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Moral reasoning ability in Canadian interuniversity athletes.

Shannon Hogarth
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MORAL REASONING ABILITY IN CANADIAN
INTERUNIVERSITY ATHLETES

By

Shannon Hogarth

A Thesis
Submitted to the Faculty of Graduate Studies
Through the Faculty of Human Kinetics
In Partial Fulfillment of the Requirements for
The Degree of Master of Human Kinetics at the
University of Windsor

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ABSTRACT

Within the last decade Canadian university sport has experienced incidents involving doping, violence and hazing. These incidents mirror the scandals present in American university sport and raise questions about the current state of Canadian sport. This study using the Hahm-Beller Values Choice Inventory examines the moral reasoning ability of Canadian university athletes (n=152) compared to their non-athlete peers (n=208). An ANOVA was used to determine if differences existed between groups. The results support a significant difference between athletes and non-athletes, athletes and their non-athlete same sex peers as well as a significant difference between female athletes and male athletes. Discussion is focused on the impact of gender on moral reasoning ability and areas of future study for moral reasoning in Canadian university sport.

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CHAPTER I

Introduction

Throughout its long and varied history, sport has often been used as a vehicle to serve the political whims of those who control it. As such, sport is an entity that is often manipulated and greatly abused. In his book, *The Sporting Spirit*, George Orwell (1945) suggests as much:

I am always amazed when I hear people saying that sport creates goodwill between nations, and that if only the common peoples of the world could meet one another at football or cricket, they would have no inclination to meet on the battlefield. Even if they didn't know from concrete examples (the 1936 Olympics, for instance) that international sporting contest lead to orgies of hatred, one could deduce it from general principles...At the international level sport is frankly mimic warfare (p. 14).

Although this statement may depict an exaggerated view it does highlight the malleable nature of sport, and the associated sociological implications. As such it is important to examine and understand how sport is understood today.

It is said that the great fault of sport is that it is primarily about victory, as evidenced in the commonly quoted words of Vince Lombardi "winning isn't everything, it's the only thing" (Barnes, 2006,p iv). This focus has led some in the athletic community to adopt a win at all cost mentality. In the context of university sport, this myopic focus takes the emphasis away from the individual and places it primarily on the outcome while simultaneously taking university sport further away from its academic roots and closer to commercialism (television, merchandise and brand revenue) (Barnes,

2006). As a consequence, if winning is the singular emphasis and primary value in sport then all other ethical stances become moot. As such, the adoption of this focus on winning translates into coaches, athletes and administrators committing moral infractions such as raiding players, abusing referees, hazing and abusing team members, and doping, in an effort to attain victory (Norman, 1996). These transgressions suggest that those whose exclusive goal is victory threaten both the sanctity and constitution of sport (Norman, 2006). Additionally, from a philosophical and social perspective, these infractions have come at a high cost as they have forced society to call into question the true value of sport and sportsmanship.

Within the last two hundred years, the value of sport to society has rested primarily in its ability to develop character and encourage physical fitness. These links were established in the second half of the nineteenth century. This time period was marked by the introduction of Muscular Christianity, which provided the notion that sport should be a necessary part of life as it promotes health and instills manly values (Weiss & Bredemeier, 1990). These values include courage, altruism, passion and moral knowledge (Stoll, Beller, Cole & Burwell, 1995). Today, this presents an interesting paradox, between the way sport has been traditionally viewed and how sport is presented in its modern context. For example, over the last hundred years university sport has transitioned from a participant centered physical activity to an increasingly spectator centered commercial event. This raises the following question: What values are instilled in participants through the sport experience?

An emphasis is put on the role of sport in facilitating the development of moral values and ethics, as moral development is necessary for the transition from adolescence

to socially responsible adulthood. Thus, efforts to understand how one may progress to higher levels of moral reasoning, what stages are critical and what influences children's development have become increasingly relevant to educators, society and researchers alike (Duska & Whelan, 1987). Specifically, much research has been devoted to determining the outlets from which children receive moral guidance. The sources of this education include both formal sources such as classroom education and informal sources such as peers and sport experiences (Gibbs, 2003). Sport being identified as a source for moral development is of interest given the aforementioned infractions that have been committed by athletes (e.g. the presence of crime, cheating, bribing and doping). The interlock of current information on moral development in youth, and trends in the current sport culture, should lead to serious questions about how the sport experience impacts moral development.

Sport is an entity that is practiced throughout the world. It appeals to a wide spectrum of individuals of varying ages and nationalities with a multitude of interests. It can be used as a mechanism to bring people together or set individuals apart; and it can be played in the context of a backyard or in a global arena. Due to this broad nature of sport, it is important for those who study sport to limit the scope of sport that is to be examined. For the purpose of this study, sport at the university level in Canada will be examined. The justification for using a university sport sample will be given within the methodology.

The following section will be an outline of Canadian Interuniversity Sport (CIS), the regulating body for Canadian university sport. This organization will be introduced and discussed in detail in order to give perspective of the role sport plays in Canadian

academia, the size of Canadian university sport, funding associated with university sport in Canada and presence of infractions by athletes. In addition, the American National Collegiate Athletic Association (NCAA), the regulating body for American university sport will be discussed. The two separate systems will be introduced for the purpose of framing Canadian sport within a North American sport context. The American sport system will be introduced, as the previous studies on the effects of sport involvement on moral reasoning have all been conducted on this system. Lastly, the discussion of the two systems may allow readers a cross-cultural glimpse of the Canadian and American sport systems and give insight into the role culture plays in sport. The Canadian university sport system will be introduced first as it is the focus and location of this study.

Canadian Interuniversity Sport

In Canada's relatively brief history, defining a unique niche for what it means to be Canadian has been a priority of Canadian governments, nationalist organizations, the media and the Canadian population (Valentine, 1997). Throughout Canada's struggle for its own national identity, it has increasingly been permeated by the perception of influence from the United States (Jackson & Andrews, 2005). Thus, Canadian culture is an unusual hybrid created from a teetering between a unique identity and that of younger sibling to the U.S.A. As such, sport in Canada at the university level struggles to find a balance between big business and an accessory to academia (Jackson & Andrews, 2005). As previously mentioned the regulating body of university sport in Canada is the CIS. Previously the Canadian Interuniversity Athletic Union (CIAU), this regulating body was officially formed on October 15, 1961 (Harrigan, 2003). The CIAU was one of many national sport governing bodies recognized by the federal government and acted as an

umbrella organization for the five regional athletic associations within Canada (Harrigan, 2003). Notably the CIAU was originally dedicated to the governance of university sport for men. Throughout the 1960s the CIAU struggled to both provide high quality sport experience and secure funding for sport. The effort to strike a balance between these two is noted in a quote from the 1968 CIAU minutes stating “Over commercialization leads away from the amateur approach and toward unscrupulous efforts to woo both athletes and fans.” From the inception of the CIS to present day the issue of financial aid to athletes as athletic scholarships remains a topic of great debate. Notably the final reconstitution of the CIAU was not until 1978 when the CWIAU (Canadian Women’s Interuniversity Athletic Union) amalgamated with the CIAU. This union was the final restructuring of the membership of the CIAU. The name CIAU was officially changed to CIS in 2001.

The budget for the organization received little to no outside funding prior to the 1970s (CIS, website). The budget was \$626 in 1962, \$5,500 in 1965, rising to \$42,000 in 1970 (Harrigan, 2003). The 1970s brought increased financial support in the form of compensation for travel expenses to national championships, funding for participation in international competition and increased presence of Canada in high performance university sport (i.e. World Student Games) due to new funding support from Fitness in Amateur Sport (CIS, website). This began a transition to more intense efforts to seek outside funding to meet the growing demands of Canadian university athletics. In 2007, the CIS expected a total revenue of \$2,828,748 with an estimated expenditure of \$2,822,179 leaving a proposed surplus of \$6,569. The membership of the CIS consists of over 10,000 athletes competing in 11 different sports (with the pending addition of

curling in 2008, for both men and women, bringing the count to 13), and in over 3000 events. Recent years have brought about a change in the exposure of the CIS, in that the majority of CIS National Championship Finals and Semi-Finals are now broadcasted live on the Total Sports Network (TSN). Additionally, newspaper and media coverage through the *Globe & Mail*, CBC Newsworld, CBC Radio, Television, radio stations and websites have increased. Funding available from the CIS for student athletes is offered in the form of scholarships and awards. This financial assistance is given in an effort to defer the cost of tuition and compulsory fees; notably the amount of money offered may not exceed the maximum amount of tuition and compulsory fees. Qualifiers and additional conditions have been set on the awards and bursaries provided by the CIS, which involve stipulations regarding academic success and citizenship. For example to be eligible for an award in your first year of university an applicant must have a minimum entrance average of 80%.

Although it is evident that the CIS may be growing in both its financial capacity and visibility within Canada, the organization still operates in the shadow of the academic community. This is not to say that the CIS is free from incidents that suggest athletes possess weak moral reasoning skills, as demonstrated by their conduct both within and outside of the sport setting. As one example, the CIS found it necessary to introduce its doping control program in 1990. The program was created to fill the void in the present Canadian system, which lacked a unified control mechanism to detect drug use by athletes (CIS Drug/Doping Education Policy, 2005). Need for an independent organization for doping control was further influenced by suspicion of performance enhancing and recreational drug use by athletes. Since the inception of the CIS doping

program, there have been 28 positive tests for doping infractions (CIS Drug/Doping Education Policy, 2005). A second example of the presence of weak moral reasoning skills in Canadian university athletes has been evidenced within the last ten years, through the reported incidence of gang rape and sexual assault. These infractions have occasionally resulted in both suspensions from sport and the laying of criminal charges. Other ethical violations have occurred in several forms including hazing rituals, which in some cases have transitioned to be sadistic and sexual in nature (Robinson, 1998). Specifically, a hazing incident involving the football team at McGill University in Quebec recently made national headlines (Young, 2005). These occurrences may appear to be isolated incidents however, one may argue that they are the tip of the iceberg. It may be speculated that these issues represent early symptoms of a system that is transitioning to a less personalized structure and a more commercialized sport orientated atmosphere, with less emphasis on the personal development of the individual. This should be a warning sign to administrators and the academic community that the moral development of athletes associated with the sport experience needs to be closely examined.

American Collegiate Sport

In contrast to Canadian university sport, American collegiate sport is big business (Sperber, 2000). It is suggested that there is nothing quite like it in any other country in the world (Sperber, 2000). The NCAA, as previously mentioned, serves as the regulating body for American collegiate sport. It was formed officially in 1906 in response to the need for a rule making body. Since this time, university sport in America has grown enormously. The NCAA has a total of 1,282 member institutions with 208,861 male

athletes and 151,844 female athletes competing in 25 different sports. The NCAA is divided into three separate divisions: Division I, Division II and Division III. In order to classify as a Division I member institution, a university must sponsor at least seven sports for men and seven sports for women with two team sports for each sex (NCAA website, 2007). There is a minimum number of contests and participants for each sport and a scheduling guideline to which members must adhere to. Additionally, there is a set minimum and set maximum for financial aid that can be given to athletes at Division I institutions. Division II institutions must sponsor at least five sports each for men and women and have at least two team sports for each sex. Like the Division I institutions, schedules and participant numbers have set guidelines. Unlike Division I, Division II athletes have less financial aid available to them. A cap is set on how much Division II institutions may offer their athletes, thus many athletes rely on academic scholarships, loans and money from external jobs. Lastly, Division III institutions like Division II must sponsor five sports each for men and women as well as two team sports for each sex. However, athletes at Division III schools receive no financial aid. The focus at these institutions is generally on the participant rather than on the spectator experience.

Since its inauguration, the NCAA has had a total revenue increase of 8000 percent (NCAA website). One of the largest increases occurred between the years of 1998 to 2007 where the NCAA operating budget more than doubled, jumping from \$270 million to \$564 million, with the bulk of this money coming from Division I institutions (NCAA website). As for media coverage, the NCAA's television contract makes up 90% (\$508.3 million) of this revenue, and is larger than any one professional sport league deal with any network (NCAA website). In addition, the NCAA has formed partnerships

with some of the top corporations in America. These companies provide funding for a variety of uses, including equipment, facilities and recruitment. Notably, \$22.6 million of the NCAA revenue goes to student welfare programs to assist with student tuition and compulsory fees (food, accommodations and supplies).

Simultaneous to this increase in funding in American sport, there has been a rise in the number of violations and infractions within college athletics (Bailey & Littleton, 1991; Barrett, 1996; Chu, Segrave, & Becker, 1985; Edwards, 1986; Fleisher, Goff, & Tollison, 1992; Guttmann, 1991; Lapchick, 1986; Lapchick & Slaughter, 1989; Lawrence, 1987; Sperber, 1990; Thelin, 1994; Weissberg, 1995). Within contemporary American college athletic programs ethical, legal and social violations such as incentives during recruitment that are not approved by the NCAA (Edwards, 1986; Funk, 1991; Howard, 1995; Sage 1986; Sanoff, 1982; Wolf & Keteyian, 1990), betting and point shaving (Asher, 1986; Crissey, 1997; Layden, 1995; 1996; Moran, 1996; Paul, 1983), doping (Bamberger & Yeager, 1997; Chaikin & Telander, 1988; Dolan, 1986; Donohoe & Johnson, 1986; Lamar, 1986; Telander, 1989), adjusting or abolishing admission standards (Curtis, 1995; Funk, 1991), forged transcripts and standardized test scores (Axthelm, 1980; Funk, 1991; Wulf, 1989), as well as racial and gender discrimination (Beller & Stoll, 1997; Brooks & Althouse, 1993; Eitzen & Purdy, 1986; Goughan, 1995; Naughton, 1997; Nelson, 1994; Wolohan, 1995) have become increasingly common and recurrent.

Comparing the Canadian Interuniversity and American Collegiate Sport Systems

As evidenced by the description of the two different sport systems, neither the Canadian nor American sport system is free from athlete moral infractions (Bamberger &

Yeager, 1997; Chaikin & Telander 1988). Within the American sport system despite efforts for reform, there have been no identifiable changes to the structures or culture that exist within collegiate sport (Benford, 2007). Notably, issues such as bribery, doping and cheating in either system are rarely met with ethical or moral inquiry (Morgan & Meier, 1995). Rather, the prevalent belief is that most of the present moral issues within sport can be cured by a technical fix based on practical reason (Morgan & Meier, 1995). An example of this is the implementation of sophisticated drug testing procedures to deter athletes from drug use in sport (Stevenson, 1998). This reflects the enforcements of regulations in the absence of moral intervention.

A further criticism of the American athletic community is the typically lenient attitude of the administrations toward athletes' deviant behaviour, in comparison to their non-athletic counterparts (Beller & Stoll, 2004). Evidence of the different standards that exist for athletes in the American system is found in multiple studies that support the premise that athletes are less likely to be held accountable or punished for their behaviour both on and off the playing field than the general population (Beller & Stoll, 2004). Notably, studies examining if this same trend exists within Canada are yet to be done and are put forth as a suggestion for future research. The findings pertaining to the American system may be pertinent in explaining the moral values and choices of athletes and the associated problems found within the American sport system. A further interpretation of these results would draw attention to the need to re-examine athletics and how participation in sport affects athletes. The most detrimental result of having a double standard for athletes and typically no consequences is that it may lead to more frequent and serious infractions. Already present within the American system are incidences of

assault (Axthelm, 1980; Benedict, 1997; Kirshenbaum, 1989, McCollum & Wanat, 1997; Nelson, 1991), rape (Benedict, 1997; Nelson, 1991; Selingo, 1997; Telander, 1989), as well as alcohol and drug use and abuse (Callahan, 1998; Lamar, 1986). Therefore, if these problems are symptomatic of a consequence-free mentality, the Canadian sport system should be attentive to a system that may support this type of athletic environment. Thus, the moral implications associated with this structure should be of concern to officials, administrators and parents.

With the abundance of infractions present within modern sport, perhaps Orwell was not only correct but seemingly foreboding in terming sport “mimic warfare.” Thus, although sport is classically extolled as building character, it would seem this view may be flawed (Hetherington, 1915; Lumpkin, 1990; Seidentop, 1990; Seidentop, Mand, & Taggart, 1986; Shea, 1978; 1990; Vannier & Fait, 1957; Williams, 1959; Williams & Hughes, 1930; Wood & Cassidy, 1927; Zakrajsek & Mao, 1988; 1990). In America, criticism of this premise and the presence of such serious corruption in the athletic community has led researchers to study the notion that sport builds character. Shattering the long held concept of sport as a character building tool, the majority of studies support that participation in competitive sport, as played in the American sport system, adversely affects the moral reasoning ability of participants (Beller, 1990; Beller & Stoll, 1992; 1993; Bredemeier & Shileds, 1986; Lumpkin, Stoll, & Beller, 1995; Olgilvie & Tutko, 1971; Richardson, 1982). However, given the current climate within American Collegiate sport, the presence of corruption and the relative lack of punishment for deviant behaviour by athletes, perhaps these results should not be shocking. Enquiries that have emerged from this previous work prompts the question, what is it about sport,

the sport experience, or the culture in which sport takes place that has caused lowered moral reasoning in American athletes. This study will attempt to encourage thought about these moral issues, while examining the moral reasoning abilities of athletes within a Canadian population. Of interest then, given the differing sport cultures in Canada and the U.S.A, is the question whether or not Canadian university athletes will reflect the same lowered moral reasoning ability as American university athletes have in previous studies. The results of this study should elicit further enquiry into the concept of sport culture, and the potential impact of national differences on moral development.

The following section will be an outline of the purpose of this study. This section will include the research statements, assumptions, limitations, delimitations and definitions. The following section was designed to give guidance and clarification, so that one may understand the focus and scope of this study.

Purpose

Research Questions

1. Will Canadian interuniversity student athletes will have lower moral reasoning ability in comparison to their non-athlete student peers.
2. Will there be a difference in moral reasoning ability between Canadian university athletes based on gender.
3. Will there be a difference in moral reasoning ability between Canadian university female athletes and Canadian university female non-athletes.
4. Will there be a difference in moral reasoning ability between Canadian university male athletes and Canadian university male non-athletes.

Assumptions

1. The Hahm-Beller Values Choice Inventory (HBVCI) is a valid data-collecting instrument that is a reliable measure of cognitive moral judgment.
2. The subjects used in this study have the necessary reading ability to comprehend and complete the HBVCI.
3. The subjects used in this study will complete the HBVCI thoroughly, truthfully, and to the best of their ability.

Delimitations

1. The study was limited to Canadian university students and student-athletes.
2. The study was limited to one geographic region of Canada and consists of students attending two academic institutions.
3. The athletes in the study were limited to those competing at the varsity level in five sports.
4. The total scores of the HBVCI were limited by the subjects' ability to complete the research instrument.

Limitations

1. Some individuals may not have been able to participate if they did not have Internet access.
2. Access to the pool of research participants was dependent upon students opening and choosing to respond to the e-mail.
3. Access to the athlete population at the second institution was limited in that athletes could only complete the questionnaire if they logged onto the student-athlete website on the university server.

4. Due to a low response rate athletes had to be personally recruited from sport teams which may have led to a response bias.
5. Those who responded to the survey may represent a response bias.

Definition of Terms

The following definitions have been adapted for use in this study from Stevensen (1998) p. 13-20.

1. Character: Refers to one's outward demeanor as judged by society. The demeanor refers to one's virtue, or how one lives by a set of moral values. A person of character is one who is known to be honest, just, fair, and decent to others. A person of honor and integrity.
2. Cognitive Moral Judgments: The reasoning process underlying the judgment made about a specific moral dilemma, which is elicited through a written or verbal response.
3. Non-athlete Student: Those students who have never been registered on a university roster for a varsity athletic team but are currently enrolled in university. These students must be between years 1-5 at their academic institution.
4. Hahm-Beller Values Choice Inventory: A moral value choice inventory based on the three universal values of honesty, responsibility, and justice. The inventory analyzes how people judge what ought to be done in sport moral dilemmas.
5. Moral Development: the growth process by which one learns to take others into consideration and the importance of fairness and justice in society and life.
6. Moral Reasoning: the ability to argue, question and discuss an issue and all of its collateral fibers and understand the ramifications of all possible moral actions.

7. **Social Responsibility:** The communal obligation that each individual has to the greater whole of society. Social responsibility finds its merit in obligation to serve each other from the local level to the universal world.
8. **Student Athletes:** Those students who are enrolled in an academic institution and are listed on an eligibility roster for university sport. These students must be between 1-5 years of eligibility.

Significance of Study

This study will provide a significant contribution to the relatively minimal amount of Canadian literature on moral reasoning in sport (Drewe, 1999). It will act as a foundation for future research on moral reasoning in Canadian university sport as well as other sport settings. It will also allow researchers to begin moral comparisons between Canadian and American research in an attempt to depict trends in North America. For example, a comparison of these results with existing American studies may identify similarities or differences within North American boundaries. Such comparisons may be beneficial for the future development of sport policies and the direction that sport takes.

This study may heighten the interest in Canadian Sport and lead to further studies conducted in the field. As a practical benefit the knowledge gained from this study will aid officials and coaches in developing sport policy and procedure by giving insight into athlete moral reasoning skills. The development of policy and interventions designed specifically to educate athletes as a result of this study may also aid in reducing the potential of litigation in the athletic domain by minimizing the role of officials and law enforcement personnel in athletics. Thus, through the interpretation of the results of this study, intervention programs may be designed to specifically target and prevent the

detrimental effects associated with lowered moral reasoning ability. In turn, these preventative programs will replace the present prescriptive methods such as legal presence and extensive drug testing programs. This may aid in reducing the strains on present resources in athletics, such as money and personnel. Lastly, this study will contribute to the literature in a variety of disciplines including kinesiology, philosophy, ethics, and sociology as it encompasses principles that would have useful applications in each of these fields. Thus, research of this type may lead to a collaboration between the fields of study in order to draw techniques from multiple disciplines.

As sport within the Canadian context has been introduced, it is important to frame what is meant by the term moral development. The following section will be a review of theorists and their work on moral reasoning. These theories although not designed to suit sport may generally be adapted to the sport setting for the purpose of this study.

CHAPTER II

Literature Review

In order to fully examine the role of moral reasoning as it relates to sport, it is necessary to first introduce how moral reasoning, moral development, ethics and character have been conceptualized in the literature and how these terms can be related to sport. Moral reasoning is the cognitive process engaged by the individual in order to create a moral decision (Figley, 1984; Shields & Bredemeier, 1995). This process is based on one's ingrained conception of what is right and wrong (Haan, 1977; Kohlberg, 1976). Quite simply, moral reasoning may be conceived of as the learned principles one applies in an attempt to direct his or her actions (Beller & Stoll, 2004).

In 1932, Freud created the first comprehensive model of moral development. He conceptualized moral development into three separate yet interacting parts, terming them the id, ego, and superego (Freud, 1932). Freud created these personality components (id, ego and superego) based on his belief that human beings as a species are continually in a figurative tug of war between their primal desires (id impulses), and the confines of society that are set upon them by institutions. Our id impulses are our basic sexual and aggressive desires which the id drives us to fulfill, regardless of external consequences. Freud suggests that from this struggle between id impulses and societal norms arise the component of moral development, the ego. However, Freud notes that the balance between these two opposing forces is weak, and if both society and the person are to coexist, then a third component must be activated to rival the power of the id. This third component, the superego, is the beginning of true moral existence and harbours the values of external society while counterbalancing the desires of id.

The interest in Freud's work from a sport perspective can be related to the unchecked aggressive tendencies of some athletes. Hypothetically, if the sports field offers a forum for athletes to step outside the bounds of society, then it may no longer be necessary for the superego to check the id. Therefore, if the id is allowed to satisfy all of its desires through aggressive means, with no concept of the external societal rules, then it is possible, if not likely, that injurious acts will occur. This theory may be supported by Bandura (1991), who coined the concept of disengagement. Disengagement gives the individual an opportunity to distance herself/himself from their everyday moral guidance mechanism and adopt a new self-serving moral standard based on the context of the situation, for example the playing field (Beller & Stoll, 2004). Therefore, disengagement replaces one's normal moral reasoning with a separate set of moral values that allows one to justify alternative decisions and judgments in a conflict (Beller & Stoll, 2004). These judgments, according to Bandura (1991), are founded upon (1) the significance one has attached to the options in the conflict and (2) the value placed on external rewards. This breakdown may again relate to Freud's components, as the significance attached to the alternative options in the conflict would be evaluated on the basis of which components the individual has activated, be it the id, the ego or superego. Likewise, the value placed on external rewards would be based on whether or not the individual has blocked the superego and ego from checking the id, and is therefore serving their primal desires regardless of societal rules. This would cause the person to pursue "external rewards," regardless of the moral consequences.

One theorist in the literature whose work may contradict Freud's and Bandura's theories, is Coakley (1982). He suggests that deviance on the playing field is not an act

of ignoring or rejecting societal norms, but rather a conformity with the norms and expectations of athletes and coaches. The idea of an athlete conforming to social norms and expectations as laid out by peers and coaches is supported in the research. Piaget (1932) theorized peer interaction has a greater influence on an individual's moral development than parental guidance. This is supported by Kruger and Tomasello (1986) who found that in comparison to children paired with a parent, children who were placed in peer discussion groups generally demonstrated more active reasoning followed by gains in moral judgment. This suggests that a great deal of a child's moral development will come from interactions with peers on the playing field and in school, rather than from parents. Thus, in this sense one's moral decisions on the sport field may be greatly based upon the implicit rules of the player's peers, and not on the lessons taught by parents.

Piaget's emphasis on the role peers play in moral development creates concern over the idea that peer interaction involves all parties agreeing to the rules that are set forth (Gibbs, 2003). However, the findings support that if the idea exchange is mixed with hostility and dominance, then moral development may be hindered (Rubin, Bukowkski, & Parker, 1998). Thus, if dominant peers use aggressive tactics to set forth moral norms, then these norms may be adopted and followed by their peers without agreement or independent thought. This closely corresponds with Coakley's (1982), who formulated the notion that individuals conform to the rules set out by their peers and coaches. This is not to say that all peer interactions are detrimental to moral growth. However, in order for one to gain from these interactions certain criteria must be met (Hoffman, 2000): first, the peer group should be comparable in social status in order to

eliminate tendencies to dominate and bully; and second, the discipline of the children should involve a coaching approach rather than power assertions. Rubin et al. (1998) suggest these conditions are most likely to enhance peer interactions and produce constructive moral development. These suggestions should be kept in mind for coaches and administrators who are looking to create a successful intervention or facilitate moral development through peer interactions.

Social learning theories were developed based on the idea that a child's moral development comes from interactions with peers. These theories propose that socialization processes govern a child's moral development (Beller & Stoll, 2004). Socialization processes include pro-social behaviours such as sharing, helping others, being taught to be considerate of others' feelings and anti-social behaviours such as self-centeredness and blaming others (Miller & Eisenberg, 1988). Hoffman (2000), suggests that these socialization processes aid the child in accounting for others' points of view, which leads to the development of empathetic feelings and cultivates moral reasoning. In a sport context a social learning theorist may argue that athletes have lower moral reasoning due to the fact that a majority of their social learning processes would have occurred with peers and in a sport context which emphasizes the primary importance of winning while tacitly condoning otherwise anti-social competitive behaviours commensurate with it. These interactions, they may argue, would have been detrimental to the individual's moral development.

Constructivists expand on social learning theories in that they believe that "social experience ... does not lead directly to a new moral orientation, rather, these events encourage the individual to reassess their existing framework for moral thought"

(Hoffman, 1970, p. 269). These findings reinforce the notion that morality is not learned through structured experiences but rather acquired through a series of social interactions that induce self-reflection (Beller & Stoll, 2004). In a practical sense, this refers to one's evaluation of others' feelings after an act and the development of empathy or guilt in response to the reactions of others.

In summary, social learning theorists believe moral development is created through social interactions, societal norms and modeling. Constructivists believe that moral development is structured through reflection and insight as a response to social interactions (Beller & Stoll, 2004). Constructivist methodology, like the instrument used in this study, usually involves hypothetical moral dilemmas expressed as questions or addressed through discussion (Kohlberg, 1981; Weiss & Bredemeier, 1990).

Piaget (1932), who was previously mentioned for his work on the importance and effects of peer interactions on moral development, is worth noting again as he is the founder of the term "moral development." Piaget was also one of the first to conceptualize the process of cognitive and moral development. He, like Freud (1932), divided moral development into stages and suggested these stages align closely with physical development. Piaget divided moral development into heteronomy and autonomy. Piaget believed as an individual grew and increased the number of social interactions, then moral and cognitive capacities would develop in turn. Additionally, through this process the individual would transition from heteronomy, believing that rules are a product of the dominant adult authority, towards autonomy, where rules are the product of a group decision (Gibbs, 2003). Piaget believed this process was completed by early to mid adolescence. This theory relates back to the previously mentioned work

done by Piaget (1932), that suggests peers, especially hostile or dominant ones, influence the moral development of an individual more than parental figures. This is of interest due to the nature of sport and the social interactions that occur in sport between peers. It is important to note that university athletes may spend more time together, both at home and traveling, than they do with their parents, which gives sufficient opportunity for athletes to conform and model themselves according to peer behaviour rather than external figures such as parental authority.

While Piaget deserves recognition for first coining the term “moral development,” it is Kohlberg (1971, 1981) who is responsible for revolutionizing the field. Kohlberg, like Piaget, believed that moral development occurs in stages. However, Kohlberg’s model is divided into six stages (Table 1) and he believes that progression through the stages occurs into adulthood.

Kohlberg’s model suggests that these stages are constant and culturally universal (Beller & Stoll, 2004). There are four general components that are characteristic of all the stages (Munsey, 1980). First, each stage is defined by a set of rules for approaching moral reasoning. Second, regardless of cultural factors the sequence of the stages is constant. Third, each stage requires a thought process and not a structured response. Fourth, each stage is hierarchical and successive in its organization and complexity of thought processes (Munsey, 1980). For example, a child going through the first phase is deciding whether to share her/his blocks. This child will make a decision based on a set of preconceived rules used to guide them in making a moral decision. The child may take into account the value of the blocks to themselves and the availability of other toys with which the child might like to play. This structured set of rules will be something the

Table 1

Kohlberg's Six Stage Sequence of Moral Development

| Stage and description |
|---|
| Preconventional |
| <p>Stage 1 "Punishment and obedience orientation"</p> <p>This stage involves complete compliance with authority figures (Kohlberg, 1981). Behavior is controlled by the threat of punishment and the possibility of reward.</p> |
| <p>Stage 2 "Individual instrumental purpose and exchange"</p> <p>This stage involves meeting one's own interests while recognizing the needs of others. This usually involves some sort of exchange that works in the favour of both parties involved.</p> |
| Conventional |
| <p>Stage 3 "Mutual interpersonal expectations, relationships and conformity"</p> <p>This stage is based on social expectations and doing what is just and fair. This stage emphasizes the "golden rule" which states do unto others as you would have them do unto you.</p> |
| <p>Stage 4 "Social system and conscience maintenance"</p> <p>Morality in this stage is based on societal rules set forth by authority. The focus in this stage is to not disturb societal order.</p> |
| Postconventional |
| <p>Stage 5 "Prior right and social contract or utility"</p> <p>Morality in this stage is based on individual values with regard to the principle of the most good for the most people. The values of liberty and the right to life are above societal opinion.</p> |
| <p>Stage 6 "Universal ethical principles"</p> <p>Morality in this stage is based on universal ethical principles. This principle is above the rules or laws it may violate.</p> |

child uses to evaluate this particular situation and every situation to determine if the decision is the best possible and most moral option. This thought process cannot be changed unless the child progresses to a new level of reasoning. Then a whole new set of finite principles will govern the child's thought process.

The six stages in Kohlberg's (1981) theory are grouped into three progressive levels: preconventional, conventional, and postconventional. Individuals at the preconventional level (Stage 1 and 2) are mostly children. They conceive rules and social expectations to be outside of their control. Decisions are based on the prospect of reward or punishment. At the conventional level (Stages 3 and 4), people begin to subscribe to a social morality.

This is expected behaviour according to societal norms (Kohlberg, 1981). This stage focuses on the needs of the individual and the rules and perceptions of others. Personal relationships and preoccupation with others' opinions are crucial in stage 3. When progressing into stage 4, obeying societal laws becomes most important. At the postconventional level (Stage 5 and 6), moral reasoning is based on individual principles. Stage 5 is based on the utilitarian theme "the greatest good for the greatest number." At stage 6, moral decisions are made on the basis of universal principles of justice, liberty, and equality, even if these principles violate the values of stage four regarding laws and social norms. It was believed by Kohlberg (1984) that few, if any, individuals reached the post conventional stage, and those who do are generally isolated and are criticized by the general public.

Of note Kohlberg (1981), unlike Freud, believes that these stages are “non-regressive” thus once a stage is accomplished it is impossible to revert back to a previous stage. The tools used at the previous stage are buried in the subconscious and only new tools that govern the new stage can be used. This is in contradiction to Freud’s (1932) belief that in times of conflict, or great stress, one may revert back to a previous stage as a defense mechanism. This is of interest to sport as one may theorize the lower moral reasoning ability of athletes, compared to their non-athlete counterparts, is because they are either unable to progress, beyond a lower stage of moral reasoning, or in a sport situation they allow themselves to revert back to a previous stage. An example of this is that athletes may be stuck or revert back to a preconventional level of moral reasoning where they simply comply with authority figures such as peers, coaches and administrators regardless of their own personal moral values. This is in line with the concept of group think in which one person in the group will take a leadership position and although others may not agree with the leader’s decisions, they will not speak out in an attempt to maintain group compliance.

In support of this, researchers have come to agree that the behaviour demonstrated by athletes can be linked to the competitive environment (Beller, 1990; Beller & Stoll, 1992; 1995; Beller, Stoll, Burwell, & Cole, 1995). It is suggested that in the athletic community individuality and autonomy are frowned upon and compliance with authority figures is encouraged (Starks, Robinson & Smith, 2005). In this type of atmosphere athletes are not given the opportunity to disagree with instruction or call into question the morality of the decision. Therefore, it may be hypothesized that the competitive

collegiate sport atmosphere not only allows, but also may facilitate the displacement of responsibility, both on and off the playing field (Bandura, 1990). This displacement of responsibility suggests the presence of an external locus of control in athletes (Daiss, Le Unes & Nation, 1986; Gilliland, 1974; McKelvie & Huband, 1980; Nation & Le Unes, 1983; Strickland, 1965). This means simply that athletes perceive their behaviour and its consequences to result from forces outside of themselves, over which they have little to no control, and for which they therefore need not assume accountability (Starks, Robinson, & Smith, 2005).

However, Lumpkin, Stoll and Beller (1995), suggest that it is not competition in and of itself, but rather the sport business and the interpretation of competition that detrimentally affects moral reasoning. It is believed that, because competition is viewed as a way to obtain something to the exclusion of others, moral reasoning is directly affected (Lumpkin, Stoll & Beller, 1995). This theory may be supported by the findings that this type of behaviour occurs at every level of competition in American sport from little league to collegiate sport (Beller & Stoll, 1992).

The universality of Kohlberg's theory was challenged by Miller and Bersoff (1992), who found that in America there is a focus on self-serving behaviours while attempting to meet the needs of others. This was supported by Snarey (1985), who concluded Kohlberg's model was specific to the western culture. In studies that would like to examine moral reasoning from a multi cultural perspective this criticism would pose a threat to the validity of using Kohlberg's model, however, as this study is based on North American culture Kohlberg's six stages will remain a relevant part of the literature review.

Another theorist who was popularized in the field of moral development around the same time as Kohlberg is Haan (1977). Haan believed low levels of moral reasoning were present in individuals who satisfied their own needs over the needs of others. Haan divided moral reasoning into three phases, which are further subdivided into five stages (Table 2).

Table 2

Haan's Stages of Interpersonal Morality

| Stage | Phase | Description |
|---------|--|---|
| Stage 1 | Assimilation Phase | Moral balance is found by using your abilities to gratify your desires. |
| Stage 2 | Transition Phase between Assimilation and Accommodation | Moral balance is based on equal exchange, so both your own desires and the desires of other can be met |
| Stage 3 | Accommodation Phase | Moral balance is created by putting others needs first in a self-sacrificing capacity. |
| Stage 4 | Transition Phase between Accommodation and Equilibration | Morality is based on external rules and an attempt is made to satisfy all parties involved. |
| Stage 5 | Equilibration Phase | Moral balance is found through coordinating the interests of all parties involved. Every person involved is seen as having unique strengths and shortcomings that should be taken into account. |

The first and lowest phase is assimilation, whereby the individual is self-centered and achieves moral balance by conforming to the interests of others to meet one's own needs. The second, mid phase of moral reasoning, is accommodation which is the reverse, where one's own needs are converted to match those of others. Finally, the

highest phase of moral reasoning is the equilibration phase where the individual is able to coordinate the needs and interests of others with his or her own to achieve moral balance. Again, this may relate to athletes in that they may be stuck at a stunted level of moral reasoning. Support for this may be found in the obvious rationalization that athletes in a competitive situation, will likely attempt to satisfy their own needs over consideration of others.

The theory that athletes may employ a lowered level of moral reasoning in a competitive situation is supported by the concept of “game reasoning” (Bredemeier & Shields, 1984; 1986; Reall, Bailey, & Stoll, 1998). This suggests that athletes may cognitively distinguish situations in their daily life from their sport experiences (Reall et al.). Thus, athletes use separate moral reasoning mechanisms based on their situation (Reall et al.). Game reasoning involves a moral transition during athletic competition in which an egocentric or self-interest perspective is adopted and considered a legitimate way to behave in a game situation (Starks, Robinson & Smith, 2005). Game rules provide limited external regulation for which the athlete may suffer only a small penalty for an infraction (Starks et al., 2005). For example, because high sticking in a hockey game may prevent an opponent from scoring and may only result in a brief two-minute penalty, the athlete might assess this as a worthwhile moral transaction. Thus, game reasoning is linked to the moral atmosphere of sports in that there is a constant search for individual or team advantages over opponents (Beller & Stoll, 2004). This consequently modifies an individual’s moral reasoning structures and leads to a sport-specific structure that Bredemeier and Shields (1986) call “bracketed morality.” Game reasoning may also be linked to Bandura’s process of “disengagement,” which allows one to separate

themselves from their normal moral processes to adopt more self-serving practices (Beller & Stoll, 2004). This explanation may offer some insight into the lower moral reasoning ability of athletes found in the American sport system.

Significance of Moral Reasoning for Sport

To understand the role moral reasoning plays in sport, the very definition of sport becomes relevant. MacIntyre (1985) interprets sport to mean:

Any coherent and complex form of socially established cooperative human activity through which the goals internal to that activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goals involved, are systematically extended (p.187).

If sport is understood in this manner, at least in the educational context, then moral reasoning should play a role in the achievement of goals and the preservation of the integrity of sport.

In order to apply this concept, it must be understood that each dilemma in sport has its own moral as well as technical demands (Weiss & Bredemeier, 1990). One must also acknowledge that in each sport situation there must be some form of reaction (Beller & Stoll, 2004). To this end, the participant should not only be informed about the rules and their application, but also retain an understanding of the ethical principles on which these rules are based (Beller & Stoll, 2004). Thus the player should have knowledge that (a) the rules apply to everyone and (b) the rules are for the benefit of the group over the

individual (Weiss & Bredemeier, 1990). This concept of having a set standard from which to formulate a response to a moral dilemma and the idea that the response should be for the greater benefit of the whole over the individual, ties in closely with both Kohlberg's Stage theory and Haan's Interpersonal theory.

The literature all seems to support that violations of moral principles be it abstract or intellectual seem to be inevitable. This inevitability can be played out in any social construction where competition may be drawn upon as a mechanism for achieving an advantage (e.g. business, academia, or sport). This finding once again reverberates with the notion set forth by Orwell (1945), that sport when viewed for its competitive and primitive nature can be thought of as little more than "mimic warfare."

Instruments Used for Studying Moral Reasoning

Much of the research done thus far on moral reasoning in athletes has used instruments such as Hall's Sport Questionnaire (HSQ) (Hall, 1981), The Action Choice Test (TACT) (Haskins & Hartman, 1960), Defining Issues Test (DIT) (Rest, 1973), Kohlberg's Moral Judgment Questionnaire (KMJQ) (1981), Values Test (VT) (Allport, Vernon, & Lindzey, 1960) or the Hahm-Beller Values Choice Inventory (HBVCI) (Hahm, Beller & Stoll, 1989). These six tests have all been used in the sport setting to measure moral reasoning, however only the HBVCI is specifically designed for sport. The instruments are modified by the discipline from which they were designed. For example, the HBVCI is from a philosophy background, as it takes into account the philosophical and theoretical base of moral reasoning and applies it to the everyday sport setting. In contrast, the HSQ and TACT are psychological instruments and DIT, KMJ and VT are from a sociology background. The next section will be a brief description of

all six tests. This section will give a background as well as outline the weaknesses in theory, construct validity and test-retest reliability of each. The superiority of the HBVCI in comparison to the other instruments used to measure moral reasoning should give sound reasoning behind its selection for this study.

The HSQ was designed with Kohlberg's (1981) Moral Judgment Questionnaire as a guide. Hall, using experts in the field, came up with four separate sport situations. She outlined twelve questions for each situation that encouraged responses that could be fit into one of Kohlberg's stages of development. The TACT was developed to measure sportsmanship (Haskins & Hartman, 1960). The test is criticized for the fact it has weak or no theoretical construct (Stoll & Beller, 2004). The DIT was developed by Rest (1973), using Kohlberg's developmental stage theory. This test was criticized by Hall (1981), for its tedious application and difficulty in obtaining reliable results. These factors are compounded in small sample sizes, due to a low return rate and varied responses for participants (Stoll & Beller, 2004). The KMJQ uses nine hypothetical moral dilemmas to incur which level of moral development a participant is at (Kohlberg, 1981). This test is often not applied to sport due to the subjective nature of the scoring method (Hall, 1981; Haan, 1978). Lake, Miles & Earle (1973), state a further weakness of the test is the low reliability and validity. Porter & Taylor (1972), found only nine of the five situations to be valid in measuring moral development in individuals. Lastly, Stoll & Beller (2004), state the VT (Allport, Vernon & Lindzey, 1960): "measures six personality values: theoretical, economic, aesthetic, social, political and religious" (p. 27). This test, however, has not been used extensively in sport, and is understood to measure personality, which cannot be directly linked to moral values (Kroll & Peterson,

1965). The HBVCI will be discussed in greater detail, as it is the instrument selected for this study.

The HBVCI analyzes how participants morally reason in a sport context according to the principles of honesty, responsibility and justice (Beller & Stoll, 2004). The creators of the HBVCI suggest that these values can be measured through the participants' response to a hypothetical dilemma (Beller & Stoll, 2004). This response is translated into a mean score. The higher the participant's score, the more the participant employed deontological principles in their decision making process. Deontic theory is the best possible action for every dilemma. It is the path that we should choose as morally conscious individuals, regardless of the cost to ourselves (Beller & Stoll, 2004). "Deontics, in general, argue that certain universal codes of conduct exist. That is, certain basic moral values are generalizable to all mankind" (Beller & Stoll, 2004, p 29). Thus, this instrument is composed of a set of moral dilemmas, with the responses to these dilemmas measured on a moral scale (deontological) to determine its relative "rightness" (Beller & Stoll, 2004).

The HBVCI is not designed to measure individual reasoning, rather it gives a depiction of how an entire group morally reasons in sport (Beller & Stoll, 2004). Thus, the inventory can provide an image of how different groups morally reason so that one may note trends within a sample (e.g. athletes). The responses of the participant are not context dependent, but rather are based on universal moral principles that are held constant by the individual. Thus, in simpler terms deontological principles hold that the way one morally reasons is constant over his or her lifetime and is not a reflection of the evaluation of independent situations.

The HBVCI is based on three universal codes of conduct: honesty, responsibility, and justice (Beller & Stoll, 2004). Briefly, the definitions for these three as determined by Beller and Stoll (2004) are:

Honesty: 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 and deed. Honesty, therefore, is the code of conduct, which takes into consideration lying, cheating and stealing and refers to the honest person as one who follows the rules and laws.

Responsibility: defined as accounting for one's actions in the past, present and future. We are responsible for our acts, if and only if, we did the act or caused it to occur. A responsible person is morally accountable and capable of rational conduct.

Justice: defined as an equity of fairness for treating peers or competition equally. Justice is the quality of being righteous or of dealing justly with others. It is based in the integrity of doing the right or fair act (p. 29-30)

From this description of the HBVCI and the descriptions of the other instruments available to measure moral reasoning, it should be evident that the HBVCI is far superior in its design (specific to the sport milieu) and its reliability and validity. These descriptions should also give unquestionable logic behind the choice of the HBVCI as the instrument for this study.

Empirical Research on Moral Reasoning

Research using the HSQ, TACT, DIT, KMJQ, VT, and the HBVCI to measure athletes' moral reasoning ability have indicated that several factors, such as aggressive tendencies, motivation orientation, peer and coaches, gender, money and media attention, individual and team athletes, disengagement and sport culture may affect moral reasoning ability.

Personal Characteristics: High Ego Orientation and Intentionally Injurious Acts

One predisposing factor that has been reported in the literature is individuals who have high aggressive tendencies have lower moral reasoning ability than those who do not (Bredemeier, Shields, Weiss, & Cooper, 1985). With similar analysis, many studies have reported a link between a high level of ego orientation and low moral reasoning ability (Duda, 1989; Kavussanu & Ntoumanis, 2003; Kavussanu, Roberts, & Ntoumanis, 2002). Athletes with high ego orientation are typically characterized as self-centered individuals, who choose to realize their own desires while failing to take into consideration the concerns of others (Kavussanu & Ntoumanis, 2003; Kavussanu & Roberts, 2001; Stephens & Bredemeier, 1996). These findings suggest that perhaps there is a personality type associated with lowered reasoning ability. This personality type is likely not restricted to the athletic population but may be more commonly found in or developed in, a sports atmosphere.

Support for identifying personality traits that are associated with lowered moral reasoning ability comes from a study done by Wood, Longenecker, McKinney & Moore (1988). This study examined business professionals and business ethics students by giving them hypothetical moral dilemmas in the business context. The results of this

study demonstrated students were significantly more likely than business professionals to act questionably in an ethical dilemma. Further, the authors determined that the majority of students were inclined to engage in unethical behaviour if it would benefit them, regardless of moral principles. Lastly, the authors suggested that individualism and egoism strongly determine the moral functioning of students. It is likely that these two factors may also be identified in student athletes as a detrimental influence on their moral reasoning ability.

A characteristic that has been identified in athletes and linked to high contact sports is an approval of intentionally injurious acts. A study done by Bredemeier (1985), found a negative relationship between the number of intentionally injurious acts athletes perceived to be legitimate and athletes' moral reasoning ability. This trend had a stronger presence in some individuals and was distinct between the sexes, with males both viewing more acts as legitimate and having lower moral reasoning ability than females.

As this relates to gender, Kavussanu & Roberts (2001), found that male athletes were more likely than female athletes to judge injurious acts as legitimate. This same trend was found in Tucker's (2001), work on intercollegiate Division I athletes. Males in this study scored higher than females on their ratings of legitimate aggression (Tucker & Parks, 2001). However, interestingly, this difference was not as pronounced when the level of aggression within the sport increased (Tucker & Parks, 2001). This may be indicative of the effects that increasingly aggressive sport has on athletes' moral reasoning ability. Further, Stoll (1995), suggested that although female athletes have higher moral reasoning ability than their male counterparts, their moral reasoning abilities have begun to drop over a series of comparative studies since 1987. Stoll predicted that,

within five years, female athletes may be equivalent to male athletes in their moral reasoning ability in the sport milieu. However, this prediction has yet to be studied.

These studies indicate that Rudd (1996), who suggested athletes may possess a “moral callous” may have been correct. This moral callous refers to the stable characteristics (individually or in combination) such as high ego orientation, high approval of injurious acts, and strong individualism found in athletes.

Implications of Peers and Coaches

The detrimental effect of poor leadership and the influence of aggressive dominant peers as discussed in the literature review will be expanded upon through incorporating the literature from the business context. Much of what is known about the influence of coaches and peers comes from the work of Coakley (1987), and Piaget (1932), who were both introduced in the theoretical literature review. Stephens (1993), expanded the work of Coakley and Piaget to determine that athletes’ judgments of immoral behaviour are positively related to the athlete’s perception of both teammates’ and coaches’ judgment of that behaviour. These findings are supported by Kohlberg, Power & Higgins (1982), who suggested moral atmosphere and team norms had a detrimental effect on the moral reasoning ability of individuals within the group. Other literature that illustrates the effect of advisors and peers on moral reasoning ability was found in the business context. Dukerich, Nichols, Elm & Vollrath (1990), designed a study to assess how leadership type affects group moral reasoning ability. Results showed that the more ethical the leader, the higher the group scored in their moral reasoning ability. The opposite of this also proved to be true in that an ethically weak leader detrimentally impacted group moral reasoning ability. These findings reinforce

Coakley's (1982), assertions that morally weak leadership detrimentally affects athletes' moral reasoning ability.

Gender

Evidence of a gender difference in moral reasoning ability, has been supported in previous studies (Tucker & Parks, 2001; Hahm, 1989). When discussing gender and moral reasoning ability, it is imperative to refer to the work of Gilligan (1982), who theorized that men and women morally reason differently. Gilligan identified two separate scales that women and men independently utilize in order to make moral decisions. She suggested women primarily demonstrate "care" considerations in their moral reasoning where men typically use "justice" considerations. Although neither orientation of moral reasoning, "justice" nor "care", can be considered superior to the other, it is important to note that "care" takes into consideration feelings and interpersonal relationships where "justice" considers only what is morally just and right regardless of feelings. Therefore it may be hypothesized that based on the needs and parties involved in a moral dilemma one type of reasoning may be superior to the other.

Many studies have designed their framework based on the theory put forth by Gilligan. One such study was done by Hahm (1989), who found women scored significantly higher on a deontological scale in comparison to their male counterparts. Penny and Priest (1990), and Krause and Priest (1993), supported this finding, as their studies demonstrated that female athletes who had been recruited scored higher on their deontological testing than male athlete recruits. Additionally, Beller (1990), and Beller & Stoll (1992), using the HBVCI found that female athletes have a significantly higher reasoning ability than male athletes.

Money, Media and Resources

Stoll, Beller, Cole and Burwell (1995), designed a study to examine the influences of media attention, money and stress on the moral reasoning ability of student athletes. This study compared athletes in Division I and Division III NCAA schools to non-athletes at those schools. The purpose was to examine the difference between those athletes who would have been exposed to a high level of media attention and material benefits in the form of equipment, facilities and scholarships, compared to those who would have had relatively little exposure and few material benefits. Both of these groups were then compared to non-athletes (Stoll et al., 1995). The results of the study demonstrated the scores of non-athletes at both Division I and Division III schools were significantly higher than those of athletes in both divisions. These results lead Stoll et al. to conclude that it is not money, national prestige, coaches, salaries, or glamour that affect the moral reasoning of athletes, but rather the competitive environment. This may lead one to believe that the catalyst behind lowered moral reasoning in student athletes is the “exclusionary, selfish, goal oriented perception of competition and the practice of objectifying opponents, dissociating self from personal responsibility, and perceiving sport as a means to personal gain” (Stoll et al., 1995, abstract).

Individual vs. Team Athletes

Additionally, Stoll (1992), found that team sport athletes had lower moral reasoning abilities than individual sport athletes. Specifically, lacrosse players were found to have the lowest morals, followed by hockey players and football players. This research, reinforces a link between contact sports and lowered moral reasoning ability. Players of individual sports such as golf and tennis were found to have the highest moral

reasoning ability in athletes. Stoll suggests this is because athletes of individual sports are given more personal responsibility. The nature of the sports golf and tennis require players to call and mark their own faults, which gives the athlete more control over the sport and the outcome. As these sports are individual in nature, it takes away from the pressure one may feel from teammates to conform. Thus, the personal nature of the sports and the internal locus of control associated with them, may give athletes the ability to retain a higher level of moral reasoning.

Moral Reasoning in Other Contexts

Based on the concept of disengagement put forth by Bandura (1932), who suggested that moral reasoning may be influenced by a competitive context, a review of other social constructions which create a competitive atmosphere may be useful in understanding the sport context. Examples of such social constructions include academic institutions, politics and business corporations. In support of this, Bredemeier & Shields (1985), state “since sport is frequently used as a metaphor in other endeavors, possibly different moral reasoning can be found in other spheres of life (p. 36).”

An article of interest which discusses such an examination is “But Everybody Cheats!” by Stuart Foxman (1993), which examines the presence of unethical behaviour within academics at universities. He discusses the increasing number of students who have been suspended or reprimanded for plagiarism, cheating and improper use of technological devices. Foxman concludes that although cheating has always been present the recent popularity and acceptance of cheating may be fueled by the win at all costs mentality present across many sociological settings. A statement by Bredemeier & Shields (1985), supports this as it suggests that participants’ moral reasoning ability in the

academic context is negatively impacted in a similar way to participants in the sport context. This suggests the moral reasoning ability may be similar across various spheres of life. To examine the truth of this statement it would be relevant to review other competitive contexts that may offer a similar atmosphere to sport.

The business world is one such sociological construct that may offer a competitive context similar to that of sport. A study done by Dozier, McMahon & Kattan (1996), examined the moral reasoning ability and response to ethical dilemmas in business students. The authors found that students in the U.S.A have a lower moral reasoning ability in hypothetical business scenarios than in non-business scenarios. This reinforces the concept of context dependent moral reasoning. These findings may encourage researchers to deduce that similar moral reasoning can be found among several different sociological contexts and that moral reasoning ability is governed by the competitive context.

Influence of Culture

As the foundation of the hypothesis for this study is based on the concept that moral reasoning in athletes will be influenced differently in American and Canadian sport cultures, a review of other sport cultures for their impact on moral reasoning ability contribute to the understanding of this concept. As the study of athlete moral reasoning ability in other sport cultures has been limited, a review of studies in the business context will be given. These studies are to serve as a reference point and cannot be deemed to be completely representative of sport. A study examining culture as it relates to moral reasoning ability was done by Buller, Kohls and Anderson (1991), who studied global business ethics, which they deemed to include both moral attitudes and moral reasoning.

Recent studies in this field have revealed both similarities and vast differences between cultures and their moral reasoning ability (Husted, Dozier, McMahon, & Kattan, 1996). For example, Abratt, Nel and Higgs (1992), found little difference between Australians and South African managers' attitudes regarding ethical dilemmas in business. Tsalikis and Nwachukwu (1991), found no significant difference between the beliefs about bribery and extortion between U.S and Nigerian business students. Additionally these same authors (1988), found no difference in the moral beliefs of black and white students in the U.S.A. Lynsonski and Gaidis (1991), examined the reactions of students to hypothetical moral dilemmas, involving coercion, conflict of interest, environment, paternalism and personal integrity. They found no difference between students from the U.S.A., Denmark, or New Zealand. Interestingly, a study by Becker and Fritzsche (1987), showed a significant difference in moral attitudes between U.S.A, German and French managers. These studies raise interest regarding the cultural separations in ethical and moral reasoning abilities, however, they offer little explanation as to why these similarities and differences occur. This literature does shed great light on the results of possible future studies regarding sport, culture and moral reasoning ability.

Canadian Research

An existing gap in the literature is the lack of research conducted on the Canadian sport population. The literature conducted on a Canadian sample thus far includes only three studies. Each of these studies will be briefly introduced so that the gap in the Canadian literature will be evident. One study by Gidman (1992), at the University of Victoria, was done on secondary school basketball players examining the relationship between Christian beliefs and moral behaviour. The study used two questionnaires to

measure if a difference existed in the moral reasoning ability of basketball players who held Christian beliefs and basketball players who did not. The study also examined if a difference existed in moral reasoning ability between basketball players attending a Christian high school and those athletes attending a public school. For this study the Heinila (1974) questionnaire was adapted and used to measure athletes' moral behaviour and the Shepherd Scale (Basse et al., 1981) was used to measure Christian belief. The findings suggest that those athletes who held high Christian beliefs did not exhibit higher moral reasoning ability than their non-Christian peers. The findings also supported that athletes attending a Christian school did not demonstrate higher moral reasoning ability than athletes attending a public school. As this study's purpose was to examine the variable Christianity as a possible indicator of moral reasoning ability, the findings of this study do not relate to the purpose of this study. However, this study is worth mentioning in that it identifies the gap still present in Canadian literature and indicates personal beliefs do not influence athletes' moral reasoning ability.

A second study done on a Canadian sample was conducted by Lascu (1990), at the University of Regina. The study was designed to examine the relationship between moral development and violence in male contact athletes, male non-contact athletes, and male non-athletes. The study used Rest's Defining Issues to measure moral reasoning ability and an essay question was used to measure aggressive tendencies. The study found that high contact male athletes employed lower moral reasoning ability than non-athletes and non-contact athletes, however no difference was found in moral reasoning ability between non-contact athletes and non-athletes. These findings are of interest as they address moral reasoning in sport in Canada and reinforce the influence of the

variable contact. However, the study is limited in that it is seventeen years old, it examined only male athletes, it studied only two sports teams and it used the defining issues test which was not designed to measure moral reasoning in the sport milieu. Thus, this study lays a good foundation for interest in the area of moral reasoning of sport but it leaves room for the development of a study to examine moral reasoning as it is today for both genders, on a larger scale and with an instrument designed specifically to measure moral reasoning in the sport milieu.

The third and most recent study conducted on a Canadian sample was done by Drewe (1999), at the University of Manitoba. The study was designed to measure the implications of moral reasoning in sport on physical education. The data for the study was collected using a series of open ended interviews exploring athletes' assessments of hypothetical ethical dilemmas they may face in sport. The interviews were analyzed using a hermeneutic approach, for the purpose of interpreting the reasoning process of athletes. The findings of this study were qualitative in nature and were intended to be used for the development of programs to facilitate critical thinking skills in athletes. The nature and format of this study due to its theoretical basis is different from the proposed methodology of this study, however, this work is worth mention as it highlights the lack of scholarly literature relating moral philosophy to the practice of sport.

Therefore, although this study is not the first to examine moral reasoning in Canadian athletes, the relatively few studies that have been done reflect a gap that needs to be addressed within the literature. This gap may be partially satisfied by this study which will be done on a Canadian sample with an instrument designed specifically for measuring moral reasoning in sport. The advantage of this instrument has been

previously addressed, however, a future benefit may be the applicable comparisons between American studies which use the same instrument. Further, this study will operate on a larger scale than the previous studies as it includes both male and female athletes and male and female non-athletes as well as five differing sports at two separate institutions.

As a further benefit this study may be able to provide insight into issues such as national media attention given to ethical, legal and social infractions by athletes in Canada and their relationship to lowered moral reasoning. It is unknown if Canadian Sport produces the same limitations in moral reasoning development in athletes as found in American sport. It is evident that Canada models itself after the United States in several social, political and economic facets. Yet at the same time, there are major differences in each of these settings including the sport culture, particularly with respect to economic structures. An objective of this research was to create an initial source for Canadian literature on moral reasoning in sport and build a foundation for a comparison to the American literature.

CHAPTER III

Methodology

The purpose of this study was to examine the moral reasoning ability of Canadian interuniversity athletes in comparison to their non-athlete counterparts. The participants for this study were recruited from two midsized universities. This study was inspired by previous studies done on an American athlete sample, which demonstrated athletes possess lower moral reasoning ability than non-athletes. This chapter outlines the procedure used for this study.

Instrumentation

The Hahm-Beller Values Choice Inventory (HBVCI) was used for this study. This instrument was created by C.H. Hahm, J.M. Beller and S.K. Stoll (1989) with the goal to establish a values inventory that specifically focuses on sport. The inventory consists of 16 common sport scenarios to which the participant is asked to evaluate each incident on a five point Likert scale. The scale consists of five possible rankings ranging from strongly agree to strongly disagree. The HBVCI is adapted to suit the sport milieu. The framework is a modification of previous instruments designed by Rest (1972), and Kohlberg (1981), used in a general context. The Cronbach Alpha for reliability after the revision of the instrument in 2004 is 0.86. The Cronbach Alpha for validity after the revision is 0.86. Due to the consistently high reliability and sound validity measures, the HBVCI is considered a fitting, significant and valuable tool to measure moral reasoning in the sport milieu.

The questionnaire was designed to contain 16 current moral sport situations. Twelve questions were created to measure the three values of justice, honesty, and

responsibility (Beller & Stoll, 2004). The remaining four questions are used as consistency checks to ensure that participants are reading and truthfully responding to the questions. Using a Likert scale participants were asked to choose which response most closely resembled their feelings toward the actions or thoughts represented in the problem. Beller & Stoll (2004) comment on the legitimacy of the instrument:

The inventory has been read and evaluated by several notable sport and general ethicists who agreed that the inventory, in their interpretations, does measure deontological reasoning. The sport ethicists have written and published extensively in the area of ethics and sport, and were members of the Academy of Physical Education and the International Philosophic Society for the Study of Sport (p. 35).

Permission to use this inventory was given by Dr. Stoll, who helped design the questionnaire. The cost of the questionnaire was \$0.50 per copy.

Participants

Canadian university athletes and non-athletes were identified as the population for this study. The sample for this study was drawn from two universities in Southern Ontario. The athletes for this study were drawn from the undergraduate population only and were between years 1-5 of eligibility from the university athletics program.

Selection of Participants

It was determined through the use of G Power statistical software that a sample of 178 athletes and non-athletes would have to be included in this study in order to retain a power of 2. All incomplete surveys were removed from the study. Additionally, any

surveys that failed the consistency checks (answered the same response throughout) were removed.

The final sample consisted of 360 (m=176, f=184) respondents. Of this sample 152 (m=72, f=80) were athletes and 208 (m=104, f=104) were non-athletes. The athletes and non-athletes reported majoring in 62 different subjects, with the majority of students in human kinetics (n=64), psychology (n=33), business (n=30), nursing (n=20) and education (n=18). The participants of the study ranged in age from 17-30.

All participants who logged on to complete the survey regardless of whether they were eligible to actually complete the survey were given the opportunity to enter a draw for a gift of appreciation. The drawing and extolment of the gifts of appreciation was handled by an external party

Interuniversity Athletes

Athletes (n=152) from women's and men's varsity basketball, ice hockey, soccer, volleyball and track & field teams were invited to participate in this study. A university athlete cohort was chosen, as it is believed that university athletes would likely have had several years of exposure to competitive sport. Additionally, these athletes are believed to be good candidates for this study, as they would have participated in sport throughout the developmental stages of their youth. University athletes were chosen over other athletes for three additional reasons. First, a university sample due to the academic nature of the study was convenient. Second, the studies on an American sample that will be of interest in the discussion section have been primarily conducted on university populations. And third, groups with similar sport experience such as national teams or professional teams would have been difficult to access and gain ethics permission. Both

male and female athletes were invited to participate so that the moral reasoning ability of university male athletes compared to university female athletes could be analyzed. The sport of basketball had the most respondents (n=55), followed by volleyball (n=29), ice hockey (n= 26) soccer (n= 24) and track & field (n=18). All athletes who responded and completed the survey were included in this study. To ensure an adequate athlete sample there was no restriction on athletes based upon their academic program.

Non-Athletes

For the purposes of data analysis, the non-athlete population was limited to a sample of 208 participants by selecting those who responded first to the survey. The non-athletes (n=208) consisted of 104 males and 104 females. An equal number of each sex was selected for the purpose of determining if differences existed in moral reasoning ability based on sex. Students who majored in philosophy and kinesiology were deselected due to the possibility that students from these disciplines may bias the findings. Although the non-athletes who completed the survey were chosen based on the first who responded, an equal number of males and females were selected.

Response Rate

In total 167 athletes (m=75, f=92) and 1087 non-athletes (m=489, f=598) responded to the survey. These numbers reflect those who both fully and partially completed the questionnaire. As the numbers between non-athletes (n=1087) and athletes (n=167) were so disproportionate, it was determined that the number of non-athletes should be decreased. This was achieved by retaining only those who responded to the survey first. This was done so that the number of non-athlete respondents would be relatively equal the number of athlete respondents and the number of females would be

equal to the number of male respondents. The total number of athlete respondents who completed the survey in full (n=152) were kept in order to ensure this sample was representative of the population.

Procedures

At academic institution (A) a mass e-mail was sent out to all undergraduate students. A second e-mail was also sent out to all athletes at institution (A) with the permission of the athletic director. Further, athletes at institution (A) were recruited through in-person visits to team practices where the link to the website was handed out on a piece of paper attached to a small gift of appreciation. At institution (B), a mass e-mail was not permitted and thus the address for the survey website was posted on an athlete webpage. It was determined that only athletes were to be recruited from institution (B) as more non-athletes than needed responded to the survey from institution (A). All participants recruited through either e-mail, in-person visit, or webpage were requested to go to a website and fill out the HBVCI.

Each survey was accompanied by a combined letter of information and informed consent describing the purpose of the study, the participant's right to withdraw from the study at any point, and contact information for the advisor and student researcher. Additionally, information for the Research Ethics Board was given so that participants could access the REB website and obtain the results of this study. Instructions for the survey were uniform for each individual who completed the inventory. In addition, anonymity of the participant was assured, as the survey was completed individually at their convenience and by computer.

Participants were informed through the instructions that there are no right or wrong answers and that each question should be answered according to their personal feelings or beliefs. After the combined letter of information and informed consent had been read the participant could choose to continue with the study by clicking a “continue” button. By hitting this button the participant agreed to be a part of the study. At this point the participant was directed to the questionnaire where he or she completed it. At no point during this process was the participant asked to fill out information that would identify him or her. When the participant was finished he or she hit a “submit” button. At this time the participant had agreed to allow the researchers to use the information he or she filled out. The participant was then taken to a page that thanked him or her for participating and provided the opportunity to continue to a separate website where they could enter the draw for a gift of appreciation (4GB IPOD Video Nano). If the student clicked the “draw” button they were taken to a new page that could not be traced back to the questionnaire. This ensured that the participant could not be linked to the questionnaire that he or she had completed. Once at this new site the participant could enter an e-mail address to be entered for the gift of appreciation. Two winners from the draw were chosen at random using a number draw. Assistance in creating this website and distributing the gift of appreciation was given by Information Technology Services and web support services to maintain anonymity.

Data Analysis

An ANOVA in SPSS was used to analyze differences between groups, with alpha set at $p < 0.05$ for each analysis. The analysis provided the basis for discussion about comparison of responses between:

- a) Athletes and non-athletes
- b) Male and female athletes
- c) Male and female non-athletes
- d) Female athletes and female non-athletes
- e) Male athletes and male non-athletes

The discussion includes a comparative analysis of findings from this study with findings outlined in the literature.

The purpose of this study was to replicate previous research on the topic of moral reasoning in sport and extend it to a Canadian population. Thus an ANOVA was chosen to analyze the data for this study, to be consistent with the methodology of previous studies in the field of moral reasoning in American University athletes. Specifically this framework is based on the previous work of Dr. Stoll from the University of Idaho who has published many studies on moral reasoning ability in athletes, and whose work has served as a framework for the design of this study.

CHAPTER IV

Results & Discussion

This study was designed to examine the moral reasoning ability of Canadian university athletes. The analysis was completed comparing athletes and non-athletes at two mid sized Canadian academic institutions. In addition further analysis compared female athletes and male athletes, female non-athletes and male non-athletes, female athletes and female non-athletes, and male athletes and male non-athletes. Surveys were sent out electronically to athletes and non-athletes at two Southern Ontario universities. An ANOVA was used to determine if significant differences existed between groups. An alpha level of .05 was used for all statistical tests. In total the responses of 360 participants were included in the analysis of this study, with 184 females and 176 males. Of these participants 152 (m=72, f=80) were university athletes and 208 (m=104, f=104) were non-athletes. The sport breakdown for the athletes was basketball (n=55, m=26, f=29), volleyball (n=29, m=10, f=19), hockey (n= 26, m=15, f=11) soccer (n= 24, m=9, f=15) and track & field (n=18, m=12, f=6). Of the athlete respondents 134 participated in team sports while 18 participated in an individual sport.

Athletes and Non-Athletes

The results of this study showed that athletes ((M= 32.76, SD ± 8.57) were significantly lower in their moral reasoning ability than non-athletes (M= 37.36, SD± 10.09) $F(1,35) = 19.53$ $p < .000$). These results align with the findings of previous studies examining athlete moral reasoning ability conducted on an American sample (as discussed in the literature review) (Beller, 1990; Beller & Stoll, 1992; 1993; Bredemeier and Shields, 1986; Lumpkin, Stoll & Beller, 1995; Ogilvie & Tutko, 1971; Richardson,

1982). These findings indicate the moral reasoning ability of Canadian interuniversity athletes mirror the moral reasoning ability of American interuniversity athletes.

These findings are of interest in two capacities. First the results serve to answer the research question laid out by this study, which asked if Canadian university athletes would differ in their moral reasoning ability from their non-athlete counterparts. Second these results suggest that both Canadian and American university athletes may be detrimentally affected by sport participation. This finding is somewhat surprising as it was theorized that due to the mass differences in funding, program size and media exposure between the American and Canadian university sport systems, Canadian university athletes would not be negatively impacted by sport participation in the same way as American athletes.

To review, Canadian Interuniversity Sport (CIS) operates on a small scale, often overshadowed by academia. Since its inception the CIS has prided itself on a dedication to amateurism and educational values while minimizing commercialism. In such program aspects as size, philosophy and funding the CIS is dwarfed by the sheer size and financial capacity of the American university sport governing body, the NCAA. The NCAA operates as a "big business" with a membership of approximately 360 000 athletes and an operating budget of 564 million. The NCAA is so massive in size that it is divided into three separate Divisions (Division I, Division II and Division III) which are segregated based on resources, funding, scholarships, philosophy and program size. As a final basis of comparison, the full ride scholarships available to promising NCAA athletes (Division I, Division II) which are earned primarily through athletic prowess do not come as easily to CIS athletes as the quantity of scholarship is much more modest. Additionally a

Canadian athlete to be accredited with a scholarship must demonstrate competitive academic skills as well as athletic ability.

Therefore noting these vast differences between the sport systems of these two countries it would be logical to surmise that athletes are impacted differently by the sport system to which they belong. However, the results indicate that external factors such as funding, resources and media exposure are not linked to the negative impact sport participation has on moral reasoning. Thus incidents such as hazing, rape, drug abuse and cheating cannot be considered symptomatic of the setting in which athletes compete. It may be suggested then, that there is something about the nature of sport independent of North American sport culture and commercialism that detrimentally impacts an athlete's moral reasoning ability.

Several theories based on both philosophy and psychology have been put forth to explain why these differences in athlete and non-athlete moral reasoning ability exist. Some have suggested athletes possess a moral callous (personal characteristics linked to lowered moral reasoning ability) (Rudd, 1986), others have indicated "disengagement" or context dependent moral reasoning (Bandura, 1991; Hodge & Jackson, 1986), others theorize it may be the influence of coaches and peers imposed on the athlete (Coakley, 1982; Piaget, 1932) and still others believe gender is responsible (Gilligan, 1988; Tucker & Parks, 2001). These concepts all merit attention, as they introduce theories about the causal factors related to the lowered moral reasoning ability of athletes, not all explain the differences found based on gender. This discussion will focus on relating its findings to the present literature in an attempt to emphasize how this study both complements this literature and sets a foundation for future research. The intent of this discussion will be

to stimulate thought about moral reasoning and gender and ultimately inspire further research in the field of Canadian athlete moral reasoning ability.

Female Athletes and Male Athletes

The second research question asks if there will be a difference in moral reasoning ability based on gender? The results indicate that male athletes ($M= 32.38$, $SD \pm 8.38$) are significantly lower in their moral reasoning ability than female athletes ($M= 36.35$, $SD \pm 8.81$) $F(1,35)=34.97$ $p<.000$). These results align closely with the results of Hahm (1989), Penny and Priest (1990), and Krause and Priest (1983) who found female athletes scored higher in deontological moral reasoning than male athletes. More specifically related to this study, Beller (1989), Beller & Stoll (1990;1991;1992), and Beller, Stoll, and Hansen (2003) using the HBVCI, found female athletes were significantly higher in their moral reasoning ability scores than male athletes. These results may be indicative that females weigh moral decisions differently than males and may evaluate a moral dilemma using different tools than those that males employ (Gilligan, 1982). Gilligan (1982) theorized that females and males subscribed to two separate orientations when they morally reasoned. Females utilize a care orientation when making moral decisions where males utilize a justice orientation. The meaning and relevance of Gilligan's work will be reviewed thoroughly in the latter part of this discussion.

Theories as to why female athletes may be superior to male athletes in their moral reasoning ability may be rooted in the social construction of sport, whose power structure and extolment of resources seem to reflect male dominance (i.e. social aspects such as leadership). This male dominated social construction is reinforced by the societal notion that males would be involved in sports from an early age. This factor is compounded by

the concept that aggression and dominance is scripted in the male sex role and is often fostered and rewarded in male youths. As such this exhibition of hypermasculine qualities within male participation is often given recognition regardless of the legitimacy of the behaviour. These factors may interplay with the foundation of Gilligan's theory to result in the discrepancy between male and female athletes' moral reasoning ability.

Same Sex Athlete and Non-athlete

The third research question asked if there will be a difference in moral reasoning ability between university female athletes and university female non athletes? The results demonstrated female athletes ($M=36.35$, $SD\pm 8.81$) have significantly lower moral reasoning ability than female non-athletes ($M=40.75$, $SD\pm 8.81$) $F(1,68)=17.03$ $p<.000$). The fourth research question asked if there will be a difference in moral reasoning ability between university male athletes and university male non-athletes? Similarly, to the females the results indicate that male athletes' ($M=32.28$, $SD\pm 9.72$) have significantly lower moral reasoning ability than male non-athletes' ($M=34.15$, $SD\pm 10.22$) $F(1,65)=8.40$ $p<.004$). Notably, the mean difference between athletes and non-athletes moral reasoning ability was greater for females ($M=36.35$, $SD\pm 8.81$, $M=40.75$ $SD\pm 8.81$) than for males ($M=32.28$, $SD\pm 9.72$, $M=34.15$, $SD\pm 10.22$). These results led to the additional finding that although not significant sport participation has a more negative impact on the moral reasoning ability of females than males.

These findings are of interest as they attest that sport participation could be the variable which is causing the lowered moral reasoning ability in both genders of athletes. These results align closely with the previous work of Dr Stoll from the University of Idaho.

Hierarchy of Moral Reasoning

As an additional point of interest it should be noted that the study revealed a finite hierarchy of moral reasoning (Table 3). The motive in noting this hierarchy is not to draw attention to the extremes but rather to examine those who fall within the middle of the two polarities. Notably female athletes ($M=36.35$, $SD\pm 8.81$) and male non-athletes ($M=34.15$, $SD\pm 9.72$) were closer in their moral reasoning ability scores than the two female groups (female athletes and female non-athletes). In comparison to American studies of a similar methodology this finding has not been as pronounced and has long been predicted by theorists in the field.

Table 3

Moral Reasoning Ability Hierarchy

| Category | Mean | Standard Deviation |
|---------------------|--------|--------------------|
| Male Athletes | 32.38 | ± 8.38 |
| Male Non-Athletes | 34.15 | ± 9.72 |
| Female Athletes | 36.35 | ± 8.81 |
| Female Non Athletes | 40.75, | ± 8.81 |

The explanation of these results may be two fold. Initially one may suggest that perhaps males are becoming increasingly moral, thus meriting higher moral reasoning scores and migrating closer to the scores of their female counterparts. Or consequently one may argue that female athletes are becoming increasingly less moral, producing lower moral reasoning scores and transitioning to reason like their male counterparts. If

the latter were found to be true this may serve as a foreboding message for the future of athletics. The concern is raised over the number of infractions (doping, cheating, violence, etc.) committed by males within sport. If female athletes were to transition to become increasingly like their male counterparts they too may begin to commit similar infractions with greater frequency than before. This increase may serve to both destroy the virtue of sport, double the financial costs associated with litigation in sport and may lead to the eventual loss of respect and diminished role of university sport within society. Support for the legitimacy of the trend that female athletes are transitioning to reason like their male counterparts is grounded in the results of this study. As was previously mentioned there was a trend found that sport participation has a greater negative impact on females' moral reasoning ability than males'.

As previously noted studies have not supported this trend. In fact a study done by Bredemeier and Shields (1985), contradicts these findings, as their results show college males have inferior moral reasoning ability to females' in the sport context, but equal moral reasoning ability in a real life context. These results would suggest that males' moral reasoning ability more so than females', is directly impacted by the context of the situation and consequently more negatively impacted by sport participation. A potential explanation to consider in evaluating this concept is changes that have occurred in sport and gender (i.e. greater female participation) within the timeframe between these studies. It is plausible that within this 22 year timeframe, due to the growth of women's sport females have transitioned to be more negatively impacted by sport experience than in previous years.

Theorists in the field of moral reasoning predicted this trend more than two decades ago. One theorist, Coakley (1984), hypothesized that a notable difference in moral reasoning ability between females and males may emerge as rewards for winning become increasingly available to women. He suggested this transition would occur as female athletes became increasingly inclined to use aggression and non-moral behaviour in order to attain these rewards. Along these same lines, Nixon (1997), hypothesized that as women's participation in high contact sport increased, it would be likely that traditional gender differences would lessen and female athletes would become increasingly aggressive. To expand on this notion, an interesting study done by Tucker and Parks (2001), found females were higher in moral reasoning ability than males in low contact sport, however these differences became less pronounced as contact level in sport increased. The authors suggest that participation in high contact sports may override female role expectations and contribute to behaviours in females that are outside of a traditional female role. These findings suggest that sport may tend to encourage males to act out traditional sex role orientations while simultaneously encouraging females to break their traditional sex role (Nixon, 1997).

Indirectly, this trend may also be partially attributed to recent developments in female sport, such as Title IX legislation in the U.S.A. (Tucker & Parks, 2001). Title IX of the Education Amendment Act states that "no person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance" (Title IX, Education Amendments, Board of Labor, 1972). With the implementation of Title IX more sport opportunities including high contact sports have

become accessible to females. As a result the way that participants, administration and spectators view women's sport is slowly shifting. This evolution may have encouraged women to adopt masculine practices in an attempt to prove that they can compete at the same level as the men. This trend, was predicted by Stoll (1995), who through comparative studies in moral reasoning in sport hypothesized that sometime within the near future the gap between male and female moral reasoning scores will disappear.

This practical explanation may be coupled with a theoretical explanation to give greater understanding about how women and men morally reason and why females may be transitioning to reason more like males. For the theoretical component it is imperative to refer back to the work of Gilligan (1982) who believed that men and women morally reason differently. To reiterate from the previous introduction, Gilligan identified two separate scales that women and men independently utilize in order to make moral decisions. She suggested women primarily demonstrate "care" considerations in their moral reasoning where men typically use "justice" considerations (although neither orientation of moral reasoning, "justice" nor "care", can be determined to be used finitely by either sex). It is important to note from this literature, that "care" takes into consideration feelings and interpersonal relationships where "justice" considers only what is morally just and right regardless of feelings.

Based on this framework, a study that may facilitate an theoretical explanation for finding that female athletes have moral reasoning scores similar to male non-athletes was done by Eynon, Hills & Stevens (1997) on managers at Fortune 100 corporations. Results of the study determined that the majority of participants, both male and female employed "justice" considerations when they morally reasoned. These results indicate

that the gendered reasoning Gilligan (1988) found may be overruled by the context in which participants morally reasons which supports context specific theorists. Thus, a competitive context may encourage females to employ a form of moral reasoning (justice considerations) that has been traditionally employed by males. These findings relate to this study as the competitive sport context may be facilitating females to adopt a male form of moral reasoning. If this were found to be true, this would support why female athletes demonstrate moral reasoning scores that are lower than female non-athletes.

To expand on this a study done by Söchting, Skoe and Marcia (1994), examining the use of “care” and “justice” scales of moral reasoning in a university population highlight how sex role orientation is indicative of moral reasoning considerations. Sochting et al., found sex role orientation to be stronger predictor of “care” moral reasoning than gender. Therefore, those females or males, who choose to exhibit the behaviours associated with a stereotypical feminine role will be more likely to demonstrate “care” scale moral reasoning ability than those who exhibit the behaviours associated with a traditional masculine sex role orientation. As such, women in competitive social constructions such as sport, who adopt a male sex role orientation may be rewarded for their behaviour by blending well into the sport environment. In contrast women who exhibit a traditionally feminine role may be alienated and experience discrimination for their perceived difference. As the traditional female role (“care”) becomes less acceptable within both the business and sport atmospheres and the onus has been placed upon women to prove that their position within these contexts is a deserved one, it may be plausible if not likely that women are increasingly transitioning and adopting male sex role orientations including altered moral reasoning ability.

Although this previous discussion makes a strong case for the role gender plays in moral reasoning it is evident from the findings of this study that gender cannot be the sole variable in athletes' lowered moral reasoning ability.

One explanation of interest is the debate over whether the sport atmosphere creates lowered moral reasoning in athletes or simply acts as a forum, which facilitates and attracts participants who possess low moral reasoning ability. This question has been posed throughout the previous literature and will continue to puzzle sport theorists as a methodology which can answer this question is yet to be devised. However, what can be surmised from the results of this study is that these factors which affect moral reasoning ability are ingrained in the sport experience, operate independently of monetary rewards, competition level, and size of the organization and are impervious to gender differences.

Delimitations

Previous literature has examined the difference in moral reasoning ability between team and individual sports (Stoll, 1992). This interest is likely fueled by the Stoll (1992), findings that individual athletes tend to utilize higher moral reasoning ability than team athletes. Unfortunately, as the majority of respondents for this study were from team sports (n=134) with only 18 athletes being from individual sports, the sample was not large enough to determine if this variable affected moral reasoning ability in Canadian athletes. This delimitation is an area which future research may choose to address, as this field offers several avenues to be examined. A primary study would have to be conducted to determine if a difference between individual athletes and team athletes existed. If a difference were to be found, studies based on this foundation could examine

the context and attributes associated with individual sport and team sport, to determine which of these factors directly or in combination impact the moral reasoning ability of athletes.

The sample size of this study was also limited in that it was inadequate to determine if differences existed between sport types (basketball (n=55), volleyball (n=29), hockey (n= 26), soccer (n= 24), track and field (n=18). Previous literature has noted trends in athlete's moral reasoning ability between high contact and low contact sports. As mentioned in the literature review, Stoll (1995), found that athletes from high contact sports (wrestling, football and rugby) had lower moral reasoning ability than athletes from low contact sports (volleyball and tennis). This sample was limited in that it studied primarily team sports with low contact (volleyball, basketball, soccer and track and field) with only one team that may be considered mid to high contact (hockey). Thus, it is hypothesized that even if the sample had been large enough to examine this variable no significant difference would be found between sport types.

To this end, a future study examining Canadian athletes' moral reasoning ability in high contact compared to low contact sports would be an excellent addition to the present literature. If this type of study revealed significant differences between athletes based on sport contact level, this research would inevitably be of interest to educational institutions and researchers alike. Educational Institutions would take an interest for intervention as this study may indicate which athletes are most detrimentally impacted by sport participation within the athletic program. Additionally, this work may inspire researchers to examine the role of both aggression and dominant peers in high contact sport, to determine how these factors affect athlete moral reasoning ability. An additional

recommendation for future study on a Canadian sample would be to examine differences between sport type and its effect on moral reasoning ability as a function of gender. This study could expand on the work of Tucker and Parks (2001), to determine if the moral reasoning ability of females and males is detrimentally impacted by increases in the level of contact in sport.

A further delimitation in the sample of this study was that it consisted of only two university institutions, both located in Southern Ontario. These results may not be considered representative of all of Canada. While this study investigated Canadian university sport, there may be differences based on geographic regions. It should be noted this sample was collected from two institutions in Southern Ontario, which are located close to the border between Canada and America. Therefore, the participants of this study are immersed in American media and impacted by American sport in a way that other cities within Canada would not be. A study examining moral reasoning in Canadian athletes in a location of Canada that is farther from the American border may report different findings.

Limitations

One of the most notable limitations to this study that has implications for future research is the shortcomings of the HBVCI. The HBVCI (Hahm-Beller Values Choice Inventory), as previously mentioned is a unique instrument designed to measure moral reasoning ability within the sport milieu. The instrument contains 16 hypothetical sport situations which are intended to measure justice, honesty and responsibility. Of these 16 situations only 12 of them are designed to be actual moral measures with four of the questions acting as consistency checks. The four consistency checks are positive

statements rather than moral dilemmas designed to ensure that participants are actually reading the questions. This is done by evaluating responses to the consistency checks and eliminating those participants who responded disagree or strongly disagree, as these responses would be indicative of participants who filled out the same response throughout the questionnaire. Although these consistency checks are intended to strengthen the overall data they are limited in that they work in only one direction. The consistency checks are effective in eliminating anyone who disagrees or strongly disagrees to the positive statement. However, they do not control for individuals who might circle agree or strongly agree throughout the questionnaire and thus may not be fully utilized for the purpose they were intended.

Furthermore, the wording and nature of the consistency checks within the body of the survey were reported by participants in feedback to the researchers as confusing. Participants were annoyed that there was no scenario with which to agree or disagree and frustrated by the challenge to choose an appropriate response on the Likert scale.

An additional criticism of the HBVCI would be regarding the actual moral scenarios and how they attempt to measure moral reasoning in the sport milieu. The majority of the scenarios involve the moral dilemma of reporting an infraction that the referee or official did not call. However, most individuals who play sport would suggest that the presence of a referee or official (neutral third party) relieves the athlete of the responsibility of calling out their own infractions, as it is the official's job to sanction them. Therefore, one may suggest that an athlete who admits to touching the ball is going beyond their responsibility as an athlete and may even be interfering with the referee's judgment. As such, it was felt that these questions were ineffective in

measuring athletes moral reasoning ability as no competitive athlete would take it upon themselves to make such a call.

Similarly, the questionnaire had only 12 questions intended to measure moral reasoning, which made the survey rather limited in scope. The majority of questions as previously noted pertained to reporting infractions or dealt with the concept of violence (retaliation). An expansion of the instrument to include topics such a doping, intentionally injurious acts, cheating (use of illegal spikes, etc.) and aggression would both modernize the survey and create a new area of discussion. A research design similar to this study, where the surveys are completed online and can be done both privately and anonymously would allow athletes to feel comfortable in disclosing information regarding cheating and drug use.

A limitation regarding the sample was discovered after the methodology had already been designed. It was determined that a sample of only team sports would not create a large enough sample to generate valid results. Thus, the study, after some consideration, was expanded to athletes of individual sports in addition to team sport athletes. This adjustment allowed for a sufficient number of athletes to be sampled to give this study statistical merit. However, the cost of increasing the sample was the inability of the data to now be solely reflective of team sports.

Lastly, in order to maintain anonymity while using an online survey some precautions regarding the validity of the data had to be sacrificed. For example, it was not possible to limit the number of times one computer could access the survey. To do this the IP address would have to be recorded and thus the person completing the survey could be identified. The researchers felt there was little reason (beside the possible gift of

appreciation) for a user to log on several times. Thus, this limitation was not considered a major threat to the validity of the data and was considered a minor sacrifice in the effort to preserve anonymity.

Areas of Future Studies

The future for study on Canadian athletes' moral reasoning ability is varied, expansive, and bright. This section will offer a review of factors that impact athletes' moral reasoning ability. These factors include: disengagement and the influence of peers and coaches. This review is intended to offer guidance, inspire thought and highlight the multitude of possibilities for future research in the field of moral reasoning ability in Canadian athletes.

Disengagement

It is believed by many that the sport field offers a form of escapism to its participants. The sport arena affords participants the opportunity to play out aggression, demonstrate athletic prowess, enjoy camaraderie and ultimately be victorious. It is the belief that the sport context differs greatly from everyday life which may incline participants to expect that the rules for these contexts differ from rules that guide daily choices. This study contributed to the literature by examining moral reasoning ability of select Canadian athletes compared to their peers. It did not examine the difference of athletes' moral reasoning ability between the sport context and real life. However, much research in America has been dedicated to studying if such a discrepancy may exist (Hodge & Jackson, 1986, Bredemeier, 1985). The majority of this work supports the argument that athletes experience lower moral reasoning ability in sport scenarios than in real life scenarios. This premise suggests that athletes may engage in context dependent

moral reasoning. This area of focus would be ground breaking for Canadian research as it would inevitably shed light on how the athlete interacts with their environment and the results of this interaction. Specifically, there is great potential for studies examining Canadian and American athletes' moral reasoning ability in both sport and real life contexts to determine if either population is more negatively impacted by sport participation.

Future Canadian research in the area of context dependent moral reasoning may also be inspired from the previous work of Bredemeier (1995), who examined the moral reasoning ability of grade school children in both a sport context and real life context. The results of the study supported that as children aged the presence of context dependent moral reasoning increased. Thus, one may deduce from these results that as we age the concept of context dependent moral reasoning and perhaps also the sense of competition in sport become increasingly present in athletes. These studies contribute to future Canadian research on athletes' moral reasoning ability throughout the lifecycle, by examining the effect of sport participation on moral reasoning ability in athletes (as identified in previous studies) to determine if it is isolated to the sport context and more deeply entrenched with experience. A study of this nature with a longitudinal design, would have a unique contribution to the literature as it would be the first of its kind.

To reiterate, context dependent moral reasoning puts forth that there are behaviours that are acceptable in one forum that are unacceptable in another. This should not, however, be interpreted to mean that any behaviour is acceptable in the sport context. Sport may not require participants to abide by societal rules however the rules that govern sport still apply. A study done by Bredemeier, Shields, & Horn (2003), that examined

moral reasoning ability specifically within the sport context determined that there are certain infractions that even within the sport context are deemed unacceptable. They determined two general principles that if infringed upon were considered a moral infraction by athletes. Firstly, any act which causes negative ramifications that go beyond the game is considered to be an infraction. These negative ramifications may include but are not limited to: causing prolonged injury, having a participant suspended, or harassment that continues beyond the game. Secondly, as previously mentioned, a certain set of rules exist which are relevant on the playing field, thus any act that occurs outside of or in contradiction to these rules would be considered an infraction. These findings may encourage future studies to examine if these rules exist and how finite they are within the sport context. It may be suggested that athletes as a group have their own construct and considerations for moral reasoning that governs what actually can be deemed a moral infraction. An example of this may be that not reporting when the ball strikes off your hand in soccer is considered appropriate behaviour, however, intentionally trying to twist an opponents ankle on a breakaway may be considered an infraction. Designing an instrument to examine what athletes deem to be moral infractions and how these moral infractions may be translated into a finite code of ethics for sport would be worthy of future research.

Influence of Peers and Coaches

Little is known of the effect of poor leadership, and the influence of aggressive and dominant peers on athletes' moral reasoning ability. Much of what is known about the influence of coaches and peers comes from the work of Coakley (1987), and Piaget (1932), who were both introduced in the literature review. To review, Coakley (1982)

asserts that morally weak leadership detrimentally affects athletes' moral reasoning ability. Based on this literature, and the lack of present research in the field, an examination of coaching behaviours would be most beneficial, in nurturing positive moral reasoning skills in athletes by providing valuable information in educational institutions.

Some suggestions for coaching styles that may encourage athletes to engage in higher moral reasoning were found in research done in the business world. A study done by Graham (1995), examined different leadership styles and follower moral and ethical contributions to organizational success. Three leadership styles (transformational, interpersonal and participant focused) were studied and associated with one of Kohlberg's three stages of moral development: pre-conventional; conventional; post-conventional (as described in the literature review). Participant focused leadership, which focuses primarily on the followers' interests, was linked to pre-conventional moral development. Interpersonal leadership, which focuses on relationships and social networks, was linked to conventional moral development. Lastly, transformational leadership employs servant leadership (follower displaying leadership qualities) was associated with the highest level of moral reasoning termed pre-conventional. These findings suggest the more social responsibility and working responsibility that is given to participants the higher their level of moral reasoning ability will be. Thus, athletes who are encouraged to be responsible for their own performance and faults should exhibit higher levels of moral reasoning ability. The findings of Stoll (1995), support this in that athletes in individual sports who are more inclined to call their own faults exhibited higher moral reasoning ability than team sport athletes.

This literature has several applications to the sport context. One application is that this research may be utilized to create training programs for coaches that both inform and teach coaches how to incorporate and implement transformational leadership into their coaching style. A further application for this research would be intervention programs designed for athletes to teach them the principles of servant leadership so that athletes feel prepared to take a leadership position within their sport, which may in turn raise their moral reasoning ability. Future research in this area would aid in identifying all the possible benefits that may be gained from adopting a “transformational coaching” style and the behaviours necessary to achieve this.

CHAPTER V

Conclusion

It seems Bredemeier and Shields (1984) may have theorized correctly when they stated “sport presents a unique context for moral reasoning in that dimensions of the sport context may be detrimental to moral functioning.”

This study has complemented the previous literature and set the background for future Canadian studies in the area of moral reasoning in sport. The results of this study support previous studies by finding that Canadian interuniversity athletes possess significantly lower moral reasoning ability than their non-athlete same sex peers. The study also found that both athlete and non athlete males possess lower moral reasoning ability than non-athlete females and female athletes. Discussion regarding gender and moral reasoning ability was designed to offer explanations for this discrepancy between females and males. It was determined that recent advancements in athletics for women, including increased recognition, exposure and availability of resources through Title IX may have contributed to female athletes’ low moral reasoning scores compared to their female non-athlete peers. These results did not support the hypothesis of this study and have led the researcher to conclude that the differences in funding, size, and media exposure between the U.S.A. and Canada does not impact how sport participation affects athletes morally. Multiple avenues for future research concerning coaching style, participant characteristics, context dependent moral reasoning, development of instruments, culture and gender have been offered as possible dimensions that affect athletes’ moral reasoning ability. These outlets are suggested so that future research in.

these areas may contribute to this foundation and add definition to this relatively new field in Canada.

As a final note, it seems Bredemeier and Shields (1984), may have theorized correctly when they stated “sport presents a unique context for moral reasoning in that dimensions of the sport context may be detrimental to moral functioning”(p.27). Exactly which dimensions they refer to is yet unknown and sets the foreground for future study. What may be surmised from this study is that these dimensions are innate to the sport context itself, and are not influenced by money, fame and media exposure. Rather it is possible that the dimension which degrades athletes’ moral reasoning ability is likely the win itself. Thus it is hypothesized that the negative impact of sport participation on moral reasoning ability would happen at all levels of sport and at all ages. It seems only fitting to tie this back into the introduction with the infamous words of Vince Lombardi “winning isn’t everything, it’s the only thing” (Barnes, 2006).

Lastly in noting this, one may question what obstacles lay in the future of athletics, as sport has always been about the win. Sport enthusiasts have likely foreseen the repercussion of the win at all costs mentality, through both the inability of administration to keep up with the technology of cheating (i.e gene doping, blood transfusions, decompression chambers, etc.) and the scandals committed by athletes which litter global headlines. In this aspect the future of university sport may seem bleak.

However the answer and the light at the end of the tunnel lies in the analysis of the quote by George Orwell (1945) from the introduction of this paper. Orwell spoke of his shock and confusion at people’s view of sport as an ambassador of good will between nations, as it is his belief that “at the international level sport is frankly mimic warfare”.

Admittedly, to call sport “mimic warfare” is a hyperbole of the actual state of international sport, as sport as a social construction offers much more than just a forum for politics and violence to be played out. However, Orwell should be credited with acknowledging the public's willingness to believe in and subscribe to sport, despite its obvious pitfalls. It seems as though sport is the naughty child of our nation that continues to commit infractions and with which in our love for it we retort with on a slap on the wrist, and soon the matter is forgotten. Marion Jones in 2007 admitted to drug use. She stated “ I want to apologize to you all for all of this, I am sorry for disappointing you all in so many ways” (www.cnn.com).

And in this notion of an apology for these moral infractions a greater question arises: Can we forgive Sport? In the wake of violence, cheating, doping, corruption, and the use of sport as a political platform, we will still tune into the Olympics, go to see our favourite team play and enroll our children in little league? The answer is a resounding yes! We will forgive because sport means too much to us, not to. It is our form of entertainment, our escapism, our passion and in these ways also our vice. Roger Clemens once stated:

If there is one sentiment, one slogan, that speaks best for our love of sport, it is the venerable ‘Wait’ll next year!’ Where else in this vale of tears does hope truly spring eternal? (www.examiner.com)

To conclude, although this forgiveness is grand it is the intention of the researcher that this study will be a source of inspiration for coaches, administrators, social institutions and athletes to endorse programs that will facilitate positive moral development. Further, this study reveals multiple possibilities for researchers to

contribute to the scant knowledge about moral reasoning of athletes in a Canadian sport context. These studies will provide administrators, teachers, coaches and athletes with knowledge and direction which will guide the course for the future of Canadian university athletics.

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Appendix A

HAHM - BELLER VALUES CHOICE INVENTORY*
In The Sport Milieu

The following questionnaire describes incidents that have occurred in sport settings. Each question addresses moral values. Because there are no right or wrong answers, please circle the answer that best describes your feelings. SA = Strongly Agree; A = Agree, N = Neutral; D = Disagree; SD = Strongly Disagree. By filling out this inventory, you are informed of your rights to refuse to participate, and you may withdraw at any time.

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 Sharon Kay Stoll, Ph.D.
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Demographic Information : Please circle each category that applies to you.

Circle your status

(Definitions for Question 1)

Athlete: Someone who has already competed for at least one year on a university team and registered for the present year on a university team roster.

Non-athlete: Someone who has never been registered on a university team roster or competed on a university team.

:

1. Athlete Non-athlete

2. Male Female

3. What is your year of study? (drop down menu, between 1-5)

4. What is your discipline of study? (drop down menu, all academic disciplines)

5. What is your Main Sport? (drop down menu, soccer, hockey, basketball or volleyball)

6. What is your Age _____

HAHM - BELLER VALUES CHOICE INVENTORY*

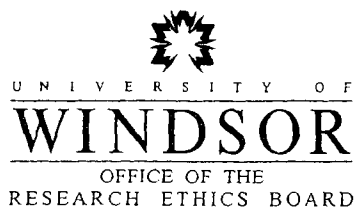
In The Sport Milieu

The following questionnaire describes incidents that have occurred in sport settings. Each question addresses moral values. Because there are no right or wrong answers, please circle the answer that best describes your feelings. SA = Strongly Agree; A = Agree, N = Neutral; D = Disagree; SD = Strongly Disagree

| | |
|--|----------------|
| <p>1 - 1. 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.</p> | SA A N D SD |
| <p>2 -2. 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 a good strategy. Besides, the umpire's job is to call an illegal play.</p> | SA A N D SD |
| <p>4- 3. Swimmers are taught to stand completely still just before the gun shot that starts the race. Some coaches teach their swimmers to move their head and upper body slightly which possibly forces an opponent to false start. If swimmer B false starts he will probably stay in the blocks a fraction longer when the race starts. Consequently, swimmer A may have an advantage during the race. Because all competitors have equal opportunity for this strategy, this is an acceptable means for swimmers to increase their advantage</p> | SA A N D SD |
| <p>5- 4. 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.</p> | SA A N D SD |
| <p>6 -5 . 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 sport psychologist. In six months, the meetings prove fruitful, and she begins to see results.</p> | SA A N D SD |
| <p>8- 6 Basketball player A skillfully dribbled the ball around her opponents to the basket. Just as she moved toward the basket, she was tripped by played 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.</p> | SA A N D SD |
| <p>11-8. 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</p> | SA A N D SD |

| | |
|--|------------------------|
| <p>contacts all of his professors and receives permission to take his final exams at a different time and place.</p> | |
| <p>15-9 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 an easy goal, this is demonstrating good strategy.</p> | <p>SA A N D SD</p> |
| <p>16-10. 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.</p> | <p>SA A N D SD</p> |
| <p>17-11. 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.</p> | <p>SA A N D SD</p> |
| <p>19-12. 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..</p> | <p>SA A N D SD</p> |
| <p>20-13. 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.</p> | <p>SA A N D SD</p> |
| <p>23-14. 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.</p> | <p>SA A N D SD</p> |
| <p>24-15. 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</p> | <p>SA A N D SD</p> |
| <p>25-16. 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</p> | <p>SA A N D SD</p> |

Appendix B



Today's Date: December 3, 2007
 Principal Investigator: Ms. Shannon Hogarth
 Department/School: Kinesiology
 REB Number: 07-217
 Research Project Title: Moral Reasoning Ability in Elite Canadian Athletes
 Clearance Date: December 3, 2007
 Project End Date: January 15, 2008

Progress Report Due:
 Final Report Due: January 15, 2008

This is to inform you that the University of Windsor Research Ethics Board (REB), which is organized and operated according to the *Tri-Council Policy Statement* and the University of Windsor *Guidelines for Research Involving Human Subjects*, has granted approval to your research project on the date noted above. This approval is valid only until the Project End Date.

A Progress Report or Final Report is due by the date noted above. The REB may ask for monitoring information at some time during the project's approval period.

During the course of the research, no deviations from, or changes to, the protocol or consent form may be initiated without prior written approval from the REB. Minor change(s) in ongoing studies will be considered when submitted on the Request to Revise form.

Investigators must also report promptly to the REB:

- a) changes increasing the risk to the participant(s) and/or affecting significantly the conduct of the study;
- b) all adverse and unexpected experiences or events that are both serious and unexpected;
- c) new information that may adversely affect the safety of the subjects or the conduct of the study.

Forms for submissions, notifications, or changes are available on the REB website: www.uwindsor.ca/reb. If your data is going to be used for another project, it is necessary to submit another application to the REB.

We wish you every success in your research.

Maureen Muldoon, Ph.D.
 Chair, Research Ethics Board

cc: Dr. Margery Holman, Kinesiology
 Mark Curran, Research Ethics Coordinator

This is an official document. Please retain the original in your files.

VITA AUCTORIS

Shannon Rutherford Hogarth was born on June 12, 1983 in Windsor, Ontario.

She graduated from Kingsville high School in Kingsville, Ontario in 2002. From there, she went on to obtain an Honors Bachelor of Kinesiology from the

University of Western Ontario in 2006. She is currently a candidate for a Masters

degree in Human Kinetics from the University of Windsor. She hopes to graduate

in the Fall of 2008 and plans to pursue a career in Law in the Fall of 2009.