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Original article

ETHICAL VALUES IN DANCE MANAGEMENT PROBLEMS, OPINIONS AND SITUATIONS

POPA Daniela¹

Abstract*

Aim. Purpose of research: research goal involves the development direction of Ethics in Dance Management and exploitation Ethics in sports competitions and championships.

Methods

Research hypothesis: ethical research hypothesis assumes that factor will contribute major competitions Correctness. Therefore, we started our hypothesis regarding the role of Ethics and promote them.

Objectives of the research: influencing athletes for Ethical and moral behavior and their good cooperation in competitions and championships.

Research tasks: growth and diversification of dance activities and their coverage by means of video, are a potential research Program in order to analyze the Ethical behavior of athletes.

Content research: values are divided into four primary categories: moral values, social values, non-moral values and, core values.

Research: the research aims to contribute to promotion of Ethical and moral action athletes in the community and in society.

Experiment: the experiment on the need and the need to streamline the working Methods of dance managers in the study with athletes and young people enrolled in these activities Ethics and Moral actions Education "performance". The experiment was called the questionnaires.

Results: following experiment this analysis was performed and interpretation of results collected.

Conclusion: ethics has an important educational component, is used as formative and educational activities for acquiring performance and moral teaching, to training

Keywords: values, management, social order, ethical and moral order, social stability, limits, norms.

Introduction

Sport management is closely correlated with the sociology of sport, as both areas are influenced by cultural and social aspects of sport. From this perspective we have built the dance management.

The sociology of dance and sport involves - the scientific study of the sporting context artistic. Although sports sociologists are studying the various ways people can participate in sports events / activities, they are primarily interested in the purpose of sport and its influence in our sports, social, political and economic institutions.

Dance, sports, sport-artistic plays a very important role in society, and it forms and maintains significant cultural values.

The social benefits of dance and sport include the maintenance of physical and mental health, the education of children, the development of their personality, their presentation in renowned social positions, successful sports teams, famous dance ensembles of which, in turn, they can be part of. But sport also has negative aspects such as

sexism, racism and violence.

Finally, sport can serve as an intermediary for social change and highlighting values and the value system. All athletes are the most combatants and the most objective ones, and can prevent, by bringing to their attention, issues such as drugs, anabolics, racial injustice or homophobia. (Parks, Quarterman, 2004)

Understanding and appreciating the Sociological Area and the Sociological Area of Dance creates a firm foundation in understanding the realm of sports management and dance management. In particular, dance managers, sports managers, need to be careful about the social aspects of dance activities and sports activities. (Voicu, 1998)

Considering that dance managers and sports managers work with people on social issues, they need to understand both the individuality of the person and the space where he lives and interacts with others.

Dance managers and sports managers can play a key role in developing sports-artistic social

¹ Faculty of Physical Education and Mountain Sports, Transylvania University of Braşov, ROMANIA

E-mail address: danielapopa88@yahoo.com

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activities and developing recreational facilities, safe, positive and well-equipped sports venues that are increasingly sought after for relaxation, maintenance and maintenance Health, for a long time, an essential condition of life. (Todan, Voicu, 1998)

In such situations, the public automatically wants to take part in these sports activities, whether as dancers, athletes, athletes, whether as spectators, fans or genuine clients.

Methods

The Research Hypothesis

Assumes that the Ethics factor will greatly contribute to the fairness of the competitions. For these reasons, we started in our hypothesis on the role of ethics in the promotion and development of values: moral, social and professional, to finding the best and most attractive programs of ethics and morality involved in the general ensemble of dance management programs, depending on the objectives proposed.

Purpose of Research

The purpose of the research is:

1. Including the "ethical and moral programs" involved in the overall "dance management projects":

2. Efficiency of the "working methods" of dance managers in activities with performance dancers and young people involved in these ethical and moral activities as well as "performance education" actions.

3. Activating the "social structure" and his importance. Structure of social action involving:

- a. the social order, the ethical and moral order,
- b. Ethical code - moral, refined.

c. a common system of values, manifested through the legitimacy of the institutional norms, by common goals. Institutional rules that do not sanction, are not sufficient to provide stability in society, as part of the people have other tendencies besides the right ones. In sports, the desire to win and climb on the podium for some people means a deviation from the rules, since true athletes, from their own principle, respect fair play, rules and values.

We must be able to acknowledge the fairness and values that some people have, since these situations greatly help to maintain and prosper the Social Order. Not putting them into practice, and not capitalizing on this THEORY: Values, Ethics, Morals, will only remain for the future, a fruitful THEORY that can certainly build a solid and well-balanced society.

The purpose of Research involves the direction of Ethics development in dance management and the use of ethics in sports and artistic competitions and championships.

Training and educating the personality of performance dancers through Ethics, its educational contributions and benefits. Attracting performance dancers, dancing managers to harmony, communication, goodwill, tolerance and malleability through the ethics and educational technique of Ethics.

The goal in the end is to model the performance performers' and young people's personality according to their nature and temperament, through different ethics, applied ethics, and types of activities.

Objectives of Research

Influencing dancers towards ethical and moral behavior and their good collaboration in competitions and championships.

a. optimizing and correcting performance dancer education through ethics and moral values, means of expression and nonverbal communication.

b. improving the behavioral weaknesses of performance dancers by: straightening, improving and correcting them, with the support of Ethics, according to their temperament.

c. remodeling temperament by correcting behavioral deficiencies, controlling attitudes and behavior, reviewing manifestations, means that contribute to the development of socialization through Ethics.

Strategies for restoring the existing situation, applied Ethics, in contrast with their personality and young people undergoing tests, between socialization and aggression.

Task of Research

- a. consulting the dance managers;
- b. consulting performance dancers;
- c. consultation of Dance Amateurs; of dance, active, passive and semi-passive dancers;
- d. analyzing and interpreting their views.

The growth and diversification of sports-arts activities as well as their media coverage are a potential research program for the analysis of ethical behavior of dancers. Solving these real ethical requirements, as well as solving them.

ETHICS as an educational effect on young performers and performers, is a continuously dynamic phenomenon, is the expression of human activity, creativity and educational diversity, and the effects of today's society on the development and education of performance dancers. (Lumpkin, Stoll, Beller, 2003)



Content of Research:

Importance of Values

In this article we will discuss in general terms "values" as explanations of social phenomena. At first we will bring arguments put forward by American sociologist Talcott Parson in order to demonstrate the importance of values and the inadequacy of methods and strategies such as the economic method that do not recognize this importance of values. Towards the end of the article, we will also discuss the opposite view, and we will defend our view that the explanations in terms of "values" are either tautological or unsatisfactory. We considered three reasons to begin the discussion at Parson.

First: Parson is the purest example of a social writer.

Second: Parson had a great influence, not just for sociologists, but also for political scientists.

Third: Parson has the advantage of being clearly explained, the contrast between the sociological and the economic approach. This evidence is found in his book "The Structure of Social Action," which influenced Almond and Eckstein in the 50s.

Ethical and Moral Order

The starting point of the book "The Structure of Social Action" is what Parson calls the "Hobbesian problem", "how is the Social Order, the Ethical and Moral Order possible". We can consider the problem of social stability as a ramification of this general problem.

Parson rejects what he considers to be Hobbes' answer, namely that social order is maintained only by coercion exerted by political authority. The answer it gives concerns internal normative constraints based on common values.

But sometimes democracy and freedom are not understood in their true connotation, and the freedom of some restrains the freedom of others, and in this case we can no longer speak of freedom, as long as ethical and behavioral rules are not observed, we can no longer speak of social order, ethical, moral and values.

Parson believes that for Hobbes, there is no other element of "normative order" than fear of government coercion. In fact, Hobbes argued that people might be motivated by a "Refined Moral Code".

He insisted that no society can rely on such constraints, and therefore, centralized constraint is a necessity of social peace. The manifesto of Parson's book is: some people (especially utilitarians) wanted to say that Values and Norms do not matter. Others (Pareto, Weber) have denied this, and Parson is on the latter side.

Although, logically, there is a big difference between saying that values and norms have a certain effect, and to say that they have a dominant effect. Psychologically speaking, Parson and those who were under his influence, I find that between the two statements, the difference is small. (Hodgkinson, 1983)

Parson writes in his book: Normative Orientation, it is fundamental to the action plan, in the same way that space is fundamental to classical mechanics. Regarding the conceptual scheme, there is nothing else but - action and effort - that is in accordance with the norms, as the movement, makes the change of place in space. In both cases, sentences are definitions or logical statements of definitions.

Parson also says that: He does not raise the "question" if human behavior is really oriented to norms and values, and he concludes that "the reference frame of action is certainly one of those in which the deeds of human action, Can be adequately described for certain scientific purposes".

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Failure to say something positive about the relationship between boundaries may have only one



meaning - that there are no significant relationships, ie: the limits are random in the statistical sense.

The basis of human action lies in passions. These are discrete, different limits of action. So there is no basic rule of good and evil, but only of common sense and of rebuke of consciousness, which exists in the very nature of the preoccupations. To look for these limits, people act rationally, choosing the most effective means to the limit of situations. But this reason is strictly limited: the reason is the "servant of passions" and reveals related questions, only by means and modalities. This statement is rather vague and poorly expressed.

Many economic theories exclude factors. Which may be important in reality.

When writing articles about real social phenomena (vote, stratification, power, value, ethics, morality, humanity, etc.) Parson states that: it does so from the perspective of the "Theory of Action", but this does NOT indicate that and the assumption that all human behavior is regulated, it is capable of capturing only a small part of the phenomenon. Parson's followers followed his Practice more than his Theory without expressing the fact that the reference scheme is far from universal truth. In conclusion, Parson says: the power-related solution as well as that concerning other complex features of the social system implies a common reference to individuals in relation to a Common System of Values manifested through the legitimacy of the Institutional Norms, by common goals, by ritual action And different modes of expression.

"Integrating Common Values" is radically different, both economically and politically.

From a sociological point of view, in this case, Sociology can be defined as "Science that seeks to develop an Analytical Theory of Social Action Systems, as long as these systems are understood in relation to the property of integrating the Common Value." (Jude, 2003) Presumably, political sociology is the study of political phenomena, as long as they are understood, in relation to the integration of the common value.

The problem of "utilitarianism" is valid, but not as Parson has said. It is true that economists and utilitarians like Bentham often think that needs are given, and focus on the consequences, the attempt of people to satisfy them.

Economic theory is more rigorous and more important than the sociological theory based on Parson's normative abstraction. Another direction of Parson is that that the utilitarian approach to important aspects of real life simply can not say anything about goals in itself, except that statistics are random. That is, if we try to say

more about the origin of the ultimate goals, this must be reduced either to a function or role of the situation, or to biological incentives.

The psychological theory to which most utilitarians have joined, Bentham, Mills, is the "association" of Hartley. (Kohlberg, 1984) This explains the origin of most pleasures and repulsions, mentioning that anything associated with something painful, naturally, is viewed with repulsion and vice versa.

This theory may not have been fully accepted but it can provide an explanation, correct or incorrect of how the goals are formed.

From the perspective of a psychological approach to private utilitarianism, Parson says that passions are discrete, incidentally, different goals of action. He quotes Hobbes' statement: "There is no Human Rule of good and evil arising from the nature of the concerns".

Today, this Hobbes statement, sometimes called the "non-recognition of value", that is, the good and the bad part of the concerns, is not only interesting, such as color, shape, weight, but depends on the interests and choices of man, The environment in which it comes from, the religious guidelines, and last but not least the scale of common values that it pursues throughout its life.

If people were different, different things could be called good and bad, but the statement that goals are the product of desire, of feeling and not of knowledge does not mean that they are random.

If Parson agrees to this, he actually says that the choices are arbitrary, since we can not say that they are true or false.

About Rules and Values

The biggest challenge against "utilitarianism" is that it can not solve the problem of order because it loses sight of the existence of values and norms, while the "solution" is present in all societies of a Common System of values.

It is true that utilitarians lose sight of: the existence of Values and Norms.

Today's utilitarians have not found obstacles in accepting Values and Norms, nor is there any reason to do so.

So today it is easy to see how children can be conditioned so that anti-social behavior is associated with tragic experiences and Values of a certain social factor. Unfortunately, the Theory of Action says the same thing, but in other words. Two other claims made by Parson are to be examined:

1. utilities can not explain the existence of the Social Order;
2. but, integrating common Values can explain this. (Sartre, 1957)



Since normative factors are needed to explain the Social Order, they can be invoked in the utilitarian scheme. It may be that today's utilitarians have tended to minimize such elements in order to sustain the material advantages: for example, avoiding legal sanctions. Again, we come to the empirical question, how much weight should really be given to normative factors.

Parson's second affirmation is a little more complicated. It could mean that the integration of the Common Value is a necessary and sufficient condition of the social order. That would imply that, no matter what other conditions, if you have the first one, you will have the second and the other, respectively.

There is an effort in the action scheme to harmonize with the norms, and to integrate the common value, provided the values are correct. Integrating Common Value is an essential condition of the Social Order.

Non-sanctioning rules are not enough to provide stability in society, since some people have other but fair trends, and in sports, the desire to win and climb on the podium for some people means a deviation from norms, since true athletes, in their own principle, respect fair play, norms and values.

We must be able to recognize the correctness and values that some people have, since these situations greatly help to maintain and prosper the Social Order.

In order to test this, it calls for greater measurement for the integration of common values in society through various methods and strategies, it highlights their effect on society and on those who are part of society: economists, doctors, students, teachers, athletes, coaches, and politicians.

Otherwise, the failure of putting those in practice, and not capitalizing this theory, the values, ethics, morals, will remain for the future just nice words that once, in a past society, was fruitful, building a respectable society with well balanced results.

Values and Social Order

Let's start with the question: if the common Value integration is a necessary social order. The social order is stable in recent literature, and tends to be equal to the rarity of unconstitutional changes of regime. This is not the center of the social order, which is focused on general problems of violence control and achievement expectations, "integration value seems a common agreement over some values."

What it is not stable over a longer period of time, "can not be considered a case of social order." How could these societies be stable if the

integration of the common value is not included in the definition of stability.

Rex is right when he argues that any complex society has no basis for this kind of general agreement on values.

Many writers asked themselves which are the legal conditions for a stable democracy, in which the relationship is conceived as being based on equality of things, and political orientations of citizens lead to a higher degree of stable democracy. We have discussed the social order and stability without reference to the type of regime. This reflects that Parson is concerned with a reference plane according to the analysis of any society: Every society has to solve the same problems to maintain itself, and the same changes between subsystems which are taking place.

Since Parson, referring to systems, does not distinguish between different kinds of politics, on the abstract level, he considers that the same process happens in any system. Which are the conclusions? Not very encouraging and they raise three issues.

1. Firstly, there are difficulties in defining the concept of democracy and a stable demonstration. Which are their values?

2. Secondly, there are difficulties in giving the hypothesis, if some values cause the stable democracy, how much force of the appropriate values does it take to counterbalance a certain amount of deficiency in other aspects, and vice versa?

3. Finally there are – Evidences of registration and they are of two kinds.

3.1. One involves determining the existence of relevant values among the population without influencing their actual behavior that in a democratic country, is by definition democratic.

3.2. The second issue is whether the existence of values could be established independently, it would still be a long way to provide convincing support for the hypothesis.

It remains to be shown that the causal link starts from values to define democracy, meaning democratic institutions produce democratic values.

Definitions vary from the extraordinary failure democratic of the problem of Almond and Verba to the very elaborate one of Eckstein.

Development of the indices of democratic institutions and civic cultural institutions does not seem impossible as long as they are found more or less in a country.

Values as Explanation

The sample for a Value is only a description of the behavior. For example: saying that someone has, or is charged with certain values, means that he will behave in a certain way, then,



you can explain its behavior according to its the values. Thus, possessing a value is a property given by the character, humanity, ethics, morals, behavior, concept, conviction.

Values are related to the virtues the person acquires throughout life by noble actions that he does. (MacIntyre,1984)

Saying that someone is angry because he is irritable, does not make sense. Possessing a value is not just the tendency to do things in a certain way. At the same time, you think it is better to do one thing because all the things and good actions create harmony in society and in the inner self.

Blake and Kingsley Davis stated in an article: it is difficult to prove the existence of the rule.

As a result there is a tendency to behave the same as proof of the norm. Hare said: If we ask a person which are his/her moral principles, the way to convince us would be to study what he did. Only that one action can be the starting point for any number of possible reasons; to find the answer quickly, we ask the offender.

Whether the values are deduced from the proper behavior , whether they arise from learning and reacting to a behavior, or if they are discovered by questions, they are not only reaffirmation of the tendencies to act in a certain way. People can do things for other reasons, not only pursuing its values, with the condition for values to be distinguished as an upper-class goals.

It is difficult to prove that certain values are due to certain phenomena.

There is a cultural difficulty to work with a certain social class of people, not everyone, it is considered a matter of ethical indifference, a cause.

Where to put emphasis on cultural weight, the weight of art, education, religion, cultural and social factors are less important. So today, these cultural factors are less relevant power of money is more important than all, about values, ethics, morals, reminded becoming less all being replaced intense economic phenomenon, the phenomenon finanțelor. (Kerjean, 2003)

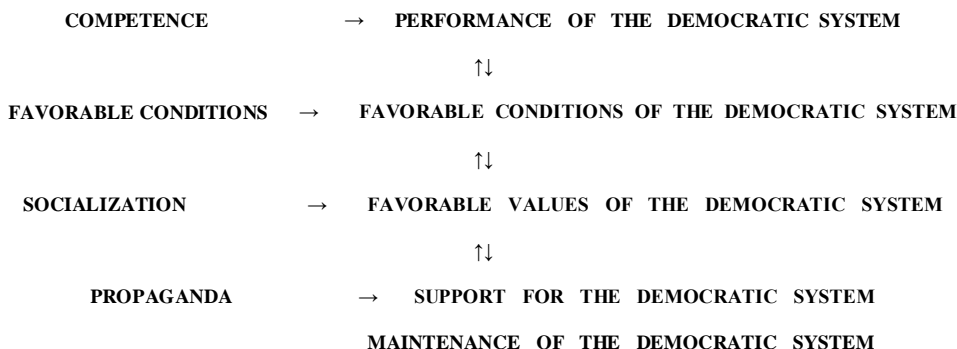
Another difficulty is related to the character values explain circular. Parson said that among the taught element of personality, the most stable are models with a higher value orientation, which is formed, is learned in childhood and are not subject to major changes in adulthood.

Almond and Verba says that people have set mental, intellectual for authoritarian relationships which are formed during childhood socialization.

**SOCIALIZATION → BASIC ATTITUDE →
DEMOCRATIC STABILITY → INSTITUTIONS**

The attitudes are embedded in the political system from another part of the social system based on existing institutions, either produce or not democratic stability.

The Problem of The Causal Deduction



It is notable what small role in this scheme have values as factors of keeping the system.

But these values are still there in a circular relationship. Effect on system performance values and also has an effect on the level of support, both directly and through its effect on values. (DeSensi, Rosenberg, 2003) Only support levels affect system performance. In reality we deal with vicious circle of basic policy.

There is a long way from intuitive feeling that many things affect many other things and serious attempt to estimate the role of a given factor (eg. Value), its role in the acțiunii. In reality most of the changes take place simultaneously and continuously.

The Importance of The Values System

Another objection to use values as explanations will be discussed here. The objection has to do with defining the terms, affirming hypothesis or sample values are the best and the



last link in the chain of causality before the behavior itself. They are independent variables.

Moore says that we can talk intelligibly about the system. Value systems, he says, does not just happen, they are caused. To maintain and transmit a value system in a "world money", people are violently assaulted, sent to prison, blackmailed, monitor, made heroes, not taught political sociology and ethics. (Mihăilescu, Cernescu, 1993)

Talking about cultural invention, means to disregard the interests and privileges of concrete underlying indoctrination, education and cultural transmission from one generation to another . More explicit value systems are maintained for help people to ensure that there is. (Nicolescu, 1992)

It seems that such culture or values to be considered as being themselves capable of explanation. If Moore is right, then a possible explanation of how people behave is that values and culture are rooted your interests. No need to treat them as separate variables because some never will manifest in another form.

The Research

The research aims to contribute: to the promotion of ethical and moral action dancers performance in community and society.

Benefits methods that personality through ethics are: ethical and spiritual toning, self-confidence and restore self-confidence, playing vitality, the energy, vigor, strength and dynamism, heart healthy, strong body and healthy mind, like as the ancient Greeks said " mens sana in corpore sano".

The Experiment

The experiment started on the need and the necessity to streamline the working methods of managers dance performance study with dancers and young people enrolled in these activities Ethics and Moral actions "Education performance". In the experiment was used questionnaires.

The questionnaire addressed the dance managers, consumers dance activities, performance dancers of different ages, temperaments, characters, social status, level of knowledge: teenagers, adolescents, students, employees.

Both Dance Managers, Performance Dancers who participated in various Ethics programs and Dance Amatur wanted to participate in these socio-sporting-artistic actions were questioned.

Both managers were questioned dance performance dancers who participated in the various programs Ethical and dance consumers who wanted to participate in these social-sports and artistic. Also they have followed the effects on the person itself and the effects on staff that worked, and which included for a short time, through the program of Ethics.

In the action of "outcomes", "tests" were applied.

As a result of the "applied tests", in order to educate the behavior and ethical conduct of the performance dancers, by choosing the "ethics programs", "certain criteria" were followed:

- a. Reaction to unusual situations;
- b. Power of concentration, to overcome the difficulties;
- c. New opportunities for stimulating and developing the other less active sides;
- d. Active cooperation with partner, or competitor opponent, in difficult situations an uncomfortable;
- e. Creating situations where the "emotional background" and "structure" can be reflected emotional "behavior of the experimental subjects.
- f. Situations of emotional involvement where required:
 1. emotional maturity;
 2. emotional behavior: stable or unstable;
 3. emotional expressivity in different contexts and stakes; (stakes competitions: small, high, medium)
- g. "Ethical cooperation", together with the competitor;
- h. Removing the inhibitory state in social relationships;
 - i. Adaptation skills, performance dancers, "new ethical values", in stark contrast to their character and personality, co-opted for experiment and analysis.

In competitions and in society, the Code of Ethics calls for justice, honor, honesty, responsibility, flexibility, harmony, cooperation, creativity and other common values. (Morgan, Meier, 2001)

Results

Gathered results and their interpretation:

- Of dancers performance subject "ethical actions" found that 75% were receptive because of slow communication with them and 25% less receptive.

Table no. 1 – Performance Dancers, submitted to Ethical Actions

Values Obtained	Performance Dancers submitted to Ethical Actions
75%	Were receptive
25%	Were less receptive



From the entire dance managers submitted to "ethical actions" it was found that 52% had a concern for ethical actions, 20% had

partial share content concerns Ethics and the remaining 28% not interested in these actions.

Table no. 2 – Dance Managers, submitted to Ethical Actions

Values Obtained	Dance Managers submitted to Ethical Actions
52%	Actions were ethical preoccupations
20%	Were partially sharing concerns with ethical content
28%	Uninterested in such actions

From the total dance consumers submitted to "ethical actions" it was found that 90% were interested in the ethical behavior of competitors and 10% unconcerned.

Table no. 3 – Dance Amateurs, Subjected to Ethical Action

Values Obtained	Dance Amateurs, Subjected to Ethical Action
90%	Were interested in Ethical Behaviour
10%	Uninterested in such actions

Discussion

Dance Managers, Performance Dancers, Dancing Amateurs who participated in various Ethical Programs, held active discourses on this issue, Ethical Values, resulting in the following:

1. The Ethical Factor should make a major contribution to the fairness of the competitions.
2. Thematic, educational techniques and applied ethical methods lead to attracting performance dancers, dance managers, tolerance and malleability.
3. Improving behavioral performance deficiencies of performance dancers, controlling attitude and conduct, reviewing manifestations.
4. Analysis and Computerization of Ethical Behavior of Dancers.
5. Promote ethical and moral action in the performance dancers community as well as in society.
6. Benefits of applied ethical methods, moral and spiritual toning, safety and restoration of self-confidence.

Conclusions

Ethics has an important educational component, is used as formative and educational activities for acquiring performance and moral teaching, to training.

Education contributes to strengthening personality traits, acquiring an honest character, with purpose to remove the state of inhibition in social relations. Ethics and moral actions are a code of good manners, socialization and harmony at the same time.

ETHICS has the tool its "own character". Ethical and moral actions are mirroring their own interior.

When you look at a person with a certain behavior or attitude, skilled in the art can outline many traits about that person, from small details to nature, temperament, personality.

Ethics is a form of art teaching, very honest and straightforward. From the results, ethics itself is an integral part of psycho-moral-ethical programs, regardless of the objectives. Ethics programs contribute significantly to the knowledge of people in the group, homogeneous group, harmonization of and between groups of related setting.

It is advisable to consult and contact Ethical Specialists and Moral Principles by dance Managers to ensure activities, actions that are appropriate and beneficial to those who want sports and arts and dance activities.

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