

Relationship of Sports with Morality and Sports Morality of Individuals Interested in Sports

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Abstract: In this study, problems of sports morality encountered frequently in today have been tried to be explained. Sports morality is face to face very serious problems. Because, lots of events do not suit to sports morality and bruises gentlemanliness occur in sports arenas. Especially use of sports to politics and professionalization caused gentlemanless to suffer harm. Thus, it made happen universal morality principles to be harmed. Sportsmen had lots of money that is obtained through unfair ways and politicians had misbehaviors, which will overshadow to the meaning of sports for the sake of propaganda and politics. Young minds are encouraged to win by families, educators, trainers, administrators, audience and also countries any mora and they are rewarded for that. Everybody wants success and all of rewards are given for it. Therefore, sportsman become to far away from virtue of sports and applies to immoral ways for success that do not abide to moral perspectives. Birth and development of sports are parts of socialization and civilization of human beings. War of first human with nature has a role in birth and development of sports who perceived himself in and under danger. Physical and psychological power that are needed to win this war, struggles, confidence existed as a result of achievement, pleasure are consisted the common basis of sports, which present day. Sports especially appear as humane activity attracts heaps, be an advertisement to politics and ideologies, being commerced has been exposed to change of meaning. Even in olympic games, accepted essence and show arena of sports sports and sportsman brought into a commerce item and this led Olympic thinking to involve in second plan.

Key words: Sports, morality, relationship, individuals, sportsman

INTRODUCTION

The strength, speed, size and agility of modern athletes arouse awe within those who witness their performances. During competitions athletes exhibit excellence in skill, courage and the ability to perform under pressure. Commitment, selflessness, adaptability, teamwork and many other qualities associated with desirable social character are demonstrated on fields, tracks and courts world-wide. Societies celebrate athletic success and bestow attention, trophies of gold and great riches upon victors. The performances of athletes can inspire and enlighten us, for in sport the very best of humanity may be observed and confirmed. Sport shines as a beacon of humanity. Sport can also serve as a source of darkness. Immoral, prideful and selfish behaviors are commonly observed in athletic settings. Competitive environments are too often characterized by egoism, unfairness, malice and violence. Sports serve as a crucible in which participants are tested. The consequence of the sport experience may be the development of a morally

refined individual or it may destroy one's capacity to consider the feelings, rights and needs of others (Aicinana, 2007; Carlson, 1988; Gould *et al.*, 2006; Kennedy *et al.*, 2002b; McCallum, 1993; Scanlan and Lewthwaite, 1986; Weiss and Petlichkoff, 1989).

Some religions associated with Eastern traditions acknowledge the existence of a god while others do not. The religious traditions of the East hold that the soul is the supreme and fundamental reality. The souls of all human beings emanate from the universal soul; therefore, all persons are related. Moral and immoral actions result in natural consequences or karma. The next life one experiences is dictated by the quality of actions taken during the current life. The self is to be transcended and selfish desires are to be eliminated if Nirvana, or the blessed state, is to be achieved. The characteristics of Eastern religions make the goals of seeking glory, fame or riches at the expense of another illogical. Sport-related behaviors to be examined in this study include intentional infliction of injury upon others, cheating, lying, harsh, divisive and inflammatory speech, revenge sought

through physical and verbal behavior and egoism/pride. Each of these behaviors causes pain and conflict between and within others. The reader will unmistakably see that much of what is done in the pursuit of athletic achievement is contrary to the natural law and mandates of sacred scriptures. The discussion concludes with an explanation of why it is important to adhere to the natural law in all aspects of our lives (Apfelthaler *et al.*, 2002; Carrol and Hollinshead, 1993; Kirk and Colguohun, 1989; Maxim and Harrington, 1984; Reilly, 1993; Trudel *et al.*, 1996; Yildiran, 2000, 2002).

Scriptures make it clear that natural law has always existed and is meant to govern human behavior.

Hinduism: The brahmanas say that good conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter (Stoddart, 1988; Hoffer, 1993; Kirk and Colguohun, 1989; Maxim and Harrington, 1984; Rudd, 2005; Göral, 2008b).

Confucianism: The way, which the superior man pursues, reaches wide and far and yet is secret. Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however, much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice (Carlson, 1988; Gould *et al.*, 1996; Weiss and Knoppers, 1982; McPartland *et al.*, 1998; Stoddart, 1988; Kavassanu and McAuley, 1995).

Christianity: For it is not those who hear the law who are righteous before God, but those who do the laws will be declared righteous. For whenever the Gentiles, who do not have the law, do by nature the things required by the law, these who do not have the law are a law to themselves. They show that the work of the law is written in their hearts, as their conscience bears witness and their conflicting thoughts accuse or else defend them. Where do the conflicts and where do the quarrels among you come from? Is it not from this, from your passions that battle inside you? You desire and you do not have; you murder and envy and you cannot obtain; you quarrel and fight. You do not have because you do not ask; you ask

and do not receive because you ask wrongly, so you can spend it on your passions (Arpaly, 2002; Carrol and Hollinshead, 1993; Yildiran, 2002; Lumer, 1995; McElroy, 1998; Siegelman, 1994; Weiss and Knoppers, 1982; Kavassanu and McAuley, 1995).

Islam: He had created the heavens and the earth with truth. Hast thou seen him who maketh his desire his god and Allah sendeth him astray purposely and sealeth up his hearing and his heart and setteth on his sight a covering (Yildiran, 2000; Göral, 2008a.)

Taoism: This is the Tào; --there is in it emotion and sincerity, but it does nothing and has no bodily form. It may be handed down (by the teacher), but may not be received (by his scholars). It may be apprehended (by the mind), but it cannot be seen. It has its root and ground (of existence) in itself. Before, there were heaven and earth, from of old, there it was, securely existing. From it came the mysterious existences of spirits, from it the mysterious existence of God. It produced heaven; it produced earth. It was before the Thâi-kî and yet could not be considered high; it was below all space and yet could not be considered deep. It was produced before heaven and earth and yet could not be considered to have existed long; It was older than the highest antiquity and yet could not be considered old (Aicinana, 2007; Elphinston and Hardman, 2006; Johns, 1998; Nidich *et al.*, 2005; Weiss and Petlichkoff, 1989; Stoddart, 1988).

Buddhism: Death carries off a man who is gathering flowers and whose mind is distracted, as a flood carries off a sleeping village. Death subdues a man who is gathering flowers and whose mind is distracted, before he is satiated in his pleasures (Arpaly, 2002; Ericsson *et al.*, 1993; Guttman, 2003; Pelletier *et al.*, 2001; Weiss *et al.*, 1996).

The natural law is referred to in the scriptures cited as The Tao, the law and truth. The natural law can be perceived by human beings. It is everywhere, ever-present and we are free to acknowledge it. We may choose to follow its calling and engage in good conduct or we may choose to ignore it and engage in immoral behavior. Sport participants can adhere to the mandates of the natural law and sacred scriptures by focusing upon individual excellence as they compete knowing that their current level of performance may not be great enough to bring about a championship, a victory, a starting position or a place on the varsity squad. Athletes can do their best and if their best is not good enough to achieve a desired goal for the moment, the fact should be humbly accepted. One can continue to strive yet understand this truth: not

everyone is capable of athletic greatness. With such an orientation, the goods of the natural law can be achieved through moral behavior in sport. Health, friendship, harmony, fairness, achievements, excellence, inner peace and integrity may come to characterize the sport environment (Wright and Côté, 2003; Çaliskan *et al.*, 2008; Hecimovich, 2004; McElroy, 1998; Scanlan *et al.*, 1993; Washington and Karen, 2001; Best, 1980).

Competition (seeking the prize together) in and of itself does not require one to covet success or to engage in behavior contrary to the natural law. It is when one ascribes to the performance ethic that realization of goodness is thwarted and one competitor seeks the prize at the expense of another. The performance ethic demands that sport participants do anything within their power to achieve coveted success. The consequences may include infliction of intentional injury, lying, cheating, revenge, the use of harsh, divisive and inflammatory speech and prideful/egotistical behavior. All of these behaviors are contrary to the natural law. Each is considered below (Apfelthaler *et al.*, 2002; Elphinston and Hardman, 2006; Hoffman, 1999; Kirk, 2005; McElroy, 1998; Scanlan *et al.*, 1993; Wall and Côté, 2007; Yildiran, 2002).

MATERIALS AND METHODS

Concept of sports: Education of human beings body for definite aims idea is old as existence of humans as well as opinion and soul elements of people. In birth and development of sports war of people with nature has been roled. Movement that is the unique sign of living is one of the main means in body education at the same time. Movement is the view of living being shows itself as obligatory life activities in ancient times. It is accepted that those movements had been done aimless in long term and is appeared day by day they gained an education value and quality to people's body and spirit structures consiously in appropriate to some definiteaims (Aicinana, 2007; Carrol and Hollinshead, 1993; Greenfield *et al.*, 2007; Patrick *et al.*, 1999; Simons, 2003; Trudel *et al.*, 1996).

As the concept of sports is versatile, the answer of questions what sports is, reflect perception of the people who gave the answer to it. Sports is divided into many different kinds in relation to people who did sports, aim why they did it, place and time in which sports are done exhibiting an uncertainty situation in between competiton, rivalry and play actions. So, sports cannot be thought under a narrow content as a single dimension, if sports are explained according to its term meaning. Sports are educational and joyful struggles contributing the development of people in way of physically and cognitively that are done individually or as a group, have its own rules and generally base on competition

(Wiersma, 2000; Crove, 2001; Gould *et al.*, 1996; Kavassanu and McAuley, 1995; McCallum, 1993; Scanlan *et al.*, 1993; Trudel *et al.*, 1996; Black and Weiss, 1992).

Definition of sports with regard to sociology: Sports are activities based on institutionalized rivalry that needs physical struggle and individuals usage of relatively complex physical abilities who were motivated by inner and outer factors. Sports are body struggles based on methodological trainings obeying a determined discipline and rules and was done for ways of enjoy, to spend power and strife (Carlson, 1988; Côté, 1999; Harlick and McKenzie, 2000; Lessig, 1995; McElroy, 1998; Rudd, 2005; Weiss *et al.*, 1996; Wiersma, 2000).

Sports philosophy: It can be seen when it is looked at sports and philosophy that each of them is interested in human behaviors. Matter of sports behaviors generally accepted expresses the base which indicates effect of philosophy on its view to sports. Sports philosophy tries to bring up changable dimensions and dimensions that are change much or never in sports area. In practice part of sports philosophy, sports connection with value looms large. That area compares knowledge that sports philosophy puts forward with regard to moral and esthetic. Actions of sports relationship with emotions, evaluation of actions, actions should be taken, freedom, place of sports contributing to make life meaningful, general value theory and its relationship with moral, ideas related to values, topics involve having a wide range of worth system include in applied sports philosophy topics (Çaliskan *et al.*, 2008; Göral, 2008b; Johns, 1998; Lessig, 1995; Pelletier *et al.*, 2001; Wall and Côté, 2007; Yildiran, 2000).

Connection of sports and moral: Moral is behavior rules to which people living a community should be obeyed and a science that researches those rules. If it is required to define it as a term, moral comprises the whole of voluntary behaviors, which appeared influences of spiritual values and those values caused people to be named as bad or good. It may be investigated the relationship of sports and moral in the lights of those definitions; there are some similarities that sports and moral concepts have. Some of them are like so:

- Each of them has a goal
- Starting point of each is human beings
- Each of them has rules
- Behaviors are evaluated as good or bad in both of them
- Each of them has punishment and reward

While sports make body beautiful, moral makes the spirit beautiful in the frame of beautiful (Brewer *et al.*, 1993; Best, 1980; Erickson, 1996; Guttman, 2003; Lindner *et al.*, 1991; Lumer, 1995; Reilly, 1993; Trudel *et al.*, 1996; Weiss *et al.*, 1996).

Sports make people to enjoy, enable them to have the benefit of time and in directions of willingness of people and obligations of sports it guides people. There sports morality begins to work in this arena, in which it guides people. Sports morality are not the rules added from outside, it directly roots from itself. Sports morality is a worth system related to the action providing to be of sports activities and competitions. Gentlemanless is the heart of this system (Carrol and Hollinshead, 1993; Crove, 2001; Gould *et al.*, 1982; Guttman, 2003; Lindner *et al.*, 1991; Patrick *et al.*, 1999; Wall and Côté, 2007).

Gentlemanless, fair play means good play. In other words, it expresses all of the behaviors that all participants absolutely have to do who takes part in the competition for the existence of good play. According to definition in document prepared by International Fair Play Commission, fair play is a life view that based on the respect to himself/herself and others, rivals, team friends, referees, audience and public. That view can be defined as to reject principle to win and be successful whatever happens (Black and Weiss, 1992; Fraser-Thomas *et al.*, 2005; Gould *et al.*, 2002; Kennedy *et al.*, 2002a; McCallum, 1993; Nidich *et al.*, 2005; Siegelman, 1994; Washington and Karen, 2001; Wright and Côté, 2003).

Morality of athletes includes one of the important ways of sports morality. Sportsmen are people who do those jobs directly or indirectly, individually or as a group under some rules in free or full time. Sportsmen consist of important part of sports morality for they are models both in way of sportsmen and human beings. Because of the fact that sportsmen's behaviors are not limited only to rules of the sports competitions and subjected to be evaluated general moral values, living with superior qualities and struggle to be alive of them and recognize of his/her responsibilities such as duty conscious of oneself, emotion of honor and modesty are the behaviors a sportsman supposed to show. Therefore, if sportsman have to live by differentiating good from bad, beautiful from ugly, fair from unfair, true from false it should be required him/her to behave in the same conscious and perception for the period of sports activities too (Barnett *et al.*, 1992; Harlick and McKenzie, 2000; Lessig, 1995; Levi, 1997; Rudd, 2005; Smoll *et al.*, 1993; Weiss and Petlichkoff, 1989).

Another people who plays a significant role in sports morality is trainer. Trainer is a person who enables sportsmen to do training and sports activities and provide

them to reach the highest degree of productivity appropriate of the aim in angle of technic, tactic, condition, psychology and sociology and cognitively step by step. Generally, trainer can be liked to a teacher and sportsman to students. All features a teacher should have to be in the trainer.

In moral development of child, it can be surely mentioned the effect of trainer as well as school's, family's and teacher's influences. Aim of trainer filled with moral qualities and a honour personality, should be to provide sportsmen to have their place in society as a value in terms of knowledge, ability and having high morality worths whom s/he would train. Trainer should supply young athletes behave accordingly to fair play perception in good behaviors in antreman and matches taking moral values such as turn, just, bad behavior, respect to others into consideration, should teach that losing a game is also a natural result as it was in winning contrast to belief that every way to win is acceptable and s/he should train his/her athletes as ones who was programmed to win (Aicinana, 2007; Best, 1980; Elphinston and Hardman, 2006; Greenfield *et al.*, 2007; Kavassanu and McAuley, 1995; Maxim and Harrington, 1984; Scanlan and Lewthwaite, 1986; Thompson, 1980; Trudel *et al.*, 1996; Wiersma, 2000).

One of the topics consisting of sports morality is moral of referee. The referee is a upper authority who manages game, provides player to obey the rules, keeps formal cronometer of the game, evaluates objectives. S/he is the person to whom player advises his/her knowledge and authority in the stage of decisions related to infringement of sports competition. The referee plays an important role in sports morality. Consequences of a game not only concern athletes, but a big community whether they are partisan or non partisan, club managers, politicians and even statesmen are interested in the results. In addition, they try to affect the result of the game at outside if they have power to do this. Referee is the person delivers right along with moral thought in sports. Referee should manage a just match using his/her authorities positively. To prevent intentional behaviors is significant. One of the important parts of sports morality involves morality of athletes and audience. Audience is person gives his/her heart to sports and watch sports matches for his/her interesting to sports branch (Apfelthaler *et al.*, 2002; Côté *et al.*, 1993; Erickson, 1996; Hecimovich, 2004; Kennedy *et al.*, 2002a; McPartland *et al.*, 1998; Pelletier *et al.*, 2001; Simons, 2003; Smith, 2003; Wertheim and Yaeger, 1999).

Supporter is person who watches the club and team to which s/he supports, attend its matches as an audience with the aim of give backing rather than his/her interest to

sports branch. In big part of nonmoral and violence events occurred in sports arenas, roles of audience and supporters are enormous. Idea of have a good match replaced of the thought that we should win whatever happens. Sports morality will continue to injure as those opinions have existed. Audience and followers have significant moral responsibilities avoid of sports arenas to become war arenas. It should not be forgotten the importance of sports in its service to sports in terms of enable people to come together and make them complete with each other in perspective of society (Arpaly, 2002; Brewer *et al.*, 1993; Gould *et al.*, 2006; Kirk and Colquhoun, 1989; McElroy, 1998; Melnick, 1992; Petlichkoff, 1996; Reilly, 1993; Stoddart, 1988; Weiss and Knoppers, 1989).

Sports clubs and their managers play important roles in way of sports morality as an institute in which athletes are trained in sports subjects. First of all, manager of sports has right job morality that is s/he should have profession morality, manages and drives sportsmen with model behaviors that are right for morality. Sports media morality includes in morality of sports. Increasing of media communication tools provided sports to be liked people from every age and spread all over the world. While sports media do its job, it should be careful not to get away from general rules of media, not to stand by anyone or anything and not to be swerved truths. Nowadays, topics of sports media such as exaggeration, lie, unjust, provocative, curse, to side are significant in way of media morality (Carlson, 1988; Göral, 2008b; Kirk, 2005; McCallum, 2004; Sallis *et al.*, 2000; Szymanski, 2003; Yildiran, 2000).

Sports media and sports journalists should do their job with social responsibility perception that aims sports to do and perceive with tolerance and gentlemanless awareness which introduce sports to society, enable them to love it and contribute to improvement of sports consciousness. Olympic morality is one of the parts consisting sports morality too. Olympizm is a philosophy that targets development of human mind with physical power and its ability and so that all ability of human beings will develop in a symmetry and harmony. Its goal is to train people who have moral values purified from every kind of badness by sports. That also is basement of Olympic moral opinion. Olympic morality aims train of people who have a moderate character and useful to society with the helpings of education (Coakley, 1992; Côté, 1999; Ericsson *et al.*, 1993; Hoffer, 1993; Hsu, 2004; Lumer, 1995; Miranda, 2006; Scanlan *et al.*, 1993).

RESULTS

There are 2 ways of negativeness in terms of sports morality in modern sports understanding. Those are

related to psychology of athletes and society. Superior achievement expected from athletes in society psychology affects sportsmen's psychology and forms dense pressure element on them. With that psychology sportsman focuses him/herself to success and sees everyway as right for this aim. Achievement anticipation pushes sportsmen to illegal ways beside legal ways in sports branches that sportsmen involve in, in philosophy of sports. It is required to evaluate being a fond of sports in understanding of humanitarians (Çaliskan *et al.*, 2008; Gould *et al.*, 1996; Hoffman, 1999; MacPhail and Kirk, 2006; Reilly, 2000; Weiss *et al.*, 1996; Yildiran, 2002).

Olympics the biggest organizations of the world has become trade goods, which is turned an institutionalized organization, not being of arenas in which sports morality has been assessed. As sports takes place in trade, those unfairness will continue to increase and there will not be people doing and are done sports freely in clubs environment that sportsmen have been bought and sold. Fair play is a principle which should be supported peevishly in all amateur or professional sports. Places that sports morality and perception of fair play firstly placed on should be Olympic competitions, World and European Championships (Lee, 2002; Johns, 1998; Göral, 2008a; Yildiran, 2000).

Fair play principles and sports morality in other arenas at level of club should be always updated by sportsmen, educator, trainer, administrator, family, referee, audience, supporters and media. In existing and placing of sports morality and fair play understanding, sportsmen, educator, trainer, administrator, family, referee, audience, supporter and sports media are first responsables. Fields that perception of fair play will be placed first of all should be education and teaching areas, which are schools. What positive and negative effects of improvements in science and new inventors on people should be thought before and determined their usefulness and harmfulness. Science only should be served to make use of human beings and to problems that can be appeared should be took measurement. To solve the problems in science should be the duty of science again (Brewer *et al.*, 1993; Carlson, 1988; Carrol and Hollinshead, 1993; Elphinston and Hardman, 2006; Guttman, 2003; Lessig, 1995; McCallum, 2004; Patrick *et al.*, 1999; Scanlan *et al.*, 1993; Smoll *et al.*, 1993; Wall and Côté, 2007; Wright and Côté, 2003).

A legal regulation is necessary at now that will put in order relationships of sportsmen with trainer, federation and other influencers. A sports morality law should be prepared enable fair play principles and sports morality involving negativeness related to sports. Those being in sports activity should know limitations of their relationship in that activity. A law likes this will help prevention of a possible crime as well as it will make sportsmen's controlling easy. However, it is supposed

that morality punishments besides punishments given by laws will be much more deterrent (Brewer *et al.*, 1993; Elphinston and Hardman, 2006; Gould *et al.*, 1996; Hoffer, 1993; Lessig, 1995; Levi, 1997; Patrick *et al.*, 1999; Scanlan and Lewthwaite, 1986; Wall and Côté, 2007; Wertheim and Yaeger, 1999; Yildiran, 2002).

As a result, it is seen that sports have become alienated from its essence and became entangled in contradictions. A war in which everything is done to win is replaced to compete in sports. Changes of aim in sports altered sports effect on sportsman in terms of quality and quantity. Hence, signs of degeneration improper to sports morality and fair play have been occurred (Aicinana, 2007; Carlson, 1988; Gould *et al.*, 2002; Greenfield *et al.*, 2007; Kennedy *et al.*, 2002a; Lumer, 1995; Miranda, 2006; Rudd, 2005; Wall and Côté, 2007; Weiss and Knoppers, 1982).

DISCUSSION

There are some negative factors affecting sports morality. Those are aggressiveness and violent; aggressiveness entails behaviors give damage to belongingness and belongings of others psychologically. Violent is physical movement give damages to other people or their properties. It is known the reason of violent in sports is brought about youngs who are depression in point of personality, identity, not be socialized enough, not be able to reach his/her own aim and expectations in daily life and not suppressed and checked his/her aggressiveness drive. In events of aggressiveness and violent in sports, psychology of heap's role is big. Individual who cannot do any badness alone feel that it has the power to do everything at heap and s/he easily devastates every obstacle s/he encountered (Apfelthaler *et al.*, 2002; Carrol and Hollinshead, 1993; Hsu, 2004; Kirk and Colguohun, 1989; Melnick, 1992; Reilly, 2000; Smoll *et al.*, 1993; Weiss and Knoppers, 1982).

In existence of aggressiveness behavior, there are roles of administrators, trainer and supporter as well as sportmen who think the same thing like them that whatever happens a match should be win. This thought is not appropriate and give damages to sports. Because, sports matches lose their meaning and importance if they are not done for physically and spiritually endurance as appropriate to amateur spirit and in sincerity and friendship with gentlemanless. The objective of sports competitions should supply sportsmen to clear of each other gentlemanly and be a bridge that will make sportsmen beside the winner ones, administrators, supporters, clubs and even societies come closer with each other. In addition, it should be also tried to be

strengthened friendship bounds between them (Best, 1980; Crove, 2001; Ericsson *et al.*, 1993; Göral, 2008a; Kirk, 2005; McElroy, 1998; Patrick *et al.*, 1999; Smoll *et al.*, 1993; Washington and Karen, 2001).

Differentiating and be varied of sports: Sportive activities are so varied at now that it is impossible to know numbers of sports branches. Sports, most of the time has become an activity that is contradicted with each other and has done for other purposes. Aim of individuals inclined to sports changes from to enjoy, to rest, to spare a good time, to keep healthy of body, be strong, have a social environment or to earn money on a vast scale. When a wide analysis of sports activities objectives has been done, 2 categories as sports of heap and sports of elite has emerged. Fundamental differences between sports of heap and sports of elite are important in point of demonstrating of differentiating dimensions (Barnett *et al.*, 1992; Côté *et al.*, 1993; Gould *et al.*, 1982; Hecimovich, 2004; Kirk and Colguohun, 1989; Maxim and Harrington, 1984; Patrick *et al.*, 1999; Scanlan and Lewthwaite, 1986; Trudel *et al.*, 1996; Wertheim and Yaeger, 1999).

Sports being of secular

Secularization: To depart something from religious references, to break away its relation with supernatural powers, not to keep in touch with religion, briefly it can be defined as sports being of secular. Secularization of sports is the features of modern sports. Concept of secularization that has a close relation with laicism as dissimilar from laicism, which emphasize on being nonconnection of religion with state expresses decreasing of determination power of religion of social life. So, it is not incorrect to mention sportive activities has been secularized (Carrol and Hollinshead, 1993; Greenfield *et al.*, 2007; Hoffman, 1999; Maxim and Harrington, 1984; Pelletier *et al.*, 2001; Smoll *et al.*, 1993; Weiss and Petlichkoff, 1989).

Asexualization of sports: Goal of sports morality is to gain a sports perception in nutrition, health and other areas. Moreover, sports morality has to take improvements related to sexual differences into consideration. Because of solving of female athletes sports morality problems involve in problems of sports morality. In every country, numbers of male athletes are much more than female athletes. In all international organizations, this situation can be observed from everyone. But, in nowadays, there is not so much sports branches that female athletes not take part in. Asexualization of sports is a phenomenon peculiar to present society. With this notion, it is purposed to become of women inclination to sports in a close

proportion to men and being of some sportive activities to do with women and men without considering sexual difference. Now, womanized men athletes, mannish women athletes began to appear on sports arenas (Brewer *et al.*, 1993; Erickson, 199; Hsu, 2004; McCallum, 1993; Sallis *et al.*, 2000; Szymanski, 2003; Weiss and Petlichkoff, 1989; Yildiran, 2002).

Professionalization of sports: Amateur concept is used for person who does something for enjoyment not for winning money. In today, sports are professionalized in terms of elite sports that are it became a profession. So, concept of amateur nearly has lost its meaning, even it has had a negative meaning. With the sports being of a profession, a new term has been encountered. That term is professionalization. Meaning of profession consists of contents like in which a job is acquired, a profit is enabled and expert of a job. Doing sports for money and professionalization caused to virtue and honesty of sports to be damaged. This situation certainly appears due to social reward mechanism's give of high gain to people from some branches of elite sports at most football, boxing and tennis (Arpaly, 2002; Elphinston and Hardman, 2006; Kavassanu and McAuley, 1995; Kirk, 2006; Reilly, 1993; Szymanski, 2003; Wertheim and Yaeger, 1999).

Being erotism of sports: Another phenomenon contributes to become esthetic of sports is its being erotic. With the concept of sports esthetic, it is expressed the manner of involvement some branches of sports to a private sexuality e.g. In ice skate that escorts to esthetism in sports and has erotic behaviors, erotic and pornographic figures, clothes with skin color and few figures addition to those have been forbidden. As a reson to this, it has been aimed people uninterested to sports to be there and remove appearance of being naked with the clothes wore (Best, 1980; Côté, 1999; Côté *et al.*, 1993; Gould *et al.*, 2006; Patrick *et al.*, 1999; Siegelman, 1994; Trudel *et al.*, 1996; Wertheim and Yaeger, 1999).

Being commercial of sports: it is intended sports and athletes to become commercial properties with this concept. As commerce in sports has been increased, immoralities increase. It emerges in the behind of commercialization process helps industrialization and professionalization of sports lies money in a big scale which dominates to today's societies and this condition makes happen negative results which is called as soiled of sports (Black and Weiss, 1992; Crove, 2001; Gould *et al.*, 1982; Hecimovich, 2004; Kennedy *et al.*, 2002a; Lumer, 1995; Patrick *et al.*, 1999; Smoll *et al.*, 1993; Wiersma, 2000).

Thrown game: Thrown game is defined alter the result of match and do shame sports competition by a dual of material, spirit profit response. Thrown game in sports is a phenomenon continuing from first ages to now. Thrown game in sports is a phenomenon spreading from football to athletizm, athlethes to referee, administrator to trainer. Attitude that club manager, sports media and supporter have in such situation should be in harmony with democracy and law. Deep designs in sports can always apply thrown game phenomenon. Those became dirty are human life, society life and sports morality. In education process from child to youngs everybody, who do sports or not and institution make life dirty by consulting to thrown game or prepare a ground for their present profits (Brewer *et al.*, 1993; Elphinston and Hardman, 2006; Greenfield *et al.*, 2007; McCallum, 1993; Pelletier *et al.*, 2001; Stoddart, 1988; Wertheim and Yaeger, 1999).

Doping: Doping is identified using athlethes by himself/herself or encouragements of person or people such as administrator, trainer, technical director, doctor, physiothrapist and masseur to increase mental or physical performance by unnatural ways or only with the aim of take participate in competition in treatment of illness and injures. Doping is one of the problems of sports morality because of making stronger to user and causing to disequality (Aicinana, 2007; Coakley, 1992; Kavassanu and McAuley, 1995; Kirk, 2006; Nidich *et al.*, 2005; Scanlan and Lewthwaite, 1986; Weiss *et al.*, 1996).

CONCLUSION

In conclusion, sometimes aggressive and violent behaviors in sports arenas are experienced. These behaviors reflect the sportmen's desire to win and compete. However, it is not acceptable to damage competitors in anyway to reach sportmen's own desires. Hence, by spreading Olympic philosophy and fairplay understanding through sportmen and the internalization of these understanding by sportmen, the moral side of sports will be improved and sport morality of individuals will be at the idealized levels all around the world.

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