

AN ONLINE INTERVENTION
TO IMPROVE THE MORAL REASONING OF NAIA COACHES

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ABSTRACT

The most powerful role-model for the athlete is the coach, who is trusted to lead, teach, and develop student-athletes into better players and better people. One of the most difficult processes is to teach cognitively these leadership attributes in an efficient effective manner. Combine that problem with access to busy coaches, educational interventions usually lack in success. In addition, governing bodies fail to understand the intricacies of successful intervention. Therefore the purpose of this experimental study was to compare the effect of the NAIA's Champions of Character Program with a Servant Leadership for Coaches Online[®] program on coach moral reasoning and knowledge of the NAIA core values.

Participants in the study consisted of 37 NAIA Coaches (male = 31, female = 6). Coaches were randomly assigned to either the control group or intervention group. The intervention group completed an online instructional program (Servant Leadership for Coaches Online[®]) and the control group received no additional instruction. The data was analyzed using SPSS 17.0; an ANOVA procedure was used to examine main effect and interactions. When appropriate, contrast procedures were used as a follow-up to significant interactions. The effect size is reported using partial eta².

An ANOVA found significant difference with the interaction of group (treatment, control) by time on HBVCI (Hahm-Beller Value Choices Inventory) scores, Wilk's Lambda $F(1, 33) = 7.94, p = .008, \text{partial } \eta^2 = .194$. A significant linear contrast was also found. The treatment group scored significantly higher from pretest (mean = 31.58, SD = 6.78) to posttest (mean = 35.35, SD = 8.03) compared to the control group pretest (30.60, SD = 5.07) to posttest which decreased (mean = 28.8, SD = 6.13). In interpreting the results, coaches

receiving the intervention (Servant Leadership for Coaches Online[®]) appear to achieve higher scores on the HBVCI than the control group coaches.

Therefore, in the interpretation of the study, cognitive moral training appears to be effective in improving the moral reasoning of coaches through an online intervention. The development of courses similar to Servant Leadership for Coaches Online[®] may provide a framework for effective character education programs in sport.

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CHAPTER ONE

The Problem

Introduction

More than 52 million boys/girls participate in sport; however, the youth of America are not seeing the benefit of sports participation as more than 70% quit traditional team sports by the age of 13, citing poor relationships with coaches and parents as the determining factor (NAIA, 2005). In 2000, the National Association of Intercollegiate Athletics (NAIA) developed the “Champions of Character Initiative” in response to the prevalence of violence in professional and collegiate sport and the “win at all costs” mentality motto of today’s culture of sport. Through the Champions of Character Program, the NAIA believed they had a niche in promoting a positive change in the culture of sport (NAIA, 2005).

With over 282 colleges and universities positioned across the country, NAIA institutions are generally located in less populated areas, where the influence of their athletic programs are felt in the surrounding communities. The Champions of Character Program combines awareness, education, and community involvement and strives to develop an atmosphere of integrity in sport. The goal of the initiative is for student-athletes everywhere to demonstrate values as they compete in athletics and in life. Therefore, an environment has been established in which every NAIA student-athlete, coach, official, and spectator are committed to the true spirit of competition based on the initiatives five core values: sportsmanship, responsibility, respect, integrity and servant leadership (NAIA, 2005).

Through the initiatives five-core values, the Champions of Character Program strives to educate and create awareness of the positive character-building traits that may potentially occur. The five-core values are implemented through the training and support of coaches,

participants, spectators and officials. The NAIA defines the five-core values in the following manner (see Table 1).

Table 1

Definition of the NAIA's Five Core Values

Values	Definition
Respect	Civilized and gracious behavior to players, coaches, fans and parents
Responsibility	Being accountable for your actions and decisions
Integrity	Keeping commitments and conducting honest behavior
Servant Leadership	Putting the group first and becoming responsible for personal and group roles while performing at your best
Sportsmanship	Participants, administrators, officials and spectators are expected to act correctly even when others do not, and demonstrate fairness and equity in all contests and relationships

The initiative currently classifies NAIA schools as either a Champions of Character institution or as an institution not participating in the program. To be identified as a Champion of Character Institution, the University must submit an annual evaluation form confirming that they have met the annual requirements which include: public address announcements emphasizing the five core values, academic achievement, community involvement, and confronting behavior inappropriate to athletic activity. Therefore, a non-participating school is an institution that has not met the requirements on the annual evaluation form or has chosen not to participate (NAIA, 2002).

The Champions of Character Program teaches and promotes the five-core values through presentations by selected national presenters, regional program centers, and certified instructors. They provide support and material to institutions in the form of educational hand-outs, power-points, and cd-roms. As previously mentioned, NAIA institution's athletic programs are required on an annual basis to submit a Champions of Character evaluation form. The form contains direct questions regarding the institutions ability to meet the annual requirements (NAIA, 2008).

Setting the Problem

The Champions of Character Program has succeeded in creating awareness about the current culture of sport. Numerous NAIA institutions have developed programs and presentations to spread the importance of the five-core values. Through a variety of presentations and discussions, the NAIA has stated that the Champions of Character Program has touched, educated and influenced thousands of coaches, athletes, parents, spectators, and administrators (NAIA, 2005).

Sport is a powerful entity in society and is full of teachable moments – the most important of which are those that encourage positive growth of individuals, not just athletes or teams. The most powerful role-model for the athlete is the coach, who is trusted to lead, teach, and develop student-athletes into better players and better people. Thus the responsibility of the coach to be a role-model and display true moral character will have the most significant impact on a student-athlete's moral character development (Bredemeier & Shields, 2006).

At present, no assessment procedure exists to measure effectiveness of the Champions of Character Program. Lacking a true assessment, one could question the

effectiveness of the Champions of Character Program in meeting its mission of helping student-athletes, coaches, and parents to understanding character values in sport. Beyond teaching character values, the initiative states that student-athletes, coaches, and parents will know the right thing, do the right thing inside and outside of the sports setting (NAIA, 2005). With coaches being the key link to character education in student athletes, is the Champions of Character Program providing measureable character education to NAIA coaches?

Problem Statement

The purpose of this experimental design is to compare the effect of the NAIA's Champions of Character Program with a Servant Leadership for Coaches Online[®] program, on coach moral reasoning and knowledge of the NAIA core values.

Variables

Independent Variable 1: Group

1. Intervention Group
2. Control Group

Independent Variable 2: Gender

Dependant Variable 1: Coach(s) responses to Core Value Task Recognition Test (CVTRT)

Dependant Variable 2: Coach(s) responses to Hahm-Beller Value Choices Inventory (HBVCI)

Sub Problems

1. What is the purpose of collegiate sport?
2. What is the NAIA's Champions of Character Program?
3. What is servant leadership?

4. What is the history of character education in sport?
5. Why is servant leadership important in the teaching of moral education?

Statistical Sub-Problems

HBVCI (Hahm-Beller Values Choices Inventory)

1. No difference exists by gender on HBVCI moral reasoning scores.
2. No difference exists with the interaction of group and time on HBVCI moral reasoning scores.

CVTRT (Core Value Task Recognition Test)

1. No difference exist by gender on coaches responses to CVTRT.
2. No difference exist with the interaction of group and time on coaches responses to CVTRT.

Assumptions

1. NAIA basketball coaches have knowledge of the Champions of Character Program.
2. The researcher will sample all participants using the same research methods.
3. The instruments used will test the moral reasoning of basketball coaches and assess their knowledge of the five-core values.
4. The responses will reflect the NAIA coaching population and the effectiveness of the Champions of Character Program's five-core values.

Limitations

1. This study is limited to collegiate coaches.
2. This study is limited to NAIA institutions.
3. This study is limited to coach's response at a specific period of time.

Terms

NAIA- National Association of Intercollegiate Athletics

Champions of Character Program- a program designed to instill an understanding of character values in sport and provide practical tools for student-athletes, coaches and parents to use in modeling exemplary character traits (NAIA, 2005).

Character Education- the deliberate cultivating of moral growth and moral judgment that can be articulated through moral action (Lickona, 1991).

Core Values- beliefs and principles that define an individual or organization.

Integrity- is having a commitment to the values of the community - however the values of the community cannot violate the values of the individual - honesty, justice, responsibility, respect, beneficence and the courage to carry through (Greenleaf, 1990).

Moral Character- is the value placed on individual motive, intention, and action as directed toward other human beings (Lumpkin, Stoll, & Beller, 2002)

Moral Reasoning- a systematic process of evaluating personal values and developing a consistent and impartial set of moral principles to live by (Lumpkin, Stoll, & Beller, 2002).

Respect- showing regard for the worth of someone or something (Lickona, 1991).

Responsibility- the social force that binds us to a course of action demanded by social force or personal conscience (Lickona, 1991).

Servant Leadership- one who leads for the good of all, and not for the good of self. It is also believed that a true servant leader has specific traits of character that support their mission: (1) A servant leader has an honorable nature; they are truthful with a strong sense of knowing the right. (2) A servant leader's mission is to serve, to help, to assist, to give, and to share. (3) A servant leader inspires others to "*do the right*", and to lead honorable lives. (4) A servant leader has a plan of action, an honorable plan of action, and that plan can

be understood by others. (5) A servant leader is courageous for the right and courageous to do the right (Greenleaf, 1990).

Social Character- is the value placed on specific personality and work ethic traits that society views as important for success (Lumpkin, Stoll, & Beller, 2002).

Significance of the Study

Character education has always been a focus of the NAIA. Al O. Duer, NAIA, Executive Secretary stated in 1960, “The central aim of the National Association of Intercollegiate Athletics is for collegiate athletics to be an integral part of the total educational program of the institution, with emphasis upon instilling high ethical and moral character, health and leadership-citizenship traits in our youth” (NAIA, 2008). The Champions of Character Initiative has provided the NAIA a positive presentable image to the public eye, a link to the outside community, and a similar connection that a college institution experiences with their athletic teams.

....sports link campuses to the outside community by the strength of their visual imagery, which is easily translated onto television or into photographs.... The uniformed hero in his or her mud-splashed splendor is much more arresting image than a photo of a history major with writer’s block.... There is a ‘larger than life’ attitude toward sports (Shulman & Bowen, 2001, p. 10)

With over 282 colleges and 47,000 student-athletes, the opportunity for displays of positive press and publicity are frequent. However, does the Champions of Character Program educate and improve character education of coaches?

Sports historically have been thought to develop character and teach participants important values. This is not necessarily the case. Studies suggest that the longer a student-athlete participates in sports, the lower their level of moral reasoning maturity (Bredemeier and Shields, 1986). The ability to reason morally at a mature level is a learned process and may be influenced by a character education program. Two factors that may affect the success of a character education program in sport are (1) the ability to access willing participants and (2) the movement of sports psychology to a motivational model of moral reasoning.

Capturing coaches to participate in a character education program begins with providing an easily accessible means to acquire the material and to build trust in the program. In addition, gaining access to a coaching population requires building credibility in the material and the methods of instruction. The Center for ETHICS* (2008) at the University of Idaho has been successful in gaining access to coaches and teams. Clients have included: Atlanta Braves, University of Alabama football team, University of Georgia football team, and numerous high school teams across the United States. The Center for ETHICS* develops curriculum in moral reasoning for coaches to teach their teams.

Research in sports psychology has examined how motivation affects the moral reasoning of athletic populations. The research discusses task motivation and ego motivation and how it affects morally problematic behaviors (Bredemeier and Shields, 2006).

Though more research is needed, the overall results from various studies are clear. If the aim is to reduce morally problematic behaviors and/or to increase pro-social ones, then coaches need to simultaneously increase task motivation and decrease ego motivation (p. 6)

Therefore, sport psychology in an attempt to improve moral behavior in sport, is now focusing on using motivation in shaping moral behavior.

Furthermore, it is common for character education programs to discuss the importance of teaching character values. However, the truly tricky part is to know what values are being or not being taught. In moral education circles, we dissect character into social and moral character. Social character is the value placed on specific personality and work ethic traits that society views as important for success. Examples of social character values frequently preached by coaches include hard work, toughness, teamwork, intensity, success, and commitment (Rudd & Mondello, 2006). Moral character in contrast is the value placed on individual motive, intention, and action as directed toward other human beings. Common moral character values include honesty, responsibility, beneficence, and integrity (Frankena, 1973).

With coaches being the key role-model in how participants view sport, a character-based education program providing coaches with moral education regarding what is appropriate in sport would be beneficial in enhancing the coaching profession. This study will examine the NAIA's Champions of Character Program to an online course in servant leadership, to determine the effectiveness of the NAIA's program in the character education of NAIA coaches.

CHAPTER TWO

Review of Literature

Problem Statement

The purpose of this experimental design is to compare the effect of the NAIA's Champions of Character Program with a Servant Leadership for Coaches Online[®] program, on coach moral reasoning and knowledge of the NAIA core values.

Introduction

The goal of this study is to compare two programs aimed at building and enhancing character development. To assist in accomplishing this goal, the review of related literature will examine:

1. The purpose of collegiate sport.
2. The NAIA's Champions of Character Program.
3. Servant leadership.
4. The history of character education in sport.
5. Why servant leadership is important in the teaching of moral education.

The Purpose of Collegiate Sport

The first intercollegiate athletic contest was a rowing match between Yale and Harvard in 1852 (Smith, 1988). Although schools had informally competed prior to this event, it was this contest that began the process of intercollegiate athletics. In addition to a growing trend for intercollegiate competition, administrators and faculty began pondering the role of collegiate sport in higher education, disputing the benefits to the education mission of the institution. The birth of the NCAA (National Association for Intercollegiate Athletics) in 1905 brought about great change as collegiate sport moved from student run clubs to being

institutionalized and governed by the universities. This process was a defining step in development of sport on college campuses, as this action demonstrated the universities' commitment to sport.

With a greater emphasis on sport as a component of the educational process, a university that conducts sport is doing more than educating and presenting students with a degree, they help to shape and define the sport activity (Shulman & Bowen, 2001, p. 10).

In the early 1900's, football gained enormous popularity and college sport in America was becoming heavily influenced by the alumni and the board of trustees (Gorn & Goldstein, 2004). The growth of football as a spectator sport and the influx of money that could be generated from the excitement of the sport through fundraising ignited the influence of alumni associations in the decisions of the college (Gorn & Goldstein, 2004). An increase in funding through alumni was partnered with the opportunity for corruption and deception. While reformers have voiced their disapproval of college athletics and its corruption, the lure and profit gleamed from victory is and was all too powerful.

...when a handful of colleges and universities started to make tens of millions of dollars by means of first-rate athletic teams, and hundreds of other institutions of higher learning reap smaller but still substantial rewards, they can hardly be expected to support regulations that would jeopardize their positions, or even to follow stringently already existing rules that might lead to fewer victories... (Gorn & Goldstein, 2004, p. 246).

Citing the ills of college football as proof, the naysayers shout that there is no direct connection to learning a field of study and athletic pursuits. Therefore, the first real attempt

to examine the role of collegiate sport on campus was done by the Carnegie Foundation Study of American College Athletes in 1929. They argued that if athletics are to be educational, the player must be taught to do his own thinking (Savage, 1929). The report discussed the student-athlete as a victim and stressed for reform minimizing commercialization in college athletics. Howard Savage (1929) in the report stated the following:

Commercialization in college athletics must be diminished and college sport must rise to a point where it is esteemed primarily and sincerely for the opportunities it affords to mature youth under responsibility, to exercise at once the body and the mind, and to foster habits both of bodily health and of those high qualities of character which, until they are revealed in action, we accept on faith (p.1).

As the critics voices grew in strength, others promoted the importance of the “mind-body” connection and how athletics enhances the learning atmosphere and sharpens the mind (Shulman & Bowen, 2001).

Nevertheless, the university frequently views winning in public relations as a positive press release. The lure of victory and the positive image it presents will continue to fuel the dynamic between academics and athletics, as long as college sports are judged by winning teams, positive media coverage, and gate receipts (Thelin, 1994). Furthermore, if the path to victory is done unethically, is the university fulfilling their mission? In sport, winning by cheating is often referred to as a “hollow victory” (Boxill, 2003). There is nothing wrong with striving for a positive public image, but if the pursuit of the image challenges decency, honor, and integrity, then the university is acting immorally (Boxill, 2003).

In 1989, the Knight Foundation Commission on Intercollegiate Athletics was formed. The commission composed of university and college presidents was established to study institutional control and bring athletic programs back into compliance with traditional values and principles of higher education. In 1991, the Commission recommended a new model for Intercollegiate Athletics. The reform plan recommended by the commission discussed the “one plus three” model, where the “one” (college presidents) would control and direct “three” main areas: 1) Academic Integrity, 2) Financial Integrity, and 3) Independent Certification (Knight Foundation, 2008, 2001). Most importantly the Knight Commission, similar to the Carnegie Foundation Study of American College Athletes in 1929, stressed that the President of the University have control over their institution (Knight Foundation, 2008, 2001).

Ten years following their initial report, the tone of the Knight Commission’s 2001 follow-up report was bleak regarding the progress that had been made to reform collegiate athletics. The Knight Commission still recommended that the president was the key to control and governance. However, the Presidents needed more support to stand tall against athletic corruption and while maintaining its place in the educational mission of the institution (Knight Foundation, 2001).

‘Major college sports’ do far more damage to the university, to its students and faculty, its leadership, its reputation and credibility than most realize - or at least are willing to admit.’ The ugly disciplinary incidents, outrageous academic fraud, dismal graduation rates, and uncontrolled expenditures surrounding college sports...characterized as ‘an entertainment industry’ that

is not only the antithesis of academic values but is 'corrosive and corruptive to the academic enterprise' (Knight Commission, 2008, 2001).

Interestingly, the issue of governance and university control of sport dates back to the first intercollegiate athletic contest between Yale and Harvard in 1852. At that time a majority of the faculty and administrators did not view sport as a function of higher education. Colleges were considered character building environments and sport was not considered part of the character building process (Smith, 1988). With little or no governance of athletics by the colleges themselves, students took over, forming clubs, raising funds, and organizing athletic contests against other institutions. In the world of athletics, the students were given great freedom; they owned it and were in control of the activity. A conflict soon developed, as students and faculty clashed on who should control athletics.

The faculty felt an obligation and duty to cultivate the moral behavior of their students, which they believed did not exist in athletics. Furthermore, the faculty believed that a more organized and effective system to monitor sport was desperately needed. Students simply wanted freedom to control their activities and the opportunity to compete (Smith, 1988). From 1882 until the formation of the NCAA in 1905, numerous attempts by faculty to establish governance through faculty athletics committees were essentially unsuccessful (Smith, 1988). Nevertheless, by raising concerns about the issues and trends in collegiate sport, such as transfers, eligibility, amateurization, and commercialization, the foundation was set for the NCAA's formation in 1905.

In 1905, the call for a national conference of faculty athletic representatives from 60 colleges convened. Following their discussion on the issues mentioned above, the NCAA was established to serve colleges in governing sport. College sport now had collective

control for the perceived good of intercollegiate athletics. The initial power from the NCAA was a moral force, a sharp contrast to the political force the NCAA has become today (Smith, 1988). While a majority of colleges joined the NCAA, many small colleges did not fit the NCAA model and therefore separate associations were formed to meet the needs of additional groups. One association that was initially formed to provide small colleges with a post-season basketball tournament was the NAIA.

The NAIA's Champion of Character Program

At a time when many small colleges were struggling to organize and establish championships for their sports, the NAIB (National Association of Intercollegiate Basketball) was created in 1937 as a basketball tournament for small colleges. Members of the NAIB expressed a desire for a more formalized association with universal rules and standards of competition (NAIA, 2008). In response to the member's request, the NAIB formally became the NAIA (National Association for Intercollegiate Athletics) in 1952. The NAIA's place in collegiate sport history is distinguished by a few very significant events. They were the first national organization to offer post-season opportunities to black student-athletes (1948) and in 1953 voted to include predominately black institutions to full membership. During the 1950's and 1960's, the NAIA continued to add championships in numerous sports and in 1980 the NAIA became the first national association to sponsor both men's and women's championships (NAIA, 2008).

Then in 2000, the NAIA responded to a deteriorating culture of sport in America and began implementation of the Champions of Character Program. The NAIA believed they have the niche for becoming the leader in national programs for youth, when it comes to addressing the issues of character values (NAIA, 2005.) The structure of the Champions of

Character Program is centered on five-core values. The NAIA (2005) defines the five-core values in the following manner (Table 2).

Table 2

Definition of the NAIA's Five Core Values

Values	Definition
Respect	Civilized and gracious behavior to players, coaches, fans and parents
Responsibility	Being accountable for your actions and decisions
Integrity	Keeping commitments and conducting honest behavior
Servant Leadership	Putting the group first and becoming responsible for personal and group roles while performing at your best
Sportsmanship	Participants, administrators, officials and spectators are expected to act correctly even when others do not, and demonstrate fairness and equity in all contests and relationships

Today the NAIA has 282 members, mostly small private colleges and universities, with over 47,000 student-athletes participating in 13 sports. The current mission of the NAIA is:

The purpose of the National Association of Intercollegiate Athletics (NAIA) is to promote the education and development of students through intercollegiate athletic participation. Member institutions, although varied and diverse, share a common commitment to high standards and to the principle that participation in athletics serves as an integral part of the total educational process (NAIA, 2008).

In addition the NAIA has promoted that their main purpose is building character through sport. Current NAIA President, Jim Carr states, “Our primary mission and responsibility is to build people of character, to prepare young people for life as opposed to winning games, he is quoted as saying; ‘If you’re not in it for that, you’re not an NAIA school’” (Wolverton, 2008).

Why did the NAIA decide to become involved in character education? Many physical education departments on NAIA campuses currently employ athletic coaches as instructors. However, this has not always been the case. Prior to 1891, there were frequent naysayers, quick to diminish the connection between intercollegiate sport and physical education. Edward Hitchcock (Gerber, 1971) argued that the college game was merely about achieving victory, not for ‘good bodily training,’ a common theme among physical educators at that time. In fact it was 1891, almost 30 years after the first rowing contest between Yale and Harvard; that the University of Chicago appointed their football coach, Alonzo Stagg, to the faculty and placed him in charge of athletics and physical education. This, established for the first time that both programs were coordinated under one department (Gerber, 1971).

This trend continues today in the smaller close-knit atmosphere of the NAIA institution, where physical education departments are more united with their intercollegiate athletic programs. Many times the professors are also the coaches. In communities where a small four-year NAIA campus is the center of attention, the coach, who is also a teacher may be very active in the community. Therefore the coach/teacher quite frequently becomes a role-model with the ability to influence beyond his current team or classroom. The NAIA’s Champions of Character Program is attempting to educate and model, through its

intercollegiate athletic programs, character education not only to their 282 campuses, but also to their local communities.

The purpose of the NAIA's Champions of Character Program has been to promote character development in youth and change the culture of sport as stated in their promotional material (NAIA, 2005).

Through Champions of Character, the NAIA seeks to create an environment in which every student-athlete, coach, official and spectator is committed to the true spirit of competition through five tenets: respect, integrity, responsibility, servant leadership and sportsmanship. This program will educate and create awareness of the positive character-building traits afforded by sports and return integrity to competition at the collegiate and youth levels while impacting all of society (NAIA, 2005).

In 2005, the NAIA attempted to adopt a "program center" concept, whereas, NAIA schools hold character training seminars designed to instruct coaches and athletes how to teach and promote the five core values. In turn, the coaches and athletes take the message to local YMCA's, middle-schools, and high school students, youth coaches, and parents (Wolverton, 2008). While this concept is still in place, the NAIA presidents voted against widespread implementation citing the financial cost proposed by the NAIA on "Program Center" campuses. Currently the only institutions partaking in the "Program Center" concept have agreed to do so on their own accord and through a personal interest in spreading the programs message.

The NAIA's focus on changing the culture of sport is a challenging one. Since the inception of the program in 2000, Champions of Character has created awareness towards the

need for positive change in the culture of sport. Nevertheless in order to truly change the culture of sport, one must first examine the leaders in sport (coaches) to initiate this change. The type of leadership a coach provides will directly affect the education, development, and behavioral responses of the student-athletes. Thus, there is a cry for leadership that places the needs of the student-athlete first: A servant who is devoted to helping the student-athlete grow as a person and leader.

Servant Leadership

Legendary basketball coach John Wooden defines leadership in the following passage:

Leadership is about more than just forcing people to do what you say. A prison guard does that. A good leader creates belief--in the leader's philosophy, in the organization, in the mission. Creating belief is difficult to do where a vacuum of values exists, where the only thing that matters is the end result, whether it's beating the competition on the court or increasing the profit margins in the books...Let me be clear: Results matter. They matter a great deal. But if this is an organization's singular purpose, then the people who sign up are doing it for the wrong reasons, (Wooden & Jamison, 2005, p. 69).

Wooden stresses the importance of creating belief in your coaching philosophy, in addition Max DuPree (1989, p. xix) stated,... "Leaders must be clear about their own beliefs...and have self confidence to 'encourage contrary opinions' to abandon themselves to the strength of others."

A leader must grasp the servant-minded mentality needed to comprehend the concept of servant leadership. A mentality focused on identifying and meeting the needs of those they lead. In other words, the leader is meeting the physical or psychological requirement for the well-being of a human being (Hunter, 1998). Therefore the key to servant leadership is an understanding that great leaders are servants first. They have a belief system that every person is important to the group and has something to offer (Greenleaf, 1990). Servant leadership is about developing trust and there is no more effective way of displaying trust than proving yourself as a servant first. In becoming a servant leader, Greenleaf (1990) states that the test of a servant leader is defined by one's ability to influence others based on the following three questions: 1) do they grow as persons? 2) do they become healthier, wiser, freer, and more likely to become servants? And 3) will the less fortunate not be further deprived?

To better understand the concept of servant leader, an examination of the following components of servant leadership will be discussed: 1) leadership, 2) love, 3) commitment, 4) respect and responsibility, 5) patience and humility, 6) integrity, 7) sportsmanship, and 8) empathy and compassion.

Leadership

The usual structure of leadership is rigid and extremely hierarchical, placing one person as the sole decision maker for an organization. This model of leadership provides power, influence, fame and/or wealth to the person in charge, providing them with a sense of arrogance and a mind-set built on "serve me first." In contrast, to make the transition to servant leadership, the leader must want to serve first, acting on what they believe (Greenleaf, 1990). A belief system will build or destroy their trust. Trust is the glue that

binds a leader to his followers (Hunter, 1998). Without trust nothing will happen. A leader must earn the trust of their followers first (Greenleaf, 1990).

...those who care for both persons and institutions who are determined to make their caring count, wherever they are involved.... Thus; their leadership by example sustains trust (Milton, 1990, p. 342).

In the nature of a servant leader (DuPree, 1989), the leader often steps back and permits others to lead, recognizing and believing in the strengths of others with their unique abilities and talents. This action of stepping away is a difficult display of leadership for a society built around the hierarchical structure of authority. Casting an iron fist and instilling a sweeping fear among subordinates, provides quick results and stamps one's leadership as powerful and authoritative. However, how do the subordinates view their leader? Will they become more productive and efficient and strive for perfection, based on their leader's boisterous style? According to Hunter (1998), authority is about you as a person, based on your characteristics and the influence you build with people. A servant leader builds authority through service and sacrifice.

Commonly, the concept of servant leadership is confused with providing goodwill. However, the service of a servant leader is action based on their beliefs and their ability to help others grow as a person. Servant leadership is deeply personal and expresses a genuine compassion for other human beings (Senge, 1990).

...we are emotional creatures, trying through the vehicles of product and knowledge and information and relationships to have an effect for good on one another (DuPree, 1989, p. 23).

Therefore leadership begins with love.

Love

Love is an action of extending yourself for others by identifying and meeting their legitimate needs. This action is not about how you feel, but how you behave towards others (Hunter, 1998). Legendary football coach Vince Lombardi (Lombardi in Maraniss, 1999) stated, “We don’t have to like our players and associates, but as leaders, we are called upon to love them and treat them as we would want to be treated (p.167).

The act of caring for others as a leader is more than getting to know your people, providing them with a good salary, and making sure to demonstrate an interest in their family. A servant leader loves by helping people grow personally (Greenleaf, 1990). A servant leader serves a person’s need to grow psychologically and physically by demonstrating genuine interests in their gifts and talents. Recognizing one’s talents and where one’s ability can best contribute to the group is the strength of a leader. A servant leader not only recognizes one’s talents and potential contribution, but they allow that individual to lead.

...it’s not easy to let someone else lead. To do this demands a special openness and ability to recognize what is best for the organization and how best to respond to a given issue (DuPree, 1989, p. 24).

Coach Wooden (Wooden & Jamison, 2005) took the concept of love a step further by discussing his love of his team in the same manner he viewed the love he had for his family. Love holds a family together. The leader must hold his team or organization together. Leading with a genuine love in your heart for others is the first ingredient for successful leadership.

Occasionally, we catch a glimpse of love being demonstrated in the relationship between a coach and player. In 1982, the head men's basketball coach at Georgetown University was John Thompson. In the championship game between North Carolina and in need of a basket with seconds to go, Fred Brown of Georgetown errantly threw a pass directly into the hands of North Carolina's James Worthy. With the dream of a championship gone and disappointment setting in, all eyes curved to Fred Brown. Coach Thompson, realizing the importance of the moment, wrapped Brown in a bear hug and whispered reassurance in his ear (Bradley, 1998). Coach Thompson had built a relationship with his players that went beyond the quest for a championship. He was a servant, successful in building relationships while accomplishing the task at hand (Hunter, 1998).

The doors to relationship building remain open when a leader influences based on love. In order to build meaningful relationships where effective leadership may develop, beyond love, a leader must have a passion and commitment to the activity in which they have been chosen as the leader.

Commitment

Leadership requires dedication and loyalty to a group of people or an organization. A common misconception is that people should be loyal simply because they are subordinate to a leader. They "owe," since the leader gave them a job or the leader earned the leadership position and now it's the leader's turn to "boss" others around and "be in charge." The posturing and flaunting of power by leaders is stifling. Power as defined by Hunter (1998) is forcing 'someone to do your will,' even if they choose not to, because of position or might.

True commitment begins with the loyalty of the leader first. Wooden (2005) states that loyalty is earned by demonstrating concern and welfare beyond what they can

reciprocate. In sport, players, assistant coaches, and additional team personnel will look to the head coach as a role-model in commitment towards the common goal.

The committed leader is dedicated to growing, stretching, and continuously improving- committed to becoming the best leader they can be and the people they lead deserve. It is also the passion for the people and the team, pushing them to become the best they can be. However we must never dare to ask the people we lead to become the best they can be, to strive towards continuous improvement, unless we are willing to grow and become the best we can be. (Hunter, 1998, p. 119-120).

The coach must first demonstrate loyalty and commitment towards those immediately responsible for the success and personal satisfaction of an athletic experience, if they want to build meaning relationships and leave a successful legacy. True commitment provides choices for others (Senge, 1990). John Wooden's legacy as a coach is one example of servant leadership in action. He made the commitment to service and made sacrifices first, and demonstrated how true commitment is necessary to be a successful servant leader.

...Coach Wooden never thought he knew everything.... He never thought his way was the only way.... When I can up with an idea, he would never tell me, 'Well, this is the way we've always doing it and we're winning championships. So, no I'm not changing.' He was open to change (Crum in Wooden & Jamison, 2005, p. 104).

Dedication by the leader to continually improve self through commitment coupled with a genuine care for meeting the legitimate needs of those they lead through love, the leader is

putting people first. The coach is taking responsibility for others and respecting the gifts and talents that each individual brings to the team.

Respect and Responsibility

Lickona (1991) discusses two universal moral laws as the core of universal public morality.

...respect and responsibility...have objective, demonstrable worth in that they promote the good of the individual and the good of the whole community.

They are necessary for: healthy personal development, caring interpersonal relationships, a humane and democratic society, and a just and peaceful world...(p. 43).

A value is something of undeniable worth. This value can be a moral value, such as respect, responsibility, honesty, and beneficence. A moral value is intrinsic behavior directed towards other humans, and carries an obligation. An obligation to act based on our beliefs or principles. In other words, this is our common decency towards others (Stoll, 2007). In contrast, a non-moral value is an extrinsic object, a means to a good life, such as a car or money (Stoll, 2007). We value them, give them worth, and consider them as great importance. However, they are not moral values. A servant leader values people; they demonstrate this by displaying respect for each individual. When we give someone respect and value them, we do not hurt them (Lickona, 1991).

Respect in athletics is frequently seen as showing regard for the worth of the opponent, teammates, the game itself, and the coach. By respecting the opponent, we are valuing them (Lickona, 1991). Give all worth to the opponent and be grateful they are competing. If they refused to play, there would be no competition. When coaches preach respect for the game, they are promoting that everyone should value the game for the

opportunity that it has provided them. In 1997, when NBA player Lateral Sprewell attacked his head coach, PJ Carlesimo, he demonstrated a lack of respect for his coach (Wise, 1997). Any action that would harm another participant is demonstrating a lack of respect towards that individual and the game.

One of the most important ways a servant leader can demonstrate respect for those they lead is in their ability to listen.

Listening is an attitude, an attitude toward other people and what they are trying to express. It begins with a genuine interest that is manifest in close attention, and it goes on to understanding in depth... (Greenleaf, 1990, p. 313).

The act of listening builds rapport and trust in the followers. It is a disciplined effort to silence all internal conversations, a true extension of ourselves towards other human beings (Hunter, 1998). In all of us, there is an internal need to be understood; the act of listening is one step towards understanding another person. By listening, a servant leader can build strength in the speaker (Greenleaf, 1990). When a person senses that they have been understood, respect develops.

In sport, a successful coach demonstrates respect towards their players. Doug McIntosh, a player on two national championships teams with Coach Wooden, shared an example of Wooden demonstrating respect for his players.

He was strict, but there was no sense of fear of him by players. We knew there was nothing personal in his criticism or comments. What he did was always for the common good and welfare of the team. We all knew that and wanted the same (McIntosh in Wooden & Jamison, 2005, p. 190).

Coach Wooden's beliefs and coaching philosophy elaborate on Doug McIntosh's reflection of his coach.

I'm more and more convinced that really good coaching is based purely in leadership and a positive example – not fear and intimidation. So many coaches, even big-name coaches, use fear-based tactics to ride hard on their team. And they're successful, frequently – they have great results. But I'm convinced that they would have had the same results, maybe even better ones, by using a more positive approach. Good coaching is about leadership and instilling respect in your players. Dictators lead through fear – good coaches do not (Wooden & Jamison, 2005).

The servant leader will demonstrate respect towards their followers by treating them with dignity, practicing active listening, and setting a positive example. A servant leader will demonstrate responsibility by helping others.

The service and sacrifice of a servant leader match the moral value of responsibility. In sport, responsibility encompasses a vast majority of all moral reasoning decisions and is a valuable starting point for any team trying to develop their own values (Lickona, 1991). Involvement in athletics requires a responsibility to someone other than ourselves. To paraphrase Lickona (1991), examples of responsibility in action include the responsibility to 1) ourselves in doing the best we can, 2) your opponents by competing in a fair manner, and 3) your teammates by making a commitment, fulfilling a role, and understanding the values of the team.

‘It should be your responsibility to lead ... in a way that's going to be beneficial to (your players)... all their lives, not just through their athletic days,’ stated John Wooden (Wooden & Jamison, 2005).

The leader has a responsibility to the personal growth of the individual. They are accountable for their actions. If the leader or coach takes a vested interest in their players or followers, they can ignite gigantic leaps in the personal growth of the individual (Greenleaf, 1990).

Raise the spirit of young people, help them build their confidence that they can successfully control...work with them to find the direction they need to go, and the competencies they need to acquire (Greenleaf, 1990, p.185).

An environment built on respect and responsibility with passionate leadership and love is the bedrock of a servant leadership. Becoming a positive influence and developing an enduring leadership style begins with humility.

Humility

Humility is defined as being authentic and without pretense or arrogance (Hunter, 1998). In order to become a leader of service and sacrifice, one must be willing to receive the gifts of others. The act of receiving is an act of accepting others or genuine humility. When one gives, they risk falling into arrogance (Greenleaf, 1990), becoming concerned with how their gift will be perceived and the impact of the gift on their future relationship with that individual. The act of giving, especially of oneself, is important in servant leadership. However by receiving and realizing the gifts of others, the leader truly strengthens the relationship, setting the stage for personal growth.

Humility is realism, it is the act of maturity and the actions of a humble person (Crossin, 1998). In sport, becoming preoccupied with one's own accomplishments is reinforced by a winning season, physical skill, and a celebrity-like status. A star athlete can quickly be thrust into the limelight and therefore be challenged to display humility or remain humble. It sometimes takes a monumental event to humble the quest for superiority or control.

The experiences of life teach us. We often learn the hard way. These experiences puncture our illusions of superiority or control. They show us that our strength is insufficient. They cut our proud egos down to size (Crossin, 1998, p. 89).

A servant leader places their ego aside, they avoid letting success absorb them. They resist arrogance and selfishness and are grateful for the reasons they are successful. They carry an air of humbleness about themselves and strive to serve others.

When success comes your way, you must work even harder and avoid the great temptations of believing that previous achievement will occur in the future without even greater effort than was required in the past. As a leader, you must never become satisfied, never content that what you know is all you need to know (Wooden & Jamison, 2005).

Keeping a realistic perspective on gifts and talents is displayed by an individual's maturity. This maturity is defined by the ability to "feel" comfortable in one's own skin and being able to "laugh at self." Once a servant leader has developed humility, they have matured enough to practice patience.

Patience

Patience is defined as showing self-control in the face of adversity (Hunter, 1998). As a teacher and coach John Wooden (Wooden & Jamison, 2005) discusses the importance of practicing patience.

Understanding that patience is an integral part of good teaching and effective leadership allowed me to accept the varying speeds at which people learn and to accommodate, within reason those differences (Wooden & Jamison, 2005, p. 96).

Greenleaf (1990) describes the process a leader must endure, a process requiring patience. A leader must continually work, staying true to self, leading the way one goal at a time. A good leader is in a constant state of learning, always improving their self to better guide those that follow. The process of learning can be burdensome and tedious. Nevertheless, the leader is placed in a position of great responsibility to be knowledgeable and “up-to-date” on information that pertains to their team or organization.

Learning takes deep commitment: willingness and a possibility to practice to try new approaches repeatedly, and to learn from experience (Senge, 1990, p. 347).

Patience is a reflection of experience, a skill developed into a habit, which may become part of one’s personal character. A character trait built into the integrity of a servant leader.

Integrity

Integrity is about the beliefs, attitudes, and behaviors that go into how we make decisions, how we conduct ourselves in our day-to-day lives, who we are in the workplace and at home (Russell, 2001). Integrity is the quality of one's character, the virtue of habit, and having a commitment to the values of community. Integrity is the total package (Stoll, 2007).

A good role model leads with integrity. The most powerful role model for an athlete is arguably the coach. A moral role model has a duty to live their moral values. Coach Pete Newell (Newell & Benington, 1962) always argued for a principled way of living a life and coaching. Success he claimed would follow.

Basketball develops initiative in the individual and at the same time fosters a spirit of cooperation with a group, integrity to a team and to oneself, qualities of leadership, honesty, and responsibility, moral obligations, the ability to sacrifice, moral and physical courage, and a defined sense of values.

Certainly each of these qualities are composite traits of personal integrity or character...There must, therefore, be more than the mere physical development of the individual in the game of basketball. Consequently, the benefits derived from participation must include more than a favorable outcome of the game" (Newell & Benington, 1962, p.10).

Coach Newell argued for the importance of developing the student-athlete into a complete person. The coach is in a position to be a teacher of moral education, helping others understand their role, purpose, and responsibility to others. Therefore the character of the coach will affect the student-athletes moral development (Stoll & Beller, 2006)

A component of integrity is the moral value of honesty. An honest individual is free from deception and dedicated to telling the truth (Hunter, 1998). Therefore, the total package for a servant leader is upholding strong moral character values and leading by example through service and sacrifice. This is a leader leading with integrity.

Sportsmanship

Sportsmanship is a concept of fairness and fair play in sport. Beller and Stoll (1998) stated that many people in highly competitive situations do not know what is right from what is wrong and that the competitive environment of sport as it is currently practiced is not teaching or developing moral character. The concept of fairness relates to sportsmanship and is derived from sport. Many of us relate the concept of fairness to our athletic or recreational background (Pawlenka, 2005). People develop a perception of fairness based on four criteria: 1) fairness outcomes, 2) policies and procedures, 3) interpersonal treatment, and 4) informational justifications (Cropanzano & Greenberg, 1997). If a situation develops and through perception creates an unfair environment, then perceptions of unfairness may create withdrawal from the group, group fragmentation, and decreased communication (Jordan, Gillentine, and Hunt, 2004). When sportsmanship prevails and a feeling of fairness exists, Jordan, Gillentine, and Hunt (2004) found that individuals have satisfaction, commitment, effort, willingness to help, and team unity.

If true fair play were occurring in sport then the paths and perceptions of fairness would take on a new light. A coach who decides to replace a player who was demonstrating “inappropriate play” with an athlete who was demonstrating “fair play” would have no perception of unfairness by the athletes involved if the environment was predisposed to a culture of sportsmanship.

Shields (2001) defines sportsmanship as a behavior that conforms to the minimal demands of politeness, civility, and rule obedience. Commonly if all other demands of pursuing victory are met by the competitors, then minimal demands to demonstrate sportsmanship will follow. Shields (2001) discusses that rule obedience in sport is unlikely when the quest to win is first on your list.

“If you ain’t cheatin’ you ain’t winning,” is an anonymous phrase often repeated in coaching circles. When Royce Waltman was fired from his position as Head Men’s Basketball Coach at Indian State University after 20 seasons, he made the following comments about the pressure to win in college coaching.

‘Well, I can’t get a head coaching job, because if you get fired for cheating you can get hired right back again. But if you get fired for losing, you’re like you’ve got leprosy. Young coaches need to keep that in mind. Cheating and not graduate players will not get you into trouble, but boy losing will’ (ESPN, 2007).

In addition, another component of sportsmanship in sport involves the official. The role of the official is to govern the game. They are given complete authority to ensure a fair contest will be conducted. Shields (2001) suggests that we frequently focus on the official as the opposition and “working” the officials to get a good call is part of the game, which is contrast to the ideals of sportsmanship.

A coach serves as a role model and teacher in regards to sportsmanship. The methods and teaching philosophy the coach employs to instruct their players toward fairness in sport is one responsibility of a servant leader. This is an action of role-modeling, an acceptable

behavior as it relates to others in sport. A coach, as a servant leader, will have developed this influence through the building of trust, love, commitment, empathy, and compassion.

Empathy and Compassion

As a servant leader, the ability to empathize is vital to their ability to motivate and lead individuals. Acceptance is the first step towards empathy and compassion. A servant always accepts and empathizes, never rejects. Leaders who empathize are more likely to be trusted (Greenleaf, 1990).

Hoffman (2000) defines empathy as, "...the involvement of psychological processes that make a person have feelings that are more congruent with another's situation, than with his own situation." Molding a group of individuals into a team requires each individual to sacrifice a part of self in making a commitment to their teammates. This process of commitment involves the use of empathy, being able to see the situation from the other person's point of view. Hoffman (2000) views this as a developmental process, thus creating mature empathizers.

Mature empathizers have thus passed the development milestone of acquiring a cognitive sense of themselves and others as separate physical entities with independent internal states, personal identities, and lives beyond the situation and can therefore distinguish what happens to others from what happens to them (pp. 51).

Through the use of empathy, the coach can better see the perspective of their athletes and use this knowledge to enhance their coaching tactics. Having a cognitive awareness of an athlete's feelings and perceptions of the words used, a coach is employing empathy and is a step in the moral reasoning process (Hoffman, 2000).

Words reflect attitude; attitude dictates behavior. Misunderstanding at any level impedes an understanding of behavior...Yankees manager Joe Torre, of whom it has been said he makes 'every player on his roster feel respected and needed.' That is the elemental concern of all athletes and what every coach should express to them. It will elicit the best responses. It's also extremely helpful in trying to get the most out of the athlete. And what legitimately assists the athlete also benefits the coach (Dorfman, 2003).

When the coach displays a caring attitude and considers the effects of their words on others, then moral questions present themselves (Fox, 1990). The coach acting as a moral agent and leader of youth and with an empathic mindset is in position to promote positive moral development within their team.

In summary, proving self as a servant leader is a focus on the good of many, not on oneself. The act of caring for others and being able to serve each other is the building blocks of a good society (Greenleaf, 1990). Therefore a servant leader will demonstrate and embody certain character traits built around an honorable nature.

(1) A servant leader has an honorable nature; they are truthful with a strong sense of knowing the right. (2) A servant leader's mission is to serve, to help, to assist, to give, and to share. (3) A servant leader inspires others to 'do the right', and to lead honorable lives. (4) A servant leader has a plan of action, an honorable plan of action, and that plan can be understood by others. (5) A servant leader is courageous for the right and courageous to do the right (Center for Ethics, 2008).

History of Character Education in Sport

In reviewing the history of character education from the Colonial period to today, Mulkey (1997) notes that during the Colonial period character education was essentially the only topic of education in America and the values being taught to children were reinforced in the school, in the workplace, and most importantly at home. Character education has always been considered a purpose of physical education. Instructors were encouraged to implement the teaching of moral values into their lessons plans (Arnold, 1994). Kohlberg (1981) stated that the primary end of education is the development of moral character. Researcher John Dewey (1961) concluded that a child's moral character must develop in a natural, just, and social atmosphere and that the school should provide this environment.

The concept of character education is built upon one's moral development and moral reasoning skills. Research on moral development and stages of moral reasoning began with Jean Piaget (1965) and his work in the field of child psychology. Piaget studied patterns of thinking as children reasoned over time. His observations and studies led to the development of distinct cognitive stages. He concluded that there were four major stages of cognitive development for a child from infancy through adolescence: sensory motor, preoperational, concrete operations, and formal operations (Piaget, 1965). Piaget's influence on cognitive development research led to the work of Lawrence Kohlberg, who began interviewing children and adolescents for his dissertation study in attempt to further understand Piaget's work on the development of the moral mind (Kohlberg, 1981).

Kohlberg's work on moral development was conducted implementing the well-known Heinz dilemma. This moral dilemma involved a man named Heinz, his wife, and a druggist. Heinz could not afford a drug that might save his wife's life; therefore he was tempted to steal the drug. Kohlberg's study consisted of interviews with 10, 13 and 16 year-

old boys asking them various questions regarding Heinz's dilemma and thus testing their moral reasoning ability (Kohlberg, 1981). During his interviews Kohlberg discovered that people appear to move through six stages of moral development, and theorized that most members of a society never extend past stage two or stage three (Gibbs, 2003).

Kohlberg separated the six stages into three levels (pre-conventional, conventional, and post-conventional) and each level of moral development was based on the relationship between the individual and society's rules and expectations, for example; what is right and the reasons for doing right and the social perspective behind each stage (Kohlberg, 1981). Infants and children spent a majority of their time in the pre-conventional level, concerned with avoiding and reacting to punishment (stage 1) or seeking the praise or reward from their parents (stage 2). As young children moved into their teens and adulthood they tend to reside in level two or the conventional level. In stage three, one learns to understand the workings of relationships and how to follow the golden rule. In stage four, a clear conformity to the laws that govern society is the basis for most adult reasoning and Kohlberg concluded that many adults never leave this stage. It is only during the post conventional level where a person's reasoning moves to a higher level and is based on accepting the different values of varying groups and recognizing people as ends in themselves (DeSensi & Rosenberg, 2003). In stage five, individuals will do whatever it takes to keep society functioning smoothly. They want a "good" society. Lastly, in stage six, Kohlberg suggests that one will live by higher principles of justice and have a greater understanding of universal principles needed to create a just society (Kohlberg, 1981).

Kohlberg's study is examining the moral reasoning of participants. Moral reasoning is the ability to think through a moral problem using a systematic approach that implements

one's own values and beliefs while considering them against societal values and beliefs (Stoll, 2007). The reasoning process is a cognitive skill that can be learned through reading, discussion, writing, and personal reflection. Good reasoning can occur if the process is impartial, consistent, and employs reflective judgment (Stoll, 2007). Furthermore, one's reasoning is driven by their personal values. A value is something one gives worth to. It drives and motivates one's actions. A value may be non-moral or moral. A non-moral value is an extrinsic object or the "means to the good life." Whereas a moral value is an intrinsic behavior directed towards other human beings, based on motive, intention, and action. An example of a non-moral value might be your car, money, or your house. Examples of moral values include honesty, justice, responsibility, and beneficence (Stoll, 2007).

...moral reasoning is based on the assumption that as reasoning individuals, each of us, through self-examination of personal values and those values in relation to a higher standard, can grow cognitively about our moral decision making process. Moral reasoning does not promise behavioral change, but it does promise individual soul searching and reflection on personal beliefs, values, and principles (Beller & Stoll, 1992).

Historically, educational curriculum changed and a separation between church and state developed. As a result, discussion, teaching, and implementation of character education began to dwindle. This shift put more pressure on parents and the social culture to educate the children on the importance of values. With less instruction in school and a reduction of reinforcement at home, children turn to social or environmental influences such as sport (Lickona, 1991).

Sport has frequently and consistently been considered a place where character development can occur. Does sport build character? Research on athletic populations has yielded a response to this question. Researchers in the moral reasoning of athletic populations have revealed differences in gender, differences between team and individual sport, and the effects of continued participation in collegiate sport on an athlete's level of moral reasoning. Noddings (2003) argued for an ethics of care claiming that women and men speak different moral languages and that our culture favors the masculine ethics of justice over the feminine ethics of care. In addition women's moral reasoning is emotional while men's is rational. Noddings (2003) concluded that mature caring should be the model of character values, beyond respect and fairness. Stoll and Beller (1995) discovered that females score significantly higher than males in any sport on their moral reasoning ability, but also concluded that female scores have been dropping over the last 20 years.

In their study on athletes and character development, Ogilvie and Tutko (1966) stated that instead of building character, sport contributed to the presence of tension, anxiety and self-doubt. Athletes face unrealistic amounts of pressure to achieve success and may find insufficient rewards in sport and look for challenges elsewhere. In addition, Bredemeier and Shields (1986) discovered in a study of intercollegiate basketball players and non-athletes, that athletes have significantly less moral reasoning ability than non-athletes. Furthermore, a longitudinal study by Stoll and Beller (1995) on the moral reasoning of athletic populations discovered that the longer one is in athletics, the more affected is one's moral reasoning. Additionally, competitive populations moral reasoning scores drop over a four-year period in high school or college. In summary, the research on moral reasoning questions the value of one's participation in athletics regarding character development.

All sports provide an opportunity to pursue excellence, both of physical performance and character. Virtually all sport teams can be turned into miniature caring communities where growth is stimulated through mutual encouragement, challenge, and support (Bredemeier & Shields, 2006).

Character development often uses a facet of ethics and applies it to competition and coaching. Ethics is the study of moral philosophy or philosophical thinking about morality, moral problems, and moral judgments (Frankena, 1973). In simpler terms, ethics are guidelines of how individuals ought to act (Frankena, 1973; Fox & Demarco, 1990). In contrast, morality is the expression of values, attitudes, and lifestyles by specific social groups and individuals. Practically, morality has to do with human relationships (Fox & DeMarco, 1990).

Values and beliefs shape personal morality and are referred to as personal character. The learning of personal character is centered on past and present experiences (environment), modeling from family, friends, and teachers, and moral training and moral reasoning from formal instruction (Stoll, 2007). In addition, personal character is highly influenced by the moral environment. We grow, mature, and develop or do not develop morally through our education and environment and we are highly affected by moral role models (Stoll, Beller, & Gwebe, 2006). In fact, the two most important periods of our moral growth occurs as infants and as teenagers when adults, mentors, parents, teachers, and coaches have an impact on our moral growth, positively or negatively (Gibbs, 2003).

Our personal character is a view of our own moral development. Defining a person as “good” or “bad” is one example of describing someone on the character values they display. We commonly consider a “good” person in how they treat others. What makes up a

person with “good” character? Lickona (1991) discusses “good” character as knowing the good, desiring the good, and doing the good or the habits of the mind, habits of the heart, and habits of action. As the coach began to assume a greater role as a leader in character development, athletics provide numerous situations that test a coaches “good” character. Being able to implement Lickona’s (1991) three interrelated parts (moral knowing, moral feeling, and moral action) sets the coach on track to aid in the moral development process of their student-athletes.

We progress in our character as a value becomes a virtue, a reliable inner disposition to respond to situations in a morally good way... when we think about the kind of character we want for our children, it’s clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right- even in the face of pressure from without and temptation from within (Lickona, 1991, p. 51).

If the coach has been preaching respect to his team, then he would have a moral awareness that deceiving the officials is going against a team value. The coach may also experience moral feeling that affects the emotional side of their conscience and they may begin to feel obligated to do what’s right. In this example, the coach knowing that respecting the game and avoiding the act of teaching deception tactics is “doing it right” will be forced to choose. The competence and will of the coach will be tested as they attempt at doing the good and finally taking moral action.

In addition, it is common for character education programs to discuss the importance of teaching of character values. However, the truly tricky part is to know what values are being or not being taught. In moral education circles, we dissect character into two different

parts: social and moral character. Social character is the value placed on specific personality and work ethic traits that society views as important for success. Examples of social character values frequently preached by coaches include: hard work, toughness, teamwork, intensity, successful, and commitment (Rudd & Mondello, 2006). Moral character in contrast is the value placed on individual motive, intention, and action as directed toward other human beings. Common moral character values include honesty, responsibility, beneficence, and integrity (Frankena, 1973). Social character values presented in sport should match the character values society deems important for success, however, the importance of teaching moral character values first is demonstrated by asking the following question: do you want your student-athletes to be tough-minded and hard working, though untrustworthy and dishonest? By placing the teaching of moral character values first, honesty, justice, responsibility, and respect are emphasized as more important.

The development of character education programs begins with the individual leading the process. The teaching abilities of the educator are one of the key components in a successful character education program. To maintain and develop continued success lies in the ability to assess the effectiveness of a character education program. An educated role model will be able to take advantage of teachable moments when a live sport scenario presents an example of right and wrong. If the role model is going to teach situations that involve moral reasoning then they must understand and uphold the moral principles to live by or the athletes will not consider the individual a person of influence (Beller, 2002).

The importance of servant leadership in the teaching of moral education

Typically sport is viewed as an outlet and diversion from the traditional classroom, ripe with opportunities for character development

Historically, the reason educational institutions have adopted athletics as a program is because, at their best, they promote character building. Sports help people feel comfortable in their skins and provide unique opportunities to develop qualities such as cooperation, perseverance, and the ability to cope with fear (Marino, 2007).

In athletics, where performances are highly scrutinized and readily available for public viewpoint, a self-centered approach is often considered a survival skill in being successful. Coaches frequently accept the responsibility for the actions of their team. However, are they teaching the value of responsibility? Are their athletes demonstrating good character?

The effectiveness of character education on participants is difficult to assess. Can character be measured? This is a question that many educators and sport participants continue to ask. With the development of the Hahm-Beller Values Choice Inventory (HBVCI), researchers have an effective tool in measuring the reasoning ability of athletes, coaches, administrators, including business and community leaders to choose between right or wrong (Beller & Stoll, 1995). The Hahm-Beller Values Choice Inventory (HBVCI) has shown consistent validity and reliability in evaluating moral reasoning in sport with Cronbach Alphas of .74 to .88 (Center for Ethics, 2008). And the HBVCI has been used in assessing moral reasoning of 80,000 athletes and non-athletes in interscholastic, intercollegiate, Olympic, and professional sport.

The training of educators to properly instruct and promote character development is necessary for the instructors to be able to recognize the moral dilemmas being presented (Solomon, 1997). Thus the importance of the coach in being the leading role model of moral acts when initiating children to sport is monumental. Children need to not only learn the

rules of the game but understand the traditions, customs, and conventions behind their sport as well. (Arnold 1994). A student that is properly initiated into a sport will know how to respond to the question: what I should do based on the given situation (Arnold 1994)? Solomon (1997) stated that there are two ways for an educator to promote character development: 1) as issues spontaneously arise, an educator can address the moral implications of the behavior and 2) the educator can also implement dilemmas with moral implications. For example take the following scenario: During a volleyball game, Anne hits the ball over the net. The ball barely grazes off her fingers and lands out of bounds. The referee does not see her touch the ball (Center for Ethics, 2008). As a coach, what should be taught? Should Anne tell the official that she touched the ball or does she act like nothing happened and win the point for her team?

An athletic team consists of a group of peers in constant interaction with one another. The group seeks leadership and guidance from the coach and expects an emergent leader within the peer group. The frequent interactions among team members and their coach provide a fertile ground for moral development. However, just because the opportunity presents itself, does this mean moral development will occur? To maximize moral development with a team requires that the coach take a moral point of view. In other words, to be concerned about how players are affected by the things the coach does and that the coach is taking their interest into account (Fox & DeMarco, 1990).

If Anne tells the official she is demonstrating honesty and is placing the moral value of honesty over efforts to win the match. Anne may consider the non-moral value of winning very important to her, but she believes that the moral value of honesty is much more important. What did the coach teach?

When considering the effects of coaching action upon the team, moral questions begin to arise. It is through these moral questions that coaches and team leaders begin to think about what should be done and why it should be done, thus beginning the process of moral reasoning (Fox & DeMarco, 1990). Once moral reasoning has begun, the coach is challenged to overcome the cultural relativism of their particular sport. Cultural relativism is determined by cultural beliefs. No one social moral code is superior to another, but diverse among different groups (DeSensi & Rosenberg, 2003). Typically, cultural relativism is discussed in regards to different cultures and built upon the personal and social rules established in that particular society (Fox & DeMarco, 1990). Nevertheless, one might argue that sport has a culture all its own, separate from the society that supports it. The rules and social expectation of the athletes are different than non-athletes. The coach, who is from this culture, may reason based on the cultural relativism that exists in regards to their sport. Therefore, even if the coach is in the process of moral reasoning, they may already be influenced and thus limited in their ability to reason to a higher principle.

It is common practice in the situation with Anne to place the sole responsibility on the official and for a coach the customary strategy is to win the game. However the response of Anne is significant and provides a view into the character teachings of the coach. A coach is a leader of sport and similar to instructing an athlete in physical skill development through practice sessions built on progression and repetition, a coach can improve an athlete's moral development, a skill of a person's reasoning ability through repetition and experience. A highly skilled athlete is said to have mastered the physical skill of their particular activity. The better one becomes at the mastery of a skill the higher the level they may achieve. However, mastery of a skill does not imply that the individual cannot progress further, but

that they are operating at a higher level than those engaged in similar activities. Therefore, the challenge of moral development is a process of moral reasoning that is in constant battle with our own self-centeredness as Gibbs (2003) describes,

Moreover, throughout life we remain egocentrically biased at least to some extent and engage to varying degrees in self-centered and self-serving cognitive distortions...Moral development, perception, and behavior normally take place over time. Even sudden moral acts take place in time and are often 'primed' by earlier real-time attributions, inferences, and other empirical and logical schemas... (p. 232).

It might be common to hear the coach preaching to Anne and her teammates the importance of being responsible to the team and thus a common practice for Anne in this situation to hide the fact that she touched the ball. The student-athletes moral reasoning level will rise or fall to match what they perceive to be the moral environment of the team (Lickona, 1991) and the moral climate of the team is directly influence by their leader, the coach. While the coach is the first in line to establish the moral climate of the team, it is the elected and emergent leaders of the team that must uphold, maintain, and enforce the moral code. Moral development in the team setting once a moral climate has been established by the coach will have a greater effect if team leaders support and enforce team principles off the field of play.

If a team member displays questionable character off the court, such as cheating on class assignments, will they be trustworthy on the court as well? Will the same player be just as tempted to take the easy way out during competition thus negatively affect the team?

Recently at the University of Kansas, star basketball player Brandon Rush was arrested for

unpaid parking tickets (Bedore, 2007). His coach stated that the incident would be handled internally and that Brandon would receive no suspension for his actions. Brandon's failure to be responsible off the court is a direct indication of his ability to be responsible on the court as well.

If we take the volleyball example a step further and state that the referee asks Anne if she touched the ball, would this change Anne's response? Now, not only would it be deceptive to hide the fact that she touched the ball, but if she lied to the official then she is being dishonest. Based on the pressure to win the next game may persuade a coach to make an unethical decision to achieve victory. A common practice in sport is to teach skills that provide a competitive advantage, but are in conflict with the ethos of the game. For example in the sport of basketball it is fairly common to teach players to act as though they were fouled on a shooting attempt to deceive the officials into calling a foul. Knowing the good in this case involves knowing how to apply a value in a situation (Lickona, 1991). If the coach has been preaching respect to his team, then he would have a moral awareness that deceiving the officials is going against a team value. The coach may also experience moral feeling that affects the emotional side of their conscience and they may begin to feel obligated to do what's right. In this example, the coach knowing that respecting the game and avoiding the act of teaching deception tactics is "doing it right" will be forced to choose. The competence and will of the coach will be tested as he/she attempts doing the good and finally taking moral action. In leading a moral life, the morally mature coach would be able to implement values into action.

An argument can be made that it is common practice to allow the official to make the call and that this is "part of the game" or the "ethos" of the game. Regardless of situations in

sport like the example with Anne provide an opportunity for the coach to teach and instill positive character values. Whether they embrace the opportunity or let it slip by, determines if sports build character or not.

If the expectations and standards the coach sets are grounded in the development of the student-athlete, then moral questions and situations to teach moral development will present themselves. With the opportunity to implement moral values into teaching sport the following example discusses a “teachable moment” that occurs in the team setting based on the moral value of responsibility. Athletic teams frequently travel for competition. It is in this travel setting where opportunities for teaching responsibility exist. Take for example the simple act of picking up trash:

Sam, a second string player on the men’s basketball team climbed into the 15-passenger van after stepping over a broken ice bag lying in the parking lot.

Sam had looked at the ice bag while stepping over it, but decided to pass on picking it up, probably deciding that it belonged to someone else and it simply was not his, or maybe he did not want to get wet. The coach sitting in the driver’s seat noticed Sam’s action of ignoring the ice bag. The coach knowing that the water would melt, but the plastic bag would be left behind in the parking lot quickly commented to the packed van, ‘who’s ice bag?’

Sam’s action towards the ice bag was selfish. He ignored his responsibility towards others in failing to pick-up the trash. The possibility of one person comprehending the effects of their actions on another is challenging (Gibbs, 2003). Hoffman (2000) discusses that we continue to develop our understanding of our actions towards others as we mature:

...people's ability to empathize fully with another is linked to their understanding of what lies behind the other's feelings and this understanding continues to develop through adolescence and adulthood (p. 281).

Recognizing the ice bag situation as a teachable moment, the coach can teach and reinforce the concept of responsibility to their team. However, if the coach tells Max to pick-up his trash and Max complies with no further discussion, then the teachable moment has little impact. To maximize this situation as a "teachable moment," the coach must lead a brief discussion or offer a few poignant questions to lead the team towards an understanding of the implications of littering and the violation of their moral responsibility.

Through a leadership style built on being a servant first and meeting the needs of their athletes, a coach can become an positive influence in the character development of their student-athletes.

Conclusion

In an earlier study conducted to assess coach awareness of the NAIA's five core values, a disconnect seems to be occurring on the basic structure of the core values. The study found that NAIA coaches struggle to match the definition with a core value (Van Mullem, Van Mullem, & Stoll, 2008). An assumption regarding the quality of the NAIA's program may develop if coaches struggle to recognize a core value and the opportunities for moral development to occur may diminish.

Moral development is a continuous process developed and influenced by role-models, parents, teachers, coaches, and peers (DeSensi & Rosenberg, 2003). The most influential person in a student-athlete's life outside of their parents is usually their coach. The

responsibility of the coach to be a role-model and display true moral character will have the most significant impact on a student-athletes character development.

The challenge of establishing a character education program lies in the ability to get everyone on the same page. Therefore the coach's role in the character education program is the first priority. Everyone must be fully engaged in supporting the values set forth by the program. If one key component in the cycle of creating fair play has a different value structure about the purpose of the activity, then reinforcement of character education training is limited or reduced (Stoll, 2007). The ability of the coach to put the game in proper perspective and provide a positive experience for the student-athletes can best be summed-up by Los Angeles Lakers Coach, Phil Jackson.

At one point in my coaching career I realized I needed to become more emotionally detached and put the game in proper perspective...My primary goal in practice is to get the players to reconnect with the intrinsic joy of the game. Some of our most exhilarating moments as a team came at these times. That's certainly true for Jordan, who loves practice, especially the scrimmages, because it's pure basketball, nothing extra.... We should not lose sight of the intrinsic joy of the game, for that's the locus for the powerful but paradoxical attraction of sport as well as the ground for wise attitudes and good conduct (Jackson, 2004).

The influence of the NAIA's Champions of Character initiative on coaches at NAIA institutions has not had a true assessment as to its effectiveness. With coaches being the key link to character education in student athletes, is the Champions of Character Program more

effective than a specific online instructional program (Servant Leadership for Coaches Online[®]) in promoting moral reasoning values and an understanding of core values.

CHAPTER THREE

Methodology

Problem Statement

The purpose of this experimental design is to compare the effect of the NAIA's Champions of Character Program with a Servant Leadership for Coaches Online[®] program, on coach moral reasoning and knowledge of the NAIA core values.

Participants

A total of thirty-seven NAIA (National Association of Intercollegiate Athletics) male and female coaches above the age of eighteen participated in the study. Males composed a large percentage of the study, with thirty-one of the participants being males and six female. The coaches participating in the study represented a wide-variety of sports offered at the intercollegiate level (see Table 3). Basketball coaches were the most prevalent, with ten. The study also included one golf coach and one lacrosse coach.

Table 3

Participants by Sport

Sport	# of Participants
Basketball	13
Soccer	5
Track and Field – Cross Country	5
Volleyball	4
Softball	3
Football	3
Baseball	2
Golf	1
Lacrosse	1

Participant Selection

The researcher created a database of coaches email addresses from individual NAIA institution web sites and then contacted coaches via email asking their willingness to participate in the study. Participants were offered the following incentives for agreeing to participate. If selected into the treatment group they received the following:

1. \$15.00 or the equivalent of a \$15.00 purchase (gift card).
2. Certificate of completion in Servant Leadership for Coaches Online[®] from the [Center for ETHICS*](#)
3. A letter from the [Center for ETHICS*](#) to your President and Athletic Director acknowledging your completion of a course in Servant Leadership.
4. An electronic copy of the book. *Who Says this is Cheating?* (2008). Dr. Sharon Kay Stoll. Valued at \$25.99 this text provides coaches with practical applications for recognizing dilemmas facing sport participants.
5. A press release from the [Center for ETHICS*](#) to your local newspaper, campus newspaper and sports information director recognizing your professional development efforts.

If selected into the control group, participants received the following:

1. \$5.00 or the equivalent of a \$5.00 purchase (gift card).
2. An electronic copy of the book. *Who Says this is Cheating?* (2008). Dr. Sharon Kay Stoll. Valued at \$25.99 this text provides coaches with practical applications for recognizing dilemmas facing sport participants.
3. An opportunity to take the Servant Leadership for Coaches Online[®] and receive the recognition as stated for the intervention group above once the study is completed.

The first 40 coaches agreeing to participate in the study were randomly assigned a number using a simple random number generator. Once assigned a number, the simple random number generator was used again and the first 20 coaches were placed into the intervention group (Servant Leadership for Coaches Online[®]) and the next 20 coaches were placed into the control group (current NAIA Champions of Character programming). Any additional interested coaches from the original email database were placed on a waiting list. When one of the original 40 coaches decided to discontinue participation in the study, the first participant on the wait list took their spot. Participants in the control group and treatment group are currently engaged in the NAIA's Champions of Character Program at one of the following levels:

- 1) Non-character institution – the institution has not met the annual requirements to be named a character institution. Subjects have awareness of the Champions of Character Program, but receive minimal training and there is a lack of implementation on the campus.
- 2) Character institution – the institution has met annual requirements to be named a character institution. Subjects are exposed to training and education and there is implementation of the program on campus.
- 3) Program center – the institution has trained leaders/certified in the teachings of the Champions of Character Program. The trained leaders are able to conduct presentations and lead instruction in their local communities.

Human Assurances Committee

IRB paperwork was filed to obtain permission from the university Human Assurances Committee to conduct a study using human subjects. The Human Assurances Committee granted acceptance of the study to proceed (see Appendix A).

Informed Consent Form

Participants were required to complete an informed consent form prior to participation in the study. Participants received the consent form via email (see Appendix B). Participants signed and returned the form via fax. Once the consent form was received, participants were given instructions on how to proceed with the study.

Program

Treatment – Servant Leadership for Coaches Online

The Servant Leadership for Coaches Online was developed by team members of the University of Idaho Center for ETHICS* to help coaches and teams develop a sense of unity built upon a foundation of character. The ground work of this program lies in effective leadership approaches modeled by coaches and key players. The course is designed to assist coaches by:

1. Defining Servant Leadership and distinguishing it from the more traditional styles of coaching.
2. Offering practical examples of Servant Leadership characteristics and describing how they may be applied in competitive sport.
3. Offering insight into the relationship between Servant Leader coaching and athlete motivation and performance (Center for ETHICS*, 2008)

Control – NAIA Champions of Character Program

The NAIA's Champions of Character Program is an on-going program developed around five core values (respect, responsibility, integrity, sportsmanship, and servant leadership). The program consists of creating awareness and implementation of the five core values in intercollegiate sport. The program uses presentations, promotional material, and training sessions in educating the 282 plus campuses across the United States (NAIA, 2008).

Instruments

Core Value Task Recognition Test (CVTRT)

The Core Value Task Recognition Test was developed using the NAIA's definitions of their five core values; 1) Respect, 2) Responsibility, 3) Integrity, 4) Sportsmanship, and 5) Servant Leadership. Two questions were developed for each of the five core values, using the exact wording of the NAIA's definitions. Therefore, ten questions were asked covering each of the core values, twice. A sample question reads: The coach acts correctly when others do not. Participants would then respond by selecting one of the following core values.

Respect Responsibility Integrity Servant Leadership Sportsmanship

The correct answer to this question is sportsmanship, because the definition of sportsmanship is taken directly from a hand-out provided by the NAIA (2008). The hand-out is used to assist coaches in understanding how to demonstrate the five-core values. The NAIA has made the following argument regarding the foundation of the five-core values. The CVTRT follows this purpose statement.

Through Champions of Character, the NAIA seeks to create an environment in which every student-athlete, coach, official and spectator is committed to

the true spirit of competition through five tenets: respect, integrity, responsibility, servant leadership and sportsmanship. This program will educate and create awareness of the positive character-building traits afforded by sports and return integrity to competition at the collegiate and youth levels while impacting all of society (NAIA, 2005).

In addition, the task recognition test matches word for word the NAIA's definitions of each core value (see Table 4).

Table 4

Definition of the NAIA's Five Core Values

Values	Definition
Respect	Civilized and gracious behavior to players, coaches, fans and parents
Responsibility	Being accountable for your actions and decisions
Integrity	Keeping commitments and conducting honest behavior
Servant Leadership	Putting the group first and becoming responsible for personal and group roles while performing at your best
Sportsmanship	Participants, administrators, officials and spectators are expected to act correctly even when others do not, and demonstrate fairness and equity in all contests and relationships

Pilot Study

Following the construction of the Core Value Task Recognition Test (CVTRT), a pilot study was conducted using an online questionnaire. Subjects for the pilot study were 51 NAIA coaches (42 men and 9 women) at NAIA institutions across the country. Participants

in the pilot study were selected by the researcher and asked to participate. Participants were asked to match the NAIA's definition (see Table 4) of a core value to one of their five core values (see Appendix B). The participants then completed ten questions from the HBVCI (see Appendix C). Underlying theories between the two instruments are different. A correlation was run to examine how the two instruments might correlate. The HBVCI accounted for approximately 5% of the variability of the CVTRT. A Cronbach alpha was run. Following completion of the pilot study, experts from the Center for ETHICS* reviewed the instrument to determine the validity and reliability to demonstrate that the HBVCI measures what it is intended to measure.

Hahm-Beller Values Choice Inventory (HBVCI)

The second instrument takes 10 questions involving moral character and two consistency check questions from the Hahm-Beller Values Choice Inventory (HBVCI), which has shown consistent validity and reliability in evaluating moral reasoning in sport with Cronbach Alphas of .74 to .88 (Hahm, Beller, & Stoll, 1988). The HBVCI has been used in assessing moral reasoning of 80,000 athletes and non-athletes in interscholastic, intercollegiate, Olympic, and professional sport. The HBVCI was designed to measure cognitive knowledge and does not predict moral action. However cognitive knowledge is a step towards moral action. An example of a sample question is stated below.

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. The participants then respond to each question using a likert scale response as follows:

Strongly Agree Agree Neutral Disagree Strongly Disagree

Information obtained from the HBVCI has been used to develop character education curriculum at all levels of sport.

Reliability

Following completion of the pilot study, the HBVCI's Cronbach alpha (.841) was consistent with previous studies using the HBVCI. HBVCI's Cronbach Alpha has maintained a consistent range of (.77 to .89).

Validity

The HBVCI contains construct validity, since it measures and accounts for the theoretical construct and face validity based on its relevance and importance to the participant (Sax, 1997). The HBVCI also represents a one-to-one ratio of question to application.

Online Curriculum

Theoretical Construct of Servant Leadership for Coaches

The theoretical construct of servant leadership is discussed below in the following description of a servant leader:

A servant leader is one who serves first, rather than wanting power, influence, fame or wealth (Greenleaf, 1990). Servant in this case refers to St. Paul's usage of the word, meaning under rower. In St. Paul's period of Roman dominance, galley ships were propelled by galley slaves. They were the under rowers who kept the galleys moving. St. Paul envisioned a servant leader as one who is "equal" to all of the workers, all of the individuals within the

organization. A servant “under” rows for the good of all (Center for ETHICS*, 2008).

Furthermore the traits of a servant leader support this “under” rowing mission:

(1) A servant leader has an honorable nature; they are truthful with a strong sense of knowing the right. (2) A servant leaders’ mission is to serve, to help, to assist, to give, and to share. (3) A servant leader inspires others to “do the right”, and to lead honorable lives. (4) A servant leader has a plan of action, an honorable plan of action, and that plan can be understood by others. (5) A servant leader is courageous for the right and courageous to do the right (Center for ETHICS*, 2008).

The moral character values instructed and role-modeled by the servant leader are grounded in the leaders natural feeling to serve first, thus cultivating and building relationships with a fertile ground for growth and development. In addition Servant Leadership for Coaches Online[®] was influenced by the work of Greenleaf (1990), Crossin (2002), DuPree (1989), Heschel (1965), Nouwen (1993), Hesse (2003), and Hauerwas (1981).

Max DuPree, (1989) author of ‘Leadership is an Art’ and ‘Leadership Jazz,’ was also the CEO/Chairman of the Herman Miller Corp., a Fortune 500 company. His formulations for leadership are simple and to the point. ‘Leadership is concerned with intimacy, intimacy with the substance of the work and with the people you serve,’ DuPree (p. 5) writes. ‘Leaders are concerned with substance, not artifice.’ Dupree stated that, ‘The first job of a leader is to define reality, last to say thank you and, in between, to be a debtor and a servant.’

Greenleaf (1990) realized the key to leadership was to serve first and with his own 40 years of experience fashions his most famous essay, “The Servant as Leader”, in which he outlined the basic characteristics associated with Servant Leadership. In the essay, Greenleaf identifies competencies associated with Servant Leadership, of which, of which a few are selected here to share; 1) Building Community, 2) Stewardship, 3) Commitment to the growth of people, 4) Healing, 5) Empathy, 6) Listening (Stoll, Beller, Brunner, Van Mullem, & Barnes, 2009).

Design of the curriculum

The online curriculum is expected to take approximately thirty hours. In each lesson (see Appendix D for an example of a lesson), a participant reads a variety of information on the lesson topic, views video through *YouTube*, answers five multiple choice questions, and does a reflective assessment of their reasoning about servant leadership and the values posted in the lesson (Stoll, Beller, Van Mullem, Brunner, & Barnes, 2009).

The multiple choice questions following the instructional material encourage and compel reflection about their choices. If a participant chooses an answer that is not correct or not the best choice, the reader is linked back to start again, they read more information, do more reflection, before choosing an answer. Finally, the assessment tool asks a series of questions about the lesson and the coaches' responses include a reflective piece on each lesson (Stoll, Beller, Van Mullem, Brunner, & Barnes, 2009).

Procedures

Following the placement of the participants into the treatment and control groups, each participant was asked to complete a consent form and fax back to the researcher prior to receiving directions regarding the study. Participants in the treatment group received

directions to access the Servant Leadership for Coaches Online[®] course. On the home page of the course, participants were directed to first complete a pre-test, a combination of the two instruments previously mentioned (CVTRT and HBVCI). Participants in the control group were given a link directly to the online pre-test.

Participants in the treatment group then proceeded, self-paced, to complete 11 lessons in servant leadership. The Servant Leadership for Coaches Online was developed to assess individual moral values associated with character driven servant leadership (Center for ETHICS*, 2008). The 11 lessons in leadership for the online course include the following: 1) leadership, 2) your mission as a coach, 3) love, 4) commitment, 5) respect, 6) responsibility, 7) patience, 8) humility, 9) integrity, 10) sportsmanship, and 11) empathy and compassion. At the end of each lesson participants completed a short 5 to 6 question assessment, reflecting on the material learned and their own related experience. To enhance the learning process, the researcher provided responses to the reflection answers of the participants. In other words, participating in the treatment group is much like enrolling in an online course for credit.

Control Group

Participants in the control group completed no additional requirements following completion of the pre-test. They were then exposed to the current level of programming they have been receiving from the NAIA's Champion of Character Program. It is important to note that the control group and the subjects completing the Servant Leadership for Coaches Online[®] received the same instruction, training, and education from the NAIA in regards to the Champions of Character Program.

Intervention Group

Participants in the treatment group were given two to three months to complete the course. The control group was asked to be patient while the treatment group completed requirements. The researcher provided a timeline and offered prompts via email to monitor the progress of each participant in the treatment group. The researcher tracked each participant in the treatment group and recorded their progress on a spreadsheet. Upon completion of the 11 lessons, participants in the treatment group immediately proceeded to complete the post-test (CVTRT and HBVCI). After 2 ½ months, the researcher provided the control group access to complete the post-test.

Both the pre-test and post-tests were created and data collection occurred through the use of Free Online Surveys. The lessons assessments were created and data collection gathered by Monkey Survey. Both Free Online Surveys and Monkey Survey are privately owned companies that for a fee provide the template and support services to collect data online.

Design

This experimental design compared the NAIA's Champions of Character Program to Servant Leadership for Coaches Online[®] program and their effectiveness on coach moral reasoning and knowledge of the NAIA core values. First, in order to complete this task a measurement tool designed to analyze a NAIA coach's knowledge of the five-core values of the NAIA Champions of Character Initiative needed to be created (Appendix B). Second, a valid and reliable measurement tool to capture the moral reasoning ability in athletic populations, the Hahm-Beller Values Choices Inventory (HBVCI, See Appendix C) (Center

for ETHICS*, 2008). Finally, Servant Leadership for Coaches[®] online was developed to serve as a treatment in the study (Center for ETHICS*, 2008).

This experimental design used a split-plot design using repeated measure procedures (see Table 5).

Table 5

Pretest-Posttest Randomized Groups Design

SLR	O1 – Pretest	Treatment	O3 – Posttest
	O2 – Pretest		O4 - Posttest
CR	O1 – Pretest		O3 – Posttest
	O2 – Pretest		O4 - Posttest

SLR = Random sample of subjects taking treatment

O1 = Pretest – CVTRT (Core Value Task Recognition Test)

O2 = Pretest – HBVCI (Hahm-Beller Value Choice Inventory)

T = Treatment (Servant Leadership for Coaches Online[®])

O3 = Posttest – CVTRT (Core Value Task Recognition Test)

O4 = Posttest - HBVCI (Hahm-Beller Value Choice Inventory)

CR = Random sample of subjects control

Data Analysis

The data was analyzed using SPSS; an ANOVA procedure was used to examine main effect and interactions. When appropriate, contrast procedures were used as a follow-up to significant interactions. Effect size will be reported using partial η^2 .

Variables

The independent variables for this study include 1) Group and 2) Gender. The dependent variables are 1) Coaches responses to core value task recognition test (CVTRT) instrument and 2) Coaches responses to Hahm-Beller Values Choice Inventory. Each independent variable will be paired with the two dependent variables (see Table 6).

Table 6

Variables

Independent Variable 1	Group (Intervention and Control)
Independent Variable 2	Gender
Dependant Variable 1	Coaches Responses to CVTRT
Dependant Variable 2	Coaches responses to HBVCI

CHAPTER FOUR

Results

Purpose

The purpose of this chapter is to report the statistical sub-problems established in Chapter One.

Problem Statement

The purpose of this experimental design is to compare the effect of the NAIA's Champions of Character Program with a Servant Leadership for Coaches Online[®] program on coach moral reasoning and knowledge of the NAIA core values.

Descriptive Statistics

The participants were thirty seven NAIA (National Association of Intercollegiate Athletics) Coaches from thirty two separate small colleges across the United States. After accepting an invitation to participate the coaches were randomly assigned to the intervention group or control group. Thirty one male coaches and six female coaches participated, with seventeen in the intervention group and twenty in the control group. Thirteen basketball coaches represented the largest percentage of coaches in the study. There were five coaches from each Soccer and Cross-Country/ Track and Field, four in volleyball, three in football and softball, two in baseball, and one in each lacrosse and golf. The number of coaches assigned to each group by sport and gender is reported in Table 7.

Table 7

Coaches Group Assignment by Gender and Sport

Sport	# of Coaches in Control Group		# of Coaches in Intervention Group		Total # of Coaches
	Male	Female	Male	Female	
Basketball	7	0	5	1	13
Soccer	2	0	2	1	5
Cross Country/Track & Field	2	0	2	1	5
Volleyball	1	1	1	1	4
Football	3	0	0	0	3
Softball	1	0	2	0	3
Baseball	2	0	0	0	2
Lacrosse	0	0	1	0	1
Golf	0	1	0	0	1
Total # of Coaches	18	2	13	4	37

Of the participants (ctl = control group and txt = intervention group), three (ctl=2, txt=1) have earned a PhD, 21 (ctl=10, txt=11) have received a master's degree, and 13 (ctl=8, txt=5) have completed a bachelor's degree.

Of the participants, 24 have over 10 years of coaching experience and four participants have less than 5 years of coaching experience. See Table 8 for breakdown of coaching experience by group.

Table 8

Coaching Experience

Years of Coaching Experience	# of Coaches in Control Group	# of Coaches in Intervention Group	Total # of Coaches	Percent
1 to 4 years	1	3	4	10.8
5 to 10 years	7	2	9	24.3
11 to 15 years	5	5	10	27
16 to 20 years	3	3	6	16.2
21 to 25 years	2	2	4	10.8
26+ years	2	2	4	10.8
Total # of Coaches	20	17	37	100

The study included 14 (ctl=6, txt=8) coaches with less than three years of coaching experience at their current institution, nine (ctl=7, txt=2) coaches with three to five years of longevity at their current university, seven (ctl=5, txt=2) coaches with six to eight years, and seven (ctl=2, txt=5) coaches with nine or more years experience at their current institution.

In recognizing the level of implementation of the NAIA's Champions of Character Program, eight coaches were unaware of the NAIA's Champions of Character Program's level of implementation at their respected institutions. See Table 9 for breakdown of participant's knowledge of implementation level by group assignment.

Table 9

Knowledge of NAIA's Champions of Character Program Level of Implementation at Current Institution

Program Level of Implementation	# of Coaches in Control Group	# of Coaches in Intervention Group	Total # of Coaches	Percent
Don't Know	4	4	8	21.6
Recognized as a Champions of Character Institution	15	12	27	73
Champions of Character Program Center	1	1	2	5.4
Total # of Coaches	20	17	37	100

Statistical Sub-Problems

HBVCI (Hahm-Beller Values Choices Inventory)

Because groups were volunteers, to ensure that the random assignment to group was successful, an independent t-test was run on pre-test scores. No significant difference was found by group on pre-test HBVCI score $t(35) = .510, p = .613$. Box's Test of Equality of Covariance was run to ensure that variability within and between group means varied the same. No significant difference was found $F(6, 553.820) = .933, p = .471$.

Hypothesis #1: No difference exists by gender on HBVCI moral reasoning scores.

Regardless of group and time, no significance was found by gender $F(1, 33) = .011, p = .916, \text{partial } \eta^2 = .0001$. Males scored $(31.44 \pm SE = 1.14)$ similarly to females $(31.13 \pm SE = 2.71)$.

Hypothesis #2: No difference exists with the interaction of group and time on HBVCI moral reasoning scores. A significant difference was found with the interaction of group (treatment, control) by times on HBVCI scores, Wilk's Lambda $F(1, 33) = 7.94, p = .008$, partial $\eta^2 = .194$. A significant linear contrast was found. The treatment group scored significantly higher from pretest (mean = 31.58, SD = 6.78) to posttest (mean = 35.35, SD = 8.03) compared to the control group pretest (30.60, SD = 5.07) to posttest, which decreased (mean = 28.8, SD = 6.13) see Table 10.

Table 10

HBVCI Scores by Group

	Treatment Group		Control Group	
	Mean	sd	Mean	sd
Pretest	31.58 _a	6.78	30.60 _a	5.07
Posttest	35.35 _b	8.03	28.8 _a	6.13

Note 1. Means with different subscripts differ significantly @ $p < .05$

CVTRT (Core Value Task Recognition Test)

Because groups were volunteers, to ensure that the random assignment to group was successful, an independent t-test was run on pre-test scores. No significant difference was found by group on pre-test CVTRT scores $t(35) = -.271, p = .788$. Box's Test of Equality of Covariance was run to ensure that variability within and between group means varied the same. No significant difference was found $F(6, 553.820) = .856, p = .527$.

Hypothesis #3: No difference exist by gender on coaches responses to CVTRT.

Regardless of group and time, no significance was found by gender $F(1, 33) = .001$, $p = .975$, partial $\eta^2 = .0001$. Males scored ($4.08 \pm SE = .205$) similarly to females ($4.06 \pm SE = .488$).

Hypothesis #4: No difference exist with the interaction of group and time on coaches responses to CVTRT.

No significant difference was found with the interaction of group by times on CVTRT scores. Wilk's Lambda $F(1, 33) = 1.83$, $p = .185$, partial $\eta^2 = .053$. No significant linear contrast was found. The treatment group scores were similar from pretest (mean = 4.00, SD = .935) to posttest (mean = 4.30, SD = 1.902) as were the control group pretest (mean = 4.1, SD = 1.252) to posttest (mean = 3.75, SD = 1.482), with the control group slightly decreasing (see Table 11).

Table 11

CVTRT Scores by Group

	Treatment Group		Control Group	
	Mean	sd	Mean	sd
Pretest	4.00 _a	.935	4.1 _a	1.250
Posttest	4.30 _b	1.902	3.75 _a	1.482

Note 1. Means with different subscripts differ significantly @ $p < .05$

CHAPTER FIVE

Discussion

Introduction

The purpose of this chapter is to discuss the results as reported in Chapter Four. The results are examined in relation to the statistical hypotheses as well as the stated problem statement. The purpose of this experimental design is to compare the effect of the NAIA's Champions of Character Program with a Servant Leadership for Coaches Online[®] program, on coach moral reasoning and knowledge of the NAIA core values. The Hahm-Beller Value Choices Inventory (HBVCI) and the Core Value Task Recognition Test (CVTRT) are the basic data for the study, but information and reflections extracted from the Servant Leadership for Coaches Online[®], plus inferences made from the scores, may offer suggestions for improving character education programs in collegiate sport.

Statistical Hypothesis One

No difference exists by gender on HBVCI moral reasoning scores.

We failed to reject the null hypothesis, because no significant difference was found by gender. An explanation for a lack of significance by gender may be due to the small number of female participants in the study ($n = 6$) compared to a larger number of male participants ($n = 31$). In addition, the pre-test scores on the HBVCI for males on the ($\underline{M} = 31.06 \pm \underline{SD} = 6.17$) and females ($\underline{M} = 31.00 \pm \underline{SD} = 3.84$) were almost identical. Previous research on the moral reasoning of coaches and student-athletes using the HBVCI has suggested that females score significantly higher than males (Hahm, Beller, & Stoll, 1988). It is possible that coaches are more mature thinkers and therefore we would expect higher initial scores on the pretest and because scores to begin with were no different, we would

expect the same magnitude of change, rather than males' scores decreasing and female scores increasing. Additional findings (Stoll & Beller, 1998), discuss that regardless of gender, the longer one is involved in competitive sport the level of moral reasoning typically declines. However, previous research has predominately focused on athletes participating in sport, not coaches. Therefore since coaches are not athletes, or we do not know the coach's playing experience, the study is limited to the coaches responses regardless of how their competitive experiences may influence their response on the HBVCI.

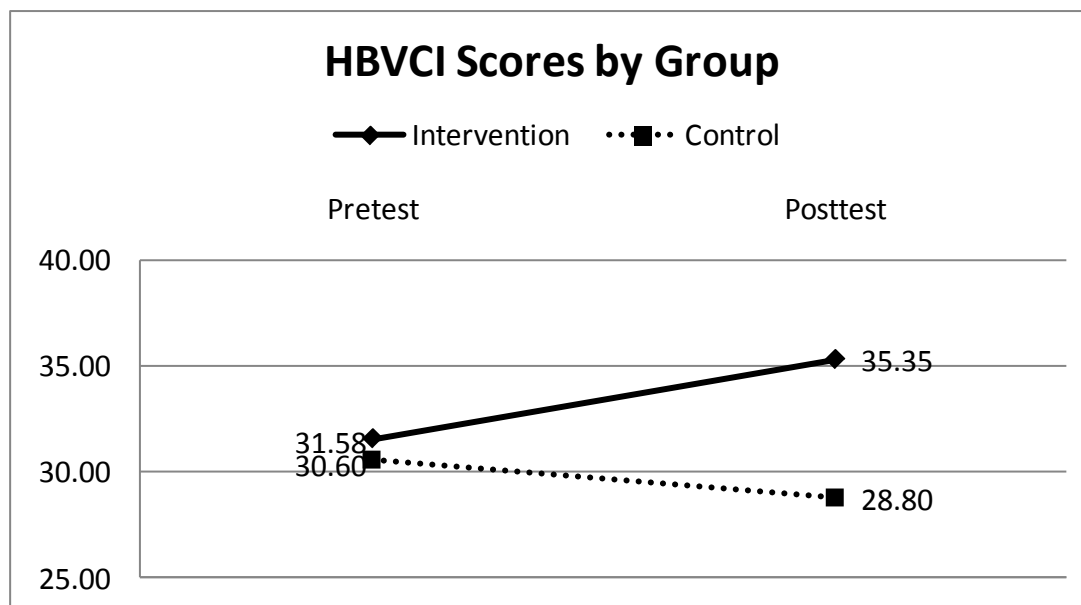
Statistical Hypothesis Two

No difference exists with the interaction of group and time on HBVCI moral reasoning scores.

The null hypothesis was rejected. Coaches receiving the intervention (Servant Leadership for Coaches Online[®]) achieved higher scores on the HBVCI than the control group coaches (see figure 1).

Figure 1

Coaches Responses to HBVCI over time.



Pretest	Posttest
Intervention: $\underline{M} = 31.58 \pm \underline{SD} = 6.78$	Intervention: $\underline{M} = 35.35 \pm \underline{SD} = 8.03$
Control: $\underline{M} = 30.60 \pm \underline{SD} = 5.07$	Control: $\underline{M} = 28.80 \pm \underline{SD} = 6.13$

It is important to note that all coaches both in the control and intervention group were already exposed to the NAIA ongoing training and education materials. From completion of pre-test to post-test, the control group received no formal instruction, beyond their continued exposure to the NAIA's Champions of Character Program. In comparison the intervention group was exposed to Servant Leadership for Coaches Online[®] instruction. The 11 lessons in the online course include discussion on moral character values and social character values. Moral character is the value placed on individual motive, intention, and action as directed toward other human beings. Common moral character values include honesty, responsibility, beneficence, and integrity (Frankena, 1973). In contrast, social character is the value placed on specific personality and work ethic traits that society views as important for success.

Examples of social character values frequently preached by coaches include hard work, toughness, teamwork, intensity, successful, and commitment (Rudd & Mondello, 2006).

In sport, the social character value of success is winning, the pursuit of victory, and coaches and participants compete in sports contests with the intent of defeating an opponent (Simon, 2004). To achieve victory, competitors strive to gain an advantage. In the attempt to outwit their opponent a tension develops between striving for success and moral values. The HBVCI measures the moral reasoning of the respondents, by creating cognitive dissonance between the tension of competition and moral values. This point is imperative to understand the power of the online program, for it appears that by completing the course, the intervention group was able to see the importance of moral values over the importance of gaining an advantage.

The Servant Leadership for Coaches Online[®] (using video, stories, and text), provided numerous examples of how coaches implement or display moral character values. The design of the course was to provide participants an opportunity to read and then reflect on the material. After reading articles, stories, or text in a lesson, participants would proceed to answer a short series of multiple-choice questions. The multiple-choice questions are structured to provide feedback upon a correct or incorrect response. This process provides the participant an opportunity to reflect and then respond again after reflection. At the end of each lesson, participants would proceed to complete a five to seven question assessment. This method of instruction provided the participants an opportunity to reflect through writing what they had learned and apply it to a personal example. Therefore, the lessons were structured to expand the participants thinking about moral values and additionally improve their ability to reason morally.

Completion of a lesson perhaps helps change reasoning from general beliefs to specific beliefs or specific beliefs to general beliefs in the process of constructing a more rational view for the participant (Fox & DeMarco, 1990). According to Reimer, Paolitto, & Hersh (1990), this sort of reasoning is higher order in that the participants must weigh the benefits and burdens of a question and think further to understand.

Moral reasoning typically arises when our frame of reference is broadened.

For this reason, it may be characterized as looking at actions ‘all things considered.’ (Fox & DeMarco, 1990, p. 21).

The data includes comments taken from the course evaluation section on the Servant Leadership for Coaches Online[®]. Examples of comments include: “this would be a great course/study to throw out to higher education,” “Learned a ton,” “A most excellent study! I am now looking to get more books on servant leadership and to really go for it,” “Very refreshing.”

NAIA Coaches in the control group were only exposed to the NAIA’s Champions of Character Program material, which focused on creating awareness of the NAIA’s five core values (respect, responsibility, servant leadership, integrity, and sportsmanship). There is currently no formal curriculum as part of their program. The program is centered on presentations from coaches to student-athletes, fellow coaches, administration, and local communities. The presentations are meant to create awareness of the five core values and how to role-model them to their teams and local communities. However, because it is a lecture, presentation, format, higher order reasoning is probably not a goal or for that matter a result. Higher order reasoning is driven by reflection, response, reflection, response, protocol. Therefore the data states that the mean scores of the intervention group post test

($M = 35.35 \pm SD = 8.03$) were significantly higher on the HBVCI, than the control groups mean scores on the post-test ($M = 28.80 \pm SD = 6.13$). In addition, a partial eta squared of .194 was found which is considered a high effect size. Given this strong effect size, it can be concluded that the impact of the intervention was strong relative to the dependent variable.

Furthermore, the control group's mean scores decreased from pretest ($M = 30.60 \pm SD = 5.07$) to posttest ($M = 28.80 \pm SD = 6.13$). This decrease is a consistent trend in previous research (Stoll & Beller, 1998) and interesting phenomena regarding control groups in intervention research studies. The present research agrees with Stoll and Beller (1998) that the longer an athlete is involved in competitive athletics the more affected their reasoning. Stoll and Beller have discussed that this phenomena is interrupted by an intervention program that causes cognitive dissonance and third order moral reasoning. The data scores from the HBVCI indicate that the Servant Leadership for Coaches Online[®] may improve moral reasoning of NAIA coaches.

Other Factors Affecting the Results of Statistical Hypothesis Two

The selection of participants may contribute to the significance of pre-test HBVCI scores. Coaches participating in the study responded based on their experiences, education, and environment. Twelve of the seventeen coaches in the intervention group have over ten years of coaching experience, which in turn, may affect their responses on the HBVCI. Longevity in coaching may promote maturity in the coach. Pretest scores support this theory; HBVCI pretest scores were higher for coaches than scores for student-athletes and non-athletes (Stoll & Beller, 1998). Common practice assumes that a coach is developed through apprenticeship. A mature coach, has experience, received education, and been influenced by role models in their development as a coach. The development of a coach

through this process may significantly increase their understanding of teaching character values through sport.

In addition, a coach's willingness to participate in a study involving servant leadership may suggest that they already have an interest or background in teaching moral character values. The coach perhaps came to the study with a coaching philosophy centered on principles and values enhancing their ability to receive a higher score on the HBVCI. The coach may come from a moral point of view, with a concern for the well being of others and how their actions and actions of others may affect other people (Fox & DeMarco, 1990). Even though the coaches in this study chose to be a part of the study, the participants were randomly selected for each group, and the pre-test HBVCI showed no difference in their beginning level of moral reasoning.

HBVCI and Intervention Program Same Values

At post-test, the intervention group had significantly improved their moral reasoning. Considering the research design, it appears the online course challenges moral reasoning. Although data from the HBVCI is collected at the ordinal level (Likert Scale), the scores can be converted to an interval level because of the underlying theoretical foundation to the HBVCI as well as the validity and reliability analyses that support that all questions measure the same construct. A higher score reflects a higher use of moral reasoning from a deontological perspective and a lower score reflects a more relativistic perspective, a basic assumption of interval scales. The strong theoretical base of the HBVCI appears to match the philosophical foundation used in the development of *Servant Leadership for Coaches Online*[®] which would help coaches to reason and think. The HBVCI is based in deontic theory and operates under the premise that conduct can be universally understood in both

sport and societal contexts (Beller and Stoll, 1992). Servant Leadership for Coaches Online[®] is inspired by the work of Robert Greenleaf and his published work, *The Servant as a Leader*. Greenleaf promotes a new kind of leadership model, which puts serving others as the number one priority (Stoll, Beller, Brunner, Van Mullem, & Barnes, 2009). Also Greenleaf imposed numerous values that ground the notion of servant leadership, such as: love, commitment, respect, responsibility, humility, patience, integrity, empathy, sportsmanship, and compassion.

The reasoning of the HBVCI and Servant Leadership for Coaches Online[®] are grounded in the theory of first ordered principled examination and deontological theory. The influence of deontological theory provides the basis for the development of first order principles (Fox & DeMarco, 1990). Deontological theory supports that there is an inherent rightness apart from all consequences (Beller & Stoll, 1992).

Deontic theory lies in an appeal to moral life itself. For example, promise-keeping is an act that we believe is right. We believe that it is our duty to keep promises, not because doing so will produce the best possible consequences, but simply because we have made the promise. That is, promise keeping is right because it is promise keeping (p. 38).

First order principles are created from deontological thought, because we follow an inherent rightness, independent of the consequences. When there is more than one principle, the principles apply in a first-order sense, meaning one principle will override another when conflict between multiple principles occurs (Fox & DeMarco, 1990).

In the lessons, the values are articulated through a principled approach, meaning that certain behaviors are acceptable or unacceptable. For example, in lesson number eleven on

empathy, a story about Washington Redskin Coach Joe Gibbs and his ability to show empathy for his players, demonstrates how first order principles operate.

Speaking on behalf of Coach Gibbs empathy and compassion, former offensive lineman and now ESPN football analyst Mark Schlereth told a story concerning his playing career while under Coach Gibb's tutelage. Schlereth stated that it was during his rookie year when he was constantly playing through pain due to knee surgeries that Coach Gibbs called him into his office. While en route to Coach Gibb's office, Schlereth stated that he was worried he was going to be cut from the team due to his constant struggles to stay healthy. However, when Schlereth entered the office, Coach Gibbs asked him to sit down. During this time, Coach Gibbs explained to Schlereth how much he respected him for playing through the pain, but that Schlereth needed to rest up, so he could heal for next season even though Schlereth was a starter and playoffs loomed ahead. Coach Gibbs told Schlereth that he had gone above and beyond what the team had asked and that life after football was more important than continuing to play through the pain. In addition, Coach Gibbs told Schlereth not to worry about making the team next season because he had more than proven he could play in the NFL. (Center for ETHICS*, 2008).

Coach Gibbs had made a commitment to the values of his team - success (winning), however, when one of his starters would risk injury by playing too soon, Coach Gibbs realized that the team values could not violate the values of the individual - respect (Center for ETHICS*, 2008).

A second example from lesson number ten on integrity is the story of the former head men's basketball coach at the University of Indiana, Kelvin Sampson. Coach Sampson was fired for violating NCAA recruiting regulations, regarding the number of permissible phone calls a coaching staff can make to recruits. Considered somewhat of a "common practice," among college basketball coaches to gain an advantage in recruiting wars, Coach Sampson's actions clearly violated NCAA policy. Additionally his actions demonstrated his commitment to his team and achieving success (winning). However the value of success cannot violate the values of the individual – honesty, justice, responsibility, respect, and the integrity of the game.

Therefore, The Servant Leadership for Coaches Online[®] intervention appears to significantly improved the moral reasoning ability of a coach. In addition, it appears that a formal character education program developed with a strong philosophical and theoretical base is the path to a highly successful cognitive character education program.

Statistical Hypothesis Three

No difference exists by gender on coach's responses to CVTRT.

We failed to reject the null hypothesis, because no significant difference was found by gender. An explanation for a lack of significance between gender is the small number of female participants in the study (n = 6) compare to a larger number of male participants (n = 31). However, the CVTRT instrument is a simple one to one recognition test. It asks participants to match the NAIA's definition of a core value with the appropriate core value. Regardless of the sample size by gender, we suggest that the inability of the participants to recognize core values is based on the vagueness and overlap of each core value in the

NAIA's program. Therefore it is doubtful that significance would be found, even if the sample sizes by gender were identical.

Statistical Hypothesis Four

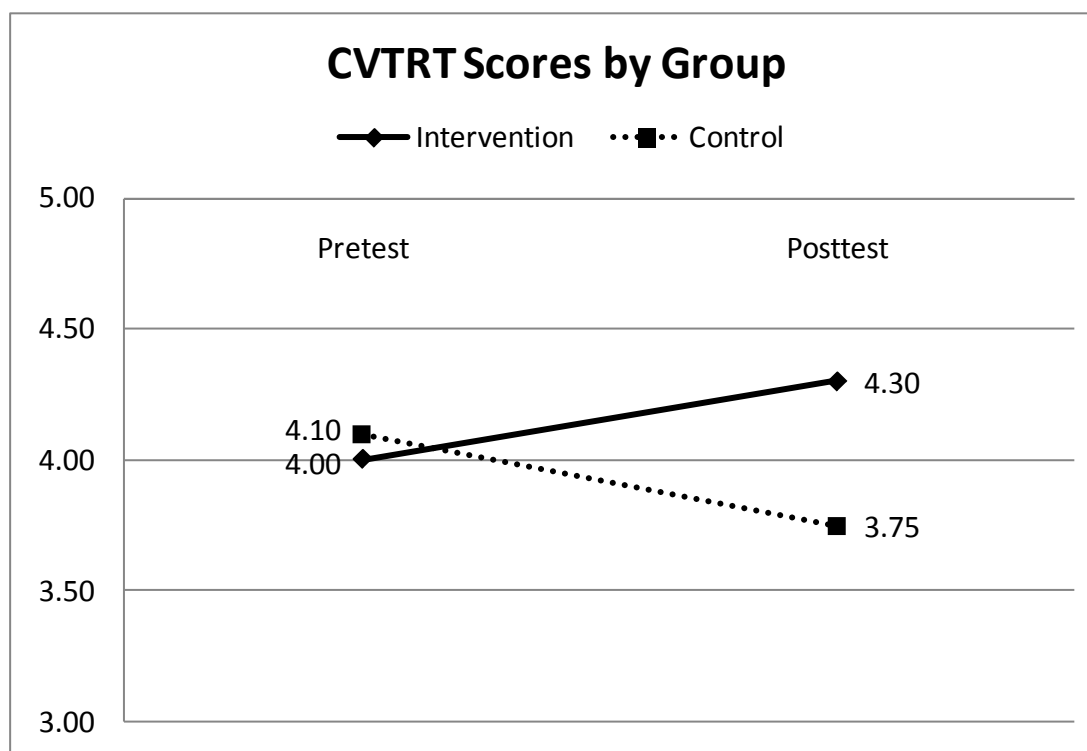
No difference exists with the interaction of group and time on coach's responses to CVTRT.

We failed to reject the null hypothesis, because no significant difference was found by the interaction of group and time. Coaches receiving the intervention did not significantly score higher on the CVTRT than coaches in the control group (see Figure 2). Both coaches from the intervention group and control group were able to identify almost the same number of core values on the pre-test. Following completion of the post test, while coaches in the intervention group could identify more core values than the control group, the amount was insignificant (see Figure 2). Given the findings that the intervention may improve moral reasoning based on the HBVCI scores, but at the same time the intervention coaches did not significantly improve their score on the CVTRT, suggests confusion and impact of the NAIA's five core values and we suggest that the theoretical construct of the NAIA's Champions of Character core values is flawed.

When examining the core values of the NAIA's Program in relation to the theory about first order principles, the NAIA's core values are not constructed in a first order process and therefore a conflict exists in adhering to the five-core values. The definition of the five core values is not clear, concise, or articulated in such a way that a reasoning person could easily find the answer. Nor do we know what value is more important and some of the values can be subsumed in the other values.

Figure 2

Coaches Responses to CVTRT over time

**Pretest****Posttest**Intervention: $\underline{M} = 4.00 \pm \underline{SD} = 0.935$ Intervention: $\underline{M} = 4.30 \pm \underline{SD} = 1.902$ Control: $\underline{M} = 4.10 \pm \underline{SD} = 1.250$ Control: $\underline{M} = 3.75 \pm \underline{SD} = 1.482$

For example, sportsmanship is not a value but has qualities of respect, responsibility, and integrity in it. Servant leadership is not a value but a practice. Distinguishing which principle is the most important and which is the least important should provide direction when conflict arises. Although exceptions may exist, the ordering must remain the same and consistent throughout (Stoll, 2001). Therefore, in developing a set of principles, the selection of principles with strong theoretical support provides a greater power in moral argumentation and the process of moral reasoning (Fox & Demarco, 1990). In addition, the number of principles selected will affect the ability to teach or apply in the practical sense.

...for when there are fewer principles, more cases can be decided by each principle, making each principle a more powerful tool. If there are too many principles, it becomes difficult to know which principle to use, or whether any given action conforms to all the principles (Fox & Demarco, 1990).

Unfortunately, the NAIA's core values violate all of the reasoning rules about first order principles, which probably explains why the participants in the study could not recognize the definition of the core values as stated in the CVTRT. Sport operates in a micro-culture of our society, although frequently occurrences in sport can greatly impact society. Actions in sport are tolerated; however, the impact of those actions can affect the moral development of the participants. Therefore, the importance of the coaches not being able to distinguish between the core values, probably will directly impact their ability to teach core values to their team.

CHAPTER SIX

Conclusion

The findings suggest that over time participants completing the Servant Leadership for Coaches Online[®] were able to reason at a higher level based on the improvement in the HBVCI scores (see Figure 1, p. 74). In addition their scores on the CVTRT over time, remained similar, therefore we can accept that the participants are unable to recognize the NAIA core values, as currently defined by the NAIA (see Figure 2, p. 82). This point is important because Servant Leadership for Coaches Online[®] has the same values as stated in the NAIA's Champions of Character Program. Servant Leadership for Coaches Online[®] has a very significant theoretical construct in which the values defined are based on the works of Robert Greenleaf (1990), Abraham Heschel (1965), John Crossin (1998), James Hunter (1998), Henri Nouwen (1993), and Max DuPree (1989). The NAIA does not appear to have a theoretical construct and the definitions of the core values appear to not be exact, definite, or first order. In fact, the definitions appear to be convoluted and one definition may articulate the same value as another definition, which appears to be occurring.

In an earlier preliminary study (Van Mullem & Stoll, 2008) of NAIA coaches (n = 51) to distinguish their ability to identify the NAIA's five-core values, the coaches were unable to significantly identify ($\underline{M} = 4.02 \pm \underline{SD} = 1.91$) which definition matched a core value. As previously stated, the definition of the five core values is not clear, concise, or articulated in such a way that a reasoning person could easily find the answer. Nor do we know what value is more important and some of the values can be subsumed in the other values. For example, sportsmanship is not a value but has qualities of respect, responsibility, and integrity in it. Servant leadership is not a value but a practice. The lack of a strong

theoretical construct in the development of the NAIA's five core values makes it difficult to distinguish which principle is the most important and which is the least important should provide direction when conflict arises.

The control group in the present study did not improve moral reasoning scores over time (see Figure 1) from the pretest to posttest and they were unable to recognize the NAIA's core values (Figure 2). It is important to note that both the intervention group and control group received similar scores on the pretest for both the HBVCI and CVTRT. This supports the impact of the intervention (Servant Leadership for Coaches Online[®]) as both groups are starting at the same place on the HBVCI and the intervention group increased their score over time (pretest to posttest). Furthermore, this study supports the original theory, that in order to affect cognitive moral reasoning, an instrument requires a strong formal process with a good theoretical base.

The development of a character education program utilizes cognition, an important aspect of morality and the development of their character, and perspective-taking (Bredemeier & Shields, 2006).

Perspective-taking is primarily cognitive and involves understanding a situation from multiple points of view. Empathy is more of an affective skill.

It is the ability and tendency to vicariously participate in the experience of another person or group of people. (p. 2)

A formal character education program should involve purposeful cognitive dissonance, while stressing a believed truth with alternative information that doubts or challenges the believed truth. Sport scenarios provide excellent opportunities for cognitive dissonance and moral

development. However, the process occurs only if the leaders of sport (coaches) recognize, discuss, and reflect with their athletes the moral implications of the scenario.

Moral reasoning is unlikely to advance if the athlete is simply a passive recipient of the coach's exhortations, however pro-social they may be.

Children and adolescents need to talk about their values; they need to discuss their views of right and wrong, both with their peers and with respectful adults (Bredemeier & Shields, 2006, p.4).

The servant leadership model establishes an environment where the coach can implement, teach, discuss, and reflect on the moral implications of sport scenarios. Servant leadership promotes service to others, a holistic approach to work, a sense of community, and the sharing of power in decision-making (Stoll, Beller, Brunner, Van Mullem, & Barnes, 2009). An athlete's response or the action he/she displays is a reflection of their personal character. A servant leader views another person as a 'person,' not an object or a means to obtain results. In sport, a coach following the servant leadership model believes and models treating athletes as 'people' and not as a 'means' to victory. Therefore, the servant leadership model is an important component in the development of a character education program in sport.

Numerous research indicates a negative impact of sport participation on the moral reasoning ability of athletes. Hall (1981) found in a sample of intercollegiate basketball players, that they scored lower on a moral judgment inventory, than non-athletes. In addition, Stevenson (1998) studied 213 Division I student-athletes and 202 non-athletes and also discovered that athletes scored lower on a moral judgment inventory than non-athletes. (Beller and Stoll, 1995) found that non-athletes scored significantly higher than team athletes. The studies mentioned above and additional research studies (Bredemeier &

Shields, 2006) support the claim that sport participation hinders one's moral development. Nevertheless, the research also supports the need for a strong formal character education program in sport.

NAIA coaches completing the Servant Leadership for Coaches Online[®] demonstrated a significant increase in scores from pretest to posttest on the HBVCI. In addition, the control group decreased pretest to posttest on the HBVCI, further supporting the importance of a strong philosophical and theoretical base in the development of a character education program. Therefore, the development of courses similar to Servant Leadership for Coaches Online[®] may provide a framework for effective character education programs in sport.

Recommendations

The results of this study on the effectiveness of the NAIA's Champions of Character Program has demonstrated the importance of a well planned and well defined coaching education program built from a strong theoretical and philosophical base. Therefore, future coaching education programs should be constructed as a formal education component in the profession of coaching. In the formal education program, coaches would be challenged to improve their moral reasoning through purposeful cognitive dissonance. A coach completing the educational program would be receiving character education from both an experiential perspective (on the field coaching), mentorship (role-modeling of other coaches in the profession) and through formal education.

To adequately capture a population such as coaches, the creation of an online formal instruction curriculum for coaches might be the most effective. The profession of coaching operates "on the field." Coaches are not idly sitting behind a desk or spend their time working in one place. The coaching profession is "hands-on," and coaches are working with

athletes on the field or in the weight room. Coaches also travel to clinics, for recruiting, and games. The type of schedule a coach lives by, may be more conducive to participating in an online course. An interactive course that utilizes text, video, challenges reflection, and provides assessment may be beneficial in providing character education for coaches.

The NAIA's Champions of Character Program has wonderful intentions of changing the culture of sport, however to truly make a lasting impact, it is recommended the NAIA implement a formal education program. The formal education program could follow the Servant Leadership for Coaches Online[®] format. A format designed to challenge moral reasoning, possibly matching the philosophical foundation used in the development of Servant Leadership for Coaches Online[®] would help coaches to reason and think.

Interpretation of the results of the study support the position that the Servant Leadership for Coaches Online[®] may improve a coach's ability to reason morally upon completion of the course. If this is true, and it appears to be so, why limit the material to NAIA coaches? This methodology and format could be delivered to youth coaches, teachers, administrators, business leaders, military, or any organization that believes in the need for character education. The impact of the servant leadership curriculum is unlimited where there is an honorable mission for the profession or organization.

For example, it is estimated that over 41 million kids are participating in competitive youth sport in the United States (Hilgers, 2006). If a significant increase in a person's moral development occurs during their youth (Kohlberg, 1981), do the coaches of youth programs receive the type of training and coaching education they need?

The implementation of an online intervention program with the same theoretical construct as Servant Leadership for Coaches Online[®] in youth sport and recreation programs

would require the following components; First, an easily accessible online curriculum that provides flexibility for the parent/coach. The title of the coach in youth sport is typically held by the parent of a participant. Parents typically volunteer their time after completing a full day of work. Therefore, the method and accessibility they have to complete a leadership course needs to strongly be considered.

Second, gain the support or backing of a national organization. An online curriculum's success with youth coaches would be strengthened by the support of a national organization. The National Alliance for Youth Sport (NAYS) was founded in 1981 to promote the value and importance of sport and physical activity in the development of youth. NAYS provides educational programs in the training of coaches, officials, and administrators of youth sport (NAYS, 2009). Currently the NAYS does not offer an educational program to improve the moral reasoning of their coaches. With the assistance of the NAYS, the Servant Leadership for Coaches Online[®] could become a requirement for youth sport coaches across the country. Finally, the Servant Leadership for Coaches Online[®] may need to be modified to adequately reach this population. The lessons within the curriculum may need to be changed to match issues and discussion topics currently related to youth sport.

Additionally, the Servant Leadership for Coaches Online[®] could be a useful tool in training of business leaders. For example a corporation or organization normally provides an orientation program for new employees. This orientation session allows the new hire to become acclimated to the culture of the company and have a better understanding of their role and duties. Logically, the nature of an orientation session would be an ideal time to capture the focus of a future business leader. By implementing an online curriculum similar to Servant Leadership for Coaches Online[®] during the orientation session, corporations could

assess and distinguish the moral reasoning capabilities of their future leaders. Subsequently, upon completion of the orientation session, the corporation may determine the need to further implement training in servant leadership through online methods.

A feature of Servant Leadership for Coaches Online[®] is that the lessons are adaptable for a variety of professions and organizations. For example and organization may state in their mission statement that they value and promote teamwork among all employees. Although a current lesson on teamwork may not be included in the servant leadership curriculum, a new lesson could be created or an emphasis on teamwork might be placed within a current lesson. The addition of a lesson or material within a lesson would not alter the theoretical construct and make-up of the servant leadership curriculum. Furthermore, by maintaining the impact of an online training program developed with a solid theoretical base that challenges cognitive dissonance and third order moral reasoning, it may assist the corporation in creating a culture built on strong moral values.

Another example of how Servant Leadership for Coaches Online[®] might be implemented outside of sport could be in the training of secondary teachers. A common occurrence in most school districts is to require their teachers to take CEU's or continuing education credits. Additionally, teachers may increase their annual salary by completing graduate level coursework. Teachers are moral role models and a significant part of the character education process. Therefore, the nature of teaching, along with the requirements of the profession provide an avenue and need for the implementation of a course similar to Servant Leadership for Coaches Online[®].

Providing a training program in servant leadership for teachers could provide numerous benefits to a school district. Teacher would be receiving instruction that challenges and

improves their moral reasoning ability. If applied into practice, their teaching style could impact their students by the environment they create. Students will rise or fall to meet the standards of the environment (Lickona, 1991). The teacher, as a moral role model, creates an environment for learning and personal growth of their students. Therefore, a teacher trained through a program similar to Servant Leadership for Coaches Online[®] may be more adequately prepared to create an environment conducive to moral growth and character education.

In conclusion, Servant Leadership for Coaches Online[®] was developed to educate and challenge coaches and improve their moral reasoning ability. However, the impact of Servant Leadership for Coaches Online[®] has positive implications for professionals and leaders beyond the arena of coaching.

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APPENDIX A: IRB APPROVAL

University of Idaho

University Research Office
 Institutional Review Board
 200B-112C10
 Moscow, ID 83844-2C10
 Phone: 208-885-6162
 Fax: 208-885-5792
 hro@ui. idaho.edu

To: Pete Van Mullen
 Department of Health, Physical Education, Recreation and Dance
 College of Education
 University of Idaho
 Moscow, ID 83844-2401

From: Casey Inge
 Chair, University of Idaho Human Assurances Committee
 University Research Office
 Moscow Idaho 83844-3003

Cc: Sharon Stall, Professor (Sponsor)

IRB No.: IRB00000843

FWA: FWA00005639

Date: September 23, 2008

Project: Effectiveness of the NAA's Champions of Character Initiative (Protocol No. 08-056), Approved
 September 23, 2008.

On behalf of the Human Assurances Committee at the University of Idaho, I am pleased to inform you that the protocol for the above-named research project is approved as offering no significant risk to human subjects.

This approval is valid for one year from the date of this memo. Should there be significant changes in the protocol for this project, it will be necessary for you to resubmit the protocol for review by the Committee.


 Casey Inge

APPENDIX B: INFORMED CONSENT

Informed Consent of Participation in Study

Participation in the study involves completing an online curriculum demonstrating your knowledge of the NAIA's Champions of Character Initiative. Participants will 1) complete a 10 minute pre-test online survey, 2) complete an online intervention course, and 3) complete a 10 minute online post-test survey. The information collected will allow the researcher to evaluate respondent's knowledge and moral reasoning based on the Initiative's five-core values.

The results of this study will be published, however, the identity of participants will not be revealed. For the sake of confidentiality, coded aliases will be assigned for all data sources. Participant names will be known only to the investigators, and names will be removed as soon as data is analyzed.

By signing this consent form, I understand the following regarding my participation in this study: 1) I can withdraw at any time from this survey. 2) I will remain anonymous and my identity will not be revealed without my permission. 3) Data from this study may be used in future approved projects or programs. 4) I may obtain results of the study by contacting the researcher. 5) I may ask questions before or after completing the study.

This study has been approved by the University of Idaho Assurance Committee. If you have any questions concerning the research study either during or after your participation, please contact either myself at pvanmullem@vandals.uidaho.edu, or my faculty sponsor, Sharon Stoll at sstoll@uidaho.edu.

Pete Van Mullem
 Doctoral Student
 University of Idaho
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Dr. Sharon Stoll
 Faculty Sponsor
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 208-885-2103

I have read the above information. The nature, demands, risks, and benefits of the project have been explained to me. In signing this consent form, I knowingly assume the risks involved, and understand that I may withdraw my consent and discontinue participation at any time without penalty or loss of benefit to myself.

Participant (Print Name): _____

Participant Signature: _____ Date: _____

Researcher: _____ Date: _____

Please fax this form to 208-885-2108

APPENDIX C: CORE VALUE TASK RECOGNITION TEST

NAIA's Champions of Character Initiative

Please select the appropriate answer for each category

1) Gender

Male Female

2) Type of Sport

Team Individual

3) Level of Education

High School B.S. M.S. Ph.D.

4) Number of years in coaching at any level

1-4 5-10 11-15 16-20 21-25 26+

5) Number of school years coaching at your current institution

1-2 3-5 6-8 9-11 12-14 15+

6) Your current institution operates at what level of the Champions of Character Initiative?

- A. None
- B. Recognized as a Champions of Character Institution
- C. Champions of Character Program Center

Each of the following statements describes a core value. Match the following statement with the appropriate core value.

7) The coach demonstrates a commitment to work ethic through their use of time, energy, preparation and knowledge.

Respect	Responsibility	Integrity	Servant Leadership	Sportsmanship
---------	----------------	-----------	--------------------	---------------

8) The coach that builds character and leads with character. They also demonstrate the core covenants of team and institutions.

Respect	Responsibility	Integrity	Servant Leadership	Sportsmanship
---------	----------------	-----------	--------------------	---------------

9) The coach is competent demonstrates knowledge of the game, teaching motor skills, preparation and team building. The coach is acquainted with all the rules governing your sport and makes continued education and personal growth a priority.

Respect	Responsibility	Integrity	Servant Leadership	Sportsmanship
---------	----------------	-----------	--------------------	---------------

10) The coach reinforces good sportsmanship decisions and follows through with sportsmanship expectations (individual, team, school, conference, and NAIA).

Respect	Responsibility	Integrity	Servant Leadership	Sportsmanship
---------	----------------	-----------	--------------------	---------------

11) The coach honors the profession of coaching through modeling ethical and moral conduct.

Respect	Responsibility	Integrity	Servant Leadership	Sportsmanship
---------	----------------	-----------	--------------------	---------------

12) The coach maintains a positive attitude, a hopeful, supportive, and encouraging outlook.

Respect	Responsibility	Integrity	Servant Leadership	Sportsmanship
---------	----------------	-----------	--------------------	---------------

13) The coach displays common courtesy, politeness and consideration, while developing a feeling of camaraderie with all opponents and officials.

Respect	Responsibility	Integrity	Servant Leadership	Sportsmanship
---------	----------------	-----------	--------------------	---------------

14) The coach confronts behavior when it is not acceptable, sets and follows through on behavioral expectations.

Respect Responsibility Integrity Servant Leadership Sportsmanship

15) The coach acts correctly when others do not.

Respect Responsibility Integrity Servant Leadership Sportsmanship

16) A coaches motives are unquestioned.

Respect Responsibility Integrity Servant Leadership Sportsmanship

APPENDIX D: THE HBVCI VALUES-CHOICES INVENTORY

The following scenarios involve dilemmas with high school and college athletes. Carefully read each scenario and respond to the following scale: strongly agree, agree, neutral, disagree, and strongly disagree. There is no right or wrong answers.

13-11. Two rival basketball teams in a well-known conference played a basketball game on team A's court. During the game, team B's star player was consistently heckled whenever she missed a basket, pass, or rebound. In the return game on team B's home court, the home crowd took revenge by heckling team A's players. Such action is fair because both crowds have equal opportunity to heckle players.

Strongly Agree Agree Neutral Disagree Strongly Disagree

14-12. Male Soccer players are allowed to play the ball with any part of their body except the hands or outstretched arms. A soccer player receives a chest high pass and taps the ball to the ground with his hand. The referee does not see this action and the play continues. Because it is the referee's job to see these actions, the player is not obligated to report the foul.

Strongly Agree Agree Neutral Disagree Strongly Disagree

15-13. Basketball player A skillfully dribbled the ball around her opponents to the basket. Just as she moved toward the basket, she was tripped by player B, causing the basket to be missed. If player A had not been tripped, two points probably would have been made. Player B is charged with a foul and player A must shoot two free throws. Player A missed the two shots from the free throw line. Player B is demonstrating good strategy by forcing player A to shoot two foul shots instead of an easy lay-up.

Strongly Agree Agree Neutral Disagree Strongly Disagree

16-14. Certain basketball teams are coached to run plays that cause the opponents to foul. Players and coaches believe this is clever strategy because the opponents may foul out of the game, giving their team an advantage. Because the coach orders this type of play, the players should follow his directions.

Strongly Agree Agree Neutral Disagree Strongly Disagree

17-33. A starting linebacker for Big Time U is a good person, is known for his hard work and determination. He is also known as a fierce competitor and is aggressive on every play. The best part about him is that he is a consummate player. He loves the game and the experiences gained from it. He is also known as a good sport. He has won every team award for sportsmanlike conduct. After the big interstate rivalry, he shakes hands with all opposing players and coaches.

Strongly Agree Agree Neutral Disagree Strongly Disagree

18-15. Player A who is the center on an ice hockey team skated the puck down the ice, around several opponents. He had a clear shot at the net as he passed player B. Player B, while pretending to go for the puck, decided to turn at the last second to trip player A with his stick. Consequently, player A missed the goal. Because player A must now attempt a penalty shot instead of easy goal, this is demonstrating good strategy.

Strongly Agree Agree Neutral Disagree Strongly Disagree

19-16. During a volleyball game player A hit the ball over the net. The ball barely grazed off player B's fingers and landed out of bounds. However the referee did not see player B touch the ball. Because the referee is responsible for calling rule violations, player B is not obligated to report the violation.

Strongly Agree Agree Neutral Disagree Strongly Disagree

20-17. Football players are not allowed to move beyond the line of scrimmage until the ball is snapped. Some coaches encourage their players to charge across the line of scrimmage a fraction of a second before the ball is snapped. The officials have difficulty seeing the early movement, therefore, the team has an advantage compared to their opponents. Because the strategy is beneficial and the officials must call the infraction, the team's actions are fair.

Strongly Agree Agree Neutral Disagree Strongly Disagree

21-18. During an intramural basketball game, a student official awarded one free throw shot instead of two to team A. Team B knew the call was wrong, however chose to remain silent, knowing the call was to their advantage. Because the official's job is to make the proper calls, and it is not a formal game, team B's action was acceptable.

Strongly Agree Agree Neutral Disagree Strongly Disagree

22-19. During a youth sport football game, an ineligible pass receiver catches a long touchdown pass and scores. The officials fail to determine that the player was ineligible. Because it is the referee's job to detect the ineligible receiver, the player or the coach does not have to declare an ineligible receiver.

Strongly Agree Agree Neutral Disagree Strongly Disagree

23-33. The star of the swim team at Big Time U was 21 and had just completed a great collegiate career by winning both of her events at the NCAA Championships. Her parents traveled over 200 miles to support her and cheer her on to victory. After the finals, they take her out to dinner to celebrate. She decides to have a glass of white wine with her fish filet entree..

Strongly Agree Agree Neutral Disagree Strongly Disagree

24-20. Ice hockey is often a violent game. Even though players are often hurt, hitting hard and smashing players into the boards is normal. Player A and B are opponents playing in a championship game. While trying to control the puck, player A smashed player B into the boards. Even though the puck is on the opposite side of the arena, player B, a few minutes later, retaliated by smashing player A into the boards. Because “hitting hard” and “smashing players into the boards” are an inherent part of the game, player B’s action was acceptable.

Strongly Agree



Agree

Neutral

Disagree

Strongly Disagree

APPENDIX E: SERVANT LEADERSHIP ONLINE © LESSON #10

<p>Servant Leadership</p>  <p>Free access photo from Wikimedia Commons</p>	<p>Lesson 10- Integrity and Sportsmanship</p> <p>Complete the Following</p> <p>Directions:</p> <ol style="list-style-type: none"> 1. Read: What is Sportsmanship? and What is Integrity? 2. Read: Lesson 10 Perspective 3. Watch: Videos 4. Do: Multiple Choice Questions 5. Do: Assessment 10
<p><u>Readings:</u></p> <ol style="list-style-type: none"> 1. What is Sportsmanship? 2. What is Integrity? 	 <p>Free access photo from Wikimedia Commons</p>
<p><u>Lesson 10 Perspective:</u></p> <p>What is this concept of sportsmanship and integrity? Both terms are frequently overused in sport. Sportsmanship or Sportspersonship as used by Dr. David Shields is the condition of valuing the opponent, the rules, the officials, and the</p>	<p>Multiple Choice Questions - Lesson 10</p> <ol style="list-style-type: none"> 1. After watching the (3) video clips. Which of the following best defines what sportsmanship is? <ul style="list-style-type: none"> 1a. playing fair

<p>game. This ideal perspective is often difficult to follow and maintain in a society that values results over performance (Gibson, 1993).</p>	<p>1b. playing your best for the team</p> <p>1c. taking the results well</p> <p>1d. All of the above</p> <p>1e. None of the above.</p>
<p><u>Sportsmanship Video Clips</u></p> <p>#1: The Rules of Good Sportsmanship - This clip is dated - from the 1950s the basic ideal that is shown and argued for is as applicable today as in the 1950s. In the recent Olympic games, numerous examples of the values shown in this 1950s video were shown by the 2008 Olympians.</p> <p>#2: Conference USA</p> <p>#3: Ultimate Sportsmanship</p>	<p>2. David Shield's article on "Rethinking the nature of competition" discusses the concept of de-competition. De-competition effects one's ability to practice sportsmanship by which of the following?</p> <p>2a. De-competition focuses on outcome rather than on the journey.</p> <p>2b. De-competition conforms to the minimal demands of politeness, civility, and rule obedience.</p> <p>2c. De-competitive athletes and coaches watch for the informal norms that allow rule deviation.</p> <p>2d. All of the above.</p>
	<p>3. Based on the (2) articles regarding the Kelvin Sampson situation at Indiana University and the discussion on the coach as a role model, what characteristic best defines a "good coach"</p> <p>3a. A good coach is one who is successful in the win column.</p> <p>3b. A good coach is one who helps develop successful programs.</p> <p>3c. A good coach is one who builds programs and new facilities.</p> <p>3d. A good coach is one whose players</p>

	<p>make it to the next level.</p> <p>3e. None of the above.</p> <p>3f. All of the above.</p>
	<p>4. After reading the commentary on integrity before the articles on Sampson, why is being an individual of integrity a difficult calling.</p> <p>4a. Because values are relative.</p> <p>4b. Because integrity is the formation of many different values.</p> <p>4c. Because integrity is really not understood very well.</p> <p>4d. Because integrity demands consistency and courage of which most of us have difficulty accomplishing.</p> <p>4e. None of the above.</p>
<p><u>Assessment 10:</u></p> <p>Click Here for Lesson Ten Assessment.</p>	<p>Click here for lesson 11</p>

What is Sportsmanship?

Article on Sportspersonship: [David Light Shields, Ph.D.](#)

[*Opponents or Enemies: Rethinking the Nature of Competition*](#)

(click on title for link to read the complete article)



Free access photo from Wikimedia Commons

[Sportspersonship](#) - Dr. Shields is using the politically correct form of sportspersonship instead of sportsmanship. Considering that Dr. Shields is a noted authority in developing multicultural atmospheres - we will follow his example in this article.

...First, with regard to the nature of sportspersonship, competitors tend to adopt a moral view of sportspersonship; they are fundamentally guided in their actions by the ideals of fairness, respect, and non-injurious play. Upholding the spirit of competition (as opposed to decompetition) – even when not required by the rules – is the core of sportspersonship. In contrast, decompetitors tend to adopt a conventional or non-moral view of sportspersonship. By this I mean that sportspersonship, to the extent that it is considered at all, is viewed as behavior that conforms to the minimal demands of politeness, civility, and rule obedience...

-David Light Shield, Ph. D

Discussion:

Why do we play sport? What is the purpose of the activity? Shields (2001), discusses how in competition the act of sportspersonship is really an afterthought. If all other demands of pursuing victory are met by the competitors than minimal demands to demonstrate sportspersonship follow.

[Rules](#)

Discussion:

<p>...true competitors tend to view rules as essential, but imperfect, expressions of the effort to establish and sustain a fair and safe contest. Thus, upholding the rules is viewed as the minimal demand of good sport behavior. But if a situation arises in which fairness requires going beyond simple rule obedience, the requirements of fairness take priority. In other words, when moral norms conflict with strategic interests, the moral norms are upheld regardless of whether the rules require that or not. For decompetitors, rules are partially tolerated restraints, and circumvention of rules is to be expected when detection is unlikely. Thus, rather than rules providing the minimal floor for sportspersonship, they provide its maximal ceiling. Rule adherence is probably the very most we can expect of the decompetitor, and even rule obedience cannot be expected if there are informal norms allowing for rule deviation...</p> <p style="text-align: right;">-David Light Shield, Ph. D</p>	<p>"If you ain't cheatin' you ain't winning," is an anonymous phrase often repeated in coaching circles. How do you view rules? Are they an obstacle to victory or do they provide a "level" playing field? Shields (2001) mentions that strict rule adherence is unlikely when the quest to win is first on your list.</p> <p>When Royce Waltman was fired from his position as Head Men's Basketball Coach at Indiana State University after 20 seasons, he made the following comments about the pressure to win in college coaching: ...Well, I can't get a head coaching job, because if you get fired for cheating you can get hired right back again. But if you get fired for losing you're like you've got leprosy. Young coaches need to keep that in mind. Cheating and not graduating players will not get you into trouble, but boy losing will." (ESPN, 2007)...</p>
<p><u>Officials</u></p> <p>...officials are viewed as personal agents who share an important role in the process of competition by seeking to ensure equality of opportunity and treatment and minimization of risk. Within decompetition, officials are tolerated, because even the decompetitor recognizes that the adversary – the opponent – needs to be restrained! While the officials are there to enable or facilitate the game for the competitor, in an odd sort of way the officials become indistinguishable from the game for the decompetitor; outwitting the officials is just one more game strategy. Officials are part of the opposition...</p> <p style="text-align: right;">-David Light Shield, Ph. D</p>	<p>Discussion:</p> <p>"We'll it was 7 on 5," quipped the basketball coach after losing the game. The role of an official is to govern the game. They are given complete authority to ensure a fair contest will be conducted. Shields (2001) suggests that we frequently focus on the official as the opposition and 'working' the officials to get a good call is part of the game.</p>

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Multiple Choice Answers
- Lesson 10

Multiple Choice Questions - Lesson 10

1. After watching the (3) video clips. Which of the following best defines what sportsmanship is?

1A. Playing fair

Good choice. The essentials of fair play underlie the basic concepts of sportsmanship. Fair play is about providing an equal opportunity for all competitors to succeed and to win the contest. It is the belief that this equality is imperative to all play and contests. However, many times we lose the value of fair play and instead value gaining the advantage as more important. And thus is the conflict, how do we resolve gaining advantage with fair play? And because we work hard to gain advantage, where is the line for fair play - should all things be equal? If that is so, then why do we train? Why do we work on developing new equipment? The one video that you watched is was produced and directed by Professor Bookwalter of Indiana University. Dr. Bookwater was "old school" and one of the founders of the fair play movement in physical education. As the saying goes, "It was a simpler time", a more ideal time. In the ideal sense, all competitors would train at the same facility, with the same coaches, with the same equipment, with the same climate conditions, and then competition would be truly fair - for there is a limit of



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<p>equal - we are all not created equally with talent, or height, or fast twitch or slow twitch muscle fibers, so forth and so. Thus there is a place where things are not equal - however, it is those unknown qualities of preparation that makes the difference.</p> <p>Yes, fair play is imperative though we have to come to grips to what fair play means in competition.</p> <p>However, it is not the best answer for this question. Return to lesson 10, question 1, and try again.</p> <p>Return to Question 1 and try again.</p>	
	<p>1B. Playing your best for the team</p> <p>Dr. Bookwalter paints this very idealistic picture that we should all play our best at all times - but he doesn't give us much breathe or depth of thought to contemplate the difficultness of actually doing this. His ideal is about doing one's best all the time - yes we all should do so. This ideal perspective demands a great deal of social character which includes hard work, dedication, sacrifice, intensity, team work, and so forth. Thus Bookwalter's notion of sportsmanship is inclusive of both social and moral character. Professor Bookwalter's video was before all the research and study of moral reasoning and moral development. Though, this statement is essentially correct from the videos, it is not really a moral value.</p> <p>And, unfortunately, it is not the best answer for this question. Return to Lesson 10, question 1 and try again.</p> <p>Return to Question 1 and try again.</p>

1C. Taking the Results Well

This is definitely a moral action based on the value of beneficence - or treating other as an extension of self. When individuals do not take the results well, they actually deride and de-value the work of others. It shows disrespect for the opponent and the effort that he/she put forth. Professor Bookwalter is correct in this choice of moral action - based on the moral values of respect, responsibility, and even beneficence.

However, this is not the best choice for the answer for this question.

[Return to Question 1 and try again.](#)



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1D. All of the Above

Even though Professor Bookwalter mixes his values - social with moral - this is the best answer for this question. Sportsmanship as defined through the actions of playing fair, playing to the best ability, and taking the results well, are all actions based on values. True moral action is tied to motive, intention, and action. It is possible to have all what appear to be moral action, when essentially, the individual is driven by bad motives - wanting people to like them - using questionable intentions or plans - planning sabotage to others to look good - and then doing what appears to be right actions. But, I pick on Professor Bookwalter a bit too much - it didn't have the advantage of 30 years of study in moral reasoning and moral development.

[You have chosen the best answer, but please read the rest of the answers to question 1 before continuing.](#)

1E. None of the above

If you have chosen this answer, you were apparently sleeping while viewing the videos. Go back and restart your thinking process and take time to do the work... you really have missed the whole point. :-
) Professor Bookwalter is rolling over in his grave.

[Please return to question 1 and begin again.](#)

2. David Shield's article on "Rethinking the nature of competition" discusses the concept of de-competition. De-competition effects one's ability to practice sportsmanship by which of the following?

2A. De-competition focuses on outcome rather than on the journey.

Dr. Shields and his wife, Brenda Bredemeier, were one of the founders of the contemporary period of study in moral reasoning, moral action, and moral development in sport. They now are housed at the University of St. Louis, in the Center for Citizenship and Culture. Dr. Shields is well known for his thoughtful work about the nature of competition. And, Dr. Bredemeier is well known for her work in interventions and assessment of moral development in sport. In their study of aggression in sport and moral development, they have long argued that the nature of the sporting, competitive culture needs to be revisited and reconstructed. Reconstructed to what competition is suppose to be ideally about, in which competitors need to actually cooperate to compete. This notion of cooperation is rather foreign to what we usually see in competition today. Dr. Shields thus argues that what actually is occurring is not competition at all, but a de-competition perspective. If competition is really about cooperation,



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then that cooperation is part of the journey to gain the ideal benefits of what can happen in this cooperative journey. This is a correct answer but not the best answer for this question. [Please return to question 2 and try again.](#)

2B. De-competition conforms to the minimal demands of politeness, civility, and rule obedience.

Dr. Shields argues throughout his paper that competition should be this idealistic journey in which we value and support all the highest levels of respect, responsibility, honesty and beneficence. It is not about how little we HAVE to do, but about what we should want to do. De-competition devalues the contest, the opponent, and the game itself. Even though this statement is correct, it is not the best answer for question 2.

[This is not the best answer, try again, and return to question 2.](#)

2c. De-competitive athletes and coaches watch for the informal norms that allow rule deviation.

In ethical theory of sport circles, the study of the ideal is a contrast in thinking about what should be and what is - called the real. In sport, the concept of ethos - or the character of how games are played and what is accepted and not accepted within the game may not actually follow the formal rules. For example, in basketball, which is supposed to be a non-contact sport - there actually is much contact - i.e., checking. Over time and over the acceptance of certain behaviors, the ethos or character of the game may mutate to a great degree. The ethos of the game is pushed by the "informal norms" of which



Picture courtesy of Bruce Matthews

Shields is speaking - this pushing can become so mutated that the original sport, is really not very much like the actual sport played. Is this a good thing or a bad thing? The answer lies in how much the community playing the sport accepts or does not accept. Fortunately or unfortunately, depending on your philosophic view of what is ethical practice and what is not ethical practice, this pushing of the rules can be interpreted as "being" innovative or as "being" a cheater. Thus it is the community which needs to be active care takers of what is acceptable within the ethos of the game. This is not to say that I disagree with Dr. Shields, rather it is to say that the line of "watching for the informal norms that allow for rule deviation" is not very far from what we would say is good strategy and good deception. The agent - in this case the coach - has to take time to consider what is the purpose of the activity, what is the goal of the game in relation to the player, the opponent, the official, and the game. Where is that line of acceptable strategy and deceitful gamesmanship? An idealist will argue that the line is much closer to what Dr. Shields is promoting and away from the de-competition of reality as the game is played. With that being said, this answer is correct in relation to what Dr. Shields describes about de-competition, but not the best answer.

[Return to question 2 and try again.](#)

2d. All of the above.

Dr. Shields is not a champion of the realistic point of view or the de-competitive stance that is the common place activity today. If you chose this answer, you understand the essential nature of what Dr. Shield is advocating. Please do read the answers to

the other answers for this question before proceeding to question number 3.


[Return to Lesson 10, question 3](#)

[This is the best question, however, please also read the rest of the answers to question 3 before proceeding to question 4.](#)

3. Based on the (2) articles regarding the Kelvin Sampson situation at Indiana University and the discussion on the coach as a role model, what characteristic best defines a "good coach"

3a. A good coach is one who is successful in the win column.

A good coach, how many times a week do we hear this descriptor of a good coach. Exactly what does it mean, "a good coach". In our reading, we argue that good actually has "moral" qualities, unlike successful which has non-moral qualities and could actually have immoral qualities. One could be high successful but yet is totally immoral - knows right but chooses wrong. I don't believe it is possible to be an amoral coach - being outside the realm of morality - for coaches are involved with relationships with other people. And by our own definitions early in these lessons, morality has to do with human relationships. Thus, a coach is a moral agent. He or she is actively involved in moral activity in every decision making action with the athletes, the game, fans, and the officials. Kelvin Sampson has had a long, highly successful career as a basketball coach. If success is the definition of good, then Sampson merits the title. However, because he has had to deal with his own demons, the moral qualities of his decision making practice have been caused him harm as well as the institutions of which he has been involved. Our point here is not to judge Sampson's actions, but the loose language of administrators in choosing the words good instead of successful. Good is an important moral quality that we should use in the context that it is meant to be used and not in the context of success.

	<p>This is not the best answer for this question, please return to question 3 and try again.</p>
<p>3b. A good coach is one who helps develop successful programs.</p> <p>Good is loosely used here in relationship to objective development of programs based on the qualities - maybe of building character of athletes, maybe on the number of wins, maybe on the graduation rates of players - we don't know because successful as the adjective is so overused and its contextual meaning is lost. What does it mean to have a successful program? In today's objective world of success as money, power, and wins, a good coach is tied to objective criteria. Instead, we would want a coach who builds an ideal, subjective program that is focused on the success of the athletes of people, as students, and as competitors. This definition of a good coach does not match the qualities of a moral coach.</p> <p>Return to question 3 and try again.</p>	 <p><i>Picture courtesy of Bruce Matthews</i></p>
	<p>3c. A good coach is one who builds programs and new facilities.</p> <p>If good is moral good, then good is wrongly used in this sentence. A good coach is not about what he can do to build a building, or raise money - or improve the seating capacity of the building, or improve the quality of the locker room. All of these factors are today rated as important in developing successful programs - if the program is measured by size, opulence, fanciness - this sort of good again is about non-moral qualities and not about moral qualities. This statement is not the best descriptor of a "good" coach.</p>

[Return to question 3 and try again.](#)



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3d. A good coach is one whose players make it to the next level.

A good coach, how many times a week do we hear this descriptor of a good coach. Exactly what does it mean, "a good coach". In our reading, we argue that good actually has "moral" qualities, unlike successful which has non-moral qualities and could actually have immoral qualities. One could be high successful but yet is totally immoral - knows right but chooses wrong. I don't believe it is possible to be an amoral coach - being outside the realm of morality - for coaches are involved with relationships with other people. And by our own definitions early in these lessons, morality has to do with human relationships. Thus, a coach is a moral agent. He or she is actively involved in moral activity in every decision making action with the athletes, the game, fans, and the officials. Kelvin Sampson has had a long, highly successful career as a basketball coach. If success is the definition of good, then Sampson merits the title. However, because he has had to deal with his own demons, the moral qualities of his decision making practice has caused him harm as well as the institutions of which he has been involved. Our point here is not to judge Sampson's actions, but the loose language of administrators in choosing the words good instead of successful. Good is an important moral quality that we should use in the context that it is meant to be used and not in the context of success. Whether or not players make it to the next level, has little to do with the moral qualities of the coaches who coach them. A player could have the highest motor abilities of playing the game, but be a totally immoral human being. This statement of measuring the good of a coach is

misplaced.

[This is not the best answer for this question, please return to question 3 and try again.](#)

3e. None of the above.

All of the statements above about the good coach miss the point. A good coach should be one who acts as a moral role model for his players; who provides an environment where his/her charges has the best probability of growing into moral human beings; as well as serves as a person who challenges the thinking and reasoning of the players to a higher level of play, conduct, and behavior. You have chosen well.

Even though you chose the right answer, [please read the other answers for question 3.](#)

before moving on to [question 4.](#)



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3f. All of the above.

If you chose this as the answer, please reread the question - you have missed the whole point of the reading on the "good coach".

[Return to question 3 and try again.](#)

4. After reading the commentary on integrity before the articles on Sampson, why is being an individual of integrity a difficult calling.

4a. Because values are relative.

It is true that in this world today it is very difficult to get a sense of what is right and wrong - we have Presidents who have lied and cheated. Presidential candidates with mistresses and love children who argue they did what they did, because they could. We have scores of business who lied, cheated, and stole their way to power and influence. We have an unlimited array of athletes who are arrested each week for criminal behavior. And, worse, few folks are willing to take a stand. If you have read through our lessons, you will know that we believe there is a universal value system. There are certain things that are always wrong: pedophilia; child abuse; torture. There are certain things that are always right: love; care of



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children; doing a kindness, and so forth. As Christian Hoff Sommers, a think tank advocate, has said in her work, "Of Vice and Virtue", if there is something always wrong and something always right - then values cannot be relative.

This is not the best answer.

[Return to Question 4 and try again.](#)



Picture courtesy of Bruce Matthews

4b. Because integrity is the formation of many different values.

Integrity is often confused with many, many values. And integrity does represent the totality of personal moral choice. However, our confusion doesn't rest in that it does represent other values, our confusion lies in not really knowing what is right or wrong, or even knowing the difference between a value and a virtue. A virtue is the actual practice of what one values. If I value honesty, I am a honest person. Even though this is a correct answer, it is not the best answer.

[Return to Question 4 and try again.](#)

4c. Because integrity is really not understood very well.

Amen to this statement. Integrity has been an issue of discussion from the time of the pre-Socratics - philosophers who predate Socrates - through the Greek philosophers to the scholastics of the Dark Ages to the Renaissance to the Modern Age. We keep studying it...because it is a difficult concept to understand even when you put the time and effort into it. But -

that's the point - how much time do we put into it. I often wonder if we just spent 20 minutes everyday studying the essential qualities of integrity and then tried diligently to make it habitual practice - we would then understand it. Ignorance is our fault, not the problem of integrity.

[And return to question 4 and try again.](#)



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4d. Because integrity demands consistency and courage of which most of us have difficulty accomplishing.

I like the golf club choice on the cell next to this cell - why? Because golfers have a tradition and culture of working diligently to practice integrity. Golfers are expected to call their own fouls and keep track of their own score. It is anathema to even consider cheating - of course there are miscreants who don't do so - but the game demands a higher order of responsibility. I once had a golfer explain to a class of football players that at a state high school golf meet, he gave himself an extra stroke - which no one saw the error that he made. And that extra stroke cost him the championship, and ultimately a scholarship to an elite university and golf program. The football players were incredulous that the golfer would be that stupid - he just shook his head and said that he could not have lived with cheating himself or the game. I don't know that my football guys ever got it...I hope they did eventually. My golfer had that courage and the habitual consistency to practice integrity. So few of us have this courage and this consistency of practice to be people of integrity - it should be our goal. This is the best answer for question 4. Please read the other answers before return to Lesson 10.

[Return to Lesson 10](#)

<p>4e. None of the above.</p> <p>I hope you didn't get here for your answer - for if you did, you have missed an important point about integrity. Please return to Lesson 10, question 4 and start again.</p> <p>Return to Question 4.</p>	