An Examination of Positive Coaching Alliance Triple Impact Competitor Workshops on the Moral Knowing of Secondary School Athletes

by

Michael R. Flynn

A dissertation submitted in partial fulfillment of the requirements for the degree of
Doctor of Education in Educational Leadership
School of Education
Florida Southern College

Dissertation Chair: Jason LaFrance, Ed.D.
Dissertation Committee: Robert Helmick, Ed.D., Derrel Bryan, Ed.D., Lisa DeCastro, Ph.D.
Program Director: Steve Petrie, Ed.D.

Date of Approval: February 27, 2017

Copyright © 2017, Michael R. Flynn, Ed.D.

Acknowledgment

With the completion of this dissertation, I would like to acknowledge the amazing efforts of some people who have been vital resources for me during this process.

I would first like thank my parents, Robert and Vera Flynn. Without their instilling in me the desire to always pursue the best version of myself, I would never have been able to begin and complete this process. I also thank each of my sisters, Barbara and Sandy, and their families for providing me with those loving nudges that everyone participating in this process needs.

This endeavor could not have been completed without the support and guidance of my committee chairperson, Dr. Jason LaFrance. He provided a steadying voice throughout this process that allowed me not only to complete this research, but enjoy it as well. Thanks also goes to my committee members Dr. Derrel Bryan, Dr. Lisa DeCastro and Dr. Robert Helmick as well as Program Chair Dr. Steven Petrie. Their supportive voices and expertise acted as a safety net when needed. To Florida Southern College I also extend my thanks as you are the place where I have grown both personally and professionally over the past fifteen years.

I could not be more thankful to my colleagues at Tampa Preparatory School. They have been understanding and supportive of this endeavor.

My dear friends Matt O'Connor, James Riley and Tara Nelan provided with me a helpful hand as well as a sounding board for those stressful moments during this process. I am truly indebted to each of them.

Finally, to my Bulldog Gus. Without fail, he always knew when I needed to put my work aside and have some fun.

Table of Contents

List of Figures

List of Tables

List of Graphs

Abstract

Title: An Examination of Positive Coaching Alliance Triple Impact Competitor Workshops on the Moral Knowing of Secondary School Athletes

Author: Michael R. Flynn (Doctor of Education, Florida Southern College 2017)

A common belief in United States culture is that "…sports can provide opportunities for personal growth and social development." (Ewing, 1997). Unfortunately, more recent research has suggested there is a growing trend to the contrary. As a result, those whose work it is to develop an athlete's morality should seek out strategies that have been evaluated for their effectiveness. Therefore, the purpose of this quantitative study was to examine the degree to which participating in Positive Coaching Alliance (PCA) Workshops affect secondary school athletes' level of moral knowing. The research questions for this dissertation were:

1. To what degree was there a statistically significant change in moral knowing for ninth graders that attended a Positive Coaching Alliance workshop?
2. To what degree was there a statistically significant change in the Social Character or Moral Character components for ninth graders that attended a Positive Coaching Alliance workshop?
3. To what degree was there a statistically significant difference in the moral knowing for twelfth graders that attended multiple Positive Coaching Alliance workshops as compared to twelfth-graders who did not?
4. To what degree was there a statistically significant difference in the Social Character or Moral Character components for twelfth graders that attended a Positive Coaching Alliance workshop as compared to twelfth-graders who did not?

The archival data used for this study was collected during the fall of 2016 at a private sixth through twelfth grade coeducational day school in the Southeast United States. This data was collected as part of the school's efforts to assess the efficacy of a program that had been implemented for the past three years. Two hundred and one ninth- and twelfth-grade students participated in the survey. The Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory from The Center for Ethics at the University of Idaho was the statistical instrument used to measure secondary athletes' moral knowing for this research.

Research question one saw the only statistically significant change in data. Results from the Welch Test for all ninth graders pre and post-test data provide statistically significant evidence that the mean score is different among the groups. The group that included athletes who attended a PCA Workshop had a positive difference in scores from pre-test to post-test, while the other two groups' service club members and non-athletes had lower scores on average. While there was no statistically significant evidence that supported research questions two through three, the findings for these three research questions provided insight that can assist educators in charge of the moral development of athletes.

This study's focus was to evaluate one strategic intervention strategy that assists in the moral knowing of students. By determining the effectiveness of Positive Coaching Alliance Triple Impact Competitor workshops on the moral knowing of secondary athletes, educators can be better equipped to address the need for the moral development of their students and thus provide an education that benefits both the student and society.

Chapter 1 Introduction

"The moral value of exercises and sports far outweigh the physical value."

- Plato

"The consequence of winning is one of the most common desires of persons affiliated with sport. Athletes, coaches, and sport managers act in ways to achieve victory. If they are guided exclusively by their desires to win, moral reasoning most likely will not be a part of the process involved in winning."

- Robert C. Schneider, Ethics of Sport and Athletics

Both quotes describe one topic and two ends of a moral spectrum. One speaks to the moral nature of sports and how a person involved in them can be exposed to positive moral development. The other infers that to be successful in sports participants will need to place their morals aside. In today's sports environment, young athletes are routinely exposed to these divergent sentiments. Athletes need to be provided tools (cognitive knowledge) that will assist them in navigating their sports journey and allow them to experience sports as Plato saw them. In his 1988 article, *Ethical Problems in American Sports*, D. Stanley Eitzen states that "American sport is plagued with problems. Clearly it is time that scholars interested in sport and those who administer sports programs to examine carefully what sport is and asses what it should be…." The purpose of this study was to evaluate the effectiveness of one organization's efforts to provide such tools.

This quantitative study evaluated the effectiveness of workshops given to secondary athletes by the Positive Coaching Alliance (PCA). Results from the University of Idaho's Center for Ethics' Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory (Appendix A) was used to evaluate the effectiveness of PCA Workshops' influence on the moral knowing of secondary

athletes. Archival data from a private sixth through twelfth grade coeducational day school in the Southeast United States was the primary data source for this study.

The RSBH instrument was administered to all ninth-grade students. Those ninth graders participating in fall sports then participated in a PCA Workshop. The entire ninth grade was then given the RSBH as a post-test to determine if there was a statistically significant change in their moral knowing. In addition, all members of the twelfth-grade class took the RSBH during a five-week period. Archival data from those twelfth-grade athletes who have attended multiple PCA Workshops was compared to non-athlete twelfth graders who have not attended PCA Workshops that have similar grade point averages, gender distribution and participate in extra-curricular activities. This comparison of archival data was used to determine if there was a statistically significant difference between the test results of those twelfth graders that attended multiple Positive Coaching Alliance workshops compared to similar twelfth-graders who did not. By providing educators with these results, they may be able to more effectively identify effective ways to influence the moral knowing of secondary school athletes.

Can providing secondary athletes with proper training and moral knowledge create a path towards Plato's view of sports? In his 1981 book *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*, Lawrence Kohlberg suggested that enhanced moral knowing leads to moral actions: "…moral understanding should directly affect moral motivation and behavior." Understanding possible connections between attending PCA Workshops and increasing the moral knowing of secondary athletes may assist leaders as they select strategic interventions to assist in the moral development of secondary athletes.

Problem Statement

A common belief in United States culture is that "…sports can provide opportunities for personal growth and social development" (Ewing, 1997). Various points of positive development of youths involved in sports include the "development of meaningful relationships, leadership, and increased self-esteem" (Camire, Forneris, & Trudel, 2012). Unfortunately, more recent research has suggested there is a growing trend to the contrary.

A 2005 study of youth sports by Shields, Bredemeier, LaVoi, and Power found nine percent of fifth- through eighth-grade athletes acknowledged cheating. Thirteen percent said they had tried to hurt an opponent, almost a third acknowledged having argued with a sport official, and twenty-seven percent said that they had acted like a bad sport. Findings from the Center for Ethics at the University of Idaho support these assertions on the moral actions of athletes. Utilizing their Hahm-Beller Values Choice Inventory (HBVCI) instrument, the Center discovered:

> In our studies of over 72,000 individuals, the research is rather clear: the environment of athletics has not been supportive of teaching and modeling moral knowing, moral valuing, and moral action. Perhaps, because there are very limited consequences for immoral behaviors in the sport environment, but very large consequences in the real world. (The Center for Ethics- University of Idaho, 2009)

Why are these negative trends in the morality of athletes occurring?

In their 2010 article *Loophole Ethics in Sports*, Kvalnes and Hemmestad suggested that negative trends in the moral development of athletes could be attributed to the moral structures surrounding athletics. These structures have athletes caught in a tug of war between a rules-based and an Aristotelian approach to morals. In a rules-based approach, moral expectations are spelled

out in rules documents or codes of ethics. The virtue of the rules-based approach to morals is that anyone can know what is morally expected of them. An athlete can refer to stated rules via a department code of ethics or athlete handbook and have their moral actions guided without individual thought or reflection. Kvalnes and Hemmestad also discussed the unwanted byproduct of creating an environment based on rules to reinforce moral behavior. By having a rules-based approach in athletics, organizations can create what they call a loophole mentality:

> It may inadvertently encourage what we will call loophole ethics, an attitude where every action that is not explicitly defined as wrong, will be seen as a viable option. Detailed codes of conduct leave little room for personal judgment, and instead promote a loophole mentality. (Kvalnes & Hemmestad, 2010)

For athletics to work, there must be sets of rules that govern play. Is there another way to have rules and yet not have athletes embark down a path to a loophole mentality of morals?

Moving from specific codes of conduct to a narrow series of guiding principles can be a process those involved in the moral development of athletes can use. The Aristotelian approach relies on each individual making a moral decision when faced with a moral dilemma. Athletes should not be expected to check a guidebook every time they are facing a moral decision. Instead, Kvalnes and Hemmestad suggest athletes "...need to engage in ethical reflection, individually and with their fellow practitioners, guided by a simple set of concepts and principles." Moral reasoning should be the focus for athletes when facing moral dilemmas which can be better learned through their own experiences and through workshops: "A greater emphasis on intervention studies needs to be prioritized to ensure that youth sport is a positive environment for all participants" (Martin, Gould, & Ewing, 2015). Athletes must be exposed to workshops that provide them with the necessary tools to help them navigate these situations.

The Positive Coaching Alliance (PCA) has created workshops to help stem the tide of these unfortunate trends in the morality of athletics. PCA is a "…national non-profit organization with the mission to transform the culture of youth sports so that youth athletes can have a positive, character-building experience" (Positive Coaching Alliance, 2016). The workshops (which have been designed by its founder Jim Thompson with an eye on developing a growth mindset) are given to athletes, coaches, parents and administrators. Based on statistics provided by PCA, more than 4.5 million athletes have participated in these workshops to date. Part of the PCA strategy is to provide athletes with tools that they will be able to use during their athletic participation as well as when they move on from that participation. They are focused on teaching athletes how to rely on their own moral reflection of a situation rather relying on a set of rules determining what is right.

Purpose of this Study

deMarrais and LeCompte (1995) outlined four purposes of schooling in their book *The Way School Works: A Sociological Analysis of Education*. One of these four was that schools should develop "...social purposes such as the development of social and moral responsibility." It is important that those whose work it is to develop an athlete's morality should seek out strategies that have been evaluated for their effectiveness. Therefore, the purpose of this quantitative study was to examine the degree to which participating in Positive Coaching Alliance (PCA) Workshops affect secondary school athletes' level of moral knowing.

Significance of the Study

According to a 2015 National Federation of High School Sports report, during the 2014-2015 school year just over 7.8 million children participated in some form of sports on the secondary school level in the United States. A 2016 report from the National Center for

Education Statistics stated during roughly the same time (Spring 2014) 14.8 million students attended a ninth- through twelfth-grade institution. That equates to approximately 53% of secondary students participated in some form of athletics at their secondary school. Translate that number to other scenarios that often show up on schools' front doors. If 53% of students were exposed to negative trends such as dropping standardized test scores, developing penchants for cheating on tests or deciding to drop out, intervention strategies to address these issues would most assuredly be explored. While not all 7.8 million secondary school athletes are succumbing to the negative moral trends facing them, strategies to combat these trends should be explored. Others are researching this issue as well. The Institute for Applied Research in Youth Development at Tufts University is working with the Positive Coaching Alliance to determine "…whether involvement in sports may be related to positive development in young people, and whether positive youth engagement in sports may translate to positive contributions to athletes' schools and communities" (Institute of Applied Research in Youth Development Tufts University, 2016). The University of South Florida is also conducting research. Their Department of Sport and Entertainment Management is conducting a three-year study (Developing Better Athletes, Better People: The Case of Positive Coaching Alliance) evaluating the effectiveness of a local PCA chapters efforts. By identifying the degree to which strategic intervention efforts (such as Positive Coaching Alliance Workshops) are effective, educators can better apply those strategies that are effective and thus curtail the current mortality trends in sports.

Definitions of Terms

The following definitions are provided to ensure uniformity and understanding of these terms throughout the study.

Aristotelian Morals

For a person to exhibit Aristotelian morals Kraut (2014) suggests that for a person to become moral in their thoughts and actions, they cannot just study what morality is; they must act moral.

Consequentialism

Sinott-Armstrong (2015) defines consequentialism as those morals that base their rightness or wrongness on the consequences of the moral act itself.

Deontology/ Non-consequentialism

Deontology "…focuses on the correctness or wrongfulness of one's conduct rather than the outcome of the conduct. Deontology deals with principles and rules that dictate the way one is behaving, focusing on means rather than results" (Filip, Saheba, Wick, & A., 2016).

Honesty

In regards to morality, honesty is defined "…as the condition or capacity of being trustworthy or truthful. Honesty, in this sense, is a basic character that society espouses - an ideal of moral development...to be honest in thought, word, or deed" (The Center for Ethics- University of Idaho, 2009).

Interest Club

An interest club is an extra-curricular secondary school group of students whose primary goal is to explore common interests such as art, music, technology, fishing, etc.

Justice

The Center for Ethics- University of Idaho (2009) defines justice as the equitable and fair treatment of one's peers or opponents and should be non-consequentialist in nature.

Loyalty

Kleinig (2013) contends that loyalty is an association to an idea, person, object, etc., that we come to value for its own value and is also one with which we come to identify as our own.

Morals

Morals are "…the differentiation of intentions, decisions, and actions between those that are distinguished as proper and those that are improper" (Long & Sedley, 1987). Morals can be sub-categorized into one's moral knowing, moral valuing and moral action.

Moral Acting

Moral action "…is our outward behavior that we manifest contingent on our values and cognitive processes. Moral acting involves knowledge, courage, determination, and habit" (Likona, 1983).

Moral Competence

Lawrence Kohlberg defines moral competence as "the capacity to make decisions and judgments which are moral (i.e. based on internal principles) and to act in accordance with such judgments" (Kohlberg, 1969)

Moral Knowing

Moral knowing "…is the cognitive phase of learning about moral issues and how to resolve them" (Likona, 1983).

Moral Valuing

Moral valuing "…is the basis of what we believe about ourselves, society, and others around us. Moral valuing involves the conscious, self-esteem, empathy, self-control, and humility" (Likona, 1983).

Service Clubs

Service clubs are extra-curricular secondary school group of students whose primary goal is to provide volunteer community service to the school's community and surrounding organizations.

Research Questions

The overarching research question for this study is: What is the impact, if any, of Positive Coaching Alliance Workshops on moral knowing as measured by the Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory?

1. To what degree was there a statistically significant change in moral knowing for ninth-graders that attended a Positive Coaching Alliance workshop?
2. To what degree was there a statistically significant change in the Social Character or Moral Character components for ninth graders that attended a Positive Coaching Alliance workshop?
3. To what degree was there a statistically significant difference in the moral knowing for twelfth-graders that attended multiple Positive Coaching Alliance workshops as compared to twelfth-graders who did not?
4. To what degree was there a statistically significant difference in the Social Character or Moral Character components for twelfth-graders that attended a Positive Coaching Alliance workshop as compared to twelfth-graders who did not?

Theoretical Framework

The theoretical framework for this study was based on Deontology. Deontology

> …focuses on the correctness or wrongfulness of one's conduct rather than the outcome of the conduct. Deontology deals with principles and rules that dictate

> the way one is behaving, focusing on means rather than results. It is imperative for one to act morally always in accordance with a set of rules and principles based on rational thought. Deontologists believe actions can be justified only if they turn them into laws and generalize them into a universal rule of nature where everybody is held responsible for their actions. (Filip, Saheba, Wick, & A., 2016)

Deontology in Athletics

For a clearer view on a Deontic view of morals in athletics, the University of Idaho's Center for Ethics website provides the following scenario: Player A on a hockey team skates the puck down the ice, around several opponents. As he passes player B, he has a clear shot at the net. Player B, while pretending to go for the puck, decides to turn and trip player A. Consequently, player A misses the goal. Player A must now attempt a penalty shot instead of scoring an easy goal. For a Consequentialist, the ends (not wanting his team to lose) justify the means (tripping his opponent and breaking the rules). A Deontic would view this scenario differently. A Deontic would think they have a duty to doing what is right (not breaking the rules/ not tripping their opponent) outweighs whether or not their team wins or loses. Consequences are not in the thought process of a Deontic when determining what moral action is taken. Hence the reason why Deontics are also considered Non-consequentialists.

Below are two questions from the RSBH instrument that was used for this study. They provide an athletic scenario and how a Deontic would answer them.

Question: ***Male soccer players are allowed to play the ball with any part of their body except the hands or outstretched arms. A soccer player receives a chest high pass and taps the ball to the ground with his hand. The referee does not see this action and the play continues, because it is the referee's job to see these actions, the player is not obligated to report his foul.***

Based on deontological theory, this scenario deals with a direct action by the participant or moral agent. In this case, the moral agent acted and then passed his obligation of honesty to an authority and then lied by omission about the act. A Deontic would say that he is being dishonest in his act of omission and irresponsible by passing his responsibility to another. A true Deontic, therefore, would tell the referee that he touched the ball with the hand and accept the consequences. As scored on the RSBH (which uses a five point Likert Scale of strongly agree, agree, neutral, disagree and strongly disagree), a Deontic would mark this question strongly disagree. (The Center for Ethics- University of Idaho, 2009)

Question: ***During the double play in baseball, players must tag second base before throwing to first. However, some players deliberately fake the tag, thus delivering a quicker throw to first base. Pretending to tag second base is justified because it is good strategy. Besides, the umpire's job is to call an illegal play.***

This question has two parts, on the action of abridging a rule in the name of strategy and the second statement acts as an irrelevant distracter. The statement, "Besides, the umpire's job is to call an illegal play" is irrelevant. The umpire's job has nothing to do with deciding the issue of good strategy. A reasoned Deontic would instantly dismiss this statement and resolve the greater question of justice. Therefore, we turn to the next question, what would a Deontic say about abridging rules in the name of good strategy? A Deontic would never accept that this action is justified. Cheating in the name of good strategy is never fair or just. Fair play is playing by the rules, both by the letter and intent. Abridging the rules to gain an advantage and calling it strategy is never justified. The

Deontic, therefore, would mark strongly disagree. (The Center for Ethics- University of Idaho, 2009)

Methodology

The purpose of this quantitative study was to examine the degree to which participating in Positive Coaching Alliance (PCA) Workshops affect secondary school athletes' level of moral knowing. The following section provides introductory information on data collection, the instrument used and how the data from the instrument was analyzed.

The archival data used for this research was from a secondary school (grades 9-12) in the southeast United States. This secondary school has 454 students (240 males and 214 females). For the school year 2015-2016 the tuition was $20,790.00. Roughly 22% of the total student population receives financial aid. The racial demographics of the total population is 74% Caucasian, 10% Latino, 8% Black, 8% Asian, Indian or other.

Data Collection

The archival data used for this study was collected during the fall of 2016 at a private sixth through twelfth grade coeducational day school in the Southeast United States. The RSBH was administered to ninth (9^{th}) and twelfth (12^{th}) grade students. This data was collected as part of the school's efforts to assess the efficacy of a program that had been implemented for the past three years. Two hundred and one ninth- and twelfth-grade students participated in the survey.

One hundred and eleven ninth-graders were administered the instrument on August 20^{th} as the pre-test. For the pre-test, the group was split into two groups. Each group had forty-five minutes to complete the survey. Because there was no Wi-Fi available for the pre-test, Scantron sheets where used to collect instrument answers (A= Strongly Disagree, B= Disagree, C= Neutral, D= Agree and E= Strongly Agree); the demographic information was collected using a

separate document (Appendix B); and the questions where provided via a printout of the instrument questions. To insure both sheets (Scantron and Demographic Questionnaire) associated with each study participant were able to be tracked together, the students labeled each with the last three letters of their last name and the first three letters of their first name. The proctor read each question aloud and provided ten seconds after the question had been read for the participant to indicate their answer on the Scantron sheet. After the initial administration of the instrument, a portion of the ninth graders (30) participated in a PCA Workshop on August 24th. A post-test for all ninth graders was then conducted on September 13th. The post-test was conducted en masse utilizing the students' individually owned iPads. Students were provided a link to access a Google Form. This Google Form contained the demographic questions as well as the questions from the instrument. This Google Form was created by the school's Director of Statistics. The proctor read each question and allowed ten seconds for participants to indicate their answers on their iPad.

Ninety twelfth graders completed the survey in small groups (approximately twenty students per group) over a five-week period. Students were provided a link to access a Google Form. This Google Form contained the demographic questions as well as the questions from the instrument. The proctor read each question and allowed ten seconds for participants to indicate their answers on their iPad.

Instrument

The Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory from The Center for Ethics at the University of Idaho was the statistical instrument used to measure secondary athletes' moral knowing for this research. The RSBH was adapted from the Center's Hahm-Beller Values Choice Inventory (HBVCI): "The RSBH is a new instrument in the developmental

stage. It used parts of the highly successful HBVCI. The RSBH examines both social and moral character and has been used to assess around 7,000 individuals" (The Center for Ethics- University of Idaho, 2009). The RSBH's goal is to measure social and moral character within a sport context. The RSBH, and the HBVCI on which it is partially based, "…measures "cognitive knowing" and in no way predicts or measures moral action" (The Center for Ethics- University of Idaho, 2009).

The RSBH questions are derived from two components: The Hahm-Beller Value Choice Inventory- HBVCI (Hahm, Beller, & Stoll, 1989) and the Social Reasoning Index- SRI (Rudd, Mulane, & Stoll, 2010). Through a process of four pilot studies in 1999, the authors of the RSBH developed the twenty-four question instrument that was used for this study. There are twenty questions that are related to social and moral concepts plus four consistency check questions.

Questions one, two, three, four, five, seven, eight, nine and ten on the RSBH use a five-point Likert Scale from strongly agree to strongly disagree to achieve a final score. These questions are from the SRI and are based on the values of loyalty, teamwork, and self-sacrifice. The social component of the RSBH is about weighing a social value against a moral value and which is more important:

> The social side is about the real world and how society views the importance of, or for lack of a better term, social character. Thus, we must understand that an individual who has great social character may have no moral character what so ever. They are two completely different aspects of character. That is why principled thinkers would argue that an individual who has social character without moral character is dishonorable. In other words, one could be highly loyal to an immoral practice. One could be highly dedicated to an immoral organization. (The Center for Ethics- University of Idaho, 2009)

Questions twelve, thirteen, fourteen, fifth teen, sixteen, eighteen, nineteen, twenty, twenty-one, twenty-two and twenty-four on the RSBH use a five-point Likert Scale from strongly agree to strongly disagree to achieve a final score and are from the HBVCI. The HBVCI is based on three values: honesty, responsibility, and justice:

> The HBVCI theoretically assumes that by applying the defined principles of honesty, responsibility, and justice, any abused of confused situation should be solved using these principles. This implies that an already established rightness or right action/ rule might be followed to avoid violating other people. (The Center for Ethics- University of Idaho, 2009)

Because this instrument relies on the participant to self-identify which answer best describes their feelings on the question, consistency checks are used to ensure that the participant is fulling engaged and providing an honest answer. Question numbers six, eleven, seventeen and twenty-three act as consistency checks. The purpose of these consistency checks is to address "…an area of concern arises that individuals read, think, and provide an honest answer based on their value structures" (Rudd, Stoll, & Beller, 2004).

Finally, Cronbach Alphas were conducted, to insure the internal consistency of the instrument's questions, on five of the RSBH's initial pilot studies to insure content validity and "Thus far, the social character index has a Cronbach alpha of .72 and the moral character index has a Cronbach alpha of .88." (The Center for Ethics- University of Idaho, 2009). Kline (2000) considers a Cronbach's Alpha of: $\alpha \geq 0.9$ as excellent internal consistency, $0.9 > \alpha \geq 0.8$ as good internal consistency, $0.8 > \alpha \geq 0.7$ as acceptable internal consistency, $0.7 > \alpha \geq 0.6$ as questionable internal consistency, $0.6 > \alpha \geq 0.5$ as poor internal consistency and $0.5 > \alpha$ as unacceptable consistency. Based on this scale, the RSBH's questions are considered to have

acceptable internal consistency and the moral index questions are considered to have good internal consistency.

Data Analysis

Minitab statistical software was the primary software package used to analyze the archival data used in this research.

The scores for each series of questions (social index and moral index) of the instrument range from 5-50 combining for a total score of 50 to 100 for the entire instrument. When interpreting the instrument scores, a higher mean score will indicate a more Deontic approach is used when making moral decisions.

The first step in data analysis began with the scoring of the consistency check questions in Google Sheets. The Google Sheet with all student data was formatted using the RSBH Scoring Rubric (Appendix C) to determine if the students passed the consistency check process. After the consistency check answers were scored and a determination had been reached whether to include the participant's answers in the study, the data of those students who passed the consistency checks were then imported into Minitab for further analysis based on this study's research questions. Once the data was imported in Minitab, the data for both the ninth-grade and twelfth-grade groups were analyzed using a Welch Test followed by a Games-Howell Pairwise Comparison.

The Welch Test is a conservative style of ANOVA that assumes that each group's standard deviation (*SD*) is different as opposed to a traditional ANOVA that averages the *SD* of the multiple groups being compared. This statistical test was chosen due to:

- The sample size (*N*) of each group being compared varied.

- The ninth-grade group comparing more than two groups: athletes, students involved in service clubs and students who reported not being involved in any extra-curricular activity.
- The twelfth-grade group comparing more than two groups: athletes with two years and above experience, athletes with one year of experience, non-athletes with service club experience and student who reported that they had no extra-curricular experience.

The statistical significance (α) was set at 5% for each Welch Test conducted. Once the p-Value was determined, a Games-Howell Pairwise Comparison took place to determine if the change was positive or negative in nature. The Games-Howell was utilized due to the *N* for each group varied in size.

The data results are provided in various formats. The primary format used is interval plots. Interval plots summarize the distribution, central tendency and variability of a sample. The interval plots displayed use a mean symbol with a 95% confidence interval (*CI*). In addition, tables, graphs and narrative descriptions of the results are presented.

Conclusion

"To educate a man in mind and not in morals is to educate a menace to society."

- Theodore Roosevelt

The twenty-sixth President of the United States expresses a sentiment in this quote that education cannot be about facts and figures alone. If education is about knowledge acquisition only, there can be a negative impact on the individual as well as on society. President Roosevelt suggests a need for there to be more to a student's education and that their moral development should be addressed.

To address this need, educators must put into action strategies that positively affect the moral development of students. This study's focus was to evaluate one strategic intervention strategy that assists in the moral knowing of students. By determining the effectiveness of Positive Coaching Alliance Triple Impact Competitor workshops on the moral knowing of secondary athletes, educators can be better equipped to address the need for the moral development of their students and thus provide an education that benefits the student and society as well.

Chapter 2 Literature Review

Introduction

This chapter provides a review of existing literature on morality and its development in youth. It is divided into five major sections that focus on: morality, moral development, moral development in education, moral development in athletics, and the Positive Coaching Alliance.

Morality

Merriam-Webster defines morality as "beliefs about what is right behavior and what is wrong behavior. The degree to which something is right and good: the moral goodness or badness of something" (Merriam-Webster, 2016) While this definition provides a fundamental understanding of what morality is, morality can be further defined as being descriptive and normative.

Descriptive morality "…refers to certain codes of conduct put forward by a society or a group (such as a religion), or accepted by an individual for her own behavior" (Gert & Gert, 2016). Two examples of descriptive morality are etiquette and laws. Although some might not think etiquette when they study morality, it is a perfect example of descriptive morality. Hobbes (1994) believes etiquette or decency of behavior is often created by specific groups about what

they believe to be proper interpersonal conduct. Laws are an example of how descriptive morality can change. Laws are created by societal groups to govern behavior based on what a group may deem right or wrong at the time. Laws are also often changed based on moral shifts. Abortion was first outlawed in 1821. By 1973 when the Roe v. Wade decision was handed down, the moral view on abortion had changed and thus a law was changed. In conclusion, descriptive morality does not suggest what is right and wrong, but what people believe to be right and wrong at that time.

Normative morality focuses on the opposite. Normative morality "…refers to a code of conduct that, given specified conditions, would be put forward by all rational persons" (Gert & Gert, 2016). Some consider this type of morality as prescriptive as normative morality prescribes and defines what moral acts are. Two examples of normative morality are Consequentialism and Deontology.

Consequentialism

Consequentialism is a belief that the greater good is valued more than the correctness or the rightness of the act: "The consequences of one's conduct are the ultimate basis for any judgement about the rightness or wrongness of the conduct" (Stanford Center for the Study of Language and Information, 2015). To better understand consequentialism, a few key elements should be defined. What are consequences and what is good? In consequentialism, "…the 'consequences' of an action include (a) the action itself, and (b) everything the action causes" (Haines, 2016). Defining the good has many variations with consequentialists. Utilitarians define the good as pleasure and happiness. Some consequentialists are pluralists in nature and believe "…that how the Good is distributed among persons (or all sentient beings) is itself partly constitutive of the Good, whereas conventional utilitarians merely add or average each person's

share of the Good to achieve the Good's maximization" (Stanford Center for the Study of Language and Information, 2015). The converse of this moral school of thought is one based on a duty to the rightness of the act. Deontology is just such a philosophy.

Deontology

Deontology is a form of normative morality and is the basis for the theoretical framework of this research. Deontology is from the "…Greek words for duty (deon) and science (or study) of (logos)" (Stanford Center for the Study of Language and Information, 2015). This moral theory is obligation-based; its most well-known theorist is Immanuel Kant. Kant was an 18th century philosopher who believed human emotions and consequences should play no role in moral action. A person's actions must be based on their duty to do the right thing.

Two examples of deontology moral structures are Nishkama Karma of *Bhagavad Gita* and Immanuel Kant's categorical imperative. Nishkama Karma normative moral beliefs can be best described as "Duty for duty's sake" (Sinha, Berry, Mishra, & Tripathi, 2003) A person should perform their duty for no other reason but to do their duty with no expectation of getting anything in return for doing it. Immanuel Kant's Categorical Imperative (CI) focuses on a person's moral duties and their duty to follow them: "Act only according to that maxim whereby you can at the same time will it should become universal law" (Korsgaard, 1985). Kant's CI also applies to the individual person. Examples of a CI are the Biblical Commandment *Thou shall not kill* and the Golden Rule *Do unto others as you have them to do unto you*. In both moral imperatives, the individual is tasked with a moral duty without focusing on consequences.

Deontology versus Consequentialism

Assessing a widely-used scenario called transplant can help differentiate between these two schools of philosophical thought. A doctor has six patients. One patient is close to death and

the other five are sick and in need of organ transplants. If the patient in failing health was allowed to die, the other five would benefit from it as they would be able to have the transplants needed to save them. Is it moral for the doctor to allow the patient to die so that the other five can live? The consequentialist (who values the greater good over the act) will say yes. The choice to allow one patient to die for the greater good of the other five outweighs any act in the consequentialist's eyes. The deontologist (who values the act over the good) would say no. Even though the consequentialist says there would be a greater good, the deontologist would argue that one has a duty to save the all the patients' lives. Now that morals have been defined, what is moral development?

Moral Development

"Moral development is an interdisciplinary field which researches moral common sense and personal knowledge" (Raveendran, 2014). The goal of moral development is to assist in the development of a person's moral decision-making process. It is important to understand this process can be split into three concepts: moral knowing, moral valuing and moral action. The first step of the moral decision-making process is moral knowing: "Piaget considers moral knowledge as the basis of moral action indicating that no child cannot develop a mature morality until he went through a moral constraint" (Timpau, 2015). Moral knowing is "…the cognitive phase of learning about moral issues and how to resolve them" (Likona, 1983). Thomas Likona further suggests in his book *Raising Good Children: Helping Your Child Through the Stages of Moral Development* that moral knowing involves "… sensitivity, self-knowing, moral reasoning, perspective taking, and decision making." Once a person has developed their moral knowing, they must now internalize that knowledge by way of moral valuing. Moral valuing "…is the basis of what we believe about ourselves, society, and others around us. Moral valuing involves

the conscious, self-esteem, empathy, self-control, and humility" (Likona, 1983). The final component of this moral decision-making process is moral action. Moral action "…is our outward behavior that we manifest contingent on our values and cognitive processes. Moral acting involves knowledge, courage, determination, and habit" (Likona, 1983). Is there a connection between the three? Can one exist without the others? Kohlberg (1969) and Rest (1979) both agree that moral knowing directly affects moral valuing and moral actions: "Kohlberg, however, states that the strength of the relationship is only moderate. At this point, he and others state that too many other factors are involved for a high correlation, such as emotion, empathy, guilt, social background, experiences, and so forth. The three phases work in concert to help us make moral decisions" (Beller & Stoll, 1992).

Psychologists Piaget and Kohlberg both examined the development of morality and this moral decision-making process in children. They studied how children learn the difference between right and wrong as well as how they apply these concepts in different situations in different phases of their childhood.

Jean Piaget (1896-1980)

Before Piaget's theories on children's cognitive and moral development surfaced, people believed that children where smaller versions of adults and that they developed both cognitively and morally the same way as adults. Piaget's theories suggested children develop differently than adults. In fact, Piaget believed that children actively develop their understanding of the world (cognitively and morally) as they grow; as their bodies grow their minds grow as well. Piaget's theories surrounded two areas of research.

Piaget's first area of research was to watch children playing marbles. While observing them play, he asked the children about the rules of the game. He observed the children under five

had no concept of the rules, children between five and ten understood there where rules and they were not changing them, and those children over ten created their own set of rules democratically (Piaget, 1997). Piaget's next research study was to provide children with two stories. One story consisted of a child breaking fifteen of his mother's cups by accident and the other consisted of a boy breaking only one of his mother's cups, but he broke it while purposefully breaking a household rule. Piaget then ask the children participating in the study which child deserved to be punished (Piaget, 1997). The answers (and respondents' reasoning for their answers) suggested the younger children in the study focused on consequences of the behavior and older children focused on the intent of the child in the story. Through his observations and interviews he created his three stages of moral development (Figure 1). (Piaget, 1997).

Stage	Age	Description
1: Pre-moral	0 to 5 Years	Little understanding of rules as children cannot carry out complex mental operations. Behavior is regulated from outside (parents/authority) the child.
2: Heteronomous/ Moral Realism	5 to 9 Years	Rules are rigid and given by parents/ authority. Rules tell you what is wrong or right. Consequences dictates the severity of a behavior, not the intentions.
3: Autonomous Morality/ Moral Relativism	10 Years and Up	Emphasizes cooperation. Rules are changeable under certain circumstance and with mutual consent.

Figure 1: Piaget's Moral Development Stages

In Piaget's Pre-Moral Stage (0-5 years old), "…children make no moral judgments and have no understanding of moral issues. Around 4 years old the child begins to follow rules" (Piaget, 1997). The Moral Realism/ Heteronomous (5-9 years old) states

> …a child's morals are based on what parents do to control the child's behavior. The child does not have their own morals but will accept the moral control of others. Judgement of wrongdoing is mainly based on the amount of damage done. The child understands rules and sees them as law and must not be broken. (Piaget, 1997)

Finally, for a child in the Moral Relativism Stage (10 years old and above):

> The child now has internalized moral beliefs. They can see things from other people's point of view and can consider people's intentions as well as the amount of damage done when judging wrongdoing. By this age, people understand that rules exist because people agree to them and that rules can be change if everyone agrees. (Piaget, 1997)

There are four themes to remember when discussing Piaget's thoughts on moral development. First is the shift of moral control. Control over moral decisions shifts from an external source (parents/ authority determining moral decisions) to an internal control (ability to think independently about moral decisions). The second is how moral judgments are made. In the beginning stages, moral judgments are based on punishment or consequences. As the child develops through the stages, moral judgments shift to being more subjective in nature, accounting for items such as intentions. Third are the effects of peer interactions: "When children begin spending more time with their peers playing games independent of adult supervision, they gradually come to respect rules out of respect for each other" (Haidt, 2008). The last is the best course of action for adults to take for assisting in a child's moral development: "…the best thing adults can do to foster moral development is to get out of the way" (Haidt, 2008).

Lawrence Kohlberg (1927-1987)

Kohlberg's work on moral development "…focused on ethics in relation to society (i.e., laws, roles, institutions, and general practices instead of personal, face-to-face relationships that occur in particular, everyday dealings with people" (Rest, Narvaez, Bebeau, & Thoma, 1999). Kohlberg theories on morality supports the notion that morality is a combination of moral knowing and moral action.

Kohlberg was influenced by Piaget's work with children: "Like J. Piaget, L. Kohlberg believes that the child progresses from morally passing through a succession of stages of development in variant" (Timpau, 2015). More specifically, "Piaget's two major stages are directly related to Kohlberg's six stage invariant hierarchical model" (Beller & Stoll, 2004). Essentially Piaget's second stage (Moral Realism/ Heteronomous) is similar to Kohlberg's stages one through four, and Piaget's third stage (Moral Relativism Stage) is similar to Kohlberg's fifth and six stages. In their 2004 *Manual and Guide for the HBVCI*, Beller and Stool suggest "Kohlberg used what he termed the best of Piaget's theory and developed a more comprehensive and logically consistent model."

Kohlberg's theories on moral development of children began with his dissertation research in 1958. His research was based on interviews of seventy-two white boys in Chicago. Kohlberg (1981) presented the Heinz Dilemma to each of the participating children. The Heinz Dilemma states:

> A woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to produce. He paid $200 for the radium and charged $2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone

> he knew to borrow the money, but he could only get together about $1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's laboratory to steal the drug for his wife. Should Heinz have broken into the laboratory to steal the drug for his wife? Why or why not?

By evaluating the respondents' answers, Kohlberg determined "their spontaneously generated reasoning responses to hypothetical dilemmas and found that ethical reasoning became more sophisticated over time" (Trevino, Weaver, & Reynolds, 2006). This was a ground-breaking concept as up until this research, children had never been thought to have an active role in their moral development: "Instead of seeing morality as a concept that adults imposed on children (the psychoanalytic explanation), or as something based solely on avoiding bad feelings like anxiety and guilt (the behaviorist explanation), Kohlberg believed that children generate their own moral judgements" (Walsh, 2000). This conclusion eventually led him to establish the concept of "…the child as a moral philosopher" (Walsh, 2000) The results of his dissertation culminated with the development of a six-stage hierarchy of moral development (Figure 2) (Kohlberg, 1969).

Level/ Stage	Age Range	Description/ Motivation
I: Obedience/ Punishment	Infancy	No difference between doing the right thing and avoiding punishment.
II: Self-interest	Pre-school	Interest shifts to rewards rather than punishment- effort is made to secure greatest benefit for oneself.
III: Conformity and	School-age	The "good boy/girl" level. Effort is made to secure

Interpersonal Accords		approval and maintain friendly relations with others
IV: Authority and Social Order	School-age	Orientation toward fixed rules. The purpose of morality is maintaining the social order.
V: Social Contract	Teens	Mutual benefit, reciprocity. Morally right and legally right are not always the same.
VI: Universal Principles	Adulthood	Morality is based on principles that transcend mutual benefit.

Figure 2: Lawrence Kohlberg's Stages of Moral Development

Piaget versus Kohlberg

Per Raveendran (2014), the construction of Piaget's and Kohlberg's theories on an individual's moral development share the same structure in that they move through a series of stages. Beller and Stoll (2004) suggest these two theorists' ideas share the same moral progression through the first two stages as a person's moral background is based "…first in duty, obedience, and constraint and then through maturation toward a direction of autonomy, cooperation and equality." While Piaget's and Kohlberg's theories share these similarities, once a person reaches the last stage of moral development, moral judgment is based in two very differing philosophical areas. For Piaget, a person who has reached stage three (Autonomous Morality), their moral decision-making process is based on moral relativism. In this stage, "Right and wrong are not absolutes but rather situationally dictated, with rules subject to modification, relative to human needs or situational demands" (Beller & Stoll, 2004) This is very much a consequentialist's viewpoint. In contrast, for a person morally operating in Kohlberg's stage six (Universal Principles), their decisions are bound by moral universals: "A universal principle is a

moral system that applies universally to all of humanity, and thus transcends culture and personal whim" (Haidt, 2008). This principle is very much a non-consequentialist or deontic viewpoint.

Moral Development in Education

Moral development is a key component of education. Kohlberg says "…it is critical that educators assist students in achieving the highest stage of moral development possible by exposing them to ethical principles and practices in the institutional environment" (Beller & Stoll, 1992). What are the components of education that can assist in the moral development of its students? The first is to ensure that teachers understand and embrace their role in the process.

Teachers have a critical role in education's moral development of students. In the past, a student's educational experience consisted of a teacher in the front of the class and their students sitting in rows. The teacher's job was to teach cognitive concepts. The student's job was to acquire knowledge. Teachers and their pedagogical approaches have evolved into more than just being disseminators of cognitive information: "Teaching is now viewed as a multi-dimensional role, where the teacher has a number of important functions…. and they have tremendous influence on the moral reasoning development of children" (Chang, 1994). For teachers to assist effectively in the moral development of their students, they must operate on a high level of Piaget or Kohlberg and have the ability put aside their own moral ideas. Chang (2004) agrees with this sentiment and suggests that for teachers to maximize their ability to morally develop their students, they must have a heightened sense of morality themselves. Teachers are not the only critical component to the moral development of students. The environment in which they teach and the curriculum that guides them are just as important.

The educational environment's role in the moral development of students has evolved. The development of more than just the academic achievement of its students is necessary per

Sugrue, Devine, Morgan and Raferty (2001). The driving force behind this tone and temperament of an educational environment is the curriculum. Piaget suggests the need for curriculums "…to foster mutual respect, de-center to adopt others' perspectives, and engage in independent discovery or assessment of social rules" (Ferrari & Okamoto, 2003). What type of curriculum works best to assist in the moral development of students?

Researchers generally categorize curriculum into two concepts: formal and hidden. Yuskel (2005) writes that a formal curriculum is crafted by administrators and others in authority and have specifics on what should take place in the educational environment and what outcomes should be attained. While O'Flaherty and McGarr (2014) contend that formal curricular efforts can and do assist in the moral development of students, some researchers reveal that a hidden curriculum is the key to success in the moral development of students in an educational environment. Hidden curriculum "… refers to the fact that teachers and schools are engaged in moral education without explicitly and philosophically discussing or discussing or formulating its goals and methods" (Beck, Crittenden, & Sullivan, 2016). Yuskel (2005) suggests that hidden curricular efforts are not written in books and do not provide formalized lessons on morality; a hidden curriculum's moral development success lies within how the school is run, the tone and temperament of the school, and the implied messages of the educators.

Theorists such as Piaget and Kohlberg believe a hidden curriculum's framework should "…focus on ways that schools take part in carrying social order, schools should provide students knowledge, skills, values, and opinions that the society is in need of in order to help them adjust to the current system in the society" (Yuksel, 2005). Piaget advocated for a hidden curriculum by promoting the concept of a self-governing/democratic school. This hidden curricular framework supports "…self-governing not only of children themselves in classrooms, but as the spirit of the

entire school, including administrative aspects and classroom instruction within a broad view of education" (Piaget, 1997). Piaget believed by setting up this type of self-governance, students would discover "…intellectual truths and moral identity through the direct re-discovery or re-verification of social rules freely accepted, not imposed by an outside authority" (Piaget, 1997). Kohlberg's approach to a hidden curriculum was to create an educational environment that assisted students in moving through each of his stages of moral development. For Kohlberg, this method sees "…the child experiences educational process that leads him or her to the next moral stage through the resolution of ethical conflicts or dilemmas" (Yuksel, 2005). Kohlberg would rather create cognitive conflict than provide students with answers to moral dilemmas (Davis, 2004). As students work their way through a solution to the moral dilemma, they will rely on their peer interactions to establish justice for all. Just as Piaget suggested a self-governing/ democratic school environment, Kohlberg's version of this hidden curriculum shares the same self-governess/ democratic strategy and was called "just communities." Within these just communities "students enforce their own rules of discipline and student life, while teachers remain in control over the formal curriculum to ensure that cognitive and moral development proceed apace" (Power, Higgins, & Kohlberg, 1989).

Finally, in an address to the University of Tasmania faculty members by Chief Executive Officer of the Integrity Commission, Barbara Etter spoke about the importance of moral development in education: "Education is always an essential tool on opening and challenging the mind and empowering people to do the right thing. In fact, it is said that virtues of thought are developed through education and moral virtues are developed through habit…" (Etter, 2010).

Moral Development in Athletics

Is there moral development taking place in athletics? It has long been believed "…that sports participation when conducted in an appropriate fashion can foster virtues such as truthfulness, courage, self-control and respect" (Martin, Gould, & Ewing, 2015). In his 1995 speech at Angelo State University, D. Stanley Eitzen outlines what most people believe to be the moral benefit of sports participation: "We believe that sports participation for children and youth prepares them for success in a competitive society" (Eitzen, 1988). The notion that there are positive moral experiences in athletics is further defended in a 2007 article by Brunelle, Danish and Forneris: "Sport has been shown to be a positive developmental context for youth if taught, organized, managed, and led in a manner consistent with sound developmental principles." Unfortunately, there has developed a divide between what these authors believe are the moral positives of athletics and what current research is presenting. Jennifer Beller and Sharon Stoll in their 2004 publication *Manual and Guide for the HBVCI* illuminate the negative. Based on data from 10,000 athletes taking their Hahms-Beller Value Choice Inventory (HBVCI), they have found: 1. Athletes score lower than their non-athletes peers on moral development; 2. Male athletes score lower than female athletes in moral development; 3. Moral reasoning scores for athletic populations steadily decline from ninth grade through university age, whereas scores for non-athletes tend to increase. This notion is further supported by a 2001 study. Bredemeir and Shields (2006) supported the idea that the moral growth among student-athletes was lower than non-athletes. What is causing this disconnect between what are the widely held beliefs of an athletic experience?

Why is There a Moral Decline in Athletics?

The moral decline of athletics can be attributed to a multitude of items. A few examples could be: athletes feeling the pressure to win contests and scholarships; parents feeling if their athlete isn't successful, they are failures as parents; coaches needing to win to keep their jobs; or administrators feeling the pressure to win so they can generate revenue and keep their programs in the best marketing spotlight. Although these situations and pressures are not necessarily moral dilemmas, they do present a moral tug of war in these parties' choices on whether or not to follow an ethical or unethical path to success. Are athletes, parents, coaches and administrators devoid of morality or is there something else allowing them to make negative moral decisions?

Psychologist Albert Bandura suggests people will transgress from their normal moral path because of what he calls mechanisms of moral disengagement (Bandura, 1991). Bandura states a person's behavior (and future behavior) is derived from or dictated by whether the person feels pride or guilt from a behavior and that a person will at times transgress from their normal moral path because of it (Bandura, 1991). Bandura's mechanisms of moral disengagement allow "…individuals to transgress without experiencing negative affect (guilt), thereby decreasing constraint on future negative behavior" (Boardley & Kavussanu, 2008). Below are Bandura's eight mechanisms of moral disengagement (Boardley & Kavussanu, 2008):

Mechanism	Description
1: Moral Justification:	The cognitive construal of culpable behaviors into praiseworthy ones, creating the belief that the transgressive act is acceptable by depicting it as achieving an important social or moral goal.
2: Euphemistic Labelling	Involves using language to cognitively disguise blameworthy activities as less damaging.

3: Advantageous Comparison	Involves the comparison of transgressive acts with behaviors that are more reprehensible, making them appear trivial.
4: Displacement of Responsibility	Involves people viewing their actions as a consequence of social pressures or instructions from others, rather than something for which they are personally responsible.
5: Diffusion of Responsibility	Occurs through division of labor, collective decisions.
6: Distortion of Consequences	Involves the avoidance or cognitive minimization of the negative outcomes of reprehensible action.
7: Dehumanization	Involves divesting opponents of human traits or ascribing beastial characteristics to them.
8: Attribution of Blame	Occurs when people attribute the blame for their actions to the victim and suggest that their actions were merely a forced response to provocation initiated by the injured party.

Figure 3: Bandura's Eight Mechanisms of Moral Disengagement

While Bandura suggests moral actions are guided by a person's need not to feel guilt, R. Scott Kretchmar's concepts on the moral decision-making process of athletes support a notion previously mentioned in this research: that the morality of sports is caught between a rules-based approach and an Aristotelian approach to morality.

Kretchmar (1994) attributes negative moral decisions in athletics to moral insensitivity or moral calluses: "He points out that moral sensitivity is when we can identify moral dilemmas and actually exhibit concern about them. Moral callousness involves less care, concern and moral

sensitivity" (DeSenai, 2014). Just as Bandura supplied his eight mechanisms of moral disengagement, Kretchmar has suggested four symptoms of moral callousness (DeSenai, 2014):

1. Frequent appeals to the fact that "everyone is doing it" (i.e., cheating); therefore, how could it be wrong?
2. The inability to distinguish between what is part of the game and what is not. (If there are no penalties in the rulebook for behavior x, behavior x must be part of the game.)
3. Difficulty in telling morally sound strategy from win-at-all-cost trickery. (Some blatant rule breaking is now referred to by the media as "shred strategy.)
4. A sense that if one is not caught, nothing wrong occurred. (Whatever works is right.).

Bandura and Krectchmar both identify why negative moral behavior happens, but they do not provide solutions for addressing the negative moral trend in athletics. In the next section, concepts will be explored on strategies to remedy this trend.

What Can Be Done to Stem the Tide?

According to research, the athletic environment and its components are central to stemming the tide of negative moral behavior. For the purposes of this dissertation, the components of an athletic environment will be: the content of what is being taught, the structure of how it is being taught, and the influence of who is teaching it.

What is being taught to our athletes is critical to their moral development. Over the past decade terms such as life skills and life skill transfer have taken root in athletic curriculum. Life skills have been defined as "…skills that enable individuals to succeed in the different environments in which they live, such as school, home and in their neighborhoods" (Bean, Kendellen, & Forneris, 2016). Morality and moral behaviors can certainly fit within the category of a life skill. While it is important that athletes learn life skills such as morality in their athletic

environment, the goal is to have the lessons learned in the athletic environment transferred to others. Is there value of teaching morality to athletes if they do not transfer what they have learned about morality to their classrooms, homes or community? How can the athletic environment insure life skill transfer is taking place? Turnnidge, Cote, and Hancock (2014) suggest two approaches to like skill transfer, implicit and explicit. The implicit approach "…directs attention toward developing sport-specific outcomes but does not deliberately frame outcomes as transferrable skills" (Turnnidge, Cote, and Hancock, 2014). An example of this would be a coach discussing and developing the morality of following a sport specific rule to be successful and not providing non-sport specific application of following the rules. While a transfer of life skill is not taking place between environments with the implicit approach, there is a transfer between the sports rules and the individual's moral duty to follow them. The explicit approach "…involves fostering an environment in which transferability of skills is explicitly taught by coaches" (Turnnidge, Cote, & Hancock, 2014). An example of this approach is if a coach discusses what qualities they want out of the team captain and then relates that to what an employer would want from one of their managers. While both approaches have been proven to be successful, what is the best environment for the approaches to be used? (Camire, Forneris, & Trudel, 2012).

The structure of the athletic participation is key for both the implicit and explicit approaches to life skill transfer success. For these approaches to be used successfully, there must be a coach present to teach when it is necessary. It is critical, however, to evaluate how much the coach inserts themselves or their adult expectations into the athletic environment: "A number of sport psychologists believe that today's children need greater opportunity to play 'sandlot games'" (Goldstein & Iso-Ahola, 2006). Today's athletic environments are dominated by adult

centered structure: “Today’s children typically are coerced into playing scaled-downed versions of adult sports…” (Goldstein & Iso-Ahola, 2006). Research demonstrates environments that encourage “free play” allow for lessons (such as life skills and morality) to be learned at a faster rate (Goldstein & Iso-Ahola, 2006). When the coach understands this, their ability to positively affect the moral development of their athletes will increase.

The final component to the athletic environment is the coach. Camire, Forneris and Trudel (2012) submit that coaches have a highly influential role in life skill transfer into other areas of their athletes’ lives through their own modeling and practice of a positive moral decision-making process. In their 2008 article *Life Skills Development Through Sports: Current Status and Future Directions*, Gould and Carson present a five-component model to help coaches better understand their role in life skill development and transfer.

The first component discusses a coach’s understanding of an athlete’s preexisting make-up: internal (e.g., existing life skills, personality) and external assets (e.g., parents, siblings, peers, socioeconomic status). In component one an athlete’s preexisting make-up can greatly influence coaches’ ability to coach life skills. The second component discusses the skills needed by the coach to coach life skills. Gould and Carson (2008) suggest a coach and their coaching beliefs play a powerful role in generating purposeful moral environments for their athletes. The actual strategies (indirect and direct) used by coaches in component two are also vital in the process of coaching life skills. Indirect strategies include creating moral environments that preclude athletes from engaging in risky behaviors and modeling positive behaviors and attitudes. Direct strategies consist of initiating activities in the athletic setting to teach life skills (e.g., having clear and consistent rules, providing opportunities for leadership and decision-making) and implementing activities to instruct athletes how the life skills acquired in athletics

transfer to other aspects of their lives. Gould and Carson's third component includes explanations of how life skill development occurs and how it influences the development of athletes. Their first explanation states that the societal nature of athletic environments can positively affect the advancement of life skills in athletes, which leads to outcomes such as "…(a) identity formation, (b) perceived competence, (c) locus of control, (d) self-worth, and (e) autonomy" (Gould & Carson, 2008). The second explanation states that life skills are developed based on their utility. For example, life skills such as stress management and communication are learned because they can be applied and are useful in a variety of settings. The fourth component discusses the positive and negative outcomes of sport participation. Positive outcomes of athletics include "… (a) enhanced health, (b) school achievement, and (c) psychosocial and emotional attributes" (Gould & Carson, 2008). However, according to Gould and Carson's model, failing to acquire life skills via athletics can lead to negative outcomes such as (a) physical injury, (b) drug abuse, (c) stress, and (d) burnout. Their fifth component discusses the cross pollination of life skills to non-athletic environments. Given that transfer is not an automatic process, many aspects influence an athlete's capability to transfer life skills. Gould and Carson (2008) list these factors as: perceived value of the skill, confidence in the ability to transfer, comprehension of transfer, and support/reinforcement for transfer.

This model supports the concept that a coach's role in the development of their athletes extends far beyond their ability to technically and tactically develop their athletes: "The speech and actions of a coach will certainly influence the actions and perceptions of the athlete's participation" (Mathews, 2012).

It is clear based on the supplied research in this section that while there has been a recent downward movement in the moral development of athletes, there are strategies available for

those involved in the athletic environment to stem the tide and return athletics to a place where morality is more common than uncommon.

Positive Coaching Alliance

"Moral courage is standing up publically for what you believe is right even when others- including sometimes your friends and teammates- don't." - Jim Thompson

The Positive Coaching Alliance (PCA) is a non-profit organization that was created by Thompson in 1998 within Stanford University's athletic department. PCA's website states that it

> …develops better athletes, better people through resources for youth and high school sports coaches, parents, administrators and student-athletes. PCA has partnered with roughly 3,500 schools and youth sports organizations nationwide to deliver live group workshops, online courses that help those involved in youth and high school sports create a positive, character-building youth sports culture. (Positive Coaching Alliance, 2016)

PCA approaches the development of the youth sports culture via a "Development Zone" concept. This "Development Zone" consists of four constituency groups: Single Goal Leaders, Second Goal Parents, Double Goal Coaches and Triple Impact Competitors (Figure 4) (Thompson, 2014).

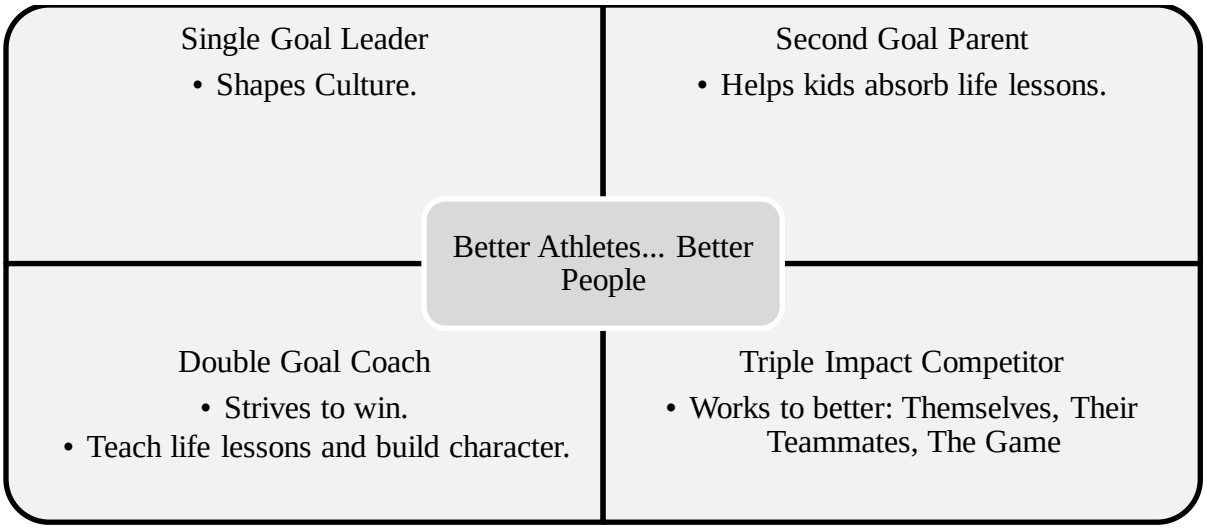


Figure 4: Positive Coaching Alliance's Development Zone

Thompson points out in his book *Developing Better Athletes, Better People: A Leader's Guide to Transforming High School and Youth Sports into a Development Zone* the reason for including all four of these constituencies in this approach:

> …sports done right can produce Better Athletes, Better People. But way too often, this country's system of high school sports fails to live up to its potential. The problem is that the dominant culture in sports today is an entertainment sports culture. The goal is to entertain fans, which requires winning, which results in a win-at-all-cost mentality that colors every level of sports in our society. The Win-At-All-Cost culture also colors the way management, coaches, fans and athletes see their roles within the sports entertainment business. (Thompson, 2014)

The constituency group from PCA's Development Zone this study will be researching is the Triple Impact Competitor (TIC). PCA makes efforts to develop secondary athletes into what they call Triple Impact Competitors through a plethora of resources. The most common strategy used by PCA are workshops conducted by PCA-trained instructors. PCA's Triple Impact Competitor Workshops are multimedia presentations that last between forty-five and sixty minutes. During

these interactive presentations, a trainer who has gone through a certification process with PCA provides information on three general principles: "The ELM Tree of Mastery, Filling Emotional Tanks and Honoring the Game through ROOTS" (Thompson, 2011). While all three subjects contribute to the development of athletes, the ELM Tree of Mastery and Honoring the Game through ROOTS specifically assist in the moral development of athletes.

The ELM Tree of Mastery stands for "**E**ffort, **L**earning/ Improvement and bouncing back from **M**istakes" (Thompson, 2011). PCA's approach to improving effort is to provide athletes information based on Carol Dweck's (2006) concept of a growth mindset. Dweck discusses two common mindsets in her book *Mindset: The New Psychology of Success*. The first is the fixed mindset. This concept holds that one's abilities are fixed. Whether it be physical or mental ability, no amount of effort can change them. The second is a growth mindset. The growth mindset tells athletes that through effort, their mental and physical abilities can change. Learning is addressed by what PCA calls the WAG Approach. WAG stands for watch, ask and get coaching. This approach encourages athletes to adopt a "teachable spirit" (Thompson, 2011) through observation of those around them, asking questions and getting coaching when necessary to assist them in the learning process. Finally, PCA encourages athletes to allow themselves to believe that mistakes are okay and that "What separates great athletes from the rest is how they deal with mistakes" (Thompson, 2011). All three of these concepts can be connected to the moral development of athletes. An athlete with a growth mindset will be more willing to hear and absorb the moral lessons that are taught. An athlete that uses the self-reflective WAG approach to learning will be able to participate in an Aristotelian approach to moral decision-making and not have to rely heavily on a rules-based approach to morals. Finally, an athlete that

understands mistakes are acceptable as long as they grow from them will grow morally and not allow themselves to get trapped in a downward moral spiral.

The second PCA principle that assists in the moral development of athletes is their approach to "Honoring the game through ROOTS" (Thompson, 2011): "The acronym ROOTS describes behavior that makes the game better-respect for: **R**ules, **O**pponents, **O**fficials, **T**eammates and **S**elf." The goal of using this acronym is to provide athletes a moral imperative that it is their individual duty to honor the game by respecting the rules, their opponents, officials, their teammates, and themselves. When discussing the rules portion of this acronym, PCA wants athletes to understand that Triple Impact Competitors "…follow the letter and the spirit of the rules, and we refuse to bend the rules in order to win. If we win by ignoring or violating the rules, what value is our victory? And at PCA, we feel it's not enough to honor the letter of the rule. We also want to honor the spirit of the rule" (Thompson, 2011). Just as Deontology suggests people have a duty to make the correct moral decision, PCA's concepts on following the rules and the spirit of the rules once again provide an Aristotelian approach to following the rules.

Chapter 3 Methodology

Introduction

This chapter presents the methodology utilized in this study. Described in this chapter are the research questions, research design, the instrument, instrument design, instrument reliability and validity, population, data collection, data analysis and limitations.

This quantitative study evaluated the effectiveness of workshops given to secondary athletes by the Positive Coaching Alliance (PCA). Examination of the results of the University of Idaho's Center for Ethics Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory provided

data on the effectiveness of PCA Workshops' influence on the moral knowing of secondary school athletes. This study examined two groups' level of moral knowing at a private sixth- through twelfth-grade coeducational day school in the Southeast United States.

Research Questions

The overarching research question for this study is the impact, if any, of Positive Coaching Alliance Workshops on moral knowing as measured by the Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory.

1. To what degree was there a statistically significant change in moral knowing for ninth graders that attended a Positive Coaching Alliance workshop?
2. To what degree was there a statistically significant change in the Social Character or Moral Character components for ninth graders that attended a Positive Coaching Alliance workshop?
3. To what degree was there a statistically significant difference in the moral knowing for twelfth graders that attended multiple Positive Coaching Alliance workshops as compared to twelfth-graders who did not?
4. To what degree was there a statistically significant difference in the Social Character or Moral Character components for twelfth graders that attended a Positive Coaching Alliance workshop as compared to twelfth-graders who did not?

Research Design

As stated in the overall research question of this study, the purpose of this study was to examine the impact, if any, of attendance at PCA Workshops on the moral knowing of secondary school athletes. This study utilized archival data. Ninth-grade participants' data consisted of pre-

and post-PCA Workshop data. Twelfth-grade data consisted of a one-time administration of the instrument. For this reason, two different designs were utilized to analyze the data.

For the ninth-grade sample, a pre-test/post-test quasi-experimental design was utilized. This design was selected because the ninth-grade study explored the relationship between one group (ninth-grade athletes) and two variables (Pre-PCA Workshop as compared to post-PCA Workshop results).

For the twelfth-grade sample, a group comparison design was utilized. Two different groups (athletes and non-athletes) were compared using multiple categorical variables such as grade point average, gender and extra-curricular activities.

Population

As of the 2015-2016 school year, the school had 646 students (grades 6-12). The secondary school (grades 9-12) in which this study took place had 454 students (240 males and 214 females). For the school year 2015-2016, the tuition was $20,790.00. Roughly 22% of the total student population received financial aid. The racial demographics of the total population was 74% Caucasian, 10% Latino, 8% Black, 8% Asian, Indian or other.

The ninth grade consists of fifty-seven females and fifty-eight males for a total population of one hundred and fifth teen students. The twelfth grade had fifty-seven females and fifty-six males for a total population of one hundred and thirteen students.

Data Collection

The data used for this study was collected during the fall of 2016 at a private sixth- through twelfth-grade coeducational day school in the Southeast United States. The RSBH was administered to ninth- (9^{th}) and twelfth- (12^{th}) grade students. This archival data was collected as part of the school's efforts to assess the efficacy of a program that had been implemented for the

past three years. Two hundred and one ninth- and twelfth-grade students participated in the survey.

One hundred and eleven ninth graders were administered the instrument on August 20th as the pre-test. For the pre-test, the group was split into two groups. Each group had forty-five minutes to complete the survey. Because there was no Wi-Fi available for the pre-test, Scantron sheets were used to collect instrument answers (A= Strongly Disagree, B= Disagree, C= Neutral, D= Agree and E= Strongly Agree); the demographic information was collected using a separate document (Appendix B); and the questions were provided via a printout of the instrument questions. To insure both sheets (Scantron and Demographic Questionnaire) associated with each study participant could be tracked together, the students labeled each with the last three letters of their last name and the first three letters of their first name. The proctor read each question aloud and provided ten seconds after the question had been read for the participant to indicate their answer on the Scantron sheet. After the initial administration of the instrument, a portion of the ninth graders (30) participated in a PCA Workshop. A post-test for all ninth graders was then conducted three weeks later. The post-test was conducted en masse utilizing the students' individually owned iPads. Students were provided a link to access a Google Form. This Google Form contained the demographic questions as well as the questions from the instrument. This Google Form was created by the school's Director of Statistics. The proctor read each question and allowed ten seconds for participants to indicate their answers on their iPad.

Ninety twelfth graders were administered the instrument in small groups (approximately twenty students per group) over a five-week period. Students were provided a link to access a Google Form. This Google Form contained the demographic questions as well as the questions

from the instrument. The proctor read each question and allowed ten seconds for participants to indicate their answers on their iPad.

Instrumentation

The Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory (Appendix A) from The Center for Ethics at the University of Idaho was the statistical instrument used to measure secondary athletes' moral knowing for this research. The RSBH was adapted from the Center's Hahm-Beller Values Choice Inventory (HBVCI): "The RSBH is a new instrument in the developmental stage. It uses parts of the highly successful HBVCI. The RSBH examines both social and moral character and has been used to assess around 7,000 individuals" (The Center for Ethics- University of Idaho, 2009).

The RSBH was developed to measure social and moral character within a sport context. The RSBH, and the HBVCI on which it is partially based, "…measures 'cognitive knowing' and in no way predicts or measures moral action" (The Center for Ethics- University of Idaho, 2009).

The Center for Ethics does not have an iPad compatible version to administer. The Center for Ethics Director Dr. Sharon K. Stoll granted permission to create an electronic version of the RSBH (Appendix D). A Google Form was created for use in this study by the school's Director of Statistics. This form contains all the information requested by the original RSBH.

The RSBH questions are derived from two components: The Hahm-Beller Value Choice Inventory- HBVCI (Hahm, Beller, & Stoll, 1989) and the Social Reasoning Index- SRI (Rudd, Mulane, & Stoll, 2010). Through a process of four pilot studies in 1999, the authors of the RSBH developed the twenty-four question instrument, twenty questions assessing social and moral concepts plus four consistency check questions.

Questions one, two, three, four, five, seven, eight, nine and ten on the RSBH use a five-point Likert Scale from strongly agree to strongly disagree to achieve a final score. The higher the score, the more Deontic the moral knowing. These questions are from the SRI and are based on the social values of loyalty, teamwork, and self-sacrifice. The social component of the RSBH is about weighing a social value against a moral value and which is more important. The Center for Ethics (2009) differentiates these concepts:

> The social side is about the real world and how society views the importance of, or for lack of a better term, social character. Thus, we must understand that an individual who has great social character may have no moral character what so ever. They are two completely different aspects of character. That is why principled thinkers would argue that an individual who has social character without moral character is dishonorable. In other words, one could be highly loyal to an immoral practice. One could be highly dedicated to an immoral organization.

Questions twelve, thirteen, fourteen, fifteen, sixteen, eighteen, nineteen, twenty, twenty-one, twenty-two and twenty-four on the RSBH use a five-point Likert Scale from strongly agree to strongly disagree to achieve a final score and are from the HBVCI. The higher the score, the more Deontic the moral knowing. The HBVCI is based on three moral values: honesty, responsibility, and justice.

> The HBVCI theoretically assumes that by applying the defined principles of honesty, responsibility, and justice, any abused of confused situation should be solved using these principles. This implies that an already established rightness or right action/ rule might be followed in order to avoid violating other people. (The Center for Ethics- University of Idaho, 2009)

Because this instrument relies on the participant to self-identify which answer best describes their feelings on the question, consistency checks are used to ensure the participant is fulling engaged and providing an honest answer. Question numbers six, eleven, seventeen and twenty-three act as consistency checks. The purpose of these consistency checks is to address "…an area of concern arises that individuals read, think, and provide an honest answer based on their value structures" (Rudd, Stoll, & Beller, 2004). If the participant is fully engaged and providing an honest answer they will choose either "…a strongly agree, agree, or neutral." (Rudd, Stoll, & Beller, 2004). These four questions are scored first. According to the instrument authors, if the participant's answers total more than twelve, this indicates the participant is not paying attention or providing an honest answer and should be removed from the study's cumulative totals: "The argument is that individuals who disagree or strongly disagree with these questions are probably not reading questions consistently throughout the instrument. Studies using the 24 questions format have lost between 5% - 12% of the data due to high consistency check scores" (Rudd, Stoll, & Beller, 2004).

A Cronbach's alpha was conducted to establish the reliability of the RSBH to establish "…the extent to which all the items in a test measure the same concept or construct and hence it is connected to the inter-relatedness of the items within the test" (Tavakol & Dennick, 2011). The authors of the instrument reported "Thus far, the social character index has a Cronbach alpha of .72 and the moral character index has a Cronbach alpha of .88" (Rudd, Stoll, & Beller, 2004). As a Cronbach alpha that confirms interrelatedness between test questions has "…acceptable values of alpha, ranging from 0.70 to 0.95" (Tavakol & Dennick, 2011), the results of the Cronbach's alphas on the RSBH demonstrate an interrelatedness between the social and moral index questions.

Data Analysis

Minitab statistical software and Google Sheets were used to analyze the archival data used in this research.

The scores for each series of questions (social index and moral index) of the instrument range from 5-50, combining for a total score of 50 to 100 for the entire instrument. When interpreting the instrument scores, a higher mean score will indicate a more Deontic approach is used when making moral decisions.

The first step in data analysis began with the scoring of the consistency check questions in Google Sheets. The Google Sheet was used to accommodate the design of the electronic version of the RSBH instrument. The electronic version of the RSBH, which was a Google Form, collected the respondents' answers in Google Sheets. The Google Sheet with all student data was formatted using the RSBH Scoring Rubric (Appendix C) to determine if the students passed the consistency check process. After the consistency check answers were scored and a determination had been reached whether or not to include the participant's answers in the study, the data of those students who passed the consistency checks were then imported into Minitab for further analysis based on this study's research questions. Once the data was imported into Minitab, the data for both the ninth-grade and twelfth-grade groups were analyzed using a Welch Test followed by a Games-Howell Pairwise Comparison.

The Welch Test is a conservative style of ANOVA that assumes that each group's standard deviation (*SD*) is different, as opposed to a traditional ANOVA that averages the *SD* of the multiple groups being compared. This statistical test was chosen due to:

- The sample size (*N*) of each group being compared varied.

- The ninth-grade group compared more than two groups: athletes, students involved in service clubs and students who reported not being involved in any extra-curricular activity.
- The twelfth-grade group compared more than two groups: athletes with two years and above experience, athletes with one year of experience, non-athletes with service club experience, and a student who reported that they had no extra-curricular experience.

The statistical significance (α) was set at 5% for each Welch Test ANOVA conducted. Once the p-Value was determined, a Games-Howell Pairwise Comparison post hoc procedure took place to determine if the change was positive or negative in nature. The Games-Howell was utilized due to the *N* for each group varied in size.

The data results are provided in various formats. The primary format used is interval plots. Interval plots summarize the distribution, central tendency and variability of a sample. The interval plots displayed use a mean symbol with a 95% confidence interval (*CI*). In addition, tables and narrative descriptions of the results are presented.

Limitations

The limitations of this study include:

- Based on the small sample size for both groups (ninth and twelfth grades), the results of this study may not correlate to larger school settings.
- Based on the self-reporting nature of the instrument, unknown biases may affect outcomes.
- Because archival data accessed in this research is a convenience sample, unseen biases of the researcher may not be considered.

- Due to the specific demographic information collected on each respondent, information on contextual factors such as religion, socioeconomic background or other demographic characteristics that may explain respondents' level of moral knowing are not accounted for in the results of this study.
- Untested variables, such as other workshops or educational experiences, may account for impact on the moral knowing of respondents.

Chapter 4 Findings

Introduction

This chapter includes findings from the examination of archival data from a private sixth- through twelfth-grade coeducational day school in the Southeast United States' responses to the University of Idaho's Center for Ethics Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory. The institution's objective in utilizing this instrument was to evaluate the effectiveness of PCA Workshops' influence on the moral knowing of its secondary athletes. The response rate, demographic data, and findings based on the following research questions will be discussed:

1. To what degree was there a statistically significant change in moral knowing for ninth- graders that attended a Positive Coaching Alliance workshop?
2. To what degree was there a statistically significant change in the Social Character or Moral Character components for ninth-graders that attended a Positive Coaching Alliance workshop?
3. To what degree was there a statistically significant difference in the moral knowing for twelfth-graders that attended multiple Positive Coaching Alliance workshops as compared to twelfth-graders who did not?

4. To what degree was there a statistically significant difference in the Social Character or Moral Character components for twelfth-graders that attended a Positive Coaching Alliance workshop as compared to twelfth-graders who did not?

Response Rate

The response rate of the archival data used in this research was split into two groups within the school (Table 1). The ninth-grade group had a total school population of one hundred and fifteen (115) students, with one hundred and eleven (*N=111*) participating in this survey. Fifty-two percent (52%) of the respondents were females and forty-eight percent (48%) were males. Two (2) respondents were removed from the study due to not passing the consistency check process during the ninth-grade pre-test. Eleven (11) respondents did not participate fully (pre- and post-test), which led to their removal from the study. Ninety-eight (*n*=98) ninth-grade respondents' responses were analyzed for this research.

The twelfth-grade group had a total school population of one hundred and thirteen (113) students, with ninety (*N*=93) participating in this survey. Fifty-four percent (54%) of the respondents were males and forty-six percent (46%) were females. Three (3) respondents were removed from the study due to not passing the consistency check process. Twenty-three (23) respondents did not participate in the study (absent on the test date). Eighty-seven (*n*=87) twelfth-grade respondents' responses were analyzed for this research.

Table 1: Ninth and Twelfth Grade Response Rate.

Group	School Total	Participated in Study (*N*)	Removed from Study (Consistency Checks)	Did not Participate Fully	Total Included in Data Analysis (*n*)
Ninth Grade	115	111	2 (Pre-test)	11*	98
Twelfth Grade	113	90	3	23**	87

* These ninth graders were absent on either the pre and/or the post test date.

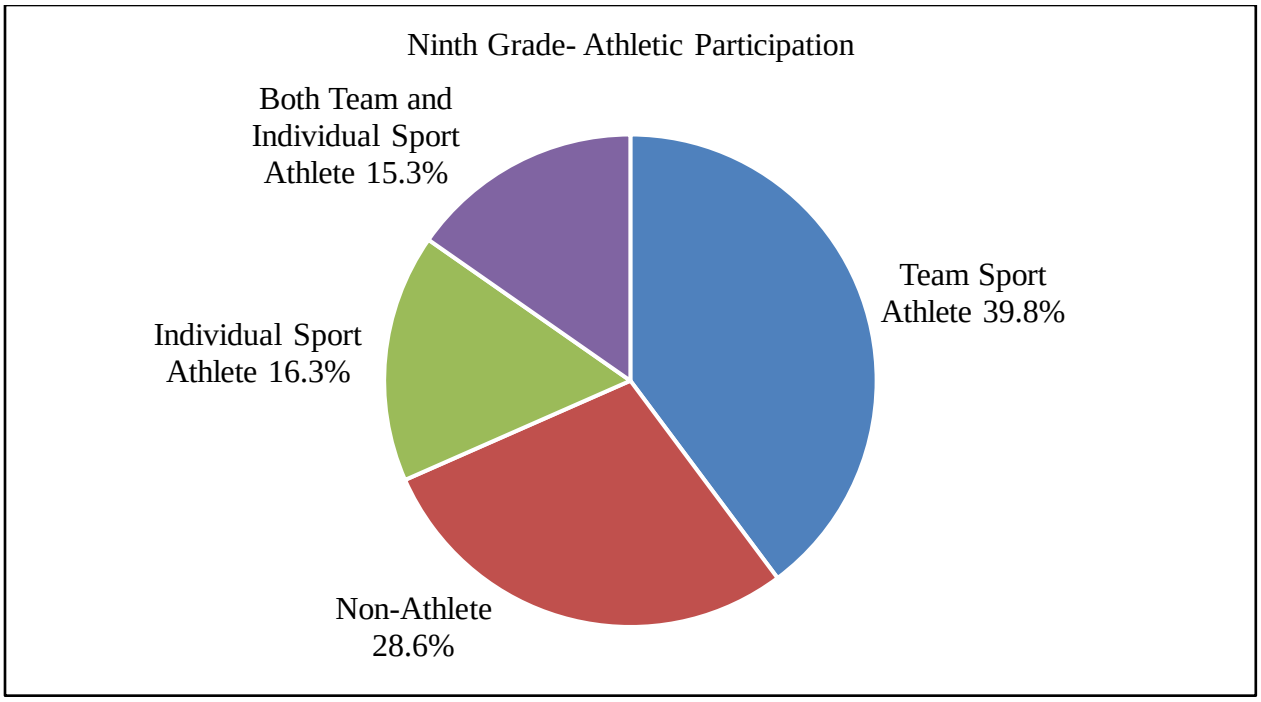
** These twelfth graders were absent on the test date.

Demographic Data

The following data is based on participants' (who passed the consistency check process or *n*) responses to demographic questions on the University of Idaho's Center for Ethics Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory.

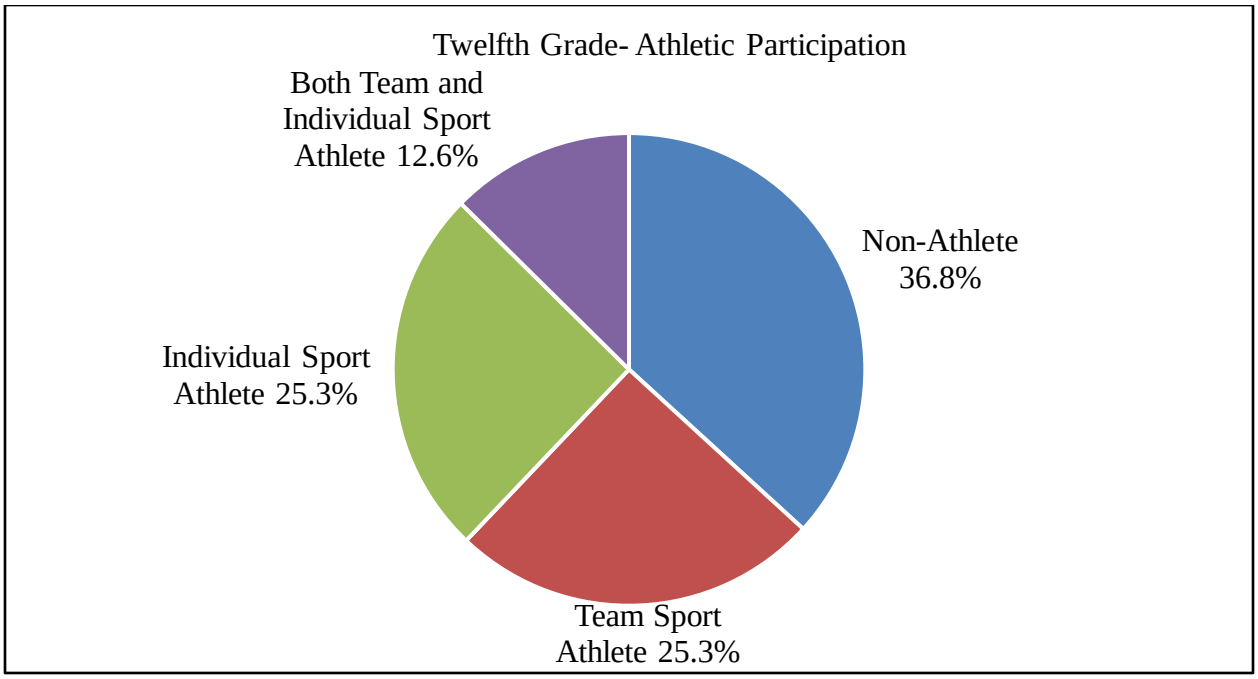
First, the athletic participation of both the ninth-grade and twelfth-grade was collected. Respondents could identify themselves as one of four categories: team sport athlete (volleyball, soccer, basketball, baseball, softball, lacrosse and rowing), individual sport athlete (swim/dive, golf, bowling, cross country, wrestling, track & field, tennis), both team and individual sport athlete or non-athlete.

For the ninth-grade respondents (Graph 1) included in the study (*n*= 98), thirty-nine and eight-tenths percent (39.8%) identified themselves as team sport athletes, twenty-eight and six-tenths percent (28.6%) identified as non-athletes, sixteen and three-tenths percent (16.3%) identified as individual sport athletes, and fifteen and five tenths percent (15.5%) identified as both team and individual sport athletes.



Graph 1: Ninth Grade Athletic Participation

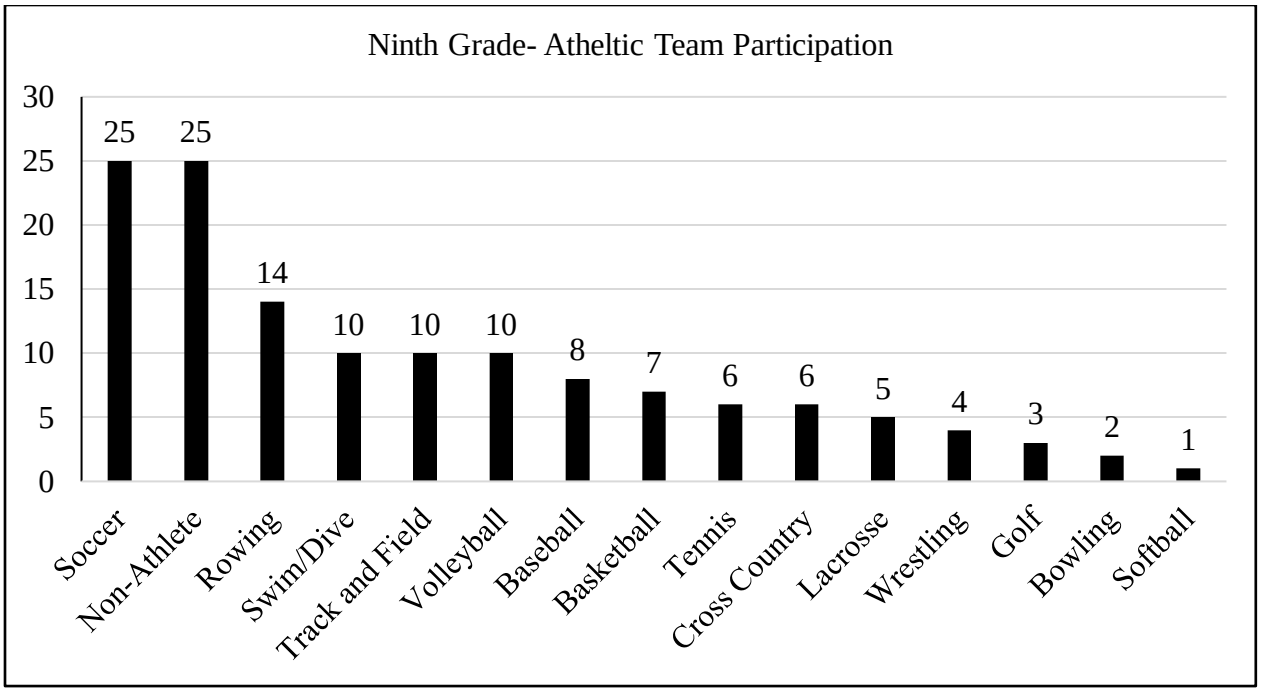
For the twelfth-grade respondents (Graph 2) included in the study (*n*= 87), thirty-six and eight-tenths percent (36.8%) identified themselves as non-athletes, twenty-five and three-tenths percent (25.3%) identified as team sport athletes, twenty-five and three-tenths percent (25.3%) identified as individual sport athletes, and twelve and six-tenths percent (12.6%) identified as both team and individual sport athletes.



Graph 2: Twelfth Grade Athletic Participation

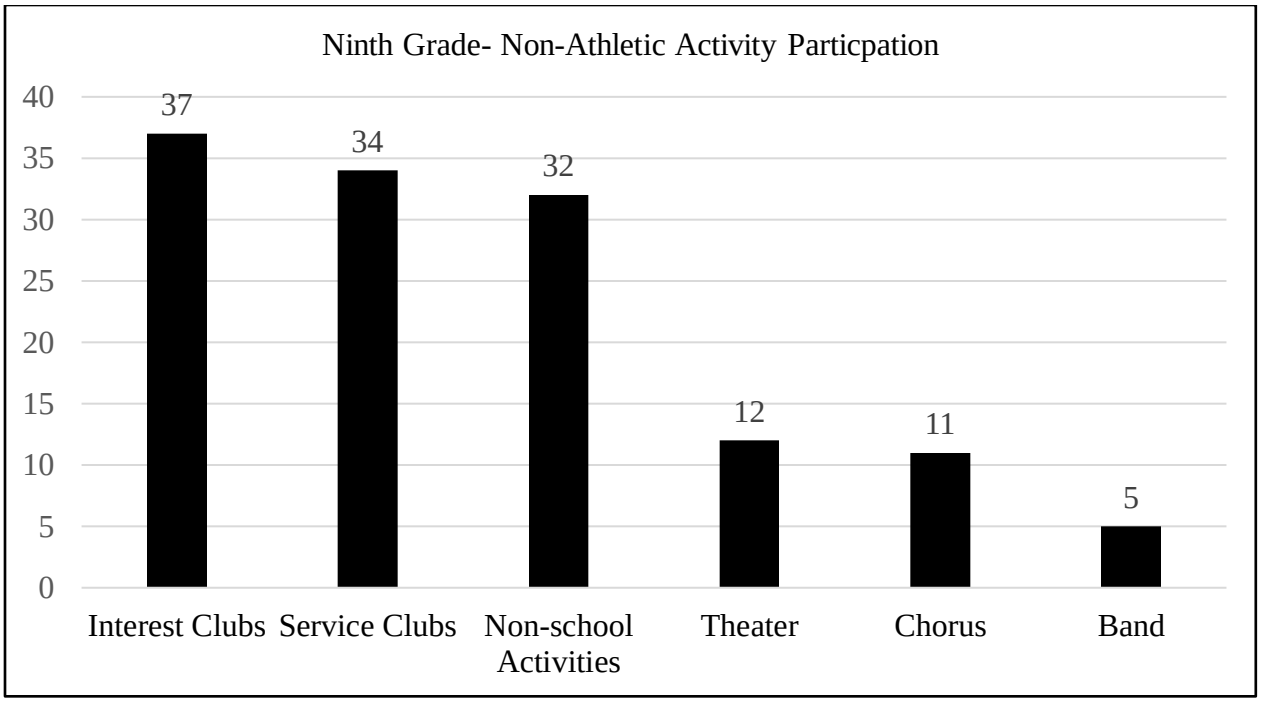
Next, both the ninth and twelfth grades were asked to further identify other pertinent background information that was used in this study.

The ninth-grade respondents included in the study (*n*= 98) were asked to identify what sports they planned on playing during the school year (Graph 3). They could select more than one and could identify themselves as non-athletes (meaning they did not plan on participating in a sport). Twenty-five (25) identified themselves as participating in soccer, twenty-five (25) identified as non-athletes, fourteen (14) identified as participating in rowing, ten (10) identified as participating in swimming and diving, ten (10) identified as participating in track and field, ten (10) identified as participating in volleyball, eight (8) identified as participating in baseball, seven (7) identified as participating in basketball, six (6) identified as participating in tennis, six (6) identified as participating in cross-country, five (5) identified as participating in lacrosse, four (4) identified as participating in wrestling, three (3) identified as participating in golf, two (2) identified as participating in bowling, and one (1) identified as participating in softball.



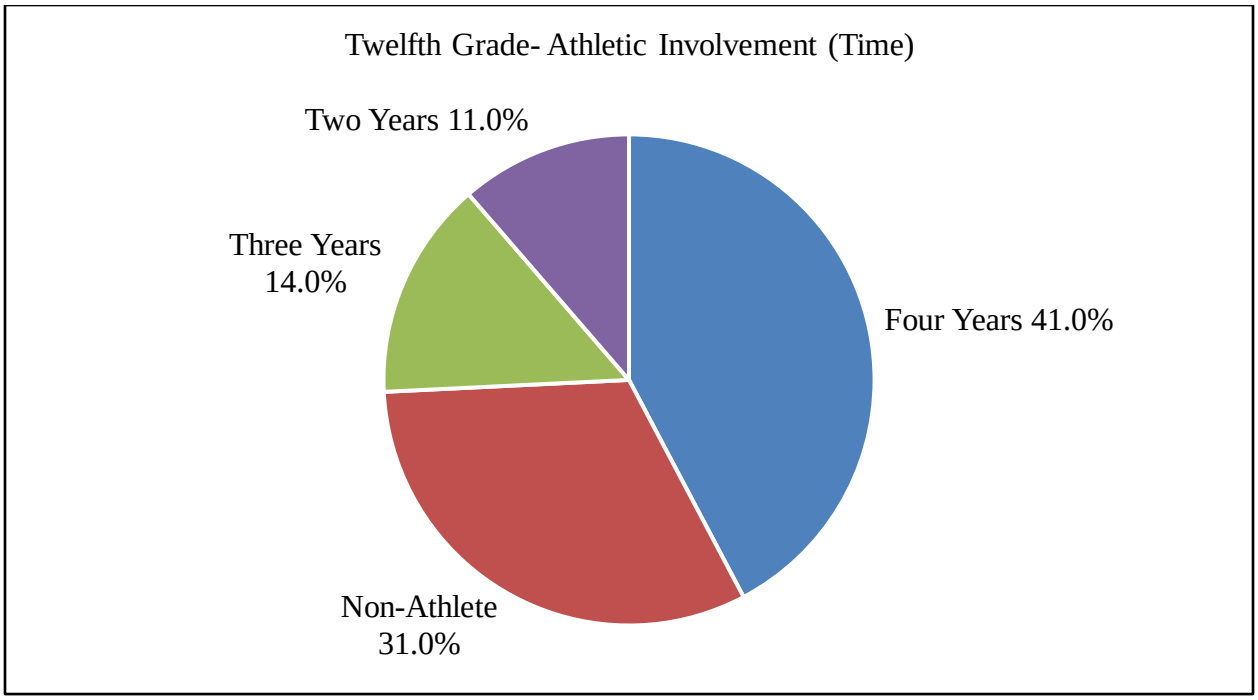
Graph 3: Ninth Grade Athletic Team Participation

The ninth-grade respondents included in the study (*n*= 98) were asked to provide what extra-curricular activities other than athletics that they may participate in (Graph 4). They could include all that applied to them from the following options: service clubs, interest clubs, non-school activities (scouts, etc.), theater, chorus or band. Thirty-seven (37) selected interest clubs, thirty-four (34) selected service clubs, thirty-two (32) selected non-school activities, twelve (12) selected theater, eleven (11) selected chorus, and five (5) selected band.



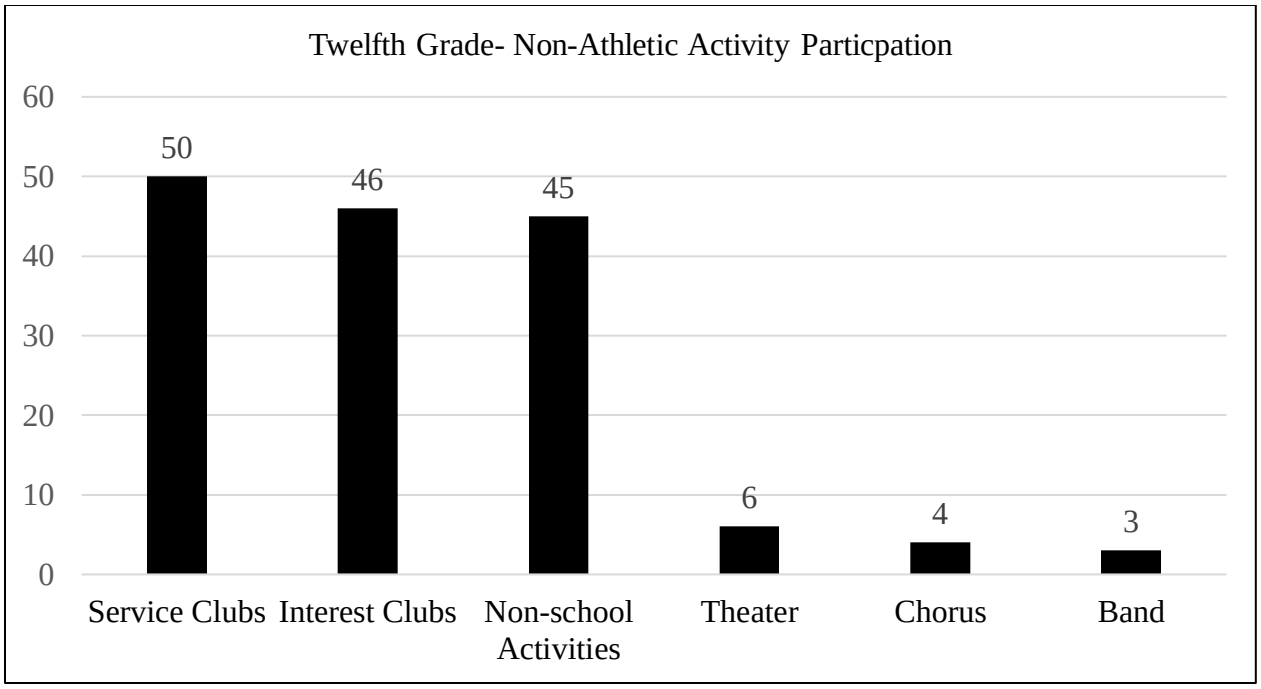
Graph 4: Ninth Grade Non-Athletic Activity Participation

The twelfth-grade respondents included in the study (*n*= 87) were asked to identify how long they had participated in athletics on the secondary school level (Graph 5). They could choose that they participated in athletics for one (1) year, two (2) years, three (3) years, four plus (4+) years, or choose that they had not participated in athletics. Forty-one percent (41%) chose four plus years, thirty-one percent (31%) chose that they didn't participate in athletics, fourteen percent (14%) chose three years, and eleven percent (11%) chose two years. No twelfth-grader chose one (1) year as their participation length option.



Graph 5: Twelfth Grade- Athletic Involvement (Time)

Finally, the twelfth-grade respondents included in the study (*n*= 87) were asked to provide what extra-curricular activities other than athletics that they may participate in (Graph 6). They could select all that applied to them from the following options: service clubs, interest clubs, non-school activities (scouts, etc.), theater, chorus or band. Fifty (50) selected service clubs, forty-six (46) selected interest clubs, forty-five (45) selected non-school activities, six (6) selected theater, four (4) selected chorus, and three (3) selected band.



Graph 6: Twelfth Grade Non-Athletic Activity Participation

Findings

The following section will report the findings of the Welch Test and subsequent post hoc procedure, Games-Howell Pairwise Comparison, for each of the research questions of this study. For each Welch Test conducted, the null hypothesis was (H_0) = all means are equal with the alternative hypothesis (H_1) = at least one mean is different. The significance level (α) was 0.05.

Research Question 1

The first research question guiding this study was: To what degree was there a statistically significant change in moral knowing for ninth graders that attended a Positive Coaching Alliance workshop?

To answer this research question, a Welch Test analysis of variance of the mean difference between the pre- and post-instrument scores of ninth grade athletes, non-athletes and service club participants took place to determine if there were any differences between the mean scores of the three groups. Results of this ANOVA can be seen in Table 2. With a *F* (2, 56.543)

= 5.340 and p= 0.007, the null hypothesis was rejected. There was statistically significant evidence that the mean score was different among the groups.

After determining the results of the ANOVA, a Games-Howell Pairwise Comparison of the mean difference between the pre- and post-instrument scores of ninth-grade athletes, non-athletes and service club participants took place to determine which groups in fact differed between pre- and post-test scores. Results of this post hoc procedure can be found in Table 3. The group that included athletes (n=30) (M= 1.933, SD= 4.425) who attended a PCA Workshop had a positive difference in mean scores from pre-test to post-test, while the other two groups, service club members (n= 21) (M= -1.476, SD= 5.231) and non-athletes (n=47) (M= -0.979, SD= 3.487) had lower scores on average.

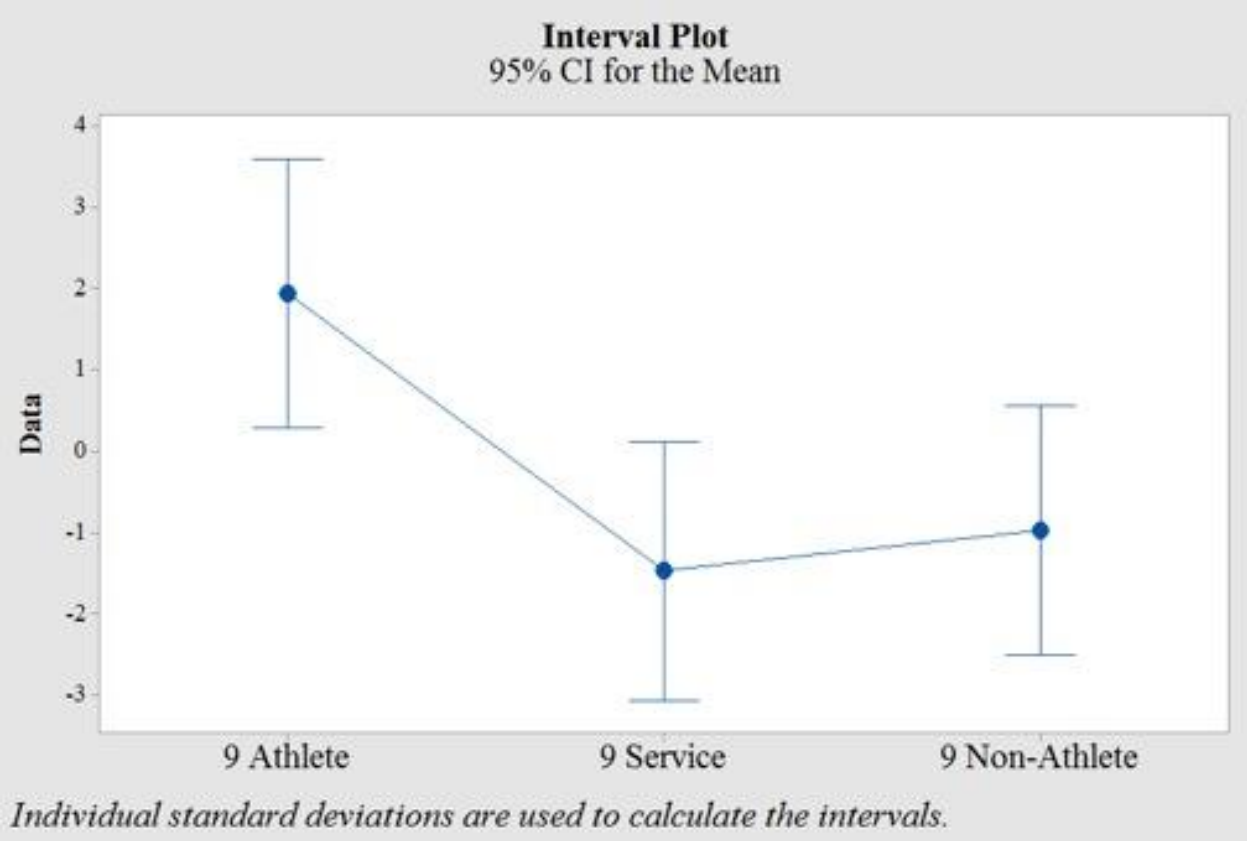
Table 2: Welch Test analysis of variance of the mean difference between the pre and post instrument scores of ninth grade athletes, non-athletes and service club participants.

Source	DF Number	DF Den	F-Value	P-Value
9th Pre and Post All	2	56.543	5.340	0.007*

The null hypothesis (H_0) = All means are equal. The alternative hypothesis (H_1) = At least one mean is different and the significance level (α) is 0.05. * Denotes a statistically significant difference at .05.

Table 3: Games-Howell Pairwise Comparison of the mean difference between the pre and post instrument scores of ninth grade athletes, non-athletes and service club participants.

Factor	n	Mean	SD	Grouping
9th All Athlete	30	1.933	4.425	Attended PCA Workshop.
9th All Service	21	-1.476	5.231	Did not attend PCA Workshop.
9th All Non-Athlete	47	-0.979	3.487	Did not attend PCA Workshop.



Graph 7: Mean difference of all three ninth-grade groups' pre and post test scores.

Research Question 2

The next research question was: to what degree was there a statistically significant change in the Social Character or Moral Character components for ninth graders that attended a Positive Coaching Alliance workshop?

To answer this research question, a Welch Test analysis of variance of the ninth-grade mean difference between the pre- and post-test results of the social character index questions and moral index questions took place to determine if there was a statistically significant difference among the ninth-grade mean scores on the two series of questions. Results of this ANOVA can be seen in Table 4 (Social Index Questions) and Table 6 (Moral Index Questions). With a F (2, 56.635) = 0.220 and p= 0.807, the null hypothesis was not rejected; thus, there was no statistically significant evidence that the mean scores on the social index questions is different

among the groups. With a F (2, 54.2141) = 1.650 and p= 0.201, the null hypothesis was not rejected and there was no statistically significant evidence that the mean score on the moral index questions was different among the groups.

Although there were no statistically significant changes as determined by the ANOVA run for this research question, a Games-Howell Pairwise Comparison analysis of variance of the ninth-grade mean difference between the pre- and post-test results of the social and moral character index questions took place as part of the pre-programmed procedures for the statistical software used for the research. Results of this post hoc procedure can be found in Tables 5 (Social Index Questions) and 7 (Moral Index Questions). On the Social Index Questions, athletes (*n=30*) had a mean score difference of (*M*= -0.700, *SD*= 2.68), service club members (*n*=21) had a mean score difference of (*M*= -1.048, *SD*= 2.061) and non-athletes (*n*= 47) had a mean score difference of (*M*= -1.106, *SD*= 2.928). On the Moral Index Questions, athletes (*n=30*) had a mean score difference of (*M*= -1.567, *SD*= 4.584), service club members (*n*=21) had a mean score difference of (*M*= -0.952, *SD*= 3.413) and non-athletes (*n*= 47) had a mean score difference of (*M*= 0.277, *SD*= 4.5).

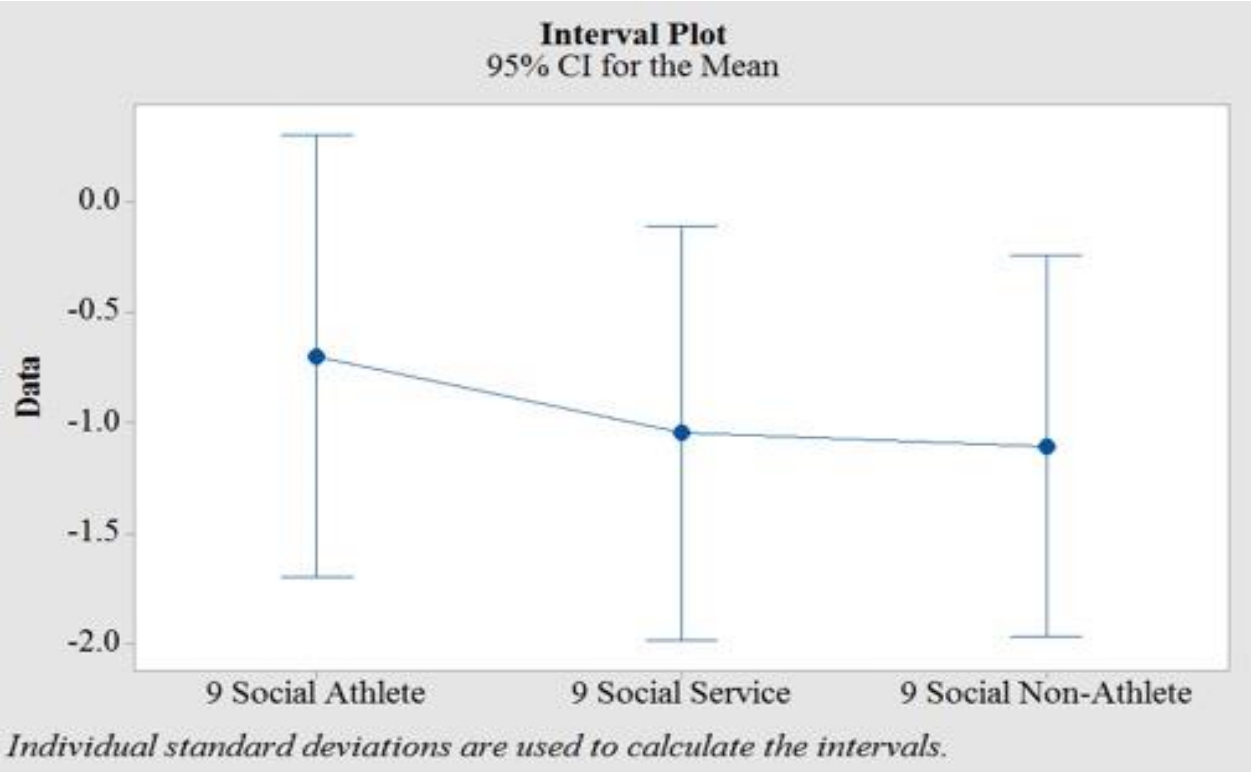
Table 4: Welch Test analysis of variance of the ninth-grade mean difference between the pre and post test results of the social character index questions.

Source	DF Number	DF Den	F-Value	P-Value
9th Social Index All	2	56.635	0.220	0.807*

The null hypothesis (H_0) = All means are equal. The alternative hypothesis (H_1) = At least one mean is different and the significance level (α) is 0.05. * Denotes no statistically significant difference at .05.

Table 5: Games-Howell Pairwise Comparison analysis of variance of the ninth-grade mean difference between the pre and post test results of the social character index questions.

Factor	*n*	Mean	SD	Grouping
9th Social Index Athlete	30	-0.700	2.68	Attended PCA Workshop.
9th Social Index Service	21	-1.048	2.061	Did not attend PCA Workshop.
9th Social Index Non-Athlete	47	-1.106	2.928	Did not attend PCA Workshop.



Graph 8: Mean difference of all three ninth-grade groups' pre and post test scores on the RSBH social index questions.

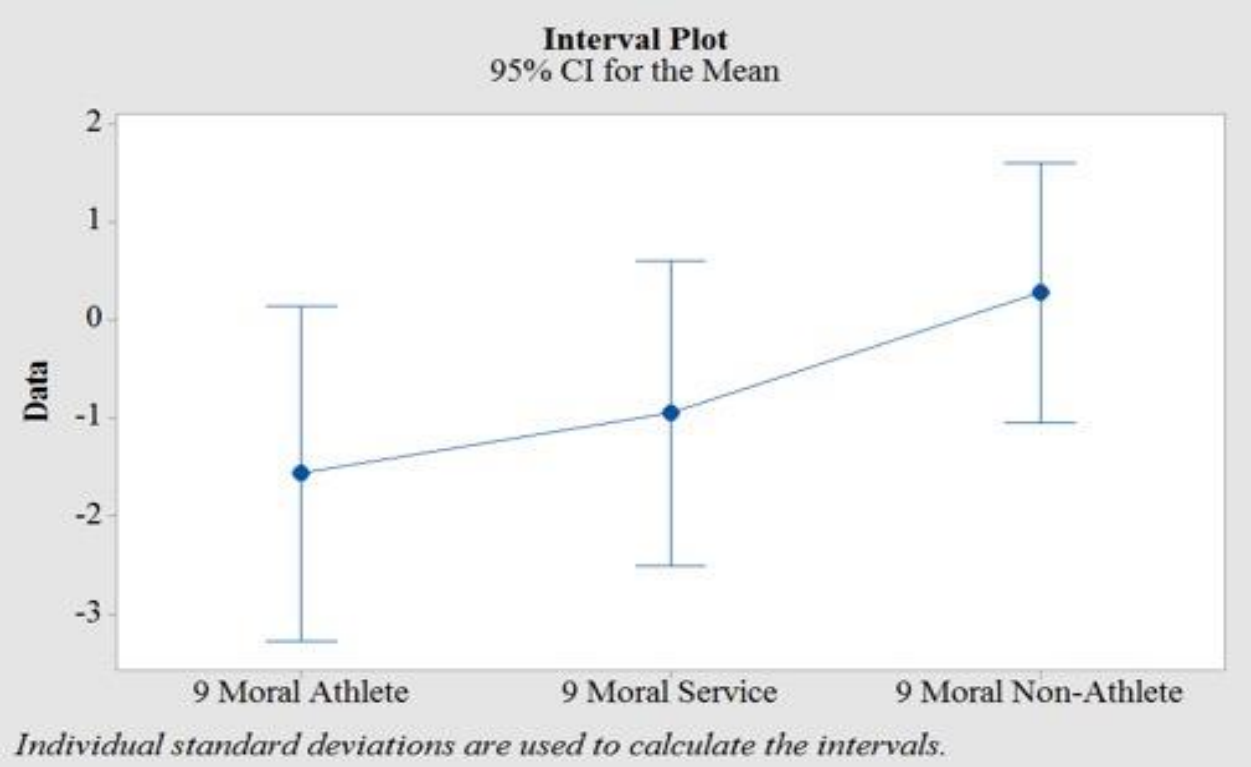
Table 6: Welch Test analysis of variance of the ninth-grade mean difference between the pre and post test results of the ninth-grade moral character index questions.

Source	DF Number	DF Den	F-Value	P-Value
9th Moral Index All	2	54.214	1.650	0.201*

The null hypothesis (H_0) = All means are equal. The alternative hypothesis (H_1) = At least one mean is different and the significance level (α) is 0.05. * Denotes no statistically significant difference at 0.05.

Table 7: Games-Howell Pairwise Comparison analysis of variance of the ninth-grade mean difference between the pre and post test results of the moral character index questions.

Factor	*n*	Mean	SD	Grouping
9th Moral Index Athlete	30	-1.567	4.584	Attended PCA Workshop.
9th Moral Index Service	21	-0.952	3.413	Did not attend PCA Workshop.
9th Moral Index Non-Athlete	47	0.277	4.5	Did not attend PCA Workshop.



Graph 9: Mean difference of all ninth-grade groups' pre and post test scores on the RSBH moral index questions.

Research Question 3

The third research questions to be answered was: to what degree was there a statistically significant difference in the moral knowing for twelfth-graders that attended multiple Positive Coaching Alliance workshops as compared to twelfth-graders who did not?

To answer this research question, a Welch Test analysis of variance for all questions for twelfth-graders was conducted among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience took place to determine if there was a statistically significant difference among the mean scores of the groups. Results of this ANOVA can see seen in Table 8. With a F (3, 33.437) = 1.170 and p = 0.336, the null hypothesis was not rejected; thus, there was no statistically significant evidence that the mean scores on the moral index questions is different among the groups.

Although there were no statistically significant changes as determined by the ANOVA run for this research question, a Games-Howell Pairwise Comparison analysis of variance for all questions for twelfth-graders was conducted among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience took place as part of the pre-programmed procedures for the statistical software used for the research. Results of this post hoc procedure can be found in Table 9. Twelfth-grade 2+ year athletes (n= 15) had a (M=62.67, SD = 12.68), one year athletes (n= 39) had a (M= 63.74, SD= 9.315), non-athletes (n= 12) had a (M= 64.92, SD= 6.762) and the service club members (n= 21) had a (M=67.33, SD= 6.792).

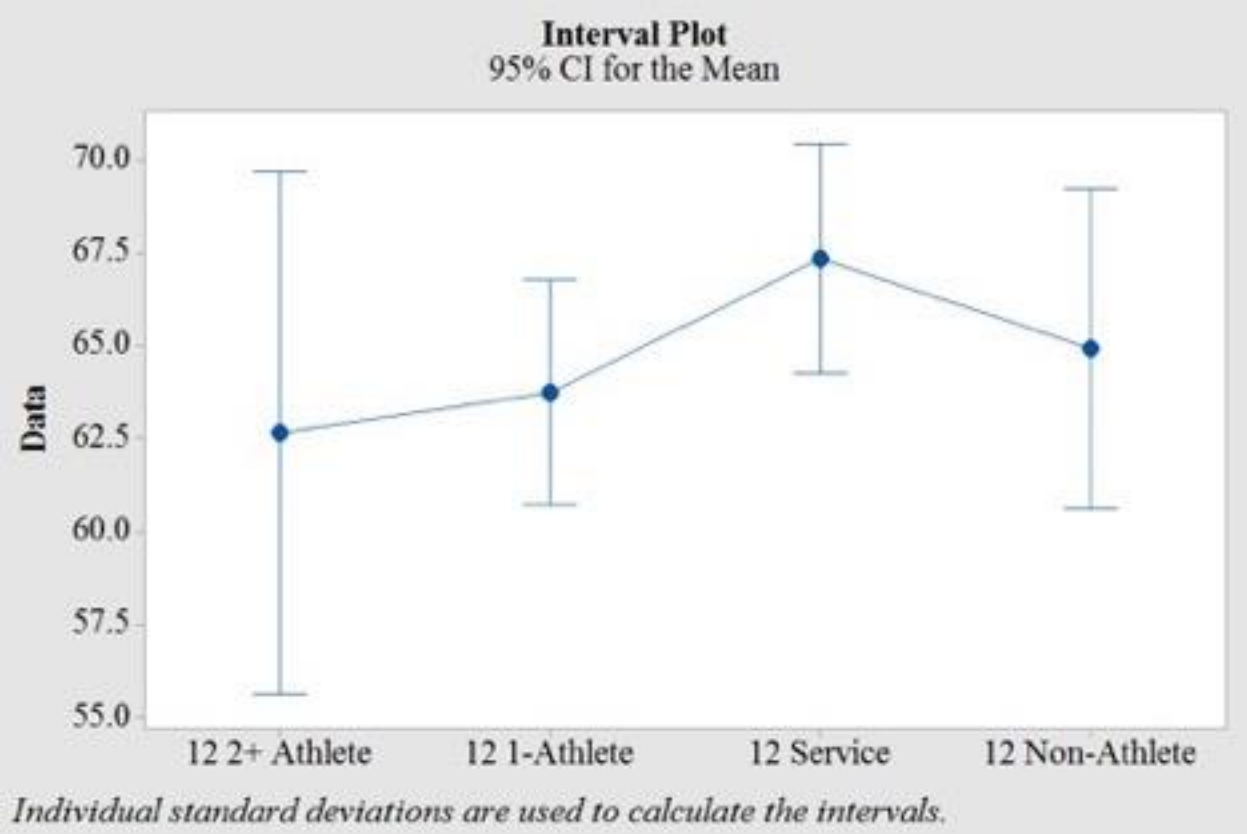
Table 8: Welch Test analysis of variance for all questions for twelfth graders among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience.

Source	DF Number	DF Den	F-Value	P-Value
12th All	3	33.437	1.170	0.336*

The null hypothesis (H_0) = All means are equal. The alternative hypothesis (H_1) = At least one mean is different and the significance level (α) is 0.05. * Denotes no statistically significant difference at .05.

Table 9: Games-Howell Pairwise Comparison analysis of variance for all questions for twelfth graders among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience.

Factor	*n*	Mean	SD	Grouping
12th All 2+ Year Athlete	15	62.67	12.68	Attended PCA Workshops.
12th All 1 Year Athlete	39	63.74	9.315	Attended PCA Workshop.
12th All Service	21	67.33	6.792	Did not attend PCA Workshops.
12th All Non-Athlete	12	64.92	6.762	Did not attend PCA Workshop.



Graph 10: Comparison of the differences of the mean scores for all questions among all four twelfth grade groups.

Research Question 4

To what degree was there a statistically significant difference in the Social Character or Moral Character components for twelfth-graders that attended a Positive Coaching Alliance workshop as compared to twelfth-graders who did not?

To answer this research question, a Welch Test analysis of variance for all social and moral index questions for twelfth graders was conducted among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience took place to determine if there was a statistically significant difference among the mean scores of the groups. Results of this ANOVA can see seen in Tables 10 (Social Index

Questions) and Table 12 (Moral Index Questions). With an $F(3, 34.498)= 0.86$ and $p= 0.473$, the null hypothesis was not rejected thus is no statistically significant evidence that the mean score increase on the social index questions is different among the groups. With an $F(3, 32.107)= 1.740$ and $p= 0.179$, the null hypothesis was not rejected thus there is no statistically significant evidence that the mean score increase on the moral index questions is different among the groups.

After determining the results of the Welch Test a Games-Howell Pairwise Comparison analysis of variance for social and moral index questions for twelfth graders was conducted among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience took place as part of the pre-programmed procedures for the statistical software used for the research. Results of this post hoc procedure can be found in Tables 11 (Social Index Questions) and 13 (Moral Index Questions). For the Social Index Questions, twelfth-grade 2+ year athletes ($n= 15$) had a ($M=28.930$, $SD = 5.9$), one year athletes ($n= 39$) had a ($M= 30.051$, $SD= 5.021$), non-athletes ($n= 12$) had a ($M= 30.667$, $SD= 3.367$), and the service club members ($n= 21$) had a ($M= 31.571$, $SD= 4.354$). For the Moral Index Questions, twelfth-grade 2+ year athletes ($n= 15$) had a ($M=23.00$, $SD = 10.128$), one year athletes ($n= 39$) had a ($M= 24.54$, $SD= 8.211$), non-athletes ($n= 12$) had a ($M= 26.25$, $SD= 6.264$) and the service club members ($n= 21$) had a ($M=27.76$, $SD= 4.679$).

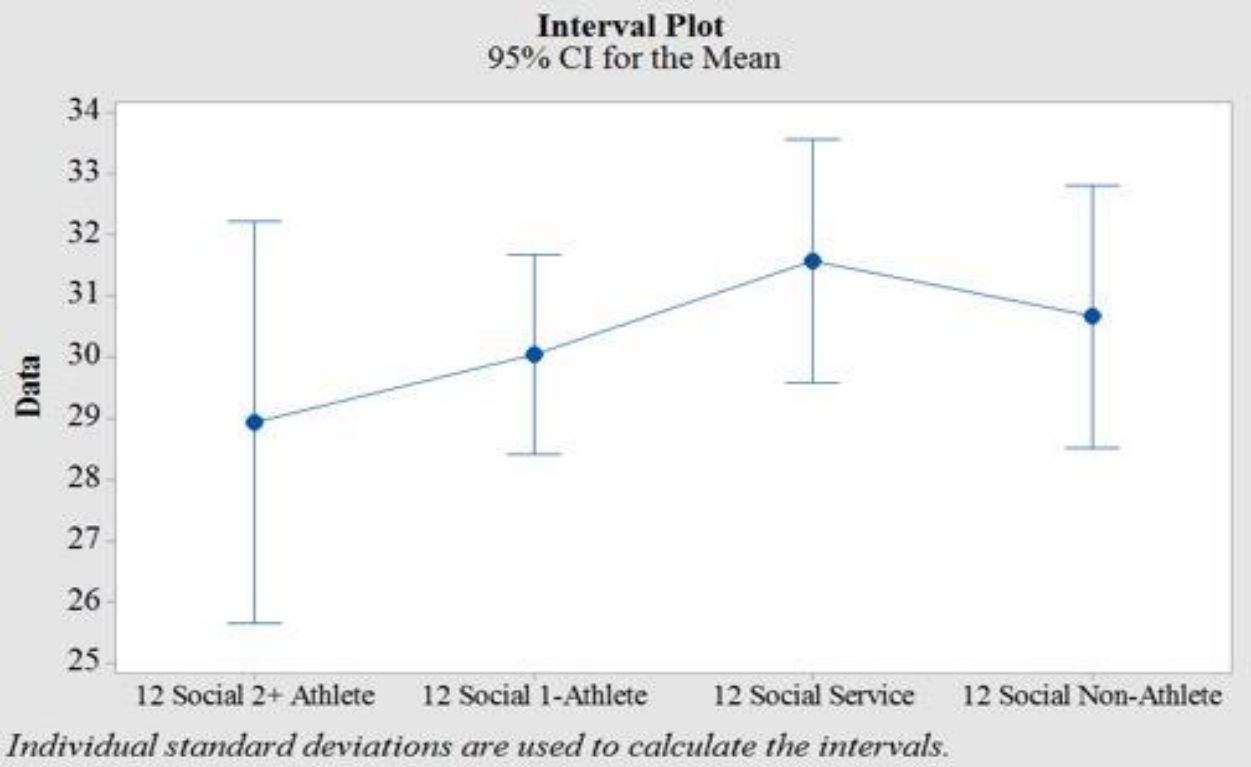
Table 10: Welch Test analysis of variance for all social index questions for twelfth graders among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience.

Source	DF Number	DF Den	F-Value	P-Value
12th Social Index All	3	34.498	0.860	0.473*

The null hypothesis (H_0) = All means are equal. The alternative hypothesis (H_1) = At least one mean is different and the significance level (α) is 0.05. * Denotes no statistically significant difference at .05.

Table 11: Games-Howell Pairwise Comparison analysis of variance for social index questions for twelfth graders among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience.

Factor	*n*	Mean	SD	Grouping
12th Social Index 2+ Year Athlete	15	28.930	5.91	Attended PCA Workshops.
12th Social Index 1 Year Athlete	39	30.051	5.021	Attended PCA Workshop.
12th Social Index Service	21	31.571	4.354	Did not attend PCA Workshop.
12th Social Index Non-Athlete	12	30.667	3.367	Did Not attend PCA Workshop.



Graph 11: Comparison of the differences of the mean scores for the RSBH social index questions among all four twelfth grade groups.

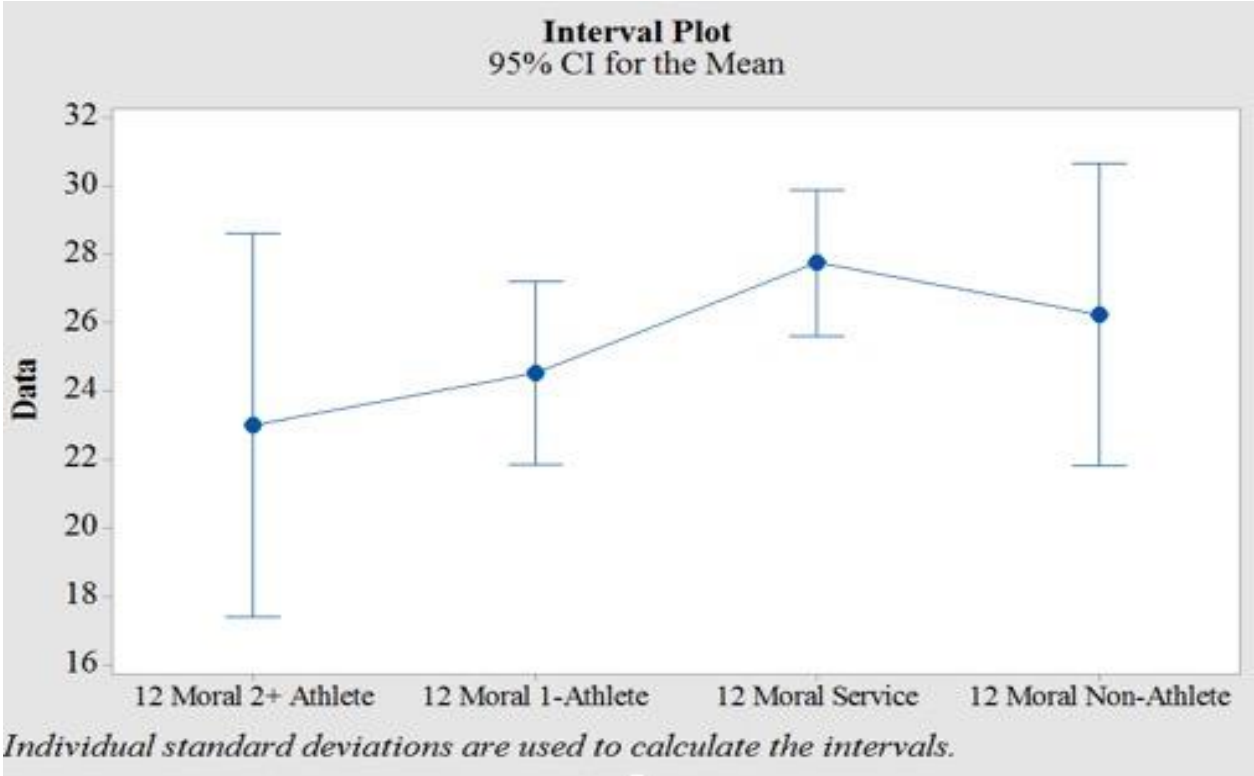
Table 12: Welch Test analysis of variance for moral index questions for twelfth graders among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience.

Source	DF Number	DF Den	F-Value	P-Value
12th Moral Index All	3	32.107	1.740	0.179*

The null hypothesis (H_0) = All means are equal. The alternative hypothesis (H_1) = At least one mean is different and the significance level (α) is 0.05. * Denotes no statistically significant difference at .05.

Table 13: Games-Howell Pairwise Comparison analysis of variance for moral index questions for twelfth graders among the following categories: Service club members, Non-Athletes, Athletes with 1 year experience and Athletes with 2+ years of experience.

Factor	*n*	Mean	SD	Grouping
12th Moral Index 2+ Year Athlete	15	23.00	10.128	Attended PCA Workshops.
12th Moral Index 1 Year Athlete	39	24.54	8.211	Attended PCA Workshop.
12th Moral Index Service	21	27.76	4.679	Did not attend PCA Workshop.
12th Moral Index Non-Athlete	12	26.25	6.264	Did not attend PCA Workshop.



Graph 12: Comparison of the differences of the mean scores for the RSBH moral index questions among all four twelfth grade groups.

Chapter 5 Summary, Conclusions, Discussion, and Recommendations

Summary

The purpose of this section is to provide an overview of the research, a discussion of the findings, and recommendations.

The purpose of this quantitative study was to evaluate the effectiveness of workshops given to secondary athletes by the Positive Coaching Alliance (PCA). This task was undertaken to determine to what degree, if any, such strategic intervention efforts are effective so that educators can better apply strategies that are effective and thus curtail the current morality trends in athletics.

In Chapter 1 of this research, two quotes were presented that demonstrated the moral tug of war that athletes experience during their athletic participation. Plato suggested the moral development one gets from sports outweighs the physical benefits, and Robert Schneider stated that to achieve the true goal of sports, victory, moral reasoning needs to be put aside. Traversing an experience that has such bilateral forces to it requires that something to be done. Athletes need to be provided tools (cognitive knowledge) that will assist them in navigating their moral experience. Moral reasoning should be emphasized, via training, to prepare athletes for the moral dilemmas they may face while participating in their sport: "A greater emphasis on intervention studies needs to be prioritized to ensure that youth sport is a positive environment for all participants" (Martin, Gould, & Ewing, 2015). Athletes must be exposed to workshops that provide them with the necessary tools to help them navigate these situations.

Summary of Literature

There are two categories of morality, descriptive and normative. Gert (2016) provides definitions for both. He refers to descriptive morality as codes of conduct created by different

societal groups such as religion or public lawmakers. He considers normative morality, or as some call it, prescriptive, as a code of conduct that is not specific and is thought to be normal by a rational person. Two examples of normative morality are Consequentialism and Deontology.

Consequentialism is a belief that the greater good is valued more than the correctness or the rightness of the act. Deontology is a form of normative morality and is the basis for the theoretical framework of this research. This moral theory is obligation-based. Its most well-known theorist is Immanuel Kant who believed human emotions and consequences should play no role in moral action and that a person's actions must be based on their duty to do the right thing.

The goal of moral development is to assist in the development of a person's moral decision-making process. Likona (1983) suggests the decision-making process has three concepts that should be understood: moral knowing, moral valuing, and moral action. Moral knowing is the understanding of moral issues and how to make moral decisions. Moral valuing is individualized and is based on our own self-control, empathy and consciousness. Moral action is moral actions taken based on our moral knowing and valuing. Can one exist without the others? Kohlberg (1969) and Rest (1979) both agree that moral knowing directly affects moral valuing and moral actions.

Psychologists Jean Piaget and Lawrence Kohlberg both studied how children learn the difference between right and wrong as well as how they apply these concepts in different situations and in different phases of their childhood. Piaget considered children to develop their understanding of the world (cognitively and morally) as they grow. Piaget's work influenced Lawrence Kohlberg's ideas on moral development. Kohlberg believed that "Instead of seeing morality as a concept that adults imposed on children (the psychoanalytic explanation) …

Kohlberg believed that children generate their own moral judgements" (Walsh, 2000). Based on these sentiments, Walsh (2000) writes that Kohlberg developed the concept that a child is a moral philosopher.

Moral development is a key component of education. Kohlberg said "…it is critical that educators assist students in achieving the highest stage of moral development possible by exposing them to ethical principles and practices in the institutional environment" (Beller & Stoll, 1992). Researchers generally categorize curriculum into two concepts: formal and hidden. Yuskel (2005) writes that a formal curriculum is crafted by administrators and others in authority and has specifics on what should take place in the educational environment and what outcomes should be attained. Hidden curriculum "… refers to the fact that teachers and schools are engaged in moral education without explicitly and philosophically discussing or discussing or formulating its goals and methods" (Beck, Crittenden, & Sullivan, 2016). While O'Flaherty and McGarr (2014) contend that formal curricular efforts can and do assist in moral development of students, some researchers reveal that a hidden curriculum is the key to success in the moral development of students in an educational environment.

Whether moral development takes place in athletics has been up for debate. The notion that there are positive moral experiences in athletics was defended in a 2007 article by Brunelle, Danish and Forneris: "Sport has been shown to be a positive developmental context for youth if taught, organized, managed, and led in a manner consistent with sound developmental principles." Jennifer Beller and Sharon Stoll in their 2004 publication *Manual and Guide for the HBVCI* illuminate the negative. Based on data from 10,000 athletes taking their Hahms-Beller Value Choice Inventory (HBVCI), they have found: 1. Athletes score lower than their non-athletes peers on moral development; 2. Male athletes score lower than female athletes in moral

development; 3. Moral reasoning scores for athletic populations steadily decline from ninth grade through university age, whereas scores for non-athletes tend to increase. Why is there a divide in opinions and studies on whether moral development takes place in the athletic environment? Psychologist Albert Bandura suggests people will transgress from their normal moral path because of what he calls "mechanisms of moral disengagement" (Bandura, 1991). Bandura states a person's behavior (and future behavior) is derived from or dictated by whether or not the person feels pride or guilt from a behavior (Bandura, 1991). If this is the case, what can be done to ensure that moral development is taking place in an educational setting and, more specifically, for a secondary athlete?

What is being taught to our athletes is critical to their moral development. Over the past decade the concept of life skill transfer has taken root in athletic curriculum. Life skills are those skills that, regardless of the circumstance, assist a person in succeeding in multiple areas of life. Morality certainly fits in the category of a life skill. There are two approaches that a person in charge of the moral development of an athlete can take to insure a life skill transfer takes place. The implicit approach to moral development uses athletic-specific situations to develop morality. The explicit approach relates athletic moral dilemmas to outside moral dilemmas.

The Positive Coaching Alliance (PCA) is a non-profit organization that works specifically on transferrable skills. It does this through workshops for four groups involved in athletics: administrators, coaches, parents, and athletes. It is the effectiveness of this organizations' Triple Impact Competitor Workshops that is the center of this research study.

Summary of Methodology

This quantitative study evaluated the effectiveness of workshops given to secondary athletes by the Positive Coaching Alliance (PCA) by examining archival data from a private

sixth- through twelfth-grade coeducational day school in the Southeast United States. Examining the archived data results of the University of Idaho's Center for Ethics Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory provided insight into the effectiveness of PCA Workshops' influence on the moral knowing of secondary athletes. The research questions that guided this study were:

1. To what degree was there a statistically significant change in moral knowing for ninth-graders that attended a Positive Coaching Alliance workshop?
2. To what degree was there a statistically significant change in the Social Character or Moral Character components for ninth-graders that attended a Positive Coaching Alliance workshop?
3. To what degree was there a statistically significant difference in the moral knowing for twelfth-graders that attended multiple Positive Coaching Alliance workshops as compared to twelfth-graders who did not?
4. To what degree was there a statistically significant difference in the Social Character or Moral Character components for twelfth-graders that attended a Positive Coaching Alliance workshop as compared to twelfth-graders who did not?

The Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory from The Center for Ethics at the University of Idaho was used to measure secondary athletes' moral knowing for this research. The RSBH was adapted from the Center's Hahm-Beller Values Choice Inventory (HBVCI). The RSBH's goal is to measure social and moral character within a sport context. The RSBH, and the HBVCI on which it is partially based, "…measures "cognitive knowing" and in no way predicts or measures moral action" (The Center for Ethics- University of Idaho, 2009).

The RSBH instrument was administered to all ninth-grade students. Those ninth-graders participating in fall sports then participated in a PCA Workshop. The entire ninth grade was given the RSBH as a post-test to determine if there is a statistically significant change in their moral knowing. In addition, all members of the twelfth-grade class took the RSBH. Data was collected from the twelfth-graders over a five-week period. Data from twelfth-grade athletes who have attended multiple PCA Workshops was compared to non-athlete twelfth-graders who had not attended PCA Workshops, were the same gender, and participated in non-athletic extra-curricular activities. This comparison was used to determine if there is a statistically significant difference between the test results of those twelfth-graders that attended multiple Positive Coaching Alliance workshops compared to similar twelfth-graders who did not.

Once the archival data was imported in Minitab, the data for both the ninth-grade and twelfth-grade groups were analyzed using a Welch Test followed by a Games-Howell Pairwise Comparison. The Welch Test is a conservative style of ANOVA that assumes that each group's standard deviation (*SD*) is different as opposed to a traditional ANOVA that averages the *SD* of the multiple groups being compared.

The statistical significance (α) was set at 5% for each Welch Test conducted. Once the p-Value was determined, a Games-Howell Pairwise Comparison took place to determine if the change was positive or negative in nature. The Games-Howell was utilized due to the *N* for each group varied in size.

Summary of Findings

All findings for this study are based on the null hypothesis being (H_0) = all means are equal with the alternative hypothesis (H_1) = at least one mean was different. The significance level (α) was 0.05. Ninth-graders who attended a Positive Coaching Alliance Workshop Triple

Impact Competitor Workshop saw a statistically significant difference in their overall moral knowing as measured by the Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory. Results (Table 2) show that a statistically significant change, $F(2, 56.543)= 5.340$ and $p= 0.007$, took place. The group that included athletes (n=30) who attended a PCA Workshop had a positive difference in mean scores (M= 1.933, SD= 4.425) from pre-test to post-test, while the other two groups, service club members (n= 21) (M= -1.476, SD= 5.231) and non-athletes (n=47) (M= -0.979, SD= 3.487), had lower scores on average. Conversely, twelfth-graders (n= 90) who attended a Positive Coaching Alliance Workshop Triple Impact Competitor Workshop saw no statistically significant difference, $F(3, 33.436)= 1.170$ and $p= 0.336$, in their moral knowing as measured by the Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory.

Conclusions and Discussions

In this section, the findings and conclusions for each research question are discussed. Three areas will be explored for each question. First, the findings based on the data used in this study will be presented. Next, a discussion will take place to connect the findings with the literature reviewed in this dissertation. Finally, a conclusion, drawn from each question's findings and its ties to the review of literature, will be stated to present the wider impact of the findings.

To what degree is there a statistically significant change in moral knowing for ninth-graders that attended a Positive Coaching Alliance workshop?

Finding: The null hypothesis was rejected. Results from the Welch Test for all ninth-graders pre- and post-test data (Table 2) provide statistically significant evidence ($p= 0.007$) that the mean score is different among the groups. The group that included athletes (M= 1.933, SD= 4.425) who attended a PCA Workshop had a positive difference in scores from pre-test to post-

test, while the other two groups service club members (*M*= -1.476, *SD*= 5.231) and non-athletes (*M*= -0.979, *SD*= 3.487) had lower scores on average.

Discussion: Piaget's and Kohlberg's theories on moral development provide insight into these findings. Both theorists suggest that moral decisions for a ninth-grader are generally based on external forces such as teachers, coaches, parents, organizational norms, etc. Their moral judgment is still based on if they will get in trouble. With regard to Piaget, a ninth-grader is generally in stage two: moral realism. In this stage, the child is focused on rules and their moral decisions are dictated by the consequences of their actions. As for Kohlberg, a ninth-grader is generally in stage four: authority and social order. In this stage, a person's moral knowing, valuing, and action is focused on fixed rules and maintaining social order. After examining the results of this study, those ninth-grade athletes having attended a PCA Triple Impact Competitor Workshop had a higher level of moral knowing and were in sync with both Piaget's and Kohlberg's theories. The reason for the PCA Workshop's positive affect on the moral knowing of the ninth-grade athletes was due to the workshop directly addressing the win-at-all-cost mentality so prevalent in athletics today. This mentality suggests athletes should put aside their morality for the sake of winning. The RSBH tests the respondents' moral resolve when it comes making moral decisions of this nature. The construction of the RSBH and its questions is such that it requires the respondent to choose whether winning or being moral is more important to them. Since the athletes in this study were taught how to navigate moral dilemmas like this at the PCA Workshop, it makes sense they would have a higher level of moral knowing. Conversely, service club members and non-athletes did not receive the moral reinforcement that is present in the PCA Workshop and their level of moral knowing did not have a positive change. In fact, both

the non-athletes (*M*= -0.979, *SD*= 3.487) and the service club members (*M*= -1.476, *SD*= 5.231) saw their mean scores decrease in between the pre- and post-tests.

While the athletes' mean scores increased after their attendance in the PCA Workshop, it is important to continue with reinforcing key moral decision-making strategies. The respondents will soon be moving out of these stages and relying less on rules to govern their morality and more on an Aristotelean method of moral decision-making, which PCA Workshops reinforce. If a significant long-lasting life skill transfer of this morality is to take place, coaches and those who are in direct contact with these athletes must utilize both implicit and explicit approaches as outlined by Turnnidge, Cote and Hancock.

Conclusion: Attending a Positive Coaching Alliance Triple Impact Competitor Workshop had a positive effect on the moral knowing of those athletes who attended one. Students who are not involved in workshops, such as the ones conducted by PCA, should be exposed to some strategic intervention workshop that assists in their development of morality. Those involved with the moral development of athletes should ensure that they are utilizing both implicit and explicit life skill teaching methods.

To what degree is there a statistically significant change in the Social Character or Moral Character components for ninth-graders that attended a Positive Coaching Alliance workshop?

Finding: The null hypothesis was not rejected. There was no statistically significant evidence (social- $F(2, 56.635)= 0.220$ and $p= 0.807$/ moral- $F(2, 54.2141)= 1.650$ and $p= 0.201$) that the increase is different among the ninth-grade groups' answers to the social or moral index questions (Tables 4, 5, 6, 7 and Graphs 8, 9).

Discussion: At first glance these results can be disheartening. How can ninth-grade athletes show positive moral knowing gains in the first research question but not for this one? A deeper dive into each series of questions revealed some interesting items. First the ninth-grade athletes' scores on the social index questions were evaluated. The social index questions evaluated the level of moral knowing on the concepts of loyalty, teamwork, and self-sacrifice. While no statistically significant change occurred for this index of questions, the ninth-grade athletes (*M*= -0.700, *SD*= 2.68) scored the closest to a positive change out of all three groups (non-athletes *M*= -1.048, *SD*= 2.928, service club members *M*= -1.106, *SD*= 2.061). Athletes are coached, both implicitly and explicitly, as Turnnidge, Cote and Hancock suggest, daily on loyalty, teamwork and self-sacrifice. These values are the subject of many pre-game speeches and mottos on team t-shirts. While a specific result of the findings cannot be statistically supported, these findings demonstrate these ninth-grade athletes have learned these values at a higher rate than their peers. This provides an opportunity for hope that exposing these athletes to a PCA Workshop earlier and having coaches understand their role in the moral development of their athletes might have more statistically significant affects.

The results of the moral index questions (who evaluate the values of honesty, responsibility and justice) unveiled a telling trend. The athletes' scores demonstrated the least moral knowing of these values (*M*= -1.567, *SD*= 4.584) of all three groups (non-athletes *M*= 0.277, *SD*= 4.5, service club members *M*= -0.952, *SD*= 3.413) on these questions. A deeper look at the construction of the questions in this index can provide some insight into why this may have happened. The basic premise of these questions was this: answer one way and you will be morally wrong, but your team will win; answer the other way and you will be morally correct, but your team will lose. This is a unique moral dilemma to athletes. While the other two peer

groups may have been in similar moral dilemmas, it can be suggested they have not been exposed to a moral dilemma in which if they choose incorrectly, their entire peer group may suffer. This adds to the surrounding moral decision-making pressure that athletes face. So why did athletes score the lowest? This can be attributed to Banduras' Eight Mechanisms of Moral Disengagement (Figure 3), that the athletes value winning and not disappointing their teammates over their own morality. Athletes would rather themselves take the moral blame for something by using one of Bandura's mechanisms rather than their team losing. How is this combatted? PCA principles such as the ELM Tree of Mastery and ROOTS both provide strategies for an athlete to cope with these pressures and to focus on making the morally correct decision. Just as Deontology suggests people have a duty to make the correct moral decision, PCA's concepts on following the rules and the spirit of the rules once again provides an Aristotelian approach to following the moral expectations of athletics.

Conclusion: Attending a Positive Coaching Alliance Triple Impact Competitor Workshop had no statistical effect on a ninth-grader's moral knowing in regards to the values evaluated by the social (loyalty, teamwork and self-sacrifice) or moral (honesty, responsibility and justice) index questions. The results do point out, however, that a ninth-grade athlete's moral knowing of the concepts of loyalty, teamwork, and self-sacrifice is higher than that of the other ninth-grade groups studied. The results also suggest that pressure of not failing their teammates and winning may affect a ninth-grade athlete's prioritizing of the concepts of honesty, responsibly, and justice.

To what degree is there a statistically significant difference in the moral knowing for twelfth graders that attended multiple Positive Coaching Alliance workshops as compared to twelfth-graders who did not?

Finding: The null hypothesis was not rejected. There was no statistically significant evidence, $F(3, 33.437) = 1.170$ and a $p = 0.336$, that the mean score increase is different among the twelfth-grade groups' answers to all of the instrument's questions.

Discussion: When beginning this research, one of the goals was to find statistically significant data that suggested attending more than one PCA Workshop would have a beneficial effect on the moral knowing of the athletes who attended them. That turned out not to be the case. Just the opposite happened. The data (Tables 11 and 13) suggests the more an athlete attended workshops, the lower the moral knowing and thus the less deontic a twelfth-grade athlete's moral decisions were. Why did this happen? First, while there have been efforts (PCA athletes', coaches' and parents' workshops) to establish a formal curricular approach to the moral development of the athletes in the school, the efforts have been in place for only three years. Is three years of formal curricular efforts long enough to make a substantial difference in the morality of the athletes? Yuksel and Massialas, as well as Piaget and Kohlberg, all agree that for moral development to truly take hold in a school setting, moral development efforts must move beyond the formal curricular efforts into the hidden curriculum of said school's environment. This cross-pollination of these moral development efforts from formal to hidden curriculum must be done by all parties involved. The relatively short tenure of these efforts in this school's environment may also explain why the twelfth-graders' results in Table 11 and 13 were lower than their peer groups. The second and possibly most influential factor in this twelfth-grade data is the unseen outside influences on the moral development of the athletes. While the school can put forth its best efforts to develop its athletes morally, outside coaches and organizations may not feel the same way and run counter morally to what the school is doing.

Conclusion*:* Attending a Positive Coaching Alliance Triple Impact Competitor Workshop had no effect on a twelfth-grader's moral knowing. While a school can make best efforts to create a formal curricular effort toward the moral development of its athletes, the life skill transfer of morality will not be absorbed fully until it is part of the hidden curriculum of the school.

To what degree is there a statistically significant difference in the Social Character or Moral Character components for twelfth-graders that attended a Positive Coaching Alliance workshop as compared to twelfth-graders who did not?

Finding: The null hypothesis was not rejected on both the social index questions and moral index questions. There was no statistically significant evidence (social- $F(3, 34.498)= 0.86$ and a $p= 0.473$/ moral- $F(3, 32.107)= 1.740$ and a $p= 0.179$) that the increase is different among the twelfth-grade groups' answers to the social or moral index questions.

Discussion: Like the ninth graders in this study, the twelfth-grade results are in line with where both Piaget and Kohlberg suggest they would be. With regard to Piaget, the twelfth-graders in this study have reached stage three (autonomous morality) and their moral decision-making process is based on moral relativism. In this stage, "Right and wrong are not absolutes but rather situationally dictated, with rules subject to modification, relative to human needs or situational demands" (Beller & Stoll, 2004). Twelfth-graders in this stage are more likely to stray from what is morally expected of them because of the circumstances they are experiencing at the time. In contrast, with regard to Kohlberg, they have begun stage five, which is focused on mutual benefit and that morally right and legally right are not always the same. Both Piaget's and Kohlberg's stages represent a consequentialist's viewpoint and are not the best pathway for athletes to take or what is best for athletics. This pathway "…may inadvertently encourage what

we will call loophole ethics, an attitude where every action that is not explicitly defined as wrong, will be seen as a viable option" (Kvalnes & Hemmestad, 2010). For athletics to maintain a fair and just playing environment, there must be a Deontic tone present. Athletes must understand that, as athletes, they have a duty to follow general moral expectations, such as in is in, out is out, a foul is a foul, and breaking a rule is breaking a rule. If twelfth-grade athletes are moving on a path away from this Deontic tone towards a consequentialist tone, this could explain why the negative moral atmosphere surrounding athletics exists today. In both Tables 11 (Twelfth-grade Social Index Results) and Table 13 (Twelfth-grade Moral Index Results), results demonstrate that twelfth-grade athletes have the least moral knowing on either index. In Table 11, the means for each group on the Social Index Questions are expressed. The two groups consisting of twelfth-grade athletes had lower moral knowing on this index (two+ years athletic experience *M*= 28.930, *SD*= 5.91, one year athletic experience *M*= 30.051, *SD*= 5.021) as opposed to their peer groups (non-athlete *M*= 30.667, *SD*= 3.367, service club *M*= 31.571, *SD*= 4.354). This same trend exists in Table 13 where the means for the Moral Index Questions are expressed. For this index, the means of the twelfth-grade athlete's moral knowing (two+ years of athletic experience *M*= 23.00, *SD*= 10.128, one year athletic experience *M*=24.54, *SD*= 8.211) were lower than their peer groups (non-athlete *M*= 26.25, *SD*= 6.264, service *M*= 27.76, *SD*= 4.679). A shift from a strictly consequentialist tone that seems to be currently present to a more Deontic tone utilizing an Aristotelian approach when faced with a moral decision can assist in curbing the negative moral trends in athletics. The Aristotelian approach relies on an individual taking a personal stand on the issue at hand. Kvalnes and Hemmestad suggest that athletes "...need to engage in ethical reflection, individually and with their fellow practitioners, guided by

a simple set of concepts and principles" Interpersonal strategies that Kvalnes and Hemmestad suggest are necessary and what PCA Workshops strive to provide.

Conclusion: Attending a Positive Coaching Alliance Triple Impact Competitor Workshop had no effect on a twelfth graders' moral knowing. Current consequentialist trends in athletics are lowering the moral knowing of twelfth-grade athletes in the concepts of loyalty, teamwork and self-sacrifice, honesty, responsibility, and justice.

Recommendations

Based on the conclusions and discussion points discussed in the previous section of this chapter, the following recommendations are made.

Recommendations for Practice

The first recommendation for practice is that Positive Coaching Alliance Workshops should be implemented as part of the formal curriculum for all ninth-grade athletes.

Along with the inclusion of PCA Workshops into the formal curriculum for ninth-grade athletes, administrators, teachers, coaches and athletes should develop strategies to create hidden curricular approaches from each of their perspectives to ensure that the moral life skill transfer developed via the PCA Workshops is long lasting.

To ensure administrators, teachers and coaches are prepared to assist in the development of the hidden curricular efforts for morality in their schools, workshops should be provided to allow for professional development in this field.

Specific ongoing workshops on morality should be provided throughout secondary athletes' educational experiences. The goal of these workshops is to moderate the current consequentialist trend currently demonstrated by the data in this study.

Educational leaders should create a capstone course for graduating twelfth-graders to ensure that not only athletes, but their peer groups as well, are prepared to face the moral dilemmas they will soon face once they leave their secondary schools.

Recommendations for Further Study

- Due to the small nature of the sample size, a recommendation for a larger study should be undertaken in a public-school setting with low socio-economic demographics.
- The effectiveness of workshops given to middle school (grades six, seven and eight) athletes by the Positive Coaching Alliance (PCA) should be studied.
- A quantitative study comparing the scores of athletes and their coaches on the University of Idaho's Center for Ethics Rudd-Stoll-Beller-Hahm (RSBH) Value Judgment Inventory should be conducted.
- The ninth graders who participated in this study should be re-tested when they are twelfth-graders to further examine the value of attending multiple PCA Workshops.
- A follow-up to this study with a qualitative examination of the twelfth graders who participated in this study should be conducted to better gauge their moral development.

Concluding Thoughts

When I began this research, my goal was to have an answer for the negative morality trends currently overtaking athletics by the end of it. I wanted to be able to tell fellow educators, "Here is something that works. Here is something you can do to help with the moral development of your athletes." This was my guiding motivation for two reasons. The first was that I am directly involved with the moral development of athletes and I need solutions to

provide the best educational experience for them that I can. The second inspiration was acquired as I began researching. In paper after paper and study after study I read, many identified problems, but few provided strategies to combat these trends. I was not surprised by all the identification of problems and lack of problem solving. I have come to realize that this is human nature. A few years ago, I read a book by the name of *Switch: How to Change Things When Change is Hard.* In this book, authors Chip and Dan Heath suggest that people are hardwired for identifying problems but not hardwired for identifying successes. The Heaths suggest that if we want to change behaviors, we need to change our approach to solving problems. Instead of identifying what is wrong with something, we must find out what works (bright spots) and then duplicate it. It is my hope that this study has done that. By identifying that PCA Workshops statistically, significantly change the moral knowing of ninth-grade athletes, others can use this bright spot and duplicate it. My hope is that those involved in the moral development of secondary athletes can look at this research and find solutions (bright spots) that they can use for their organizations to be the best version of themselves in their moral development efforts.

Now that this specific research project has been completed, I am confident that it has provided a statistically significant action plan for those in charge of morally developing athletes. It also has shed light on areas where a search for bright spots must continue. I look forward to being able to continue this research by evaluating the limitations of this study and applying them to my recommendations for further study. My ultimate hope it to continue to produce bright spots so that athletes can experience what Plato deemed the true value of athletics.

References

Alexander, L., & Moore, M. (2015). *Deontologcial Ethics*. (E. N. Zalta, Editor) Retrieved from The Stanford Encyclopedia of Philosophy: http://plato.stanford.edu/archives/spr2015/entries/ethics-deontological/

Bandura, A. (1991). Social Cognitive Theory of Moral Thought and Action. In W. M. Kurtines, & J. L. Gerwirtz (Eds.), *Handbook of Moral Behavior and Development: Theory, Research, and Applications* (Vol. 1, pp. 71-129). Hillsdale, New Jersey: Lawrence Erlbaum Associates.

Bandura, A. (1999). Moral Disengagement in the Perpetration of Inhumanities. *Personality and Social Psychology Review, 3*, 193-209.

Bean, C., Kendellen, K., & Forneris, T. (2016). Moving Beyond the Gym: Exploring Life Skill Transfer Within a Female Physical Activity-based Life Skills Program. *Journal of Applied Sport Pyschology*, 1-17.

Beck, C. M., Crittenden, B. S., & Sullivan, E. (2016). *Moral education.* Toronto: University of Toronto Press.

Beller, J. M., & Stoll, S. (2004). Manual and Guide for the HBVCI. Moscow, Idaho.

Beller, J. M., & Stoll, S. K. (1992). A Moral Reasoning Intervention Program for Divsion I Athletes. *Academic Athletic Journal*, 43-57.

Beller, J., & Stoll, S. K. (1995). Moral Reasoning of High School Student Athletes and General Students: An Empirical Study Versus Personal Testimony. *Pediatric Exercise Science, 7*, 352-363.

Boardley, I. D., & Kavussanu, M. (2008). The Moral Disengagement in Sport Scale- Short. *Journal of Sport Sciences, 26*(14), 1507-1517.

Bredemeier, B., & Shields, D. (2006). Sports and character development. *President's Council on Physical Fitness and Sports*, pp. 1-8.

Brunelle, J., Danish, J. S., & Forneris, T. (2007). The Impact of Sports-based Life Skill Program on Adolescent Prosocial Values. *Applied Developmental Sciences, 11*(1), 43-55.

Bryman, A., & Bell, E. (2011). *Business research methods* (Vol. 3rd). Oxford: Oxford University Press.

Bureau of Labor Statsitics. (2014). *Average hours per weekday spent by high school students in various activities.* Washington D.C.: United States Deaprtment of Labor.

Camire, M., Forneris, T., & Trudel, P. (2012). Coaching and Transfering Life Skills: Philosophies and Stratgeies Used by Model High School Coaches. *The Sport Psychologist* (26), pp. 243-260.

Chang, F.-Y. (1994). School Teachers' Moral Reasoning. (D. Narvaez, & J. Rest, Eds.) *Moral Development in the Professions: Pyschology and Applied Ethics*, 71-83.

Childs, D. L. (2007). *A Case Study on the Impact of the Peacebuilders Programs on Character Education for Students at Winchester Elementray School.* Azusa Pacific University, Educational Leadership.

Danish, S., & Donohue, T. (1995). Understanding the Media's Influence on Development of Antisocial and Prosocial Behavior. (R. Hampton, P. Jenkins, & T. P. Gullotta, Eds.) *Preventing Violence in America, 4*, 133-135.

Danish, S., Forneris, T., Hodge, K., & Heke, I. (2004). Enhancing Youth Development Through Sport. *World Leisure Journal, 46*(3), 38-49.

Danish, S., Petitpas, A., & Hale, B. (1995). Psychological interventions: a life development model. In S. Murphy, & S. M. Murphy (Ed.), *Sport Psychology Interventions* (pp. 19-38). Champaign, Illinois: Human Kinetics.

Davis, D. H. (2004). Character Education in America's Public Schools. *Journal of Church and State*, 7-14.

deMarrais, K., & LeCompte, M. (1995). *The Way Schools Work:A Sociological Analysis of Education- 2nd Edition.* White Plains, New York: Longman Publishers.

DeSenai, J. T. (2014). Sport: An Ethos Based on Values and Srvant Leadership. *Journal of Intercollegiate Sport, 7*, 58-63.

Doty, J. (2006). Sports Build Character? *Journal of College and Character, VII*(3), 1-9.

Dweck, C. (2006). *Mindset: the new psychology of success.* New York, New York: Ballantine Books.

Eitzen, D. S. (1988). Ethical Problems in American Sport. *Journal of Sport and Social Issues*, 17-20.

Eitzen, D. S. (1995). *Ethical Dilemmas in American Sport.* (D. S. Eitzen, Performer) Angelo State University, San Angelo, Texas.

Etter, B. (2010). *The Importance of Moral Courage in Leadership.* (B. Etter, Performer) University of Tasmania, Tasmania, Australia.

Ewing, M. (1997). Promoting Social and Moral Develpoment Thorugh Sports. *Spotlight on Youth Sports, 20*(3), 1-3.

Ferrari, M., & Okamoto, C. (2003). Moral Development as the Personal Education of Feelings and Reason: from James to Piaget. *Journal of Moral Education, 32*(4), 341-355.

Filip, L., Saheba, N., Wick, B., & A., R. (2016). Morality and Ethical Theories in Context of Human Behavior. *Ethics & Medicine: An International Journal Of Bioethics, 32*(2), 83-87.

Gert, B., & Gert, J. (2016, March). *The Definition of Morality*. Retrieved from Stanford Encyclopedia of Philosophy: http://plato.stanford.edu/entries/morality-definition/#DescDefiMora

Goldstein, J. D., & Iso-Ahola, S. E. (2006). Promoting Sportsmanship in Youth Sports. *Journal of Physical Education, Recreation and Dance, 77*(7), 18-24.

Gould, D., & Carson, S. (2008). Life Skills Development Through Sports: Current Status and Future Directions. *International Review of Sport and Exercise Pyschology, 1*, 58-78.

Hahm, C., Beller, J., & Stoll, S. (1989). Hahm-Beller Value Choice Inventory. Moscow, Idaho: The Center for Ethics- University of Idaho.

Haidt, J. (2008). Morality. *Perspectives on Psycological Science, 3*(1), 65-72.

Haines, W. (2016). *Consequentialism*. Retrieved from International Encyclopedia of Philosophy: http://www.iep.utm.edu/conseque/

Heath, C., & Heath, D. (2010). *Switch: how to change things when change is hard.* New York: Broadway Books.

Hobbes, T. (1994). *Leviathan.* Indianapolis: Hackett Publishing.

Huang, S., & Hong, S. (2016). *Effectiveness of Character and Leadership Development through Sport using Game For Life Framework.* Sport Singapore. Singapore: Singapore Government.

Institute of Applied Research in Youth Development Tufts University. (2016). *About This Study-For Athletes*. Retrieved from Competitors of Character Study: http://www.competitorsofcharacterstudy.com/for-athletes

Kleinig, J. (2013). *Loyalty*. (E. Zalta, Editor) Retrieved from Stanford Encyclopedia of Philosophy: http://plato.stanford.edu/entries/loyalty/

Kline, P. (2000). *The hanbook of phsychological testing* (2nd ed.). London: Rutledge.

Kohlberg, L. (1969). Stage and sequence: The cognitive-developmental approach to socialization. *Handbook of Socialization and Research*, 347-480.

Kohlberg, L. (1981). *The philosophy of moral development: moral stages and the idea of justice.* New York: Harper and Row.

Korsgaard, C. M. (1985). Kant's Formula of Universal Law. *Pacific Philosophical Quaterly, 66*, 24-47.

Kraut, R. (2014). *Aristotle's Ethics*. Retrieved from Stanford Encyclopedia of Philosphy: http://plato.stanford.edu/entries/aristotle-ethics/

Kretchmar, R. S. (1994). *Practical philosophy of sport and physical activity.* Champaign, Illinois: Human Kinetics.

Kvalnes, O., & Hemmestad, L. (2010). Loophole Ethics in Sports. (E. I. Praksis, Ed.) *Nordic Journal of Applied Ethics, 4*(1), 57-67.

Likona, T. (1983). *Raising good children: helping your child through the stages of moral development.* Toronto, Canada: Bantam Books.

Long, A., & Sedley, D. (1987). *The hellenistic philosophers: translations of the principal sources with philosphical commentary.* Cambridge: Cambridge University Press.

Losby, J. (2012). *Using Likert Scales in Evaluation Survey Work.* Retrieved from Center for Disease Control: https://www.cdc.gov/dhdsp/pubs/docs/cb_february_14_2012.pdf

Lumpkin, A., Beller, J. M., & Stoll, S. K. (1999). *Sports ethics: applications for fair play.* Boston: McGraw-Hill.

Martin, E. M., Gould, D., & Ewing, M. E. (2015). Youth's Perceptions of Rule-breaking and antisocial behaviours: Gender, Development level, and Competitive Differences. *International Journal of Sport and Exercise Psychology*, 1-15.

Massialas, B. (1997). *The Hidden Curriculum and Social Studies.* Western Oregon University.

Mathews, R. (2012). *The Role of Ethics in Athletic Particpation.* PhD Thesis, University of Nevada, Las Vegas, Graduate College, Las Vegas.

Merriam-Webster. (2016). Retrieved from Merriam-Webster Dictionary: http://www.merriam-webster.com/dictionary/morals

Milbank, J. (1999). *The Ethics of Self-Sacrifice*. Retrieved from First Things: http://www.firstthings.com/article/1999/03/004-the-ethics-of-self-sacrifice

National Center for Educational Statistics. (2016). *The Condition of Education- Particpation in Education: Public School Enrollment*. Retrieved from Institute of Education Sciences: http://nces.ed.gov/programs/coe/indicator_cga.asp

National Federation of High School Sports. (2015). *2014-2015 High School Athletics Particpation Survey.* Retrieved from http://www.nfhs.org/ParticipationStatistics/PDF/201415_Participation_Survey_Results.pdf

O'Flaherty, J., & McGarr, O. (2014). The Use of Case-based Learning in the Development of Student Teachers' Level of Moral Reasoning. *European Journal of Teacher Education, 37*(3), 312-330.

Piaget, J. (1997). *The moral judgement of the child.* New York: Simon and Schuster.

Positive Coaching Alliance. (2016). *Our Mission and History*. Retrieved from Positive Coaching Alliance: http://www.positivecoach.org/mission-history/

Power, F. C., Higgins, A., & Kohlberg, L. (1989). *Lawrence kohlberg's approach to moral education.* New York: Columbia University Press.

Raveendran, R. P. (2014). Life of Purpose: Exploring the Role an Athletic Code of Conduct Plays in Shaping the Moral Courage of Student Athletes. *Dissertation*. (P. Pauken, K. Begum, C. Frey, & S. Showman, Eds.) Bowling Green University.

Rest, J. (1979). *Development in judging moral issues*. Minneapolis: University of Minnesota Press.

Rest, J., Narvaez, D., Bebeau, M. J., & Thoma, S. J. (1999). A Neo-Kohlbergian approach: The DIT and Schema Theory. *Educational Psychology Review, 11*(4), 291-324.

Rudd, A., Mulane, S., & Stoll, S. (2010). Development of an Instrument to Measure the Moral Judgments of Sport Managers. *Journal of Sport Management*, 59-83.

Rudd, A., Stoll, S., & Beller, J. (2004). The Rudd Stoll Beller Hanm Values Inventory. Moscow, Idaho: The Center for ETHICS- University of Idaho.

Schneider, R. C. (2009). *Ethics of sports and athletics.* Baltimore, Maryland: Lippincott, Williams and Wilkins.

Shields, D., Bredemeier, B., LaVoi, N., & Power, F. (2005). The Sport Behavior of Youth, Parents and Coaches: The Good, The Bad and The Ugly. *Journal Research in Character Education, 3*, 43-59.

Sinha, D., Berry, J. W., Mishra, R., & Tripathi, R. C. (2003). Lessons from Diverse Cultures: a Festschrift for Durganand Sinha. *Psychology in Human and Social Development*, 61.

Sinott-Armstrong, W. (2015). *Consequentialism*. Retrieved from The Stanford Encyclopedia of Philosophy: http://plato.stanford.edu/entries/consequentialism/#WhaCon

Stanford Center for the Study of Language and Information. (2015). *Deontological Ethics*. Retrieved from Stanford Encyclopedia of Philosophy: http://plato.stanford.edu/entries/ethics-deontological/

Sugrue, C., Devine, D., Morgan, M., & Raferty, D. (2001). *Policy and Practice of Professional Development for Primary and Post-primary Teachers in Ireland.* Stationary Office, Dublin.

Tavakol, M., & Dennick, R. (2011). *Making Sense of Cronbach's Alpha*. (U. N. Health, Producer) Retrieved from http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4205511/

The Center for Ethics- University of Idaho. (2009). *About Us*. Retrieved from About the Center for Ethics- University of Idaho: https://www.webpages.uidaho.edu/center_for_ethics/About%20Us/aboutus.htm

Thompson, J. (2011). *Elevating your game: becoming a triple-impact competitor*. Portola Valley, California: Balance Sports Publishing.

Thompson, J. (2014). *Developing better athletes, better people: a leader's guide to Transforming high school and youth sports into a development zone.* Portola Valley, California: Balance Sports Publishing.

Timpau, C. (2015). The Role of Moral Values in Development Personality Teenagers. *Educatie Multidimensionala*, 75-88.

Trevino, L., Weaver, G. R., & Reynolds, S. J. (2006). Behaivoral Ethics in Organziations: A Review. *Journal of Mangement, 32*(6), 951-991.

Turnnidge, J., Cote, J., & Hancock, D. J. (2014). Positive Youth Development from Sport to Life: Explicit or Implicit Transfer? *Quest, 66*, 203-217.

U.S. Department of Education. (1998). *1998 Amendments to the Higher Education Act of 1965.* Retrieved from United States Department of Education: http://www2.ed.gov/policy/highered/leg/hea98/sec863.html

University of Hawaii. (2016). *Sampling Strategies and their Advantages and Disadvantages*. Retrieved from www2.hawaii.edu: http://www2.hawaii.edu/~cheang/Sampling%20Strategies%20and%20their%20Advantages%20and%20Disadvantages.htm

Walsh, C. (2000). The Life and Legacy of Lawrence Kohlberg. *Society*, pp. 37-41.

Wankel, L. M., & Berger, B. G. (1990). The Psychological and Social Benefits of Sport and Physical Activity. *Journal of Leisure Research, 22*(2), 167-182.

Yuksel, S. (2005). Kohlberg and Hidden Curriculum in Moral Education: An Opportunity for Stdents' Aquisition of Moral Values in the New Turkish Primary Education Curriculum. *Educational Sciences: Theory & Practice, 5*(2), 329-338.

Appendix A: The RSBH Value-Judgment Inventory (c)

The following scenarios involve dilemmas with high school and college athletes.

Carefully read the scenario and respond in one of five ways: **SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, and SD = Strongly Disagree.** There is no right or wrong answer.

Copyright, 1998

*The Center for ETHICS**

Andy Rudd, Ph.D.

Sharon Kay Stoll, Ph.D.

Jennifer M. Beller, Ph.D.

Chung Hae Hahm, Ph.D.

1-1. Mike and Ben are long time tennis doubles partners. They have played hundreds of matches together. They are playing in the championship of a doubles tournament. Mike and Ben have fought hard in a long, exhausting, sweat dripping match and have battled their way to within one point of winning the match. Mike calls a ball out that is clearly inside the line. With a guilty looking face, Mike glances at Ben. Because they are teammates, Ben should not overrule Mike's line call.	SA A N D SD
2-2. Three college basketball players have an algebra class together. The instructor of the class has a reputation for giving tough exams and limited office hours. Lisa and Shirley, two of the star players, have studied hard all semester, but are fighting to pass the course, whereas Tara is doing well. If Lisa and Shirley do not pass the course, they will be ineligible for the coming season. For the final exam, Lisa and Shirley position themselves near Tara. Tara should help Lisa and Shirley by making sure they can see her exam.	SA A N D SD
3-3. Jeremiah, the pitcher from Team A throws a 90 mile per hour fastball that hits Marvin, the batter from Team B in the elbow. Marvin falls to the ground in enormous pain and consequently, must leave the game for x-rays. The following inning, Marvin's teammates urge Alex, the pitcher from Team B, to throw at Team A's batter. Alex should take care of his	SA A N D SD

teammates and throw at the batter.	
4-4. Melinda, the star player for her basketball team, averages 35 points per game; her teammates average 5 to 10 points per game. Despite being the star, Melinda is no longer enjoying herself. She is tired of time consuming practices, long road trips, and pressure from screaming fans. Melinda should quit in the middle of the season, because she is no longer having fun.	SA A N D SD
5-5. Coach Johnson is under great pressure to produce a winning team. Rumors persist that Coach Johnson must win the remaining three games to keep his job. Despite being on the "hotseat," Coach Johnson is well liked by her players and they have played hard for her all season. Many players consider Coach Johnson to be a second mother. Before the game, Coach Johnson tells the team that she is in jeopardy of losing her job. She says, "We must win our three remaining games or I will be fired. Do whatever you have to do to win. Even if it means bending the rules." The players should help their coach.	SA A N D SD
6-0. A female gymnast with Big Time U tries diligently to be a great athlete, but alas the gods are not with her. The more she works, the more she seems to ail at the most inappropriate times: the big meets. She decides to seek help for her mental shortcomings. She sets monthly appointments with her school's	SA A N D SD

sport psychologist. In six months, the meetings prove fruitful, and she begins to see results.	
7-6. Casandra, a college swimmer discovers that two of her teammates Kiley and Sage are using illegal drugs. If the coach is notified of Kiley and Sage's drug use, the two players will be benched for drug rehabilitation. Because Kiley and Sage are Casandra's teammates, Casandra should not notify the coach.	SA A N D SD
8-7. Keegan is the star running back for Team XYZ and has lead his team to the playoffs for the first time in fifteen years. During practice Keegan severely twists his knee. The doctors recommend that he miss the first playoff game in order to avoid permanent knee damage. An hour before the big game, his teammates encourage Keegan to receive a shot that would numb his knee. Even though Keegan may risk injury, Keegan should receive the shot and play for the good of the team.	SA A N D SD
9-8. A college baseball game is tied in the bottom of the ninth inning, bases loaded with two outs. Just before Marvin comes to bat, his coach pulls Marvin aside. The coach commands Marvin to crowd the plate in hopes of being hit by a pitch. This would allow Team A to win the game. Although Marvin is concerned about getting injured, Marvin should risk injury in order to help his team win.	SA A N D SD
10-9. Noah, a red-shirt freshman quarterback, has elected to	

practice with the team, but cannot play in the games. As such, he protects his four years of eligibility. Noah has a bright future in college football. During practice before the last game of the season, the starting quarterback suffers a season ending injury. XYZ must win to qualify for the Rose Bowl. Although the back-up quarterback could start, the coaches ask Noah to be the starter. If Noah plays, he will lose a year of eligibility and a year of development for the Pro Draft. Noah should help his team regardless of losing a year of eligibility and weakening his chances to play professional football.	SA A N D SD
11-26. A highly-recruited sprinter from Zimbabwe attends every practice, works diligently, and is highly respected by his peers and coaches. He is a good student, sits in the front of every class, and is an active participant. He is an NCAA finalist and must miss three days of class for the championships. As per university policy, he contacts all of his professors and receives permission to take his final exams at a different time and place.	SA A N D SD
12-10. Sara, the most valuable player for her college tennis team, is very religious. Her religion forbids her to play on Sundays. As luck would have it, Sara's team must play a make-up match on Sunday against their state rival to qualify for the national tournament. Sara should put her religion aside and play for her team on Sunday.	SA A N D SD

13-11. Two rival basketball teams in a well-known conference played a basketball game on team A's court. During the game, team B's star player was consistently heckled whenever she missed a basket, pass, or rebound. In the return game on team B's home court, the home crowd took revenge by heckling team A's players. Such action is fair because both crowds have equal opportunity to heckle players.	SA A N D SD
14-12. Male Soccer players are allowed to play the ball with any part of their body except the hands or outstretched arms. A soccer player receives a chest high pass and taps the ball to the ground with his hand. The referee does not see this action and the play continues. Because it is the referee's job to see these actions, the player is not obligated to report the foul.	SA A N D SD
15-13. Basketball player A skillfully dribbled the ball around her opponents to the basket. Just as she moved toward the basket, she was tripped by player B, causing the basket to be missed. If player A had not been tripped, two points probably would have been made. Player B is charged with a foul and player A must shoot two free throws. Player A missed the two shots from the free throw line. Player B is demonstrating good strategy by forcing player A to shoot two foul shots instead of an easy lay-up.	SA A N D SD
16-14. Certain basketball teams are coached to run plays that cause the opponents to foul. Players and coaches believe this is	

clever strategy because the opponents may foul out of the game, giving their team an advantage. Because the coach orders this type of play, the players should follow his directions.	SA A N D SD
17-33. A starting linebacker for Big Time U is a good person, is known for his hard work and determination. He is also known as a fierce competitor and is aggressive on every play. The best part about him is that he is a consummate player. He loves the game and the experiences gained from it. He is also known as a good sport. He has won every team award for sportsmanlike conduct. After the big interstate rivalry, he shakes hands with all opposing players and coaches.	SA A N D SD
18-15. Player A who is the center on an ice hockey team skated the puck down the ice, around several opponents. He had a clear shot at the net as he passed player B. Player B, while pretending to go for the puck, decided to turn at the last second to trip player A with his stick. Consequently, player A missed the goal. Because player A must now attempt a penalty shot instead of easy goal, this is demonstrating good strategy.	SA A N D SD
19-16. During a volleyball game player A hit the ball over the net. The ball barely grazed off player B's fingers and landed out of bounds. However, the referee did not see player B touch the ball. Because the referee is responsible for calling rule violations, player B is not obligated to report the violation.	SA A N D SD

20-17. Football players are not allowed to move beyond the line of scrimmage until the ball is snapped. Some coaches encourage their players to charge across the line of scrimmage a fraction of a second before the ball is snapped. The officials have difficulty seeing the early movement, therefore, the team has an advantage compared to their opponents. Because the strategy is beneficial and the officials must call the infraction, the team's actions are fair.	SA A N D SD
21-18. During an intramural basketball game, a student official awarded one free throw shot instead of two to team A. Team B knew the call was wrong, however chose to remain silent, knowing the call was to their advantage. Because the official's job is to make the proper calls, and it is not a formal game, team B's action was acceptable.	SA A N D SD
22-19. During a youth sport football game, an ineligible pass receiver catches a long touchdown pass and scores. The officials fail to determine that the player was ineligible. Because it is the referee's job to detect the ineligible receiver, the player or the coach does not have to declare an ineligible receiver.	SA A N D SD

23-33. The star of the swim team at Big Time U was 21 and had just completed a great collegiate career by winning both of her events at the NCAA Championships. Her parents traveled over 200 miles to support her and cheer her on to victory. After the finals, they take her out to dinner to celebrate. She decides to have a glass of white wine with her fish filet entree.	SA A N D SD
24-20. Ice hockey is often a violent game. Even though players are often hurt, hitting hard and smashing players into the boards is normal. Player A and B are opponents playing in a championship game. While trying to control the puck, player A smashed player B into the boards. Even though the puck is on the opposite side of the arena, player B, a few minutes later, retaliated by smashing player A into the boards. Because "hitting hard" and "smashing players into the boards" are an inherent part of the game, player B's action was acceptable.	SA A N D SD

Appendix B: Freshman Pre-test Demographic Questionnaire

Name (Last Name, First Name): _____

Please select your gender:

_____ Female _____ Male

Athletic Involvement (Choose One):

_____ I will not be participating in athletics this year.

_____ Individual sport athlete (Swim/dive, golf, bowling, cross country, wrestling, track & field, tennis)

_____ Team sport athlete

_____ Both team sport and individual sport athlete

Athletic Participation - Team(s):

Select sport(s) you are currently participating in or will participate in during this school year.

You many choose more than one.

_____ I will not be participating in athletics this year.

_____ Swim/ Dive _____ Bowling _____ Cross Country _____ Golf

_____ Volleyball _____ Basketball _____ Soccer _____ Wrestling

_____ Track & Field _____ Tennis _____ Lacrosse _____Softball

_____Baseball _____ Rowing

Athletic Participation - Length of Time:

Select the number of years you have participated in high school sports.

_____ I have not participated in athletics during high school.

_____ This is my first year participating in HS sports (most freshmen will choose this option).

_____ 1 _____ 2 _____ 3 _____ 4 _____ 5 & above

Non-athletic Activities Participation:

Select the activities you are currently participating in or will participate in during this school year. You many choose more than one.

_____ Band

_____ Chorus

_____ Theater

_____ Service Clubs (Ambassadors of Goodwill, Character GPS, Coloring the Community, Common Ground, Environment, Graham-Prep Alliance, Interact, Key Club, Peer Counseling, STAND, Student Council, Students for Seniors, Writing Center)

_____ Interest Clubs (any club not listed above under service)

_____ Miscellaneous activities outside of school (Scouts, church service, etc.)

Appendix C: Rudd Stoll Beller Hahm Values Inventory (RSBH) Scoring Rubric

The Rudd Stoll Beller Hahm Values Inventory consists of a five point Likert Scale scored on 24 separate questions. Four of the questions are consistency check items. These four questions are designed to double check whether respondents are reading the questions or responding haphazardly.

Consistency Check Questions: 6, 11, 17, 23

You are to analyze these questions first. The questions are coded as follows:

SA= 1 A= 2 N= 3 D= 4 SD= 5

If a respondent scores more than 12, the inventory is counted as invalid.

Once the consistency checks are run, then the analysis can be run on the following questions:

Questions 1, 2, 3, 4, 5, 7, 8,10, 12, 14, 15, 16, 18, 19, 20, 22, 24

SA= 1 A= 2 N= 3 D= 4 SD= 5

Questions 9, 13, 21 (reverse scoring order)

These questions must be reverse scored.

SA= 5 A= 4 N= 3 D= 2 SD= 1

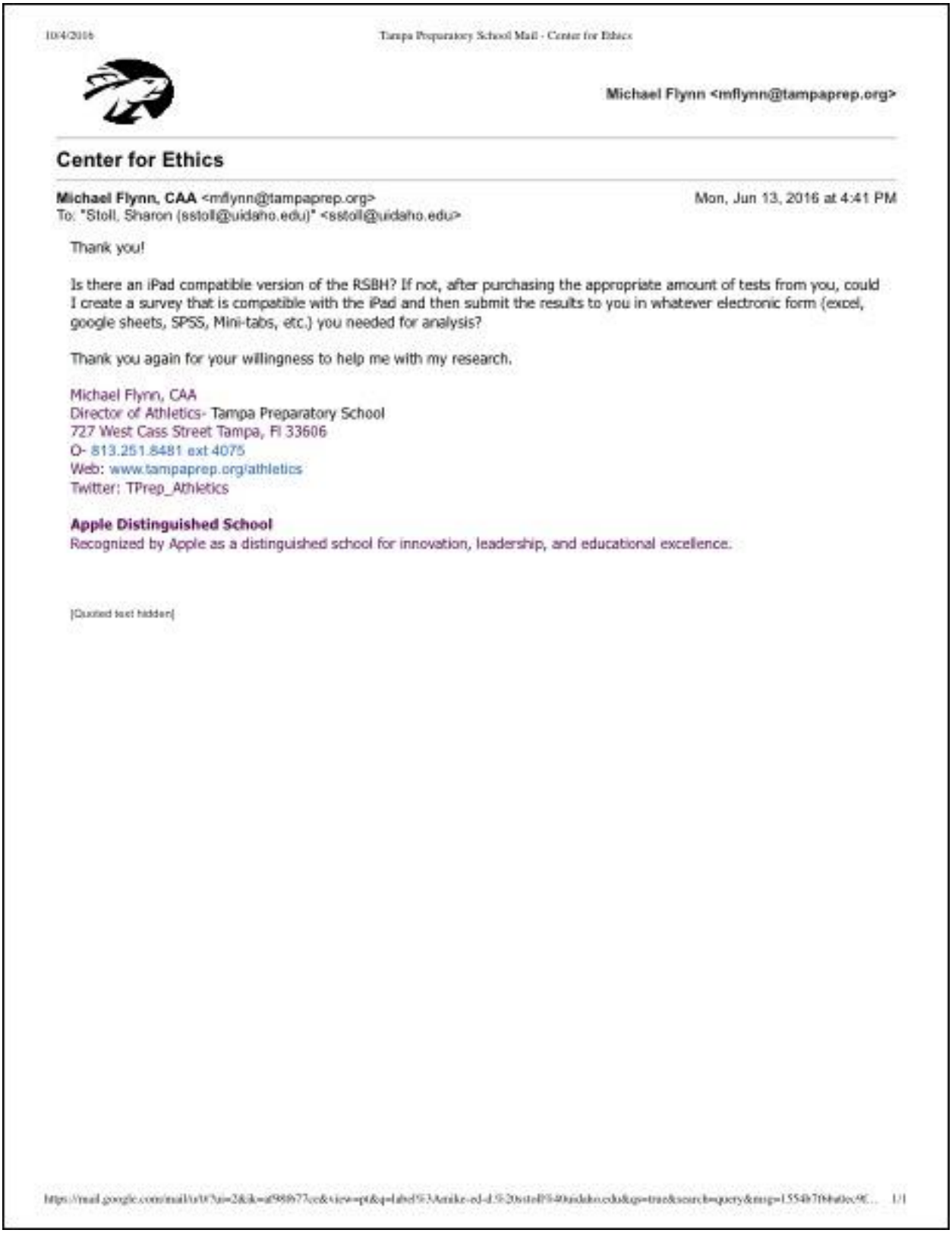
Total possible high = 100

Total possible low = 20

Note 1. The higher the score the more consistent, reflective, and impartial the reasoner; the more the reasoner is using a set of principles in decision-making.

Note 2. See the *Moral Reasoning and Moral Development in Sport Review and HBVCI Manual* for theoretical foundation to the HBVCI, possible interpretations of findings, and HBVCI norms.

Appendix D: Permission to Create Electronic Version of Instrument



10/4/2016 Tampa Preparatory School Mail - Center for Ethics

Michael Flynn <mflynn@tampaprep.org>

Center for Ethics

Michael Flynn, CAA <mflynn@tampaprep.org> Mon, Jun 13, 2016 at 4:41 PM
To: "Stoll, Sharon (sstoll@uidaho.edu)" <sstoll@uidaho.edu>

Thank you!

Is there an iPad compatible version of the RSBH? If not, after purchasing the appropriate amount of tests from you, could I create a survey that is compatible with the iPad and then submit the results to you in whatever electronic form (excel, google sheets, SPSS, Mini-tabs, etc.) you needed for analysis?

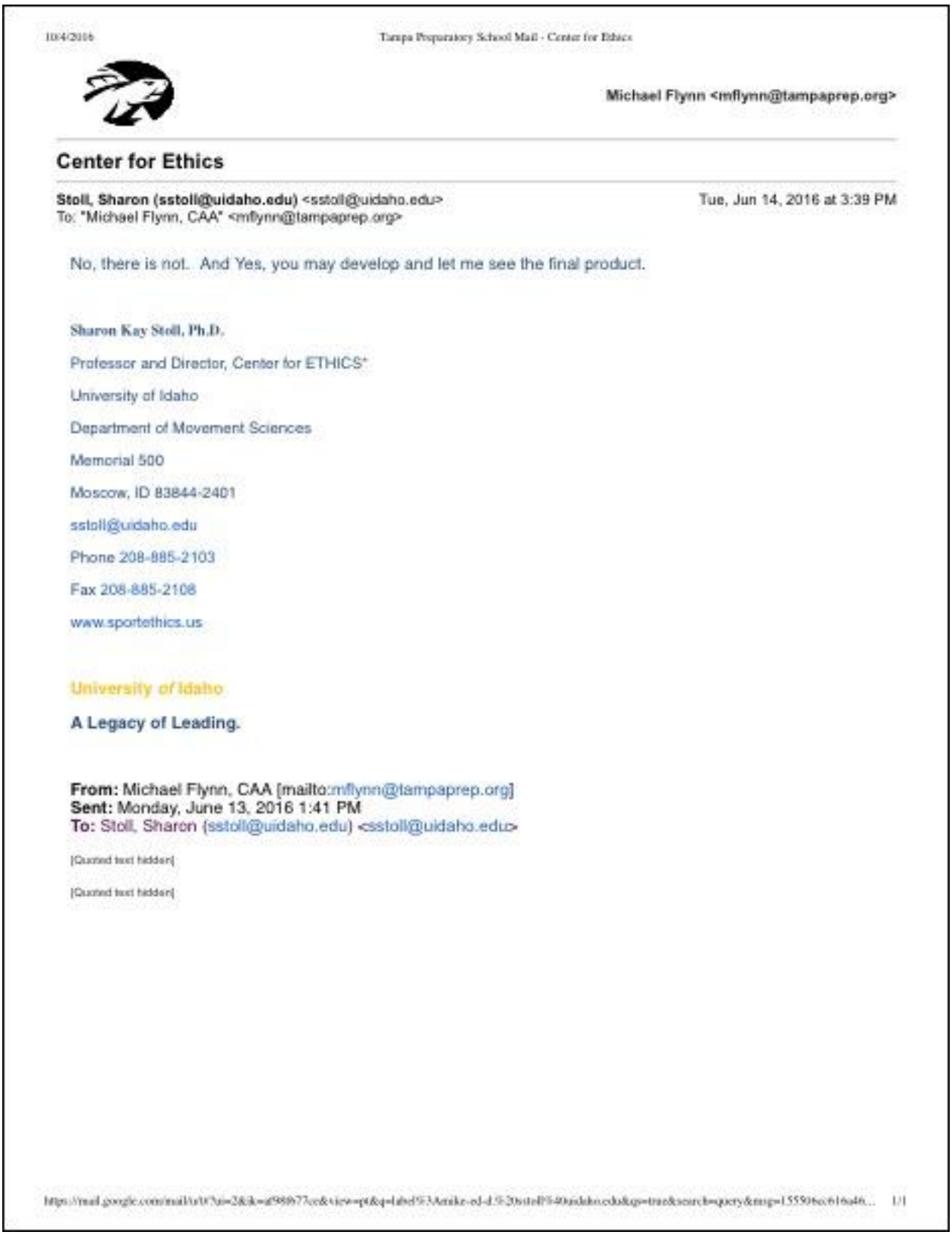
Thank you again for your willingness to help me with my research.

Michael Flynn, CAA
Director of Athletics- Tampa Preparatory School
727 West Cass Street Tampa, Fl 33606
O- 813.251.8481 ext 4075
Web: www.tampaprep.org/athletics
Twitter: TPrep_Athletics

Apple Distinguished School
Recognized by Apple as a distinguished school for innovation, leadership, and educational excellence.

[Quoted text hidden]

https://mail.google.com/mail/u/0/?ui=2&ik=af988b77ce&view=pt&q=label%3Amike-ed-d%20sstoll%40uidaho.edu&qs=true&search=query&msg=1554b70bba0cc9f... 1/1



10/4/2016 Tampa Preparatory School Mail - Center for Ethics

Michael Flynn <mflynn@tampaprep.org>

Center for Ethics

Stoll, Sharon (sstoll@uidaho.edu) <sstoll@uidaho.edu> Tue, Jun 14, 2016 at 3:39 PM
To: "Michael Flynn, CAA" <mflynn@tampaprep.org>

No, there is not. And Yes, you may develop and let me see the final product.

Sharon Kay Stoll, Ph.D.

Professor and Director, Center for ETHICS*

University of Idaho

Department of Movement Sciences

Memorial 500

Moscow, ID 83844-2401

sstoll@uidaho.edu

Phone 208-885-2103

Fax 208-885-2108

www.sportethics.us

University of Idaho

A Legacy of Leading.

From: Michael Flynn, CAA [mailto:mflynn@tampaprep.org]
Sent: Monday, June 13, 2016 1:41 PM
To: Stoll, Sharon (sstoll@uidaho.edu) <sstoll@uidaho.edu>

[Quoted text hidden]

[Quoted text hidden]

https://mail.google.com/mail/u/0/?ui=2&ik=a988677ce&view=pt&q=label%3Amike-ed-d%2Dstoll%40uidaho.edu&qs=true&search=query&msg=15590bc616a46... 1/1

Appendix E: Institutional Review Board Approval

FLORIDA SOUTHERN COLLEGE

November 23, 2016

Re: An examination of Positive Coaching Alliance Triple Impact Competitor workshops on the moral knowing of secondary athletes
IRB ID: 2016-01-031

Michael Richard Flynn
Dr. Jason LaFrance

I have reviewed and approved your IRB proposal titled "An examination of Positive Coaching Alliance Triple Impact Competitor workshops on the moral knowing of secondary athletes ".

You may begin analyzing data at your earliest convenience.

This approval lasts for one calendar year. If you need to collect data past that time, you must first request and obtain permission from the Florida Southern College Human Subjects Institutional Review Board.

If you contemplate any changes to the approved protocol, you must first request and obtain permission from the Florida Southern College Human Subjects Institutional Review Board prior to implementing any modifications.

I hope your project goes well.

Sincerely,

J Lynch

Mick Lynch
Chair, Human Subjects Institutional Review Board
Professor and Clinical Education Coordinator
Athletic Training Program
Florida Southern College
111 Lake Hollingsworth Drive
Lakeland FL 33801
863-680-6205 office
863-680-4251 FAX
jlynch@flsouthern.edu