

EDUCATION ACTIVITIES AND MORAL GROWTH OF THE PERCEPTION OF ATHLETES ABOUT THEIR OWN RELIGION

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Abstract

This paper presents the survey results on the religiosity obtained among 162 athletes from the area of the Zagreb County. Through the religious dimension of trying to identify their own personal experience of religion, regardless of belief or identification with a particular confessional community. The results showed that athletes despite strong religious self-identification (93%), while showing weaker religious practice. The results show that prayer and faith for most religious athletes firm support and means of dealing with difficulties. Religion / religiosity (holy) and sport (secular) are two social phenomena associated educational activities, moral growth and development of people through her psycho-physical and spiritual aspect. Sports action embodies religious values through asceticism and renunciation, hard work and perseverance, winning themselves and their weaknesses to building a solid and strong character. Education Activities of sport and religion inculcates positive traits and behaviors, enabling dialogue and acceptance in contemporary multicultural environments.

Key words: cultural diversity, young, religiousness, Sports, values

Introduction

In today's globalized and technologically connected world, to learn to live a social, cultural, ethnic, religious and other diversity is one of the biggest challenges of modern society. Ignorance of the religious phenomenon prevents many cultural understanding of reality and the inevitable rise walls and solid fences misunderstanding. Education for dialogue and respect for diversity is the key. Socio-cultural and educational values and the promotion of dialogue at different levels enable children and young people to be sensitive to the environment that celebrates pluralism of cultures, races, languages, nations, religions and worldviews. Any person manifest personal identity, and it is necessary to respect the dignity of each person and at the same time build their own personality and identity. Namely, "today, in the age of globalization - in which to work vigorously mixing different cultures, world views and religions - a man should become a citizen of the world, and thereby to preserve their national identity, their culture, social, moral and spiritual heritage" (NOK, 2011).

The sport brings people of different cultures, and allows participants to meet and dialogue. The goal of the sport is overcoming social barriers, promote tolerance, and health education (Mataja, 2003). Recognizing and respecting cultural diversity, the European Parliament has declared 2008 the Year of intercultural dialogue, promoting various programs in the domain of culture, education, religion, minorities, migration, multilingualism and media (European Commission, 2007). Given that the human society, especially in the last century, has undergone radical changes, at the beginning of the new century, there is a growing interest in religion and religious practice, in response to the materialization, individualization and the lost meaning of life. Secularization that increased laicism and led to a decline in devotional practices

did not reduce religiosity, because man does not stop to ask about the meaning and value of their own existence. This means, the man is still searching for a meaning, and that means for religious identity. The research presented in this paper is religiousness, as one of the segments of human activity. Because today to religion and religiosity as a special social phenomenon in recent decades imposes sports culture, which is due to the mass media has become a supranational phenomenon, the aim of this study was to obtain a general insight into the opinion of athletes about their religion expressing itself self identification as a (non) religious . Indicators of religiosity are trying to find the answers to the questions of a personal assessment of their own religiosity, relationship to faith, prayer and going to church, ethics. As the sport lifestyle requirements remarkable willingness to sacrifice and renunciation and extremely heavy training and psycho-physical effort, the question is: can the faith and prayer help in such specific ways of life. This question tried to answer the questions: Does your faith in the sport? Do you pray before a sports performance? Because it is a younger respondents aged 18 to 27 years, briefly presented some of the results of previous studied on religion concerning precisely this age population. The work is based on the hypothesis that man is homo Religius regardless of changes and circumstances of modern life.

Approach to the problem: show a link and common ground through two different realities: the sacred (religion / religiosity) and secular (sports).

Religiosity and religious phenomenon accompanies man from the earliest prehistoric times to the present day. There is no civilization in which there lived a holy and religious phenomena. Man is by nature Homo religious or naturaliter religiosus (Jukić, 1997).

It is interesting now to see how many athletes publicly before the competition various symbolic gestures are manifested as religious people, often in the media amounts testimony of personal faith and interest in religious reality. When it comes to religion / religiosity and sport, there are two areas that are studied separately, regardless of two different realities (religion as "holy" and sport as "secular") there is what connects them. Sports sociologist Coakley points out that although religion and sports are two different institutions, many believe that there is a significant relationship (Coakley, 2009). The point man is a psycho-physical and spiritual being who is a promoter of values that are projected not only through religion, but through sport. Bryant and McEroy observed that sports activity embodies religious values, character development, hard work, perseverance and, as a religion promotes and instills positive traits and behaviors (1997: 55). Watson and Nesti (2005) point out that in psychology still lacks scientific research about spirituality in sports.

The "Spirit is not an activity that operates only from the outside, it is a force that reveals the divine in man (Šorđan, 2015). Sport contains a "faith" that the athlete develop their own strengths, their own authoritarian values. Success as a result of teamwork, loyalty, fair play, sacrifice, hard work, a positive acceptance of loss, all of these values with the help of religious realities may be easier to accomplish. As a research problem raises the question of whether religiosity as one of the important segments of human activities help in adapting the exercise of personal and sporting success?

The theoretical propositions and definition of terms

Sporting events are occasions where participants meet, open to others, learn to respect others and learn from others. The importance of education is unquestionable, namely "education is the process of the formation of man as a human being in all its physical, intellectual, moral, aesthetic and performance qualities (Vuckovic, 1993). Authentic educational process is aimed to develop the integrity of the person. Education Activities of the sport offers access to the future of sport, which consists in the transmission of values, respect and tolerance. Competition as a fundamental part of sports practice must surely occupy first place in the aspect of sports education. So it "must not raise for winning over the other, but for the game and confirm that it provides. This requires educational time great moral commitment "(TBK, 2002). Like any human reality neither sport is spared human deviation. In fact, "when one is organized sports for profit, aims spectacle; when in operation trophies, striving for victory; when an educational function, think of the person "(TBK, 2002). Sport is today as well as many other areas of human activity has become a lucrative area of economic interest and benefit. In fact, today is "seeking concrete benefit to live and survive.

At such a thought background creates a special mentality, very pragmatic, which literally deifies calculations, usually on the way to balance between the price to be paid and the benefits that will be obtained" (Matulić, 2008). Many professional athletes are victims of various calculations and calculations. It is now common in professional highly profitable sport to sport becomes an end in itself result in a profit, advertising, different forms of benefits, and the man is put into the background. Through the often arduous and intensive training with risking injury, often the body is instrumentalized and turned into a product. To remain on the throne, to be the best and make a profit for himself or for his club this does not mean to be ill, injured and powerless (Brkljačić, 2007). In conditions of constant uncertainty and tension when no one is guaranteed success no matter what is invested, it is often the key spiritual stability and faith in yourself. In addition to faith in personal work and development, religiosity athletes suggests a higher dimension of faith towards the Superior beings, namely "religious dimension is among the basic principles of a man in his experiential world and therefore has to find a suitable place, both in theory and in practice" (Gall, 2014). Faith and prayer are the two postulates inherent in man, and in difficult moments "moved mountains" because "all you ask in faith, you will receive" (Mt 21, 22), and at the same time most personal religiosity indicators.

A prayer in the sport has been written and researched Czech et al. and came to the conclusion that prayer is an important factor and a tool in dealing with anxiety, stress and anxiety (Czech, Wrisberg, Fisher, Thompson & Hayes, 2004). Since it is clear that we live in a pluralist society, unstoppable migration processes lead to the meeting of different cultures, traditions, language, worldview. Message slightly late Pope Ivana Pavla II. World Day of Peace: "Dialogue leads recognizing the wealth of diversity and open spirit towards mutual acceptance, with a view to genuine cooperation, which corresponds to the initial call for the unity of the whole human race. Such dialogue, dialogue is a privileged means for the realization of the civilization of love and peace "(2000: 10). Knowledge and self-awareness of their own identity, culture and religion is to be ready to offer other personal fortune values. At a time of great change and religious pluralism, education for dialogue among religions and cultures is inevitable task facing modern man is. However, "this does not mean to give up their own identity and religious traditions, but rather enrich them with new contributions coming from other identities and traditions" (Payer, 2007). When we discuss about religion and religiosity, distribution of religious phenomena can hardly be reduced to a single definition. The first problem in defining religion comes from the case studies of science of religion, because it is multi-faceted, and the other depends on the understanding of religion as well as the scientific method by which we approach it (Jukić, 1997).

Substantive approach to defining religion in itself involves institutions, practices, beliefs, language and symbols. Functionalist approach to defining religion includes the creation of meaning or identity, began asking what religion does for the individual or society, especially in a time-changing perspective (Zrinščak, 2008). Religiosity is a human phenomenon, is the vision of man's relationship to the sacred, the supernatural and religion. A man in his communication "could not have religious concepts of belief that does not serve the religious communicative symbols arising from human human symbolic communicative civic activities" (Plenković, Kučiš, Mustić & Plenković, 2014). Koenig defined religiosity as an organized system of beliefs through the practice of rituals and symbols. Their goal is to meet with the transcendent, and strengthen understanding of the relationship and responsibility to the people with whom one lives in the community (Koenig, 2005). Religiosity includes religious experience, expressed through the trust and affection that help the individual to experience themselves as part of a larger whole (Knitter, 2010). Allport different ekstrinzično intrinzično and religious people. Ekstrinzično religious person holds more to use than a genuine acceptance of faith and its demands, and intrinzično religious people through faith beyond personal interests and accepted by faith for the sake of its values (Leutar & Josipović, 2008). Although individual religiosity tends to one of these categories, in the life to religious practice occasionally exhibit characteristics of both categories. For Viktor Frankl, the founder of logotherapy is no "subconscious religiousness" that is inherent in each person and is manifested through search for meaning in life governed by conscience, and the question of the meaning the man answered only by developing and fulfilling the tasks it sets life (Frankl, 2001). Development is crucial question of every man. Man is a social, communicative, cognitive and mental being (Ivančić, 2013). Sports activities are an opportunity not only for the development of physical and mental aspects of man, but through his knowledge and vertical orientation neprolaznome possibility that their ethical and moral values goes beyond material and corruptible. The Italian Bishops' Conference (2002) in the pastoral document Sport and Christian life speaks of a dynamic physical activity but also the spiritual reality and fair play as the moral values of sport. This topic is interesting and more and more about her theory reflects (Mieth 1993, Maggi, 2001; Preece & Hess, 2006; Jirasek, 2013; Watson and Nesti, 2005; Egli, 2013). In the dissertation on the experience of spirituality within the sport Terry Jonas Egli (2013) points out that the protagonists (athletes) in talks with psychologists touch topics of spirituality and religiosity, and highlight the need for more quality discussions on these subjects. Sports sociologist Coakey (2009) points out that religion can be used in sports in different ways: helping to cope with uncertainty, gives power to boot from problems and troubles, gives meaning to sports participation, helps athletes to put their work in a balanced perspective, it helps with establishing team

Solidarity in achieving personal and competitive success. Sport has now become "one of the particularly important matrix of mentality and behavior of our time" (TBK, no. 7). Like religion, in today's modern society, sport and all relevant sports stakeholders are the subject of interest of many scientists of different areas. Since athletes his age structure belong to the group of young people, the notion of young people mean age of 15 to 29 years of age (according to the National Programme of Action for Youth). Research that talk about religious young people in Croatia indicate an increase in religiosity than the religious practices (Leutar & Josipović, 2008). Looking at indicators of confessional and religious self-identification can be seen revitalization of religion. The "Institutional traditional religion is in Croatia was an important factor in mitigating the crisis of identity caused the transformation of the social system, but it is still an important cornerstone for the formation and preservation of identity in Croatian society, and that in all age groups, including young (Dragun, 2011). Although the primary objective of this study to explore the religiosity of athletes, we should reflect on this research topic on the basis of indicators of religious self-identification of the total population, not just young people or athletes. In Croatia, according to research from the 1998 religious considers 75.9% of respondents (Črpić & Kušar, 1998). According to a 2005 survey, the religious is considered 78.1% of respondents. Of these, 40.5% of respondents identified themselves as true believers, and 37.6% as religious (Marinović-Jerolimov, 2005). Research European Values Study from 2008 shows that in Croatia 79% of respondents identified themselves as religious people, 11% of the non-religious, atheists, 4% and 6% were undecided respondents (Črpić & Zrinščak, 2010). Although young in research generally expressed less religious than older, more recently there is a diminution of the difference. Reducing the age differences in terms of religion is observed in 1999 compared to 1986 year. Results of comparative analysis showed an increase in religiosity in all investigated dimensions, shapes dominate traditional religious (confessional identification, faith in God, religious self-identification), while religious practice less frequent (Marinović-Jerolimov, 2002). Although the recent time is marked with increase in religious studies, quantitative and qualitative methods, one of the most famous multidimensional scaling religion is the one proposed by the American sociologists Glock and Stark (1965). The sociologist of religion Jacob Jukić points out that research in "the dawning of a multidimensional approach to religion committed under the influence of the American experience. Number of dimensions and their contents have been used in approximately the same way, although the division is something different. Religion is expressed through four important dimensions: intellectual (knowledge of religious truth), ideological (acceptance of the truth), liturgical (participation in ritual practice), consequential (practical application of moral principles)" (Jukić, 1991).

Methods

To determine the intensity of religious athletes, it is necessary to access the empirical research. The basic research method is the method of the survey, and as a basic research tool selected is designed questionnaire. Used a questionnaire affects only two dimensions, liturgical and consequential. Questions are its concept aimed at the target group of athletes and their relation to religion, faith, prayer and the practice of liturgical rites, and the perception of the representation of the educational dimension in sport and attitudes towards education for multicultural dialogue. Research religiosity athletes were carried out on a sample of 162 respondents from the territory of Zagreb county. The target group are young football players, basketball players, volleyball, water polo players, athletes aged 18 to 27 years. The survey was conducted during the period from 1 February to 5 May 2014. Respected the rights of subjects of information and consent to participate, and the anonymity of respondents. For both categories of respondents athletes, professionals and amateurs performed the same approach, coming to the club are divided polls. The survey was attended by athletes NK Dinamo, NK Lokomotiva, NK Zagreb, NK Hrvatski Dragovoljac, NK Vrapče, NK Maksimir, NK Lučko NK Sesvete, KK Zagreb, VK Medveščak, VK Mladost, OK Mladost, TK Jastrež, HK Metalac and 5 representatives of individual martial arts and three representatives of athletics. A group of questions related to the thinking and attitudes regarding the (non) religiosity or to religious practice related and focused on sports activities. The research topic is religiosity as one of the important segments of human activity. The paper religiosity athletes expressing personal identification of an individual as a (non) religious, and is expressed through the relationship of the individual towards religion, faith, going to church, praying and perceptions towards the multicultural reality and education. The intensity of religiosity follow with the help of two indicators: the religious self-identification, and religious practice. The overall objective of the research was to get to the relevant theoretical and empirical insights focused on the research topic in the young, especially the target group of athletes. The specific objective of this study was to gain general insight into the mind of athletes about their own religion, and to determine the presence of elements of religious consciousness and religious behavior, ie, to determine the extent and intensity of the (non) religiosity to the indications concerning the attitude to going to church, faith and prayer, and recognition of educational activities in sport. As a research problem raises the question of whether religiosity as one of the important segments of human activities help in adapting the exercise of personal and sporting success.

Basic relations for the detection of positions

The process of analysis were based on obtained answers to the survey questions that were carried out in the questionnaire, as follows:

1. Are you religious?
2. Do you practice going to church?
3. Helps you faith in the sport?
4. Do you pray before sports performance?
5. Do you think that sport connects people of different religions, cultures and worldviews?
6. Do you think that the educational dimension is sufficient in the sport?
7. What is the pressure of success?

In order to test the set objectives have been set up this hypothesis:

Hypothesis (1) The work is based on the hypothesis that man is *homo religius* regardless of changes and circumstances of modern life.

Hypothesis (2) Respondents who are religious will be more inclined to rely on faith and pray as a support and means of dealing with difficulties.

Results

Religiosity

Basically, it is a subjective and individual experience of the individual and his relationship to the transcendental. On the individual level of religiosity we learn based on indicators of religious self-identification.

Table 1. Are you religious?

Answer	Entities	Part	Hi ²	115,86
Yes	150	93%	Df	1
No	12	7%	P	0,000
Total	162	100%		

The analysis of the results we can see that on the basis of indicators of religious identification religiosity of young athletes is very high (93%). Although the indicator of self-assessment () religiosity and general synthetic indicator, perhaps insufficient, must still be considered reliable, because I, the respondent about whether religious or not, regardless of religious affiliation.

Ritual

Ritual as institutional quality personal religiosity, the attachment of the individual to the church, and its system of values.

Table 2. Do you practice going to church?

Answer	Entities	Part	Hi ²	59,42
Often	62	38%	Df	2
Sometimes	90	56%	P	0,000
Never	10	6%		
Total	162	100%		

Ritual as an important indicator of religiosity and ritual dimension shows that 38% of surveyed athletes in the church go often, sometimes for 56% and 6% of respondents never go to church.

The results show that in fact 94% of respondents in the Church goes in the least occasionally, suggesting an association between attendance of religious services with the indicator of self-assessment of their own religiosity.

Table 3. Variables: religious and non-religious

Answer	Entities	Part
Often	62	0%
Sometimes	84	6%
Never	4	6%
Total	150	12
	100%	100%

The differences between the responses of those respondents who consider themselves religious, compared to those who are considered to be non-religious, show that high religious self-identification is less than the church practice. From religious respondents 41% goes to church frequently, 56% sometimes, and never 3% of religious respondents. Religious respondents who never attend church are an indication of the presence of the church religiosity. It is interesting that 50% of non-religious people go to church sometimes it can be an indicator of the presence and acceptance of going to church as a traditional custom.

Faith

Each athlete sooner or later faces a crisis, heavy duty training and competition, conditions of stress, fears, our own limits, etc.. It is in such moments is crucial spiritual stability and faith in yourself. One respondent did not answer this question. Asked helps you faith help in the sport, most of the respondents answered that their faith is always at least 55% or sometimes 38% helps in the sport. Only 7% of them claim that their faith does not help the sport. Religion as a basic human activity, the trust inherent in man, the human dimension of the activities that achieve additional power always to 58%, sometimes 40% of religious respondents. That faith never helps help in the sport considered 3% of religious respondents. It is interesting that the nonreligious subjects faith held as a stimulant that can be observed, among others, on the human level, which can manifest as trust and faith in their own hard work and dedication on the one hand, or it may be the presence of private forms of religiosity.

Table 4. Does your faith help in the sport?

Answer	Entities	Part
Always	89	55%
Sometimes	61	38%
Never	11	7%
Total	162	100%

Hi ²	53,67
Df	2
P	0,000

Table 5. Variables: religious and non-religious

Answer	Religious	Unreligious
Always	86 (58%)	3%
Sometimes	59 (40%)	2%
Never	4 (3%)	7%
Total	149	12
	(100%)	(100%)

Hi ²	45,12
Df	2
P	0,000

Prayer

Prayer as a means, a path that leads to transcendental, outside of religious services is one of the most personal religiosity indicators.

Table 6. Do you pray before sports performance?

Answer	Entities	Part
Always	77	48%
Sometimes	62	38%
Never	23	14%
Total	162	100%

Hi ²	53,67
Df	2
P	0,000

Most of the respondents answered that they pray always at least 48% or sometimes 38% before the performance. Only 14% said they never prayed before the performance. Before sports performance is praying 50%, sometimes 40% of religious respondents, but 10% of religious respondents never asked, indicating less religious participation of the identification. At the same time, part of the non-religious respondents still sometimes prays before a sports performance, which can be an indicator of the natural orientation toward more help. The results show that the largest number of athletes surveyed believes that sport is always 75% or at least 24% sometimes brings people of different religions, cultures and world views. Only one respondent disagreed with this statement. There is no difference to the religiosity of the respondents, the majority believes that sport always or at least sometimes brings people together.

Table 7. Variables: religious and non-religious

Answer	Religious	Unreligious
Always	75 (50%)	2 (17%)
Sometimes	60 (40%)	2 (17%)
Never	15 (10%)	8 (67%)
Total	150	12
	(100%)	(100%)

Hi ²	45,12
Df	2
P	0,000

Multicultural, multi-religious and pluralistic worldview Society

Given the multicultural, multi-religious and pluralistic worldview society strongly manifested through sports and sports culture, there is a cultural encounter through differences that become wealth among the participants.

Table 8. Do you think that sport connects people of different religions, cultures and worldviews?

Answer	Entities	Part
Always	122	75%
Sometimes	39	24%
Never	1	1%
Total	162	100%

Hi ²	139,31
Df	2
P	0,000

The educational dimension in sport

Sports activity is an opportunity and possibility for educational activities and a positive influence on young athletes to develop moral character, social skills and work habits and responsibilities of athletes.

Table 9. Do you think the educational dimension sufficient in the sport?

Answer	Entities	Part
Always	54	34%
Sometimes	103	64%
Never	4	2%
Total	162	100%

Hi ²	89,48
Df	2
P	0,000

The educational task of the sport is the goal that should be targeted sports. The results show that the largest number of athletes surveyed claimed that the educational dimension sometimes underrepresented through sport 64% and 34% of them considered that it is always sufficiently represented through sport. Only 2% of them considered that the educational dimension has never been sufficiently represented through sport.

Table 10. Variables: religious and non-religious

Answer	Religious	Unreligious
Often	53 (36%)	1 (8%)
Sometimes	96 (64%)	7 (58%)
Never	0 (0%)	4 (33%)
Total	149 (100%)	12 (100%)

Hi ²	45,12
Df	2
P	0,000

Results show that 36% of religious respondents believe that the educational dimension is often represented in sports, and that is sometimes considered to be represented 64% of the respondents, not one religious respondent did not respond to the educational dimension has never been sufficiently represented through sport. On the other hand, 33% of non-religious respondents believe that the educational dimension has never been represented in the sport, 58% said it was sometimes present, and that is often represented 8%.

Pressure success

Many athletes are exposed to the fear of making a mistake, peer pressure, which expects continued improvement and successful outcomes, care for their own existence, uncertainty, constant public supervision and watching you constantly present stress and rivalry.

Table 11. What is the pressure of success?

Answer	Entities	Part
Always	57	35%
Sometimes	95	59%
Never	9	6%
Total	162	100%

Hi ²	59,34
Df	2
P	0,000

The largest number of respondents athlete claims that the pressure of success occasional 59% and 35% of them considered to be permanent, only 6% of the athlete believes that it does not at all. The differences are not significant between religious and non-religious respondents, nor between those faiths helps or does not help the sport. Most, therefore, experiencing occasional or even frequent the pressure of success.

Discussion and interpretation of the results

The presented data show that religiosity is widespread in a very high percentage of the identification level. A high percentage of surveyed athletes (93%) said they were religious believers and pitch, thus confirming the hypothesis that man is homo Religius regardless of changes and circumstances of modern life.

The question of the meaning and value of existence sets every man and it is logical that this "spiritual" exists in every human being, whether a believer, atheist, agnostic, or a member of any worldview as "to ask for a sense it means to be religious" (Frankl, 2001). Studies conducted in Croatia on religious youth shows that young people practice their faith, and only one-third of regular practitioners (Leutar and Leutar, 2007). Analysis of data from the European Values Survey shows that between 1999 and 2008 in Croatia, the share of young population to a faithful (Črpić & Zrinščak, 2010). Given that the study was not aimed to investigate the acceptance of content and fundamental truths of the faith, was to examine the personal religiosity helps you faith in the sport, the results show that the respondents always (55%) or at least sometimes (38%) rely on the force of faith. Similar research results to the general population, where the question of whether religion comfort and strength, 74% answered affirmatively to that question (Zrinščak, Črpić & Kušar, 2000). Prayer is an essential aspect of religious and spiritual life at all. The results show that with faith and prayer easier to deal with different problems present the sport lifestyle. Before the sports performances always asks 48% of respondents, sometimes 38% and never 14% of respondents. Analysis of the results shows that together faith and prayer are important factors for most religious athlete. This we can confirm another hypothesis that respondents who are religious are more inclined to rely on faith and prayer as a means of dealing with difficulties. It is interesting to compare this data with the research on the frequency of prayer graduates in Zadar. The results of this research shows that never moles of 12.2% of the subjects, only when it is hard to 10.2%, 27.2%, sometimes several times a week 11.8%, 29.9% once a day or more times a day at 8, 7% of survey respondents (Dragun, 2011). By linking variables come up with similar results, always prays daily 38.6%, or sometimes when it is difficult to 49.2% and never begs 12.2% of the surveyed graduates. Comparing graduates and athletes, we can see that prayer is an important factor for a large percentage of the population of young people in Croatia. The educational dimension and moral development of the sport is very important because it affects the behavior of people, especially young people. The sport is "subject to risk and ambiguity; therefore, to channel and support the lead to a positive reply of its features (TBK, no. 21). That the representation of the educational dimension in sport often considered to be 34% of athletes, sometimes 64% and never 2% of respondents. The identity of the sport and its genuine and positive human vision needs to be nurtured and developed to serve man, and not to turn against man. Economic and commercial behavior in the sport today is an inescapable fact that often sports communication boils down to eating, but still "sports does not in itself carries germs negative effects, but the germs are developing on the ground misconceptions and fallacies environment" (Kurečić, 1959).

Developing positive qualities of will and character of the athletes as a public figure is important because they carry the burden of ethical and social responsibility. The majority of athletes considered that sport always (75%) connects people of different religions, cultures and world views. Education for dialogue in a multicultural reality consist primarily of education for respect for their own identity as a rejection and distancing from their own cultural traditions inevitably leads to inability to genuine dialogue with all the major touch other cultures, religions and worldviews. The "today observed penetration culture of the Western type, which successfully suppressed traditional culture and its default value" (Kučiš, Plenković & Spehnjak, 2015). The art of dialogue in their practical nature contains four virtues that should possess those who want an authentic conduct, namely: clarity, gentleness, confidence and prudence (Ecclesiam Suam, 1979). A positive attitude towards others, fair play game, the ability to self-control, positive language, attitude towards life, work, family and money, are all examples of encouragement and incentive to many who are still in their quest of our own identity, and athletes as public figures can and should be positive role models in this way.

Conclusion

Based on the results it can be concluded that a large number of young athletes consider themselves religious, but when the practice of religion is concerned, there are represented in much smaller numbers. Compared with a high percentage of religiosity in current research religiosity (Young), there are no significant deviations and the kind of noticeable stabilization of religion. At the level of personal religious practices often practiced personal prayer before sporting performances and religion as a means to help and power, rather than going to church. Each athlete sooner or later faces a crisis, heavy duty training and competition, conditions of stress, fears, our own limits, etc. It is in such moments is crucial spiritual stability and faith in

yourself. Results show that for most athletes prayer and religious faith firm support and means of dealing with difficulties. Religion and sports are two social phenomena present in contemporary society. The point, the thread that links the two phenomena is a person with their moral and educational needs. The aspect of religious and sports activities require education and moral development. In both aspects, religious and sports prominent complex structure of persons in need of growth and development at the physical and the mental and the spiritual realm. Religion and sports, sacred and profane, cannot exist without the educational process for value.

If the values promoted by religions truly brought to life in the individual, the sports cultural vision manifested as acceptance, openness to others and different, breaking prejudices responsibility. Acceptance does not mean denial of their own cultural identity, but on the contrary, to nurture the culture of dialogue, and the dialogue itself give and receive the gift of different from themselves. Sport establishes a connection between different people, people of different religions and world views, and connects the world in a spirit of competition and positive proof. The man athlete in the competition entries themselves, but also the scale of human and religious values. Sports action embodies religious values through mandatory asceticism and renunciation as the only way to building a solid and strong character. It is a way of winning themselves, their weaknesses and shortcomings. It is skipping superficiality and ordinariness, that is the path climbs to the summit. Personality man athlete expresses his character that builds the constant training and decision for the good. This research is just research orientation and encouragement to carry out scientific research in the next which will be through engaging a broader sample of participants methodological investigated more ubiquitous social phenomenon called religion and sports, and their interconnection. It is necessary, therefore, further research, analysis and interpretation expertise social sciences and humanities to be able to gain an insight into the topic.

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ODGOJNO DJELOVANJE I MORALNI RAST KROZ PERCEPCIJU SPORTAŠA O VLASTITOJ RELIGIOZNOSTI

Sažetak

Rad prikazuje anketne rezultate o religioznosti dobivene među 162 sportaša s područja Zagrebačke županije. Kroz dimenziju religioznosti pokušava se prepoznati osobni doživljaj vlastite religioznosti, neovisno o vjerovanju ili identifikaciji s određenom konfesionalnom zajednicom. Rezultati su pokazali da sportaši unatoč snažne religijske samo-identifikacije (93%), istodobno pokazuju slabiju vjersku praksu. Rezultati pokazuju da je molitva i vjera za većinu religioznih sportaša čvrst oslonac i sredstvo u suočavanju s teškoćama. Religija/religioznost (sveto) i sport (svjetovno) dva su društvena fenomena koje povezuje odgojno djelovanje, moralni rast i razvoj osobe kroz njen psiho-fizički i duhovni aspekt. Sportsko djelovanje utjelovljuje religijske vrijednosti kroz askezu i odricanje, naporan rad i upornost, pobjeđivanje sebe i svojih slabosti do izgrađivanja čvrstog i snažnog karaktera. Odgojnim djelovanjem sport kao i religija usaduje pozitivne osobine i ponašanja, osposobljava za dijalog i prihvaćanje u suvremenom multikulturalnom okruženju.

Ključne riječi: kulturološka različitost, mladi, religioznost, sport, vrijednosti

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