there was no equality of opportunity in the ancient Olympics, one proof of which is that, for example, there was no weight division in martial sports, which means that the heaviest ones could easily win. According to Hadas (2003), the significant difference became evident when experiences of the ancient Olympics, where the outcome of a fight was a matter of chance - given that there were many serious injuries, not infrequently fatalities - were replaced by the use of modern means of

controlling violence at sporting events in line with the principles of modern fair play.

Going further on the historical plane, we should highlight the medieval knights' tournaments, which have been dominated by “chivalrous” behaviour, as in many ways this is in keeping with the spirit of fair play, because there is equal opportunity in it, for example in terms of armament, as they used to fight each other with the same weapon, they used fair treatment of the opponent, and they also respected rules and agreements. However, the fair play approach of knight's tournaments is incompatible with the subordination of knights and the bias of viewers, which may have clearly influenced the performance of the fighters. The spirit of fair play typically appeared in a knightly way of life as well. This is evidenced by the priority of acquiring the seven knightly virtues (horse riding, fencing, arrowing, swimming, hunting, singing, playing chess), which together served the development and improvement of both the body and mind. (Yildiran, 2011) The existence of sportsmanlike behaviour in knight's tournaments raises doubts in us when the rewards of the winners were not only the appearance in the king's army and moral recognition, but also - according to the values of that time - a serious financial gain.

In later centuries, jousting and later duels clearly contained the hallmarks of fair play. The judge was careful to respect the rules, and the duel code clearly defined the process. Duelling behaviour fundamentally influenced social judgment (duelling was basically forbidden but was considered a standard way of dealing with matters of honour). Over the centuries, the institution of duelling has undergone significant changes, as the goal was not the death of the opponent anymore, but more likely his wounding, and in parallel, the role of other factors has increased (chivalrous masculinity, aesthetics, elegance) (Hadas, 2003).

The phrase in the sport context was spread in the XVII-XVIII. centuries while its dominance was established in XIX. century (Jost 1973). We must emphasize the turn of XVIII. and XIX. centuries, as Loland (2002) does, when sport became a dominant element of boarding schools (Eton, Harrow, Rugby, Oxford, Cambridge). Educators have recognized that sports, and more specifically team sports, can be used to develop certain human abilities more effectively (e.g. team spirit, cooperative skills), and thus the role and popularity of football and cricket have

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grown and school competitions and championships have become crucial elements of school life. In fact, sporting activities were also used as a motivation tool, so sport became, besides physical education, a tool for personal development. The concept of sport and thus fair play has gained ground in everyday life, and it has been incorporated into the gentleman's code of conduct and has been adapted to the needs and expectations of the time. Decent action has become a value to be pursued in all areas of life.

Wilke (2009) points out that fair play can be considered as the basis of English ethics and that sports fields are the scenes of ethical education, thus not only did sport shape aspects of modern sport, but fair play became an independent concept. The concept is now well-known and applied in almost all areas of life, emphasizing the importance of adhering to the rules of fair play even outside of sports, both in political, economic, and everyday life. Accordingly, we consider it worthwhile to examine what system of norms fair play has and what moral values it conveys.

We agree with Papp's (1988) statement that every sporting activity presupposes a system of moral norms, which typically appear as rules of the game. Fair play is a universal system of norms that is independent not only of sport types but also of forms of sporting activity and, as mentioned above, applies to all areas of life. While the rules of the game capture the basic knowledge and conditions required for a game, fair play tells you how to play, win or lose. Inherently, the athlete appears as a human ideal. In addition to physical excellence, moral judgment is also at a high level, setting an example for all members of society. The acceptance and full adherence to the fair play system of norms is intended to ensure the purity of the sport.

The elements of fair play are organized by Pristóka and Papp (1995) as follows:

- Honesty, loyalty, and dignified behaviour
- Respect for the partner and the opponent (without him there would be no play)
- Accepting and cooperating with the judge's decision
- Trying to win by games only, rejecting dishonest means
- Dignity of victory and defeat
- Establishing lasting human relationships

- Adherence to written and unwritten rules
- Disapproval of unjustified advantage
- Social behaviour
- Valuing and protecting social property
- Legitimate national feeling, self-esteem
- Deepening and increasing the reputation of our country.

Authors associate attributes such as loyalty, honesty, acceptance (opponent, teammate, rules, or refereeing) with the concept of fair play. All this implies equal opportunities and equality of opportunities, which are not fully realized in the field of sport.

Turning back to the field of sport, in many ways we cannot talk about equal opportunities; for example for centuries, women were excluded from all sporting activities, or only knights could participate in the knight's tournament, and even some sports were restricted to the aristocracy. Nowadays, many things have changed in this area, but there are still problems. For example, the poor, lower classes of society - who have the same talent as members of the higher status - have little or no access to sports (access, financial and time constraints, lack of knowledge), but we can also mention the situation of women and different ethnicities. Therefore, in the spirit of fair play, providing equal opportunities must be pursued, but they are still to be achieved in a number of areas.

THE CONCEPT OF FAIR PLAY

What does fair play mean? The question is central to our work, so we cannot go next to it without attempting to define it, of course, based on the available literature. Presumably, the concept is known all over the world, and there is no uniform definition for it, so we are just sorting and comparing them taking into account the principle of timeliness.

The concept of fair play was "institutionalized" in sports life by the Declaration on Sport of ICSPE (International Council of Sport and Physical Education) in 1964, and by the Fair Play Charter in 1974. In the preface of the manifesto, Philip Noel-Baker, the then Nobel Peace Prize winner President of the ICSSPE, said among others: "The principle of fair play is the essence of all sports competitions, and it is also of fundamental importance in both professional and amateur sports. It requires not only the strict respect of the rules but also the joyful and spontaneous reception of their inner and spirit. This concept includes respecting

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ourselves, and our opponents as well. Without the fair play principle, sporting events could become humiliating and degrading for the participants. If the perfidious practices that unfortunately continue to be present in international and world competitions today, would spread further, the sport as a teaching tool, a recreation, a group form of entertainment, and as a factor of agreement between nations would irrevocably lose its value.” (pp 5-6) The 1964 wording has already highlighted the spread of “perfidious practices” and the issues they entail. If we look at where we are now - 53 years later - we can see that there is almost no world competition where none of the athletes uses illicit drugs. We often think that money and extra profit obtainable through victory are the backbones of the spread of doping and dishonest means, which override the spirit of fair play. At the same time, we cannot ignore the role of the media. Athletes nowadays are not only athletes, in many cases they are media stars, and at worst they become celebrities.

Lenk (1964) divided behaviour in the spirit of fair play into two distinct forms, which is formal and informal fair play. Formal fair play means accepting and adhering to the rules of the game and respecting the decisions of superiors - judges and coaches. Informal fair play is a “chivalrous” attitude, an attitude based on respect for the opponent and the referee (Lenk, 2000). We can say that formal fair play is primarily based on external control, whereas informal fair play is primarily based on internal control, internal motivation. The former is based on written rules, verifiable and accountable, violations are punishable, the latter is based on unwritten rules, making it difficult to ask for and hard to punish, but it can be built into the personality through purposeful, consistent education.

Further exploring the concept of fair play, we come to Hogan’s (1973) approach, who combines the concept of fair play with the moral and social values that are of particular importance in the world of sport. It follows that the behaviour and the moral conduct of athletes are determined by the norms and sports rules taught in sports. Hofmann (1990) goes on to assume that empathy is closely associated with most moral principles, thus affecting moral judgment and conclusion, so empathic skills developed with the help of physical education can be decisive in defining fair play behaviour.

The only question is whether young people, athletes, are always aware of appropriate norms in the spirit of fair play, or whether the end - in this case victory and the expected financial gain through victory - justifies the means?

According to Keating (1995), “fair play is a kind of moral code that guides behaviour in sport.” So, under the concept of fair play, we mean a series of socio-morphic values that are passed on through sport. (p 147) The term fair play encompasses a number of social and moral values that can be applied to sport and physical education. It includes principles like the followings:

- respect the rules of the game and the rules of the various championships and tournaments
- every effort should be made to conduct sportsmanlike with the opponent, the referees and any other person/viewer, team leaders, media representatives involved in the match
- all participants in the match should be encouraged to adhere to these rules of conduct and to behave accordingly before, during and after the match, whatever the outcome of the match and the decision of the referee will be.

According to Butcher and Schneider (1998), fair play is “the view that sports should use to teach positive social values...”

According to the concept of Vallerand, Briere, Blanshard, and Provencher (1997), fair play “is part of the general moral or social values that can be taught through sports and physical education.” (p 1)

The European Sport Charter and the Code of Ethics for Sport put fair play at the heart of sporting life. They state that the ethical principles of fair play are an integral part of all sporting activities and are not based on voluntary choice, but they are universal. These pay particular attention to equal opportunities and the education of young people and children - as future adults and athletes - for sportsmanship. In its interpretation, fair play is more than just following the rules, it also includes friendship, respect, so fair play is not only a behaviour but also a way of thinking that rejects fraud, doping, violence, harassment, exploitation, corruption. It is clearly a positive concept that promotes development both at the individual and at the societal level. It interprets sport in a broad social context. Fair play defines the roles and responsibilities of governments, sports organizations, and the individuals through its spreading. (Council of Europe, 1992/2001)

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According to Loland (2002), sports competitions can be considered as physical exercises created by rules, in which the rules define the framework within which the exercises take place. The rules determine how you can/should win, but they do not give you guidance on how to compete successfully and fairly. The latter requires a common spirit, a shared value system based on communication, such as fair play.

In the concept of fair play, Yildiran (2011) emphasizes the efforts of athletes to adhere to the rules in a conscious, determined, and consistent manner throughout the competition, even when circumstances make this difficult. An athlete can be expected to reject any unfair advantage in order to maintain equal opportunities and not see the opponents as enemies, but rather to treat them as individuals and partners who have the same rights and are as necessary to the game as they are. It can be seen that Yildiran also approaches the concept from the perspective of competitive sports.

In contrast, Győr (2014) extends the concept to all games. Inherently, we mean pure play, respect for the rules, respect for the players, team spirit and loyalty under fair play, so it is sportsmanship that best covers its meaning. According to Laczkó and Rétsági (2015), "The fair play acts as an informal moral of sport, which is expected of the players in the field, even if they are not formally regulated (...). In other social subsystems, the spirit of fairness is much less expected and accepted than in sport" (p14).

In sports and competitive sports, the spirit of fair play seems to be dying out in recent decades. Pristóka and Papp (1995) make a similar finding that in the background there is a growing interplay between sport and business, as a result, performance and the resulting profit are paramount. All in all, however, sportsmanship cannot be a barrier to success.

There has been a lot of writing about fair play and honesty over the last decade, but the more recent the publication is, the more striking the resigned tone. In the elite sport where they are fighting for success, violence seems to be a forced trend and cheating strategies have developed. The higher the pressure is in the system, the greater the success after a prize, the more hopeless the situation and the agreements for pure sport are as well as the calls for regular play and integrity (Wilke, 2009).

Similar doubts are expressed by Doty (2006), who believes that the current state of sport is not at all constructive, since fraud, doping, violence, and disrespect are already common, almost expected companions in sports life. The researcher believes that the character-enhancing impact of sport can only be realized if the programs operate - at any level of the sport - in a structured environment and with well-defined objectives.

Remaining in this plane of thought, Földesiné - Gál - Dóczy (2010) emphasizes that the number of serious ethical violations and breaches has increased, and every year there is a major fix scandal or doping issue. Elite sport is characterized by extreme pursuit of achievement, and in everyday life the role of sport is more closely linked to the cult of beauty. As a result of the success centred on sport in general, the use of various performance enhancing agents has become widespread. This phenomenon is not only specific to the sport, there are chemicals to enhance mental performance and well-being as well. The societal expectation of "pure sports" towards athletes seems to be weakening. There is strict regulation against the use of doping agents, and in most countries, doping is an offense. Violence is inherently prohibited, but there are sports and situations where aggressive manifestations are acceptable. Corruption is inherent in sports betting, which not only violates the rules of fair play but also causes financial damage. It can be seen that the legal regulation alone cannot stop these negative tendencies, only the proper moral attitude and cooperation of the athletes, coaches, educators, and sports leaders can help the situation (Laczkó, Rétsági, 2015).

Although the concept of fair play is often confused with the concept of sportsmanship, these are two separate concepts, although they have common points.

According to Zsolt (1983), one who is sportsmanlike, represents written and unwritten moral rules and norms, does not trick anyone, and does not use unfair means against others. According to the definition of Vallerand, Briere, Blanshard, and Provencher (1997), sportsmanship is respect for rules, judges, social norms, and the opponent as well as the commitment to sport and the relative lack of negative behaviours associated with participating in sport.

All in all, the definition of fair play is very wide,

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but there is a common point in the definitions. The concept originates from sport, but it is not only a concept that is closely related to morality, empathy, sportsmanship, respect for others, but can also be understood as a philosophy. Today, the concept and spirit of fair play are present in every aspect of life.

RESEARCH RESULTS RELATED TO FAIR PLAY

The research on fair play in the international literature can be divided into two major groups. On the one hand, they developed some fair play programs in which they examined different age groups, athletes, and non-athletes too. Their attitude towards fair play was measured at the beginning and end of the program. The other group includes studies that measure the moral judgment and its development through sport. In each case, the authors have taken the view that sport influences character in a positive way and plays a decisive role in moral development, thereby developing a sportsmanlike attitude.

The first fair play research we have found in the literature relates to Hall (1986), who measured the level of ethical/moral reasoning and judgment. He studied 65 college basketball players and also selected non-athlete college students as a control group. As a result, it was found that athletes scored lower than their non-athletes peers.

A similar study was done by Bredemeier and Shields (1986) who investigated the moral reasoning of 30 basketball player men and women as opposed to 10 non-athletes. The result showed the same, as did Hall's study, that athletes scored significantly lower on the tests. They supplemented their results with a follow-up study of 20 swimmers, concluding that there was no difference in the level of moral reasoning between swimmers and non-athletes.

Later, Stevenson (1998) measured a larger sample of 213 elite athletes and 202 non-athlete students. He divided the elite athletes into two groups, team athletes and individual athletes. The results showed that the results of the larger sample are the same as those of Hall (1986) and Bredemeier and Shields (1986), which means that the lowest score in moral judgment was obtained by athletes in team sports.

Rulmyr (1996), who measured high school students and Proios et al. (2004) disagreed with these findings as they found no difference in the maturity of moral reasoning of athletes and non-

athletes in their study, but there were differences in their subject's level of education. Proios et al. (2004) conducted a study with team athletes. A total of 510 athletes, including football, handball and basketball players, participated in their survey. As a result, no difference was found in the maturity of the moral reasoning according to what kind of sport the athletes played. Overall, the results of the studies prove, that the moral development of athletes in team sports is far below that of individual athletes and non-athletes. The approach of Priest, Krause, and Beach (1999) was considered as innovation because, unlike before, they conducted a longitudinal study and, based on the results, they drew attention to athletes participating in inter-university championships and their sportsmanlike behaviour. They found that, for 4 years, inter-university competitions and the positives/benefits of winning have a negative impact on sportsmanlike behaviour. However, many other influencing factors have not been taken into account by researchers, such as the grade point average of student athletes. But we think it would be worthwhile to clarify what kind of athletic past the subjects have, what instructions they receive from their coaches, and demographics are also unclear.

We should mention the study of Popescu and Masari (2011) who conducted a survey of 40 athletes (athlete, baseball player, rower, handball, and volleyball player) measuring their attitude towards fair play. Subjects were between 17 and 25 years old, and there were 17 women and 23 men among them. They searched for a connection between general fair play, in-game fair play, and moral values in training and competition. From their results, they concluded that fair play behaviour is gender neutral. However, it is not independent of years spent in sports, as students in higher education already performed better in the survey. Contrary to the results presented above - according to which team sport athletes have lower moral perception than those who play in individual sports - the results of the two researchers showed different results. The results suggest that team-sport athletes are more sportsmanlike than individual athletes. It is also possible to determine and confirm the results of the investigation mentioned above - as values and behaviours acquired in sport can be transferred to all areas of life - that athletes who follow the rules of fair play ethically and in the sport also live their lives in this spirit.

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The results of the research by Hideg (2017, 2018), which measure the segments of the two different levels of the Kenyan education system, show the opinion of students about fair play.

The hypotheses of my research were tested in two age groups through a questionnaire study based on the development and the challenges of the Kenyan education system, and the moral values and the norm system of the society.

The primary school students and students in higher education attach a positive meaning to the concept of fair play, and though in a different ratio, the same three attributes are the most important for them. Is it a local, social, and/or socio-cultural characteristic?

An interesting area of fair play research is competition among adolescents. With regard to competition, adolescence is a crucial period in which the role of competition is increasing, along with the importance of contemporary group and sportsmanship. Based on our research, we know that

- one of the most common reasons for exclusion from a team is non-compliance with the rules.
- Adolescents with more alternatives to interpersonal problems have more collaborative and competitive strategies among their peers
- Students who use effective problem-solving strategies are more popular.
- More popular students show less aggression in frustrated or competitive situations compared to their not so popular peers (Kasik, Guti, 2015).

The association study is related to this, which was conducted by Pinczés and Pressing (2015) to examine adolescents' competition attitudes. A total of 400 people participated in the research, and their average age was 17.96 years. Of them, 200 were successful competitors, and 200 were unsuccessful competitors with similar abilities. The results showed that successful competitors had a more complex and positive attitude to the concepts of competition, victory, and loss. In their associations, the motivational aspect of competition is more pronounced, as well as associations given to positive emotions, competition, and victory, which all focus on result and process, while unsuccessful

competitors tend to focus on result-oriented thinking.

The second group of studies on fair play focused on a specific program. The results of the research by Hassandra, Goudas, Hatzi Georgiadis and Theodorakis (2007) are very promising. The purpose of the study was to evaluate the effectiveness of an intervention program promoting the principles of fair play in schools where students of the younger age study. Of the four elementary schools, 126 fifth grade students participated in the study, 66 of them in the experimental group and 60 of them in the control group. Results showed significant improvements in all four dimensions examined, including observed fair play behaviour, classroom support and autonomy, attitude to play, and intrinsic motivation of the experimental group. The results of the follow-up study showed that the results achieved were maintained for two months after the end of the program. Generally speaking, fair play intervention had an immediate and longer-term impact on students (Hassandra, Goudas, Hatzi Georgiadis, & Theodorakis, 2007). The importance of research is also stated by the finding made by Bredemeier and Shields (2006). It is true that in a physical education setting, fair play behavior can be improved, but in elite sports, athletes' behaviour is heavily influenced by coaching instructions, often in a negative way. Therefore, the results of the research by Hassandra et al. can be considered positive as they studied the next generation of teachers and trainers.

Also related to Hassandra et al. (2007), they examined the role of PE teachers in fair play behaviour, which was conducted in Greece. The survey enrolled 490 students (typically 8th-11th grade students, mean age 14.7 years), all of whom took part in school physical education classes. The purpose of the survey was to find out how the perceived verbal aggression of PE teachers affects students' fair play behaviour. The results show that there is a positive significant relationship between teachers' verbal aggression and antisocial fair play behaviours, and there is a negative significant relationship between teachers' verbal aggression and prosocial fair play behaviours.

Sezen-Balcikanli (2009) performed a research among students of Gazi University. A course called "Fair play in sports and education" was announced. 50 students participated in the study with women and men mixed for 14 weeks.

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During the class, they participated in a number of lectures on fair play. We also need to know that the subjects were teacher students. By the end of 14th week, as in case of Hassandra et al., their results were positive. There has been a significant and measurable improvement in their empathy skill so in their attitude to fair play too, which skills have been put into practice as well.

Let us highlight and present the work of Papp (1988). Based on his results, similarly to the studies presented earlier, there is evidence that a negative correlation can be found between regular sport and sportsmanlike behaviour. The survey was conducted among primary and secondary school students and college students, including athletes and non-athletes as well. Based on the negative responses, the author concludes that elementary schoolchildren are more likely to follow rule-based behaviour, which is due to personality instability and adult dependence. High school students are already seeking exemption from the rules. The results of students participating in higher education are mainly influenced by the success orientation and performance motivation. Younger non-athletes have higher rates of sportsmanlike behaviour.

Overall, it can be concluded that, on the one hand, competitive sport has a negative impact on sportsmanlike behaviour, leading to a higher proportion of non-athletes being fouled by their non-athlete peers. On the other hand, the same tendency is observed when considering age, the older the respondent, the higher will be the proportion of negative responses.

SUMMARY

The results of the research presented suggest that on the one hand not all sport types can be lumped together, they have their own set of rules and regulations, but it can be said that there are generally recognized sports moral values. On the other hand, sportsmanlike behaviour can be taught, and the factors that influence it are extremely diverse. The primary socialization environment of young people is their family, what they see and learn affects their personality. It is "easier" for participants in the education system and for coaches, if students bring positive values and set of norms from home. These young people understand the importance of complying with the rules of the game, and not just because they fear sanctions. Unlike young people whose norm system is impaired in this respect, they are more likely to use unauthorized means and methods not only in

sport but also in their private lives. And the only way forward will be seen within this.

From our point of view, the concept of fair play means acting along the lines of the rules, respecting the other party and ourselves, as well as rules (not only the rules of the game of sport, but also the rules of the system of ideas and norms in societies). Undoubtedly, one of the best areas of all of these so far is (was) sports. Today, however, it is not considered to be the one and only mediating medium. Both families and actors in the education system have a major role to play in shaping the values and norms of the growing generation. The goal may be to act in the spirit of fair play in all areas of life and to become an inner natural urge/instinct, embedded in the character of young people.

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