

THE ETHICAL DIMENSION OF TRAINING SPECIALISTS IN PHYSICAL EDUCATION AND SPORT - THEORETICAL FOUNDATIONS AND CRITICAL PERSPECTIVES

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Keywords: ethical training; curriculum design; educational values; moral development; critical reflection

Abstract

The ethical dimension of professional training in physical education and sport has become increasingly relevant in the context of contemporary educational and societal challenges. This article explores the theoretical foundations and critical perspectives underpinning the integration of ethical values in the formation of future specialists in this field. Drawing on interdisciplinary literature from pedagogy, moral philosophy, sport sociology, and educational psychology, the paper outlines a conceptual framework for understanding how ethics can be embedded in the curriculum, pedagogical practices, and institutional culture of professional training programs. Particular attention is given to the development of ethical reasoning, integrity, responsibility, and respect within both academic and practical learning environments. The analysis highlights the potential of physical education and sport to function not only as vehicles for physical development but also as platforms for cultivating moral character and civic engagement. Critical reflections are offered on the existing gaps in educational policies and the need for a more deliberate, coherent ethical orientation in the preparation of professionals. This contribution aims to provide a theoretical basis for further applied research and for designing ethically informed strategies in the education and continuous training of physical education and sport specialists.

Introduction

In a society undergoing constant change, marked by value crises, performative pressures, and accelerated educational transformations, the need to reconsider the role of ethics in professional training is becoming increasingly urgent. The field of physical education and sport, from an educational and socio-cultural perspective, is often subject to tensions between educational objectives and pressures oriented toward performance, competition, and immediate efficiency. In this context, the ethical dimension of training specialists in physical education and sport acquires strategic importance, influencing not only professional competencies but also the moral profile of the future teacher, coach, or specialist.

Throughout this study, we aim to conduct a theoretical analysis of the ethical dimension in the professional training process of specialists in the field of physical education and sport, with an emphasis on the conceptual landmarks, the fundamental values involved, and the ethical dilemmas specific to this domain. The purpose of the paper is to highlight the fact that ethics should not be regarded as a secondary or auxiliary component of training, but rather as a transversal dimension, indispensable for the development of a responsible, equitable, and human-centered educational practice.

Starting from a critical review of the main theoretical foundations of ethics in education, the paper explores how these can be integrated into the training of specialists in physical education and sport, as well as their impact on professional relationships, the educational process, and the institutional moral climate. In this way, the necessary premises are outlined for building a solid ethical culture, capable of responding to the current challenges of the field, while also contributing to the formation of a generation of professionals who are morally aware, responsible, and committed.

General Context of the Research

Ethics occupies a central place in the educational process, being closely linked to character formation, the assumption of responsibilities, and the cultivation of value-based behavior. In an authentic educational system, the moral dimension is not optional but fundamental, guiding the decisions, interactions, and ultimate aims of the educational act. This reality is even more pronounced in the field of physical education and sport, where the relationship between trainers (teachers) and beneficiaries (students) involves a direct physical and emotional component, and the competitive environment brings to light and amplifies moral dilemmas.

At its core, sport promotes values such as fair play, respect, solidarity, and perseverance. However, in everyday practice, these values are often challenged by the pressures of performance, the pursuit of rapid success, and institutional conformity. In this context, the role of ethics becomes not only formative but also critical, capable of addressing imbalances between educational goals and the means employed to achieve them. Therefore, the training of future specialists in physical education and

sport—teachers, coaches, instructors, or sports counselors—cannot disregard the ethical dimension, but must instead integrate it as a constitutive element of professional competence.

Therefore, the present research is situated within a broader framework of reflection on moral education in higher education, with a focus on the field of physical education and sport, aiming to identify and strengthen theoretical benchmarks that can guide a responsible professional training process, grounded in human values and solid deontological principles.

The approach to this subject has been driven by the urgent need to reassess the role and place of ethics in the training process of specialists in the field of physical education and sport, within an increasingly complex and fragmented educational and social context. In an era marked by axiological relativism, competitive individualism, and excessive standardization, the risk of minimizing the moral dimension in favor of technical efficiency or athletic performance becomes increasingly pronounced. Professional training, in the absence of a solid ethical foundation, risks producing specialists who are methodologically competent but insufficiently anchored in the moral and social responsibility inherent to the practice of their profession. Moreover, both national and international specialized literature pays little attention to the explicit and systematic integration of ethics in the initial and continuous training of specialists in physical education and sport. This theoretical and practical gap justifies the need for academic reflection that offers clear benchmarks for an axiological approach to the educational process. Thus, the topic we address is both timely and highly relevant, as it concerns not only the quality of training but also the quality of the future educational act in all its cognitive, relational, and ethical dimensions. In this regard, the present paper aims to make a theoretical contribution to establishing a coherent ethical perspective in the professional training of specialists in physical education and sport, providing a platform for critical reflection and practical guidance for educational institutions, teaching staff, and students involved in this process.

Research Objective. Within this investigative endeavor, we aim to conduct an in-depth theoretical analysis of the ethical dimension in the professional training process of specialists in the field of physical education and sport. Our approach seeks to outline a solid conceptual framework that supports the understanding of the role of moral values, professional responsibility, and deontology in shaping the educational profile of future practitioners (teachers, coaches, instructors).

The analysis we propose focuses on the following aspects: identifying and clarifying the main theoretical concepts associated with professional ethics in education and sport; highlighting the fundamental moral values involved in teaching and sports activities; exploring the ethical tensions and dilemmas specific to the field of physical education and sport; and arguing the necessity of the conscious and systematic integration of moral education into initial and continuous training curricula. Through this endeavor, the article aims to provide a set of theoretical benchmarks and avenues

for reflection that are useful both to researchers in the field of educational sciences and to practitioners concerned with developing an ethical professional culture within educational and sports institutions

Materials and Methods

This paper adopts a theoretical, reflective, and conceptual methodology aimed at an in-depth analysis of the ethical dimension in the professional training of specialists in physical education and sport. Given the nature of the subject, which involves an exploration of fundamental concepts in the fields of ethics, education, and sport, the methodology is based on a critical and analytical approach to the existing specialized literature. In line with the proposed objective, the literature review constitutes the primary research method employed in this scientific endeavor.

In the endeavor to conceptualize the ethical phenomenon, the research focuses on a theoretical review of the main conceptual frameworks that define professional ethics in education and sport, as well as on identifying the moral principles relevant to the training of specialists in the field of physical education and sport. This includes the examination of various ethical perspectives, from deontological ethics to virtue ethics, and their application in the context of physical education and sport. Additionally, the methodology involves critical reflection on the ethical challenges encountered in educational and sports practice. Through a conceptual approach, specific ethical dilemmas are analyzed, such as conflicts between educational ideals and external pressures (performance, competition, supporters), as well as how these influence the moral formation of future professionals. Additionally, *the reflective method* involves identifying developmental directions for integrating ethics into the training curricula of specialists in physical education and sport. Thus, we propose a framework for reflection aimed at strengthening an ethical culture within educational institutions, focused on the ongoing moral responsibility of teaching staff and future specialists in the field. Therefore, the research methodology adopted is predominantly theoretical, aiming to understand and clarify ethical concepts in order to contribute to the development of fundamental benchmarks for ethical and responsible professional training in the field of physical education and sport.

Results

Following the analysis of documents and specialized materials, reflected in theories, applications, and ethical concepts, we propose a guiding theoretical framework designed to meet the requirements of ethical conduct within professional and social contexts.

Theoretical Foundations of Ethics in Education and Professional Training

Ethics, in general, according to Trifu, can be defined as a system of moral principles and norms that regulate individuals' behavior in social relationships and in the exercise of their profession [1]. Within the educational framework, ethics acquires a

dual significance: on one hand, it represents the norms regulating the relationships between teachers and pupils/students, and on the other hand, it refers to the development of values and the formation of their moral character. According to Cerghit, I., teaching staff are not merely transmitters of information but also shapers of conscience, and professional ethics is essential in building a healthy educational relationship [2]. In the professional training of specialists in physical education and sport, ethics is not merely a subject of study but a fundamental principle that must guide every aspect of professional activity. Thus, "the teacher is not only an instructional professional but also a moral agent, bearing ethical responsibilities towards students and society." [2]

1. Fundamental Concepts in Educational Ethics

Educational ethics addresses the values and moral principles that underpin the educational act. According to Crăciun (2005) and Strike & Soltis (2009), educational ethics represents the reflection on the values, norms, and moral responsibilities that govern relationships and decisions within the instructional-educational process. [3], [4] In the context of physical education and sport, this involves not only respect for the dignity and physical integrity of each individual but also the promotion of fairness and mutual respect between training specialists and beneficiaries of physical education and sport. Moreover, educational ethics includes the responsibility to cultivate a balanced moral character that fosters respectful behavior toward fundamental rules and values (fair play, respect, responsibility, etc.). Thus, in accordance with Giraudoux, students must understand that “a victory won without honor is worth nothing” and that a victory lacking integrity holds no real value, as the absence of fair play nullifies the meaning of competition [5].

Following the analysis of specialized literature, we have selected the following concepts of educational ethics (educational deontology, ethical virtues, moral autonomy), which, through their assimilation, contribute to achieving moral-ethical autonomy in professional and social activity.

- **Educational deontology** consists of the study of moral norms and obligations of educators. According to Păun, educational deontology represents the set of ethical and professional norms that guide the behavior of teaching staff, aiming to protect the rights of students and the dignity of the teacher. [6]. In physical education and sport, this includes an educational responsibility towards the health and physical safety of participants both in the educational process and in sporting events. Educational deontology is shaped through the interaction of ethical, legal, cultural, and professional norms, with practice and continuous reflection reinforcing it. Thus, the educational act is a dynamic, adaptable process based on clear values and “cannot be reduced to a mere transmission of knowledge, but involves a moral relationship between the educator and the educated.” [6]. On the other hand, within the formative process, it is important to preserve the traditions and values of the educational

system, such as respect for teachers, the importance of character formation in students, discipline, and moral authority. It is important to preserve traditions because they positively influence what is considered moral in education. Throughout their professional training, teaching staff must acquire specialized knowledge such as psychopedagogy and professional ethics, as well as engage in direct practical actions (interacting with students, colleagues, parents, etc.), thereby developing their professional conscience. Deontology is especially strengthened through personal reflection and practical experience, with teachers developing moral judgment, the ability to make ethical decisions in real situations, and fostering an empathetic and balanced attitude. An important aspect contributing to the shaping of common standards of professional conduct is active participation in the educational community, interacting with other teachers, parents, pupils, students, and educational institutions.

- **Ethical virtues** play an essential role in the formation of moral character and consist of ideal moral traits and behaviors in personality development, such as honesty, courage, and perseverance, which are essential in sport and physical education. Micu argues that ethical virtues are stable and positive moral dispositions, expressed through character traits that guide responsible and balanced behavior of the individual, both in professional and social life [7]. The concept of virtue originates from Greek philosophy and is attributed to Aristotle, who viewed it as an acquired disposition that urges us to act rightly by choosing the middle path between two extremes [8]. In the same context, Aristotle holds that moral virtue is not innate but is developed through habits and repeated actions, and that the virtuous person always chooses the right mean between two extremes. [8]. Moral virtues are learned and reinforced through educational practices such as moral education, to which the family, school, and community contribute; positive moral examples (moral role models); personal reflection; and the desire to become a better person - all of which are continually repeated over time depending on the current practical situation. Trifu confirms and supports the idea that moral virtues develop through the repetition of conscious and deliberate actions, which, by becoming habits, shape the individual's character, and this process is sustained by the theoretical understanding of moral norms [1].
- **Moral autonomy** consists of the capacity of both the educator and the student to make decisions based on their own ethical principles, without yielding to external pressures. One of the most important philosophers to analyze moral autonomy is Immanuel Kant, who asserts that "Autonomy is the capacity of the will to give itself the moral law." [9]. This aspect implies that a moral person must establish their own moral principles and adhere to them not out of fear or submission, but because they consider them to be morally right and

just. In physical education and sport, it is not only about athletic activities, performance, or rules of the game, but also about the formation of character and moral behavior. In this context, Shaw argues that moral autonomy plays a crucial role in shaping students as responsible and just individuals, both in sports and in everyday life. [10]. Moral autonomy entails the capacity to make ethically sound decisions without being negatively influenced by peer pressure, the desire to win at all costs, or the fear of punishment. George Bernard Shaw (1903) emphasizes that "freedom means responsibility. That is why most people fear it," highlighting the idea that a truly free person is one who takes ownership of their own decisions and behaviors. In sport, this is reflected in behaviors such as respecting the rules of the game, fair play, accepting defeat, and taking responsibility for one's mistakes. Jean Giraudoux (1935) stated that "a victory won without honor is worth nothing." [5], suggesting that the outcome of a competition holds no value if it is achieved through dishonesty or cheating. The International Olympic Committee (IOC) asserts that fair play represents a profound moral attitude that transcends the mere application of rules, involving respect for oneself, for opponents, and for the very practice of sport itself [11]. Fair play is not merely about following regulations but entails a deep moral commitment towards oneself, others, and the sporting activity as a whole. Coubertin (n.d.), the father of the modern Olympic Games, stated that fair play means more than merely adhering to the rules; it signifies respect for the opponent, the referee, and oneself. [12]. This type of conduct reflects a form of moral autonomy where the individual acts ethically even when not supervised or compelled. Respect for colleagues, coaches, and referees is also an essential component of moral behavior in physical education. R.G. Risch (n.d.) asserts that "respect is a two-way street - if you want to receive it, you must give it." [13]. Thus, relationships based on respect contribute not only to the creation of a balanced learning environment but also to the development of a fair and healthy personal conduct. Confucius (n.d.) also emphasizes that education cannot exist without respect - both towards others and towards knowledge and the learning process. [14].

Therefore, physical education and sport provide an ideal framework for the development of fundamental moral values such as respect, responsibility, and fair play, contributing to the formation of morally autonomous individuals capable of making ethical decisions not only on the field but also in various life situations within society. Physical education and sport offer numerous real-life scenarios in which students can learn to make moral decisions, including competitions, teamwork, conflicts, and moments of pressure. The physical education teacher plays a crucial role in this process, not only as a coach or evaluator but also as a *moral model* who

inspires students to think and act rightly. This idea is reinforced by Kant (1995), who argues that “autonomy is the capacity of the will to give itself the moral law.” [15]. *Moral autonomy* in physical education and sport goes beyond merely respecting rules; it entails cultivating an internal attitude grounded in respect, responsibility, honesty, and balance. A true athlete is not only physically strong but also morally resilient, and this inner strength is developed through education and the consistent moral choices made over time. According to Kant, a morally autonomous individual acts in accordance with their own rational principles, rather than out of obedience to externally imposed rules. [15].

2. Ethical Theories Applicable in Education. In physical education and sports, as in most forms of education, it is recommended to adopt and apply ethical theories that serve to justify and guide professional behaviors and educational relationships, as follows:

- **Deontological ethics** (Immanuel Kant) emphasizes the knowledge of moral norms, moral obligation, and the adherence to moral duties, regardless of the consequences of the action. This perspective maintains that certain actions are inherently right, independent of their outcomes [15]. In physical education and sports, this is reflected in the observance of rules and professional standards, as well as in ensuring fair and equitable treatment for all participants in the competition.
- **Utilitarian ethics** (John Stuart Mill) advocates for the maximization of overall well-being. According to John Stuart Mill, utilitarian ethics holds that an action is moral if it produces happiness for the greatest number of people. The fundamental criterion of morality is not the intention, but rather the consequence of the action. [16]. In physical education and sports, this can be applied through the adoption of educational practices and training methods that maximize benefits for the largest possible number of individuals. In this context, Mill’s utilitarian principle can be implemented by selecting teaching strategies and activities that yield the greatest advantages for the greatest number of students. For example, a teacher may choose to adapt an exercise to include less skilled students, ensuring that all participants experience the joy of movement and develop their motor skills. The same author asserts that “the principle of utility [...] holds that actions are right in proportion as they tend to promote happiness, and wrong as they tend to produce the reverse of happiness.” [16]
- **Virtue ethics** (Aristotel) places emphasis on character formation and the cultivation of virtues, rather than merely on adherence to external rules. As formulated by Aristotel, virtue ethics maintains that a moral life is built through the development of character and the consistent practice of virtues such as courage, temperance, generosity, and justice. Virtue is not innate; it is acquired through practice and the conscious choice of the just mean between

two extremes [17]. Aristotel also maintains that “Moral virtue is the result of habit [...] we become just by performing just acts, temperate by performing temperate acts, and courageous by performing courageous acts.” [17]. In physical and sports education, this theory advocates for the development of individuals who are responsible and aware of the value of fair play and discipline. Moreover, the principles of virtue ethics can be applied through the cultivation of students’ character in action: courage is developed in the face of sustained physical effort, temperance through the acceptance of one’s own limits, and team spirit through constant cooperation. Following the Aristotelian model, the physical education teacher’s role is to shape virtuous individuals, not merely skilled athletes. [17].

3. The Relationship between Professional Ethics and Ethics in Sport

Professional ethics and ethics as applied in sport are closely interconnected, as moral values such as respect, honesty, responsibility, and fair play must be reflected both in the conduct of the coach or teacher and in the behavior of the athletes. According to Stănculescu, ethics in sport thus becomes a practical application of professional ethics within the field of physical education. [18]. The field of physical education and sport is characterized by direct interaction with the ethical principles of sport, a domain in which values such as competition, performance, and collaboration commonly intersect. These fundamental values can, at times, give rise to ethical dilemmas concerning respect for opponents, fairness of play, and external pressures placed on athletes. Consequently, physical and sports education cannot be separated from sports ethics, which imposes a strict code of conduct founded on mutual respect and responsible behavior.

Discussions

Based on the analysis and examples provided, we contend that ethics in sport encompasses the following defining elements: Fair play – adherence to the rules of the game and ethical conduct toward teammates and opponents; Sporting integrity – the avoidance of doping, match-fixing, or other unethical practices; Respect for diversity – the acceptance and promotion of equal opportunities, regardless of gender, race, or social status. Fair play represents not only adherence to the rules of the game but also to its spirit, entailing ethical conduct toward teammates, opponents, referees, and spectators. Playing fairly means avoiding cheating, refraining from simulation, and not exploiting loopholes in regulations to gain undeserved advantages. Paraphrasing Pierre de Coubertin (n.d.), the founder of the modern Olympic Games, “fair play means more than respecting the rules. It means having respect for your opponent, the referee, and yourself.” [12]. This perspective transforms sport into a space for moral education, where victories must be achieved with dignity and respect. Jean Giraudoux (1935) likewise emphasized that “a victory without honor is worth nothing” [5]. This statement clearly illustrates that sporting success holds no value if

it lacks honesty and respect for others. Sports education thus becomes an ideal environment for fostering moral autonomy and the capacity to do what is right even in the absence of external pressure.

Sporting integrity entails protecting sport from any form of corruption or distortion. This principle involves rejecting doping, match-fixing, and other practices that compromise the fairness of competition. According to the World Anti-Doping Agency, doping is not only a form of cheating but also a significant risk to athletes' health and the public image of sport [19]. Unethical practices such as result manipulation or bribery profoundly undermine public trust and compromise the moral education of young athletes. As emphasized by Kihl and Richardson (2009), integrity is the “foundation of sport’s credibility” and must be actively promoted through clear policies, ethical education, and the sanctioning of violations [20]. Sports ethics also entails the *acceptance and promotion* of diversity, without discrimination based on gender, race, religion, sexual orientation, or social status. Sport holds tremendous potential for fostering social inclusion and equal opportunities. The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2015) states that “sport is a valuable tool for promoting peace, equity, and understanding among cultures.” [21]. An ethical climate in sport entails tolerance and the appreciation of differences, while discrimination of any kind contravenes the fundamental principles of sport. Moreover, in accordance with Coalter (2013), sport can significantly contribute to the development of social capital and the building of more cohesive communities if governed by inclusive and democratic values. [22].

Therefore, the ethical foundations of professional training in physical education and sport are based on a diversified theoretical framework that integrates not only universal norms and principles but also the particularities of the sporting and educational domains. Thus, Stănculescu asserts that “ethics in sport is an extension of professional ethics, as it involves the application of moral values within competition, education, and interpersonal relationships among participants” [18]. These theoretical foundations constitute the basis for an educational practice that not only promotes performance but also cultivates essential moral values for the formation of an integral character.

The Relationship between Professional Training and Axiological Education

Professional training in the field of Physical Education and Sport cannot be conceived merely as a technical and methodological process aimed at acquiring skills specific to physical activities and sports. It must be accompanied by a profound axiological education that ensures the development of a set of values and moral principles essential for any professional in this field. Axiological education is grounded in the fundamental values of respect, integrity, fairness, and responsibility, and plays a crucial role in the training of teachers and specialists in physical education and sport, guiding them not only in the technical aspects of their profession but also in

interpersonal interactions and in the promotion of applied ethical behavior. Within professional training, axiological education contributes to shaping a strong moral conscience, which is essential for a professional in the sports field. Thus, the integration of moral values into the professional training process is not merely a theoretical supplement but an integral component of professional competence development. Teachers, coaches, and other specialists in physical education and sport are responsible not only for imparting technical and practical knowledge but also for shaping the ethical behavior of students, pupils, and athletes.

The relationship between professional training and axiological education is evident in how the values learned during the educational process influence decisions and actions in subsequent professional careers. For example, a coach who integrates principles of respect and responsibility into sports education will contribute to developing a climate of trust and collaboration within the team, while simultaneously promoting a fair and honest attitude toward all participants. Moreover, axiological education helps prevent harmful behaviors such as abuse of power, discrimination, or breaches of sports ethics, ensuring that professional training is not only technical but also profoundly humanistic.

The Applied Dimension of Ethics in Physical Education and Sport

After outlining the conceptual framework, a practical anchoring of the ethical dimension in the concrete activities carried out by specialists in physical education and sport is necessary. The following examples illustrate how ethical principles are either upheld or compromised within the specific professional context of this field. The integration of the ethical dimension in physical education cannot remain at a theoretical level but must manifest through concrete conduct in both educational and competitive settings. In what follows, we will highlight several relevant situations that illustrate the application or violation of deontological and value-based principles in this domain.

- *Favoring high-achieving students to the detriment of lower-performing ones.* In certain educational contexts, physical education teachers may, often unintentionally, exhibit a tendency to favor students with superior athletic performance, while marginalizing those with limited motor skills. This practice runs counter to the principle of educational equity and risks perpetuating discrimination and social exclusion, rather than fostering an inclusive climate grounded in respect and the appreciation of diversity.
- *The dilemma of fair play and the development of moral awareness.* In an interschool sports competition, a student has the opportunity to point out a referee's error in favor of their own team but chooses not to do so, relying on the unfair advantage. This decision reflects a lack of developed ethical autonomy and an insufficient internalization of fair play values. An appropriate educational

intervention by the teacher could transform such moments into formative experiences with significant moral value.

- *The tension between performance attainment and responsibility in training.* In competitive sports, the pressure to achieve results may lead coaches to encourage the continuation of training even when signs of physical or psychological overstrain are reported by athletes. Although seemingly motivated by the pursuit of success, such a decision conflicts with the principles of the ethics of care and the responsibility to safeguard the physical and emotional integrity of young athletes.

Professional training in physical education and sport is inseparable from axiological education, which ensures the preparation of specialists who are not only technically competent but also responsible and aware of the impact their actions have on pupils, students, or athletes. The integration of axiological education into professional training thus contributes to the development of an ethical culture in sport and physical education, grounding educational practices in solid moral principles and fostering the creation of a healthy and equitable educational and sporting environment.

Conclusions

The study highlights the importance of integrating the ethical dimension into the professional training of specialists in physical education and sport, within an increasingly complex educational and social context marked by performance-related pressures. The theoretical analysis underscores that ethics is not a secondary component but a fundamental element of the training process, playing a crucial role in shaping a comprehensive professional profile characterized by responsibility, respect, integrity, and moral autonomy.

By reviewing the main ethical theories—deontological, utilitarian, and virtue ethics—and by exploring the concepts of educational deontology, moral virtues, and ethical autonomy, the article provides a solid conceptual framework for the development of an axiologically oriented professional culture. This framework is all the more relevant as sport, both as an educational and competitive practice, frequently generates moral dilemmas, and responses to such dilemmas must be grounded in clear and internalized ethical principles.

Our analysis highlights the close relationship between professional ethics and sports ethics, suggesting that physical education and sport constitute an ideal environment for cultivating fundamental moral values, such as fair play, respect, and equity. The integration of axiological education into the professional training curriculum thus becomes not only a theoretical necessity but also a practical priority, with a direct impact on the quality of the educational process and the development of ethical and responsible professional conduct.

The article strongly argues for the necessity of a coherent moral orientation in the training of future professionals in physical education and sport, proposing relevant

guidelines for curriculum design, pedagogical reflection, and the development of an educational community deeply committed to promoting fundamental human values. Consolidating an ethical culture in physical education and sport requires a shared commitment from trainers, educational institutions, and professionals in the field. By integrating ethics into the curriculum, promoting moral responsibility through educators and institutions, and developing a framework for continuous training and interdisciplinary collaboration, it is possible to create an educational and professional environment in which fundamental ethical values-such as respect, integrity, and responsibility - are actively practiced and promoted.

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