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A Descriptive Study Utilizing Grounded Theory: The Moral-Reasoning Process of Coaches

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A thesis submitted in partial fulfillment of the requirements for the Doctor of Philosophy degree in Education

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A DESCRIPTIVE STUDY UTILIZING GROUNDED THEORY:
THE MORAL-REASONING PROCESS OF COACHES

(Spine title: A descriptive study utilizing grounded theory)

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by:

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Graduate Program in Education

A dissertation submitted in partial fulfilment
of the Requirements for the degree of
Doctor of Philosophy

School of Graduate and Postdoctoral Studies
The University of Western Ontario
London, Ontario, Canada

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UNIVERSITY OF WESTERN ONTARIO
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entitled:

**A Descriptive Study Utilizing Grounded Theory:
The Moral-Reasoning Process of Coaches**

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ABSTRACT AND KEYWORDS

As an interested reader of the educational literature on moral development I have become intrigued by the significance of moral-reasoning in sport. After nearly four decades of coach education in Canada concern is being voiced about the apparent erosion of moral values amongst many coaches or, at the very least, their moral ambivalence. A database search of the literature and research findings on moral development generally espouses some sort of stage theory (Haan, 1977; Kohlberg, 1958; Weiss, 1987). Through a separate line of inquiry one can find an interest in understanding how coaches learn. Gilbert and Trudel (1999) have researched extensively the impact of experiential learning (Kolb, 1984) and critical reflection (Schön, 1991) on the learning process specifically related to coaching. The intersection of these two lines of research leads to the question of how the moral-reasoning of coaches, in competitive situations, is mediated by the specific sport-based context of their experience.

This study utilized the varied cartographic visual mapping techniques developed by Clarke (2005) and described as situational maps, relational analyses, social worlds/arenas maps, etc., which provided the method for analysing the data from interviews and artefacts. Participants' experiences were explored using self-identified challenging moral dilemmas through a qualitative methodology employing the grounded theory method following the situational analysis (Clarke, 2005) theoretical framework. Grounded theory by its very design is a conceptual framework. Situational analysis provides some structural concepts that, thanks to Clarke (2005), now exist in the literature but it is still conceptual in nature.

The results indicate that the seemingly eclectic approach to moral-reasoning exhibited by coaches is in fact a complex system of analysis that leads to solutions. The process considers public perception, concepts of universal opportunity as well as short and long-term impact on the specific sport as well as the sport community as a whole. Based the results I was able to develop a model explaining the moral-reasoning employed by the participants in this study. Further research may determine if this can be generalized to a broader segment of the coaching profession. I hope that this model will help coach educators develop better programs to teach coaches about making moral decisions.

Key words: Developmental athlete; Ethics; Grounded theory; Morality; Moral-reasoning; Sport Coaching; Sport Ethics; Situational Analysis.

ACKNOWLEDGMENTS

Part of the rite of passage through a graduate program always seems to involve hurdles but the hurdling process seems to intensify for Ph.D. students as they reach for the pinnacle of academic achievement. Selecting, a research topic, a research methodology, committee members, and finding a supervisor would all qualify as hurdles. Half way through my PhD program the Graduate Chair informed me that my assigned supervisor had been removed as a member of the graduate faculty and would therefore be unable to continue as my supervisor and that I should endeavour to find someone new.

I owe a debt of gratitude to my supervisor Dr. Ellen Singleton and her colleague Dr. Aniko Varpalotai who took me on after I spent eighteen months in limbo. They have guided me over the remaining hurdles for which I am eternally grateful. Dr. Chunlei Lu from Brock University rounded out my committee, has acted as the external member, and who's attention to detail has certainly strengthened this study.

I would also like to acknowledge other significant contributors to my doctoral education. My Dean, at the University of Winnipeg, Dr. David Fitzpatrick without whose encouragement I would not have considered graduate studies. Dr. Fiona Blakie (Joint PhD program chair) and Dr. Carol Beynon (Western's Chair of Graduate studies), who helped me negotiate the transfer to Western following the loss of my original assigned supervisor. Dr. Robert Macmillan and Dr. Allen Pearson evaluated my research proposal and I want to thank them for their preliminary advice and for being brave enough to return and participate in my final examination. Also, to my cohort colleagues and the faculty members who taught the courses, thank you all for helping me to shed the bonds of the imposter syndrome.

Finally, I must thank all the participants in this study who agreed to be interviewed and freely shared their personal stories, were honest and candid about the many challenging moral dilemmas they faced while coaching. They have provided insights that I hope will be further analyzed and critiqued in subsequent publications. It is my hope that the information that they made available will provide coach educators with some of the insights they need to create educational programs for coaches that will ultimately make sport a better place to be.

DEDICATION

I dedicate this dissertation to my wife Sharlene who, a dozen years ago, convinced me that a final attempt at academia was worthwhile. Since the first day of classes she has steadfastly supported, and more importantly, believed in me. I cannot thank her enough for the years of sacrifice it has taken to raise our children while I have spent their childhood as a *working* student.

I hope my family, Sharlene, Sara and Neill have enjoyed the parts of the journey they have shared with me, from participating in undergraduate classes, travelling to Victoria BC for two summers, travelling to southern Ontario for another two summers, to their involvement in my current work teaching and researching at The University of Winnipeg.

EPIGRAPH

It matters little, what you feel, or what you think.

What matters, is what you do about it!

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CHAPTER 1

RATIONALE AND PURPOSE

The View from the Cheap Seats

As media interest increases in amateur sport, inappropriate coaching practices have come to light and coaches' inability to explain their moral choices have been exposed to the public. Society often struggles to understand why seemingly good people do bad things. More narrowly, I am questioning why seemingly good coaches make poor choices. The brawl on November 23, 2007 in Guelph, Ontario at the conclusion of an eight year olds' hockey game in which parents and coaches participated is a clear example of this issue (Ormsby, 2007). As a researcher interested in the moral-reasoning process undertaken by coaches at many different levels of experience and expertise, I could not help wondering: "What were they thinking?"

Increasingly, coaches are faced with questions of a moral nature from sport administrators, athletes and parents (Bergmann Drewe, 1999a) that they are ill prepared to answer. Although discourse over moral dilemmas is enlightening and enriching for scholars, most coaches are looking for guidance and simple applicable guidelines or frameworks from which to make such judgements. Ethical philosophy is a topic that holds little interest for most sport participants and many results oriented parents, teachers, and coaches would rather focus on sport-specific technical education. Ethical philosophy is also often too cumbersome to permit the timely decision-making required to solve many ethical sport dilemmas (Haan, Aerts, & Cooper, 1985). For the most part, the myriad ethical choices we make in our lives are made after considerable reflection and, in most cases, after consultation with those whose opinions we value. Unfortunately, sport

often requires coaches to make moral decisions within seconds without any reflection and/or consultation. Kirby, Greaves and Hankivsky (2000) suggested:

The sporting world is particularly vulnerable to...abuses because it is an environment characterized by close relationships...not unlike other relationships of trust, dependency and authority which exist between physicians/therapists and patients, teachers and students, and clergy and members of their congregation. (p. 124)

They opine that coaches also need to be held to a higher moral standard than the general public and highlight the need to develop an alternative ethical framework designed for coaches that outlines these higher standards, as distinct from that which currently exist in society.

However, creating an alternative ethical framework is only the initial step in an overall paradigmatic shift. Coaches certainly need to familiarize themselves with the new framework, but they also need sufficient time and opportunity to practice the application of new moral-reasoning skills, reflect on the experience, and continue learning. Coaches can best build these new skills through experiential learning (Kolb, 1984) and critical reflection (Schön, 1991) on outcomes. In addition, before an alternative ethical framework can be developed we need to understand the existing ethical framework, if one exists. My research has been an attempt to uncover the moral-reasoning employed by coaches when they make ethical decisions and how that moral-reasoning is mediated through experience and across various coaching contexts, such as the age or gender of the athletes, the level of play, and the perceived importance of the outcome.

Involvement in sport, especially for coaches, challenges and complicates moral-reasoning more than many other familial activities, due to the introduction of competition and the modern media's portrayal of the value of winning.

Sport is plagued with problems of moral-reasoning that reflect, in part, the moral fibre of the coach as well as of the participants. Coaches are faced with the responsibility of understanding, interpreting, and communicating to the parents and athletes, the value system of the sport program within which they function. Those in positions of leadership must possess a strong sense of priorities, purpose and morals for themselves and their program if we are to effectively reduce moral harm to the participants and ultimately to the sport.

Context of the Study

In conjunction with the Coaching Association of Canada's complete revision of the National Coaching Certification Program (NCCP), a membership based organization, *Coaches of Canada*, was created to professionalize coaching.

In an effort to stem the tide of bad publicity surrounding coaching because of inappropriate coaching practices, the Canadian federal government, through a task force, recommended the professionalization of coaching. *Coaches of Canada* has emerged as the organization that will help make this happen. The organization is eligible to grant the professional designation of Chartered Professional Coach (Ch.P.C.). However, deciding to be a profession is one thing; achieving the public acceptance and benefits accorded to practitioners with professional status similar to those in other vocations poses a challenge. (Telles-Langdon & Spooner, 2006, p. 9)

In the early years, *Coaches of Canada* was challenged to “take a leadership role in developing an educational program to address the specific needs of major Games coaches” (Telles-Langdon, 1999, p. 36), with a focus on ethical practice. *Coaches of Canada* rose to this challenge by creating a code of ethics and a code of conduct. Robert Butcher and Angela Schneider (1998) suggested codes of conduct “will be educational and [act] as a guide to decision-making” (p. 9). Unfortunately, little is known about the process in which coaches engage when making complex ethical decisions or about the moral foundation on which these decisions are based.

Coach education programs in Canada have ramped up ethics education and even provincial governments have engaged external contractors to provide additional training and evaluation beyond that mandated by the NCCP. Unfortunately, before they can develop a functional education and evaluation of moral-reasoning, they must ascertain the starting point for the education rather than speculate about how best to achieve these goals. Otherwise this additional imposition on coaches may simply be seen as political posturing to assuage media concerns rather than a concrete move toward modifying coaching behaviours.

Situating the Researcher

As Richardson (2001) suggests: “No writing is untainted by human hands” (p. 34). Hence, with this project, I cannot ignore my many years of experience as an athlete, a coach, a coach educator, an official (referee), and a parent; rather this experience enhanced my participation in the research process as an observer who has experienced the phenomena under study. This *acknowledgment of voice* coupled with a critical reflection on my experiences as a coach has led me to look for an emergent theory of

moral-reasoning underlying coaching decisions mediated by experience across various coaching contexts.

For more than thirty-five years, I have been a certified coach through the NCCP. For the latter twenty-five of those years, I have played the dual roles of coach educator and coach evaluator and have actively participated in the NCCP's evolution. Conducting educational clinics and providing evaluations from coast to coast to some 7000 coaching candidates has provided me with considerable insight into the existing education program, including its strengths and weaknesses.

Conducting research through a qualitative methodology should “enable the researcher to develop a substantive theory that meets the criteria for doing ‘good’ science” (Strauss & Corbin, 1990, p. 31). Recognizing that, as the researcher, my views have impacted this study and may intercede in my role as an instrument in the project, I also had to accept that the presence of my views could not be avoided and should be seen as a contribution to the research process rather than detracting from it. Contrary to the basic tenet that a researcher must be detached and objective, this investigation viewed the researcher's personal experiences as a vital component. Such a divergent methodological facet is important for understanding and relating to the participant's experiences. My own life experience, specifically that which is within the scope of the research, is immediately accessible in a way no other participant's is and it should be recognized that my “own experiences are also possibly experiences of others” (van Manen, 1997, p. 54). It is from this acknowledgement of voice that some of the perspectives emerged. Depending on the participant's circumstances, all the perspectives were considered when interviewing in

order to understand fully the situation. I was then able to use my own experience as an additional comparator in data analysis.

Ethical Inquiry and Methodological Underpinnings

At the beginning of a research project, before a discussion of the research method, the theoretical framework should be articulated to substantiate how the research question emerged. What is most important about the use of a theoretical framework for research is the logical connection of the theory to the research question and the study's design.

This study is underpinned by axiology, the branch of philosophy that is directed to the study of values, ethics, and aesthetics. It is guided by such questions as: What is good? What is right? What is virtuous? and, What is beautiful? These same questions bestow the moral responsibility and become the primary consideration of qualitative inquiry. Lincoln and Guba (2003) include axiology in a discussion of the qualitative research paradigm as it “would move constructivists closer to participative inquirers” (p. 265), which is my hope with this project. McNamee and Parry (1998) claim it is important to “connect the ways in which different kinds of knowledge embody different kinds of value” (p. 81) hence my interest in the significance of experience and context in the approach coaches take to moral-reasoning.

Moral development in sport has historically been researched from two fundamental theoretical approaches, *social learning theory* which suggests that people learn through observation and that learning occurs within a social context (Bandura, 1977) and the *structural developmental* approach spawned from Piaget's (1932) work that considers how internal structures process external development (Haan, 1977; Kohlberg 1984). The evolution of my research interest suggests that I am essentially a

structural developmentalist. The structural developmental approach sees *moral-reasoning* as a distinct, but integral, component in moral development.

Moral development research in sport has, until now, concentrated primarily on hypothetical moral issues often occurring during sport competition, to measure reasoning. It was not clear to me that participants would always extract the intended meaning from the hypothetical moral stories if it had not also been part of their personal experience. Patton (2002) suggests that a personal experience refers to direct experience with the phenomena of interest as opposed to second-hand experience. It was important throughout this study that the issues discussed during the interviews pertained to situations that could actually occur for the participant, on *and* off the court or playing field, but always in their role as coach. I advocate for the *self-identified* moral dilemma as a more realistic way to study the moral-reasoning of coaches as self-identified moral dilemmas involve practical contextualized everyday experiences that engage such values as trust, friendship, honesty, responsibility and so on.

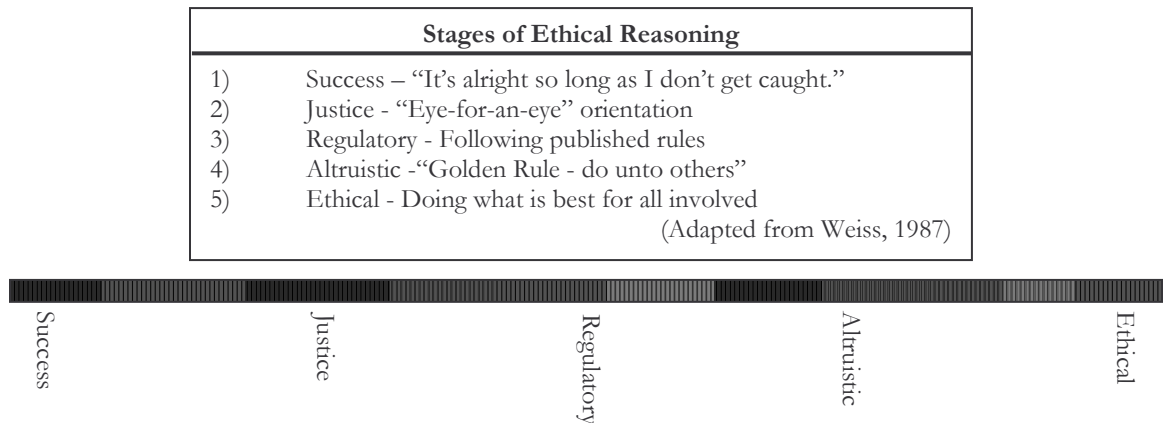
In my search for a qualitative method to follow when conducting this research, I was drawn to grounded theory (Glaser & Strauss, 1967). As a novice researcher, grounded theory offered the most promising approach to my investigation of self-identified moral dilemmas as a means of exploring how coaches' values affected their moral reasoning. At the outset it remained uncertain as to whether coaches would self-identify moral dilemmas associated with sport occurring outside the competitive setting. Lacking this information would have limited my understanding of coaches' sensitivity to moral issues in the broader sport context. Fortunately this was not the case.

To have general applicability, a theory must “accumulate a vast number of *diverse* qualitative ‘facts’ on many different situations in the area” (Glaser & Strauss, 1967, p. 243). Though no claim can be made to generalizing this sample to *all* populations of coaches, an investigation of the moral-reasoning processes has the potential to add significant knowledge to the broader field of coaching leadership.

Relationship to Existing Work

Although some ethics research has been conducted with high-performance athletes, particularly with regard to cheating and performance enhancement through the use of banned ergogenic substances (Kirkwood, 2002, 2004; Simon, 2007), very little research on moral decision-making has been conducted with coaches, specifically with those coaches of developing athletes. My interest is in studying how experience mediates the moral-reasoning coaches employ when making ethical decisions within a competitive sporting context, particularly decisions made in the absence of clear guidelines (rules) governing conduct. Conn and Gerdes (1998) suggest that the bottom line with regard to sport ethics rests with the *Golden Rule*, which asserts, *treat others in the way you would like to be treated*. However, I would contend that this position should be viewed as merely a point on a continuum of ethical reasoning (see Figure 1.). Understanding the scope of the entire continuum as well as movement across it is critical to fully understand how coaches approach moral-reasoning.

Figure 1. The Ethical Reasoning Continuum.



Purpose of the Study

The purpose of this research is to investigate how experience mediates each participant coach’s moral-reasoning in competitive sport situations. Using a grounded theory research method, this study provides a focussed view of how the moral-reasoning of coaches in competitive situations may be mediated by the specific sport-based context of their experience. It was important to state at the outset that my desire to conduct this research was not influenced in any way by my personal affiliation with various sport organizations, but was driven by a passionate interest in understanding how a coach’s moral-reasoning is mediated by the values gained through their experience and the contexts in which they have coached. Any given piece of research may reveal as much about the researched community as it does about the phenomenon being studied and broader application of the results to the sport community may emerge over time.

Definitions used in the study

Coaching Experience

Coaching experience is acquired over time. However, it is important to differentiate one year of experience repeated over ten years from ten years of accumulated experience that has been fortified through critical reflection on the

experienced learning. I wanted the participants to have a minimum of ten years experience. As part of the purposive sampling process (Creswell, 2003), an evaluation of their engagement in experiential learning (Kolb, 1984) and reflective practice (Schön, 1987) was conducted to determine their suitability.

Developing Athletes

From an educational standpoint, coaches have the greatest impact on developmental athletes who are in the associative stage of learning (Fitts & Posner, 1967). These athletes are beyond sport initiation, but they have not yet developed autonomous skills. This is the point at which coaches have the greatest opportunity to impact behaviour. With an interest toward instilling appropriate moral values in athletes, it is important to understand their coaches' ethical perspectives.

Competitive Situation

From a coach's perspective, a competitive situation is distinct from a training situation. A training situation is a common, almost daily occurrence in which an athlete is systematically prepared for competition. Although we expect coaches to act morally during training, this situation has been studied extensively with respect to performance enhancing substances, ergogenic aids and overtraining as well as a host of psychological issues. I was interested in examining coaches' moral-reasoning during competitive situations that have temporal restrictions and include an emotional dimension related to the potential outcome. This temporal urgency coupled with the emotional dimension was a key component of my research, as I believe these two together significantly impact the values employed during the moral-reasoning process to an extent that can only be modified through experience.

Ethics and Morality

There is much confusion around the terms ethics and morality. Loland (2002) suggests that ethics “is derived from the Greek *éthos* which refers to habit or custom” (p. 17). Morality, on the other hand, “can be understood as [the]...values of a group of people” (p. 18). Pojman (1999) makes the following distinction: *Ethics* is the process humans use to determine the morality of an action or behaviour whereas *morality* is concerned with the rightness and wrongness of an action. It is an abstract term used to describe correct behaviour or actions in absolute terms. An ethical person uses a process to determine the morality of their behaviour.

Moral-reasoning

Moral development is delineated by stages, often linked to growth and development, whereas moral-reasoning is a process used to make ethical decisions. Furthermore, Loland’s (2002) *practical argumentation* (Figure 8. on pg. 55) was used to quantify the level of cognition used for moral-reasoning and improved my ability to capture a coach’s thought process, explain their reasoning and justification for their actions in a much more salient fashion than was available with purely outcome based-research.

The Research Question and Research Problem

This research project was intended to increase knowledge and provide greater understanding about the impact of context specific experience in mediating the moral-reasoning process employed by coaches.

The research question is:

How is the moral-reasoning of coaches, in competitive situations, mediated by the specific sport-based context of their experience?

I conducted my study by examining the moral-reasoning process of coaches who work primarily with developmental athletes¹. I wanted to determine if coaches used a consistent recognizable moral-reasoning process. I think it is important to understand the moral-reasoning process of those coaches in a position to have the greatest influence over athletes. Research suggests that parents are the primary influence for beginning athletes, but coaches become the primary influence of developmental athletes (LeBlanc & Dickson, 1996). If one is to affect behavioural changes it is important to target athletes in the cognitive and associative phases of learning, because their performance becomes autonomous, little adaptation would be anticipated (Ericsson, Krampe, & Tesch-Rhömer, 1993; Fitts & Posner, 1967), therefore, it was important to focus the research on the coaches of those developmental athletes.

Researching moral-reasoning had to be conducted as a qualitative endeavour since quantitative methods are inadequate to capture the multifaceted nature of axiological (value based) philosophy. Values held by people (including coaches) are difficult to evaluate with quantitative measures. Qualitative methods are ideally suited to this sort of study. A review of the literature revealed that very little research currently exists that looks at how coaches engage in moral-reasoning. John Creswell (2003) proposed that when our understanding of a situation is still at the discovery stage, qualitative method is apposite. He suggests that one of the primary reasons for conducting a qualitative study is when the research is investigative. A qualitative approach using observation, interviews,

¹ Athletes in the cognitive and associative phases of skill learning (Fitts & Posner, 1967).

and document analysis was selected as the most appropriate methodology for this investigation of the influence of context specific experiential learning and reflective practice on the moral-reasoning process. Strauss and Corbin (1990) concluded that research which attempts to discover the nature of peoples' experiences with a certain situation lends itself more to qualitative types of research:

Qualitative methods can be used to uncover and understand what lies behind any phenomenon about which little is yet known. It can be used to gain novel and fresh slants on things about which quite a bit is already known. Also, qualitative methods can give the intricate details of phenomena that are difficult to convey with quantitative methods. (p. 19)

Having spent the majority of my adult life engaged in coaching, and teaching the art and science of coaching to others, the idea of understanding and improving ethical conduct is very close to my heart. In order to make the most effective use of experiential learning and reflective practice, my research attempted to discern an emergent theory. I hoped to explain how a coach's experience mediated the moral-reasoning they employed when making ethical decisions when working with developmental athletes in competitive sporting situations. I also wanted to scrutinize the moral philosophies and ethical foundations on which they built their moral-reasoning process.

Summary

This chapter set the context for a study of coaches' ethical decision-making in the competitive domain of developmental athletes. A critical distinction between ethics and morality has been made that allows for discussions of the two interrelated concepts.

Finally, an explanation of the specific research problem along with the articulated research question concluded this chapter.

CHAPTER 2

THEORETICAL FOUNDATION

Moral Philosophy

This chapter is not to be construed as a comprehensive treatise on moral philosophy but rather a primer on some fundamental ethical concepts. This study is about how coaches engage in moral decision-making in self-identified moral dilemmas. I have selected three basic philosophical approaches as outlined by Pojman (1999) to use for coding purposes as I feel they provide an appropriate cross section of moral philosophy that can be understood by coaches and applied in a sport context.

A fundamental understanding of moral philosophy, tempered by the notion that the extent of this understanding is contextualized to sport, will further refine the discernment of how coaches make their decisions. These three approaches provided the initial framework for the categorization of the responses in the coding process (see Table 1.).

Table 1. The Three Ethical Approaches (adapted from Pojman, 1999)

Ethical Approaches	Ethical Praxis	Example
Aretaic Approach	Based upon what is <u>Virtuous</u>	Authenticity to ones' cause
Deontological Approach	Based upon what is <u>Just</u>	Divine Command Theory
Teleological Approach	Based upon what is <u>Good</u>	Utilitarian/Consequentialist perspective

Aretaic Ethics

Aretaic or virtue ethics (Pojman, 1999) describes a reasoning process where people function virtuously with authenticity and commitment to a cause. Boycotting sporting events for political reasons and Eric Liddell's refusal to race at the 1924 Paris Olympics on religious grounds when the 100m heats were being held on the Sabbath are

manifestations of aretaic ethics. Although society generally applauds such virtuous behaviour, many coaches appear to guide their ethical decision-making using other ethical approaches.

Deontology

Deontology is the branch of philosophy that is rule-based (Pojman, 1999). For sport, this is a common approach where participants subscribe to the idea that if it is not against the rules, it must be allowed. There are a wide variety of positions within deontology. The religious doctrine informing morality is divine command theory, although similar doctrines exist in virtually all religions. The Golden Rule and the Ten Commandments are Christian versions of divine command theory. Deontology essentially looks for some rule or set of rules to govern one's conduct. There is little decision-making involved beyond finding the rule and applying it to the situation, as attention is focussed on the activity (Malloy, Ross, & Zakus, 2003). In a sport context, deontology embraces the *spirit of the rules* and the assumption that everyone is aware of these unwritten guidelines and agrees to abide by them (Schneider & Butcher, 1999).

Teleology

Teleology may be viewed across a spectrum and is concerned with either the utility (utilitarianism) or the consequences of an action (consequentialism) (Pojman, 1999). Teleology would have one consider the ends rather than the means by which an act is committed. Essentially, utilitarianism suggests that as long as a good thing happens, it does not matter how the good thing came about. Utilitarianism is an attempt to evaluate the value of an action. In some cases an attempt is made to find a balance between a bad action and the good it brings about, with the suggestion that if more good results from an

action than bad, the action may be considered moral. A common example of this in sport is when we adjust the way we play to mirror our opponents' sometimes questionable practices. Another utilitarian paradigm suggests that it does not matter how much bad happens, so long as the action produces the desired good result. This is winning at all cost which, although uncommon in youth sport is seen, all too often, in elite sport.

Consequentialism, on the other hand, judges an action solely against its consequences, a subtle distinction. In sport, this approach justifies the morality of the *good penalty*, which is deliberately breaking the rules to gain an advantage and accepting the consequences (penalty) (Loland, 2002).

In sport, there is an opportunity to develop virtuousness in an environment where challenges to such behaviour are strong and emotionally driven. I argue that in order to meet the educational potential of sport, it should be conducted under an umbrella of virtuousness. Unfortunately moral decision-making in sport seems more often determined by the deontological perspectives of those who are prepared to follow the rules or by the teleological perspectives of those who are outcome driven. Building on the three ethical philosophies and integrating the five phases of moral-reasoning in sport, delineated by Weiss (1987) and the perspectives of Gilligan (1982) and Turiel (1983), I developed a three dimensional taxonomy used as a coding base for my research.

Sport Philosophy

Involvement in sport has the potential to contribute positively to the moral, mental, emotional, physical, and social development of young people (Donnelly & Kidd, 2003). School-based sport as well as extra-curricular sport can help young people to form values, behaviours, and abilities that lead to healthy, productive, and fulfilling lives

(Arnold, 2001; Schneider & Butcher, 1999). In order for this development to be positive and morally sound, coaching must be conducted within an ethical framework.

When adults take part in recreational competition for its inherent pleasure, very few problems with moral conduct emerge (Bergmann Drewe, 2003; Dulaney, 2001). However, when winning becomes the primary objective, other potentially beneficial outcomes, such as the ability to practice value-based decision-making and engage in critical reflection, is lost. To achieve this end, the training of athletes needs to be managed by coaches who value the notions of a caring community, fair play, and excellence, above those of winning (Bergmann Drewe, 1998).

The Value of Sport

Beyond the public perception of youth sport as simply a feeder system for elite development, there are several other features of youth sport worth considering such as its educational benefits, health aspects, and cultural relationships (Bergmann Drewe, 2000a). The majority of arguments opposing youth sport incorporate ethical issues, that is when sports are pushed to the limit and winning becomes of paramount importance exclusively (Bergmann Drewe, 1999a; Leonard, 1998). Coaches must recognize that the impact of sport on young people is never neutral. Physical, psychological, and emotional development is always occurring through participation in sport. More specifically, young people learn to analyze problems, generate solutions, make value-based decisions, engage in collaborative practices, and develop leadership skills through their sport experiences (Donnelly & Kidd, 2003). While some struggle to do away with the obdurate resistance to change in coaching practices, and the sadoasceticism (no pain, no gain) approach to physical training, youth sport offers educational, health and cultural opportunities and

benefits. Furthermore, as a key component of sport pedagogy, coaches are ideally placed to introduce their players to the ethical principles underlying competition and fair play.

How community sport is organized and conducted requires everyone involved making ethical choices. In order to provide positive sport experiences for all competitors, participants, parents, officials, and sport administrators must make appropriately moral choices. LeBlanc and Dickson (1996) noted, “96 per cent of youngsters say their coach plays an important role in influencing their behaviour, compared to 65 per cent for teachers and 55 per cent for parents” (p. 7). Unfortunately, we can no longer rely on parents alone to instil moral values as too many parents have become overly concerned with winning (Côté, 1999; Smoll, 2001). As front line practitioners, coaches need to take on more of the responsibility for setting the standards of moral behaviour in sport. In addition to being role models for skill development, health, and fitness, they must also be role models of moral character. Sport provides coaches with a tremendous opportunity to promote value-based decision-making as a skill worth learning and provides children and youth with an opportunity to learn and practice value-based decision-making in an environment where the impact of their experimentation with individual moral choices is bounded by rules, closely monitored by officials and, consequently, can be modified if inappropriate. Parents and athletes however, need to understand and accept this inherent value of sport.

Kirk (2002) suggested “that we should take sport seriously as a cultural form, since it is only in so doing that we can attain the civilizing benefits of sport...[and]...that junior sport policies and practices are crucial to obtaining these benefits” (p. 402). Sport must be viewed as a moral practice. “Like all moral actions, however, sport is also

vulnerable to corruption, and cultural benefits do not flow automatically from sport participation” (Kirk, 2002, p. 402). From a cultural perspective, there is a need to embody the values we wish to preserve and transmit to young people. Sport provides a plethora of opportunities for appropriate role models to develop (Crawford et al., 2001) and because all sport is conducted according to rules, sport is often a vehicle used to teach young players about moral behaviour.

Nevertheless, it is also important not to negate the role of winning. If winning is to be one of the measures of legitimate sport performance, it must be situated as an integral part of ethical conduct (Schneider & Butcher, 1999). The pursuit of excellence is an essential and indispensable feature of sport, as it is in other human endeavours such as music, art, and drama. Unfortunately, in sport, the question arises regarding the apparent conundrum between ethics and excellence (Bergmann Drewe, 1998). Ethics should not preclude a person from seeking to perform to the best of her/his ability. It may even be perceived as unethical not to perform to the best of one’s ability as it belittles the winners’ achievements. If one party is conducting her/himself unethically, there is no longer fair competition, which then undermines the performance. It can be argued that moral conduct does not compromise performance; it enhances it.

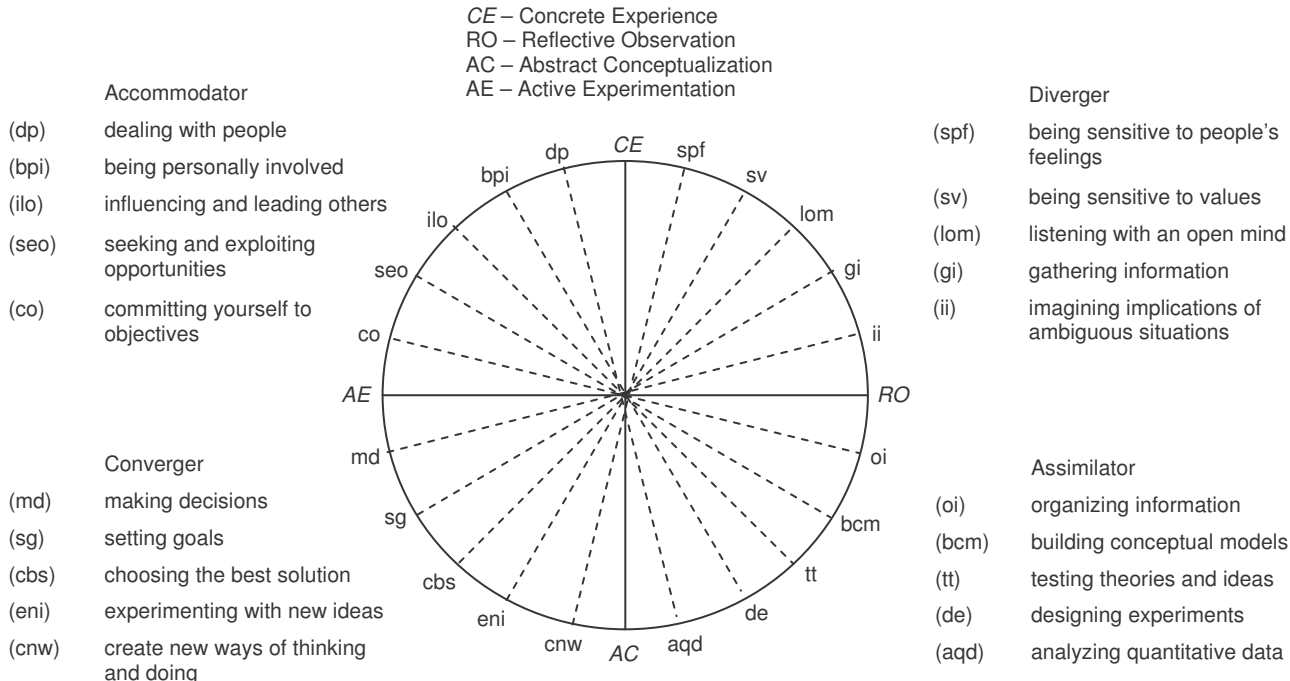
Social Learning Theory

It has been suggested that a coach’s performance improves with experience (Gilbert, 1999). There is a significant coach education program in Canada known as the National Coaching Certification Program (NCCP). However, the actual practice of coaching is generally untaught and usually based on one’s past experience as an athlete rather than on some sort of organized experiential learning process as proposed by Kolb

(1984) (see Figure 2.). Kolb (1984) noted that experiential learning is critical because “the specialized development that characterizes most higher-educational experiences usually carries forward into one’s early career” (p. 192). Virtually all coaches bring experience as athletes prior to engaging in the practice of coaching. This athletic experience may be inappropriate for the experiential learning component of their development, depending on the morality that characterized their early sport development as young players. However, by clearly defining ethical coaching practice, it should be possible to separate viable athletic experience from that which is dysfunctional.

Schön’s (1987, 1991) work on reflective practice with teachers can also be applied to coaching in an attempt to reduce the impact of athletic experience corrupting appropriate learning as a coach (Gilbert & Trudel, 1999). Many coaches admit that they coach the way they were coached and consequently very little changes over time (Gilbert & Trudel, 2005). This can lead to coaches with one year of experience repeating their mistakes many times over many years rather than developing several years of quality experience through reflective practice. Understanding the process of reflection as well as the extent to which coaches engage in critical reflective analysis of their experiences as both athletes and coaches will aid in understanding how coaches make use of experiential learning.

Figure 2. The Competency Circle (adapted from Kolb, 1984, p. 96).



Most coaches conduct their practices within a fairly narrow envelope of concerns.

They worry about whether their athletes are properly prepared, about whether they have injuries, about whether there are external issues in their lives and/or the competition, etc. distracting them. Few coaches would articulate their need to think philosophically about these issues; they may even question what philosophy has to do with everyday life.

However, coaches may hold a great many philosophical beliefs and when they start to think philosophically and take a step back from their coaching they can begin to examine the bigger picture. It is this bigger picture and a desire for understanding what drives the moral-reasoning process that provided the impetus for my research.

Summary

This chapter considered the philosophical underpinnings for this research. An exploration of the nuances of virtuousness, rightness, and goodness progressed into a

more critical discussion of the interplay of these concepts in the context of competitive sport. Ultimately, how coaches may learn about the application of these philosophical approaches through the social learning theories (Bandura, 1977) of experiential learning (Kolb 1984) reflective practice (Schön, 1987, 1991) is examined.

CHAPTER 3

LITERATURE REVIEW

Throughout the course of trying to understand the process of moral-reasoning as it applies to coaches involved in competitive situations with developmental athletes, I reviewed the literature related to moral development, moral decision-making, and ethical conduct in sport. This chapter provides a survey of the broad expanse of literature on moral development in order to situate this study within the narrower context of moral-reasoning and is presented in four parts: situating the proposed study in the literature; theories on moral development; application to sport; and theories on moral-reasoning.

Situating the Study in the Literature

Moral education is becoming an increasingly popular topic of instruction in the fields of kinesiology and sport pedagogy. Media reports of hazing, sexual abuse, increased violence, drug use, eating disorders, and abusive training methods have caused many to call for government intervention into coaching. All of these sport concerns are moral in nature, and most have multifaceted origins; there is a growing movement towards linking the solutions to these moral sport problems to the teaching of sport ethics in coach education programs. However, deliberations over the role coaches can and should play in the moral development of youth are themselves the subject of controversy. All too often, debate on this topic is reduced to posturing, reflecting personal views rather than informed opinion. Following a W5 episode, which aired on CTV in 1992 and exposed several male coaches who had allegedly engaged in inappropriate activity with female athletes the Federal Government, through Sport Canada, released an edict that coaches should not touch athletes. As a sailing coach at the time I applauded this action

as an enlightened government moving quickly to protect athletes. However, within a couple of days my sister, a gymnastics coach pointed out that she was no longer able to *spot* her athletes; a critical safety requirement. Fortunately, methodical research on ethics has been going on for decades, and novice researchers wishing to attend to issues of moral-reasoning and the relationship to coaching may make use of what has been learned through that work.

In order to begin a discussion of moral-reasoning with any demographic subgroup, it would be prudent to familiarize oneself with the seminal work that provides the theoretical underpinnings to support the primary research. Sport ethics and coaching is a broad topic requiring some choices regarding the focus of analysis. This contemporary empirical study was grounded in the theories of moral development, which have emerged from the area of cognition and learning in the academic discipline of educational psychology.

With a focus on coaches of developmental athletes, my research sheds some light on the moral-reasoning of coaches at a much earlier stage in their athlete's career than has been accomplished with previous studies that focussed on coaches of high-performance/Olympic athletes.

Theories on Moral Development

The literature on moral development that provides the theoretical foundation for this dissertation would most certainly include the theories and concepts of Lawrence Kohlberg, who became one of the most widely published and influential moral philosophers of the latter half of the twentieth century. Much of this research stemmed from his doctoral dissertation (Reed, 1987). Kohlberg (1958) extended Piaget's (1932)

work on children's moral judgement as a function of cognitive development by examining the specific process of moral development and laid the foundation for the contemporary debate within education and sport on moral development. The vestiges of Piaget's research remain directly relevant to contemporary theories of moral development. His research focused specifically on the moral development of children by studying the way in which children played games in order to learn more about their perceptions of right and wrong. Kohlberg researched the development of moral thinking beyond the ages studied by Piaget, and concluded that the process of moral development was both more protracted and gradual than Piaget's original ideas had suggested.

Kohlberg interviewed participants and assessed their moral-reasoning based on responses to hypothetical moral dilemmas. He believed that moral decision-making progressed sequentially through six stages that could be broadly grouped into three levels in a process that paralleled Piaget's theory of cognitive development (Power, Higgins, & Kohlberg, 1989). In his dissertation Kohlberg (1958) had originally proposed an eight stage model that was reduced to six when he "later pooled" (p. 90) two of the stages with the fourth stage. Kohlberg credited Anselm Strauss with "going over the raw data ...in a remarkably insightful way" (Kohlberg, 1958, p. iii). Although nearly a decade would pass before Strauss would *discover* the qualitative research method, *Grounded Theory*, with Barney Glaser², aspects of the *constant comparison process* they developed are apparent in the procedure section of Kohlberg's dissertation.

Norma Haan (1977) continued to refine Kohlberg's taxonomy through her own research. Unable to find a significant distinction between Kohlberg's stages three and

² Glaser, B. G. & Strauss, A. L. (1967). *The discovery of grounded theory*. Piscataway, NJ.: Aldine

four, she articulated a five *level* approach to understanding moral development. She cautions: “it would be ill advised to call these levels ‘stages’ at this time since we have no evidence about their homogeneity, sequentiality, or whether they are age graded ...however, that sequentiality is implied” (Haan, 1977, p. 120) (see Table 2.). Ultimately Kohlberg revised his own taxonomy to five stages (Reed, 1987).

Table 2. Five Levels of Interpersonal Morality (adapted from Haan, 1977)

Level	Notion of Self	Praxis	Reasoning
One	No separate view of self.	Seeking moral balance by fitting in or refusing	Improving interpersonal exchange
Two	Sense of self as separate from others	Taking lead from others actions	Assuming everyone wants the same thing
Three	Sense of self as part of human collectivity	Does good; expects good	Do unto others...
Four	Transitive sense of self as moral object	Follow the rules and expects others to do so	Equality regulation
Five	Sense of self as others see her/him	Universal moral balance	Moral reciprocity

Longitudinal studies conducted by Power, Higgins, and Kohlberg (1989), began to uncover inconsistencies in Kohlberg’s original stage sequence. Two of Kohlberg’s former graduate students, Carol Gilligan (1982) and Elliot Turiel (1983), have since put forth major critiques of his work.

The chief critique of Kohlberg’s work put forward by Carol Gilligan (1982) suggested that since only males were used in Kohlberg’s studies, his theories inadequately represented women. Gilligan suggested that a morality of *care* can serve in the place of the morality of *justice* espoused by Kohlberg. The morality of care is built on a foundation of non-violence, whereas the morality of justice is built on a foundation of equality. In order to distinguish these two moralities in a sport context, we must consider the motivation for a coach’s intervention. If the intervention is to avoid treating others unfairly, then they may be exhibiting a morality of justice. On the other hand, if the

intervention is in order to assist someone in need, they are more likely exhibiting a morality of care. Beyond merely trying to ensure that my research adequately represented both genders, Gilligan (1982) provided an opportunity for differentiating between them, as well as offering an additional dimension for coding participant's responses.

Another fruitful line of research to emerge from those longitudinal studies was *domain theory* advanced by Elliot Turiel (1983). Domain theory draws a distinction between concepts of morality, and other domains of social knowledge, such as social convention. According to domain theory, the domain of morality is separated from the domain of social convention. The concepts diverge in an attempt to account for qualitatively differing forms of human interaction. A core feature of moral development is centred on consideration of the effect of actions on the well-being of all people involved in a social situation, whereas, actions that are matters of social convention, such as shaking hands, have no intrinsic interpersonal consequences. What emerged from the research was the participant's attempt to account for varying forms of experience associated with these two distinct domains of human interaction. Social conventions provide a way for members of a group to harmonize their social exchanges through a set of established modes of conduct. As exposure to sport becomes ever more global, these conventions become less tangible and more problematic for coaches requiring more advanced moral-reasoning. My research used this distinction between moral issues and issues of convention to focus the study on a narrowly defined concept of morality.

Application to Sport

Maureen Weiss (1987) was the first to apply the moral development theories, previously articulated by Haan (1977) and Kohlberg (1958, 1981a, 1981b, 1984), to

sport. Weiss (1987) further refined Haan's five levels, adapted them to sport and stated that they were in fact sequential stages as Kohlberg had suggested; a concept that had been disputed by Haan.

Arguably one of the most prolific writers on the subject of sport ethics is Brenda Jo Bredemeier, (Bredemeier, 1985, 1994; Bredemeier & Shields, 1984, 1985, 1986; Bredemeier, Weiss, Shields, & Cooper, 1987). Her work, alone and with colleagues, has generally focussed on athletic aggression within a youth sport context and the moral justification used to support the action and how that same reasoning might be related to contexts outside of sport. Although distinct, my research is intended to look at similar issues but from a coaching perspective. While some ethics research has been conducted with high-performance athletes, particularly with regard to cheating and the use of banned ergogenic substances for performance enhancement (Kirkwood, 2002, 2004; Simon, 2007), very little research has been conducted specifically with coaches, particularly with those of developmental athletes.

Delimiting the Research

It is important, at this point, to clarify some fundamental concepts regarding philosophical approaches and to delimit the ethical issues that were deemed to be beyond the bounds of this research. The question of whether or not to follow the *rules of the game* presents us with perhaps the most basic moral question. Do we follow the rules or not? When people break the law to further a virtuous cause they deeply believe in, the behaviour is referred to as *civil disobedience*³. Coaches and athletes may on occasion choose to break the rules in an attempt to level the playing field against an athlete or team

³ A concept ascribed to Henry David Thoreau who pioneered the modern theory behind this practice in his 1849 essay "Civil Disobedience".

they feel is cheating and whom the officials are not sanctioning. However, it is important to note that this rule-breaking occurs from a teleological perspective rather than an aretaic one. For this research it was imperative to accept McNamee's (1998) and Reid's (1997) contention that there is no place for civil disobedience in sport. This was key to limiting the discourse on moral-reasoning to the study of moral dilemmas within the reach of the current rules of sport⁴. Only then is it possible to focus on participant-identified ethical situations in several broad categories that coaches often have to respond to such as the following: (a) utilizing allowed ergogenic aids; (b) team selection issues; (c) tactical or strategic innovations; (d) technical performance enhancement; and (e) gendered, raced or sexualized coaching issues.

My current interest in moral-reasoning research is focussed on coaches' perspectives on issues not governed by the rules or simply when the rules do not apply. In order to refine the broad categories articulated above, some examples of situations facing coaches where the rules do not apply can be seen in Sheryl Bergmann Drewe's (2000b) research. She found coaches struggling to make "a decision between doing something which would be better for the team...or doing something which would be better for the individuals involved - including the coach" (p. 148). She also considered a coach supporting an athlete's decision to participate in activities even though she/he thinks it is morally wrong, but understands it may help produce a desired result. Additional illustrations would include whether to play an injured athlete, refusing to play an athlete who missed a practice, intentionally harming opponents, purposefully taking a penalty, or pressuring athletes to function against their own ethical principles and/or moral values.

⁴ For example, this study specifically excludes examination of coaching decisions concerning banned performance enhancing substances.

Athletes and coaches find there is often a grey area between playing hard and hurting someone either physically or psychologically.

Other moral dilemmas, within the rules of sport, include the use of allowed ergogenic aids to enhance performance such as creatine monohydrate, the unjustifiable overuse of cold remedies for their stimulant effect as well as such tactics as the drawn foul, where a player intentionally tries to cause an opponent to break the rules, drawing a penalty for the opposing team. There are also a host of quasi-criminal activities employed in sport under the guise of gaining a psychological advantage. Examples would include threatening an opponent or passing incorrect or incomplete information, with the intent of causing the opponent to under-perform, when similar actions (libel, slander, and so on) outside sport would carry significant penalties.

Moral-reasoning and Ethicacy⁵

Moral-reasoning entails a systematic approach to solve identified problems whereby various ethical approaches are analyzed, possible solutions are generated, and value-based decision-making appropriate to the situation is applied “predicated on our abilities to be impartial, consistent, and reflective” (Lumpkin, Stoll, & Beller, 2003, pp. 255-256). The purpose of this study was to investigate how coaches applied these principles in competitive sport situations once they had ten or more years of coaching experience. Butcher and Schneider (2001) offered “the bag-of-virtues approach [which] takes a list of not necessarily related virtues, praiseworthy attributes, or behaviours and associates them with, or applies them to, sport” (p. 23). It may be appropriate in different cases for the coach to utilize a variety of approaches to the benefit of participants across a

⁵ Ethicacy – exhibiting a fluid moral-reasoning process bounded by moral philosophies yet not fully grounded in any particular moral philosophy.

range of sport contexts. Loland and McNamee (2000), and Ziegler (1984) also supported this notion of an eclectic and fluid philosophical approach to sport ethics where the sport context may complicate the ethical process. Lumpkin and Cuneen (2001) suggested, “each person learns and develops morally through a process that is environmentally influenced, constructing personal attitudes, beliefs, and values that are based on this moral understanding” (p. 40). Bergmann Drewe (2003) presented sport contexts as a continuum, which provides some insight into how the sport context might channel a fluid philosophical approach (see Figure 3.). I coined the term *ethicacy* to illustrate this somewhat fluid but bounded process of moral-reasoning.

Figure 3. Sport Contexts Continuum (adapted from Bergmann Drewe, 2003).



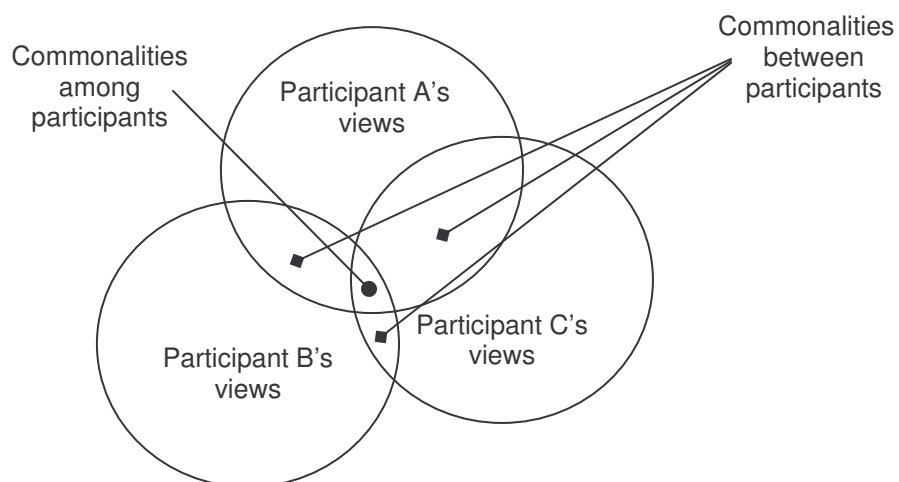
Background for the Research Question

Although not clearly articulated in the literature, there seems to be a division over whether coaches make ethical decisions based on a foundation of moral philosophy that is developed sequentially (Power, Higgins, & Kohlberg, 1989) or utilize an eclectic moral philosophy that is fluid and changes based on the level of play of the participants (Loland & McNamee 2000; Ziegler, 1984). As stated previously, the primary question guiding this study is: How is the moral-reasoning of coaches, in competitive situations, mediated by the specific sport-based context of their experience?

I explored coaches’ understanding of, and reaction to, specific real events that had ethical implications. Through these observations and interviews, I was able to extract the decision-making approach coaches used in these situations as well as some understanding

of the philosophical foundation that underlies their thinking. I wondered if, regardless of the coach's apparent philosophical approach, there would be some commonalities in their decision-making process. A conceptual Venn⁶ diagram indicating commonalities among the three philosophical approaches would appear as follows (see Figure 4.):

Figure 4. Venn Diagram Indicating Commonalities.



In addition to fundamental concepts of moral philosophy, notions of experiential learning, and reflective practice provided the conceptual framework for this research. From these overarching concepts, a comprehensive description of experienced coaches' moral-reasoning processes in specific sport-based contexts was developed. Seminal authors in these three areas, specifically Kant, (1949) Kolb, (1984) and Schön (1987, 1991) respectively, provided the preliminary notions that drove the development of the research question, that is, how is the moral-reasoning of coaches, in competitive situations, mediated by the specific sport-based context of their experience?

Understanding the processes of experiential learning and reflective practice, as they relate to moral-reasoning, was required if I was going to determine the extent to

⁶ Venn diagrams were introduced by British philosopher & mathematician John Venn (1834-1923) in 1881.

which coaches participated in these activities, because this is, according to Gilbert and Trudel (1999), the optimal way coaches learn and gain knowledge.

Current research on coaching knowledge and expertise has been conducted utilizing existing theoretical educational models. In coaching it is most notably with respect to expert performance (Ericsson, Krampe, & Tesch-Rhömer, 1993). Due, in part, to the environmental and contextual issues confounding coaching, there is ample room to draw a distinction between expert teaching and expert coaching (Bergmann Drewe, 2000a; Singleton, 2003). Coaching is still basically an educative endeavour, but unlike academic performance that is essentially private with outcomes being shared only between the teacher and the student, sport performance is entirely public. Outcomes are flaunted to spectators, competitors, team-mates, and family members, which adds a significant psychological dimension. This was an important distinction to explore and as I suspected the psychological impact of competition had the potential to distort a coach's moral perspective, resulting in a subtle alteration of moral-reasoning.

Once the participant-identified scenarios were articulated, I was able to contextualize them across a range of performance levels from grass-roots through developmental to high-performance. This enabled me to examine the ethical approach coaches take if the approach changed based on the specific sport-based context of their athletes. Further investigation may uncover formal philosophical stages as defined by Kohlberg (1958) and Haan (1977). Determining if there is a correlation between the underlying moral foundation and the preferred level of coaching could further enhance the results of this study.

Sport has tremendous potential to provide many beneficial attributes. Providing life-long opportunities to be physically active in an enjoyable social environment, the capacity to understand and function as part of a team, and the ability to think quickly and make moral decisions under stress. Unfortunately, until parents, athletes, spectators, and ultimately coaches recognize that the process is more important than the outcome, school-based sport and extra-curricular sport may do more harm than good in the development of young people.

The vast majority of existing research on moral-reasoning in sport has been focussed on athletes and what little there is on coaches is equivocal. Generic research on moral-reasoning has been conducted using hypothetical moral dilemmas that are hard to contextualize, especially to a context as narrow as competitive sport. By focussing on the coaches of athletes who are most impressionable (developmental athletes), this research hopes to illuminate future possibilities rather than document historic failures.

Summary

This chapter situated the study within fields of moral development and moral education and then narrowed the focus to look only at sport and ultimately at coaching. In order to capture the defined sliver of coaching developmental athletes and screen out some issues deemed to be of pertinence to high-performance exclusively, a number of limits have been set. As a way to distinguish my description from other descriptions and theories on moral-reasoning, I coined the word *ethicacy* to define the seemingly eclectic, rather than sequential, approach to moral-reasoning that is grounded in an understanding of moral philosophy that may not be apparent to those from outside coaching. Finally, I

overlaid the broad spheres of experience each participant had, which revealed the small area of overlap that became the domain for this research.

CHAPTER 4

RESEARCH METHODOLOGY

The purpose of this research was to gain an in-depth understanding of the moral-reasoning process employed by coaches in competitive situations through an exploration of the ways in which they assessed and responded to challenging moral dilemmas. I anticipated that a thick description would emerge from the data to inform our understanding of how and why coaches make the decisions they do. Studying coaches' moral-reasoning is not an easy endeavour to quantify; therefore, the research methodology selected to best achieve this purpose was a qualitative approach.

Qualitative research methodology is less likely to accept the view of a stable, coherent, uniform world (Gay, Mills, & Airasian, 2005). Qualitative studies are characterized by: purposive sampling, small sample sizes, naturalistic settings, researchers as instruments, inductive reasoning, and descriptive or interpretive data analysis (Berg, 2004; Creswell, 2003; Lincoln & Guba, 2003; Thomas & Nelson, 1996). Given the research question (*How is the moral-reasoning of coaches, in competitive situations, mediated by the specific sport-based context of their experience?*), it was important to choose a method that would illuminate the underlying cognitive processes associated with moral-reasoning beyond simply the incident requiring the decision.

The methodology for a novel study intent on the emergence of a comprehensive description of moral decision-making by experienced coaches in specific sport environments, as distinct from hypothesis testing, is unique, because it must allow for the emergence and flow of new ideas and information. When a researcher is using a qualitative methodology and an inductive reasoning method, a choice must be made

between a theoretical and a conceptual framework. The terms conceptual and theoretical are distinguished from one another on the basis of whether someone else has already created the framework or whether the researcher is creating the framework for the research. Generally, each of these terms refers to the framework that will guide the research. A conceptual framework is a structure of concepts and/or theories that are pulled together as a map for the study. If it is a theoretical framework, it is a structure of concepts, which exists in the literature, a ready-made map for the study. This research utilizes a conceptual framework.

Trying to develop an understanding of how coaches make decisions in the broadest sense, however, becomes the qualitative question that can only be approached with a qualitative methodology. Oliver and Fishwick (2003) suggested, “research in sport science has historically been grounded in positivist traditions” (p. 1). Solutions to sport science questions are often researched from a quantitative perspective. The characteristics of sport (success being measured in hundredths of seconds) leave the appearance that it is primarily a quantitative endeavour. As researchers engage in the process of studying how coaches elicit peak performances, it is understandable that those conducting the research (with a quantitative background) have historically approached problems from a quantitative paradigm.

There is a dichotomy in coaching where the art and science collide. The term *sport science* is often broadly applied to include classic scientific areas such as *biomechanics, exercise physiology and nutrition*; *social science* areas comprising *sport psychology* and *sport sociology* and more recently the *humanity of sport philosophy*. I chose to employ a qualitative approach to understand an aspect of the coaching process

that derives its base from the social sciences and the humanities rather than from classic science.

The Qualitative Researcher

In addition to having an adequate background in the area to be studied, qualitative researchers must be authentic in their search for knowledge to ensure the credibility of their findings. Only another coach can draw upon personal knowledge and experience to interpret adequately the data from interviews with other coaches. This capability allows me, the researcher, to incorporate my personal experience into the analysis for comparison. According to Strauss and Corbin (1998), “comparisons are additionally important because they enable identification of *variations* in the patterns to be found in the data” (p. 67). Qualitative inquiry emphasizes the personal experiences of the researcher; the researcher must have personal experience with, and intense interest in, the issue under study (Patton, 1999). This marks qualitative research as a philosophy as well as a research method. In this study, the issue in which the researcher has experience and intense interest is that of a coach making moral decisions in competitive sport. Strauss and Corbin (1990, 1998) have also suggested that intuitiveness, receptivity, reciprocity, and sensitivity are important personal characteristics of qualitative researchers.

Qualitative methodology facilitates the study of phenomena in depth and detail. Patton (2002) suggested that qualitative methodology is considered apposite for the study of human experiences. To better capture the complexity of a phenomenon, the goal of qualitative research is to contribute to the process of understanding (Creswell, 1998; Denzin & Lincoln, 1998). Phenomenology, as a qualitative research approach, seeks to develop a rich, accurate, and complete description and understanding of a specific human

experience. In order to facilitate better understanding of the moral-reasoning experiences of coaches, a phenomenological approach involving extensively studying a small number of participants was used.

Phenomenology is a complex, multifaceted method that “defies simple characterization” (Schwandt, 2001, p. 191). Dunleavy (2003) relegated such ideas to the realm of research methodology which he described as, “the science or study of methods” (p. 117), requiring the researcher to further refine their quest for a research method. Creswell (2003) suggested that the type of research involved in this study must identify the essence of human experiences concerning a phenomenon. Grounded theory (Glaser & Strauss, 1967) provided a phenomenological platform from which to study the issue in question. Glaser and Strauss (1967) refined some of the fundamental concepts embedded in phenomenology in order “to enable prediction and explanation of behaviour...[and] to be useable in practical applications – prediction and explanation should be able to give the practitioner understanding and some control of situations” (Glaser & Strauss, 1967, p. 3).

Method

Grounded Theory Method

I used a version of grounded theory to conduct a search for emergent descriptions of how a coaches’ experience in a specific sport-based context mediates her/his moral-reasoning in competitive sport situations. In the analysis of collected data, the grounded theory method avoided imposing pre-existing assumptions on the data, and aided in the generation of a theoretically based descriptive framework that encompassed the ways in which coaches implement moral-reasoning.

Grounded theory is a qualitative research method developed by Glaser and Strauss (1967). It is used to develop a theoretical rendering of the general features of a phenomenon while simultaneously grounding the rendering in some form of empirical data (Glaser & Strauss, 1967). The grounded theory method allowed for insight into the moral-reasoning process coaches invoke when making ethical decisions, independent from the preconceived notions of moral-reasoning research conducted outside sport. “The procedures of grounded theory are designed to develop a well integrated set of concepts that provide a thorough theoretical explanation of social phenomena under study” (Corbin & Strauss, 1990, p. 5). Developing and questioning the way in which coaches make ethical decisions rather than measuring their decisions against a predetermined formula has provided a clearer picture of the true nature of ethical coaching.

Situating the Proposed Method in the Methodology

A grounded theory is inductively derived from the phenomenon being studied. Theory is discovered, developed, and provisionally verified through the systematic collection and analysis of rich, thick descriptive data. A grounded theory researcher does not begin with a theory and attempt to prove it. Rather, they begin with an area of study, a phenomenon is studied and theory emerges from the data (Strauss & Corbin, 1990, 1998). The focus of grounded theory is on unravelling the elements of a complex phenomena and developing a theory that enables the researcher to gain a better understanding of the participants being studied (Glaser & Strauss, 1967). A qualitative methodology inquiry is especially powerful as a source for the grounded theory method (Denzin, 1997; Patton, 2002). First person narratives, studied in a systematic way,

appeared to be one of the best methods to use in this study as narratives provide rich, thick data, revealing the essence of the experience (van Manen, 1997).

Both Kilbourn (2006) and Simpson (2001) stressed a good fit between the research method and the purpose of the research as critical to a successful outcome. A good fit for my research is addressed in two distinctive ways. First, a good fit is facilitated through my experiences as an elite competitor and coach in sailing, and in my previous work with the National Coaching Certification Program (NCCP) where I was a participant in their survey of model coaches⁷ conducted in 1996. Secondly, the research design promotes a good fit by the use of a qualitative method.

It is important in a grounded theory study to remain theoretically sensitive (Glaser, 1978) and the researcher must not enter the research process with preconceived notions of what she/he may find. Interview questions should evolve from the data throughout the course of the study on the basis of ongoing comparative analyses of the participants' views and be constrained only by the ongoing development of the study's empirical framework. Comparisons are essential in identifying and categorizing concepts in this method. In order to make these necessary comparisons, the researcher "must draw upon personal knowledge, professional knowledge, and the technical literature" (Strauss & Corbin, 1990, p. 84). Strauss and Corbin (1990) defined *theoretical sensitivity* as the ability to recognize what is important in data and to give it meaning, and they include personal experience as a source of this theoretical sensitivity.

Charmaz (2003a) suggested that a "constructivist version of grounded theory...can supply effective tools that can be adopted by researchers from diverse perspectives" (p. 256). Thus, since the purpose of grounded theory is to discover theory

⁷ *Model coaches* were considered to exemplify the most desirable coaching attributes.

rather than to test it, a constructivist version would mean that the researcher *builds* a theory from a basic blueprint. Social constructionism provides an epistemological foundation suitable to the grounding of theory through *situational analysis* (Clarke, 2005), a refinement of grounded theory that provides a more detailed framework on which to build a hypothesis. Acknowledging the researcher's voice, framing the research in ethical philosophy, and following institutional research requirements this project was embedded in a social constructivist epistemology. Finally, Curry (2003) suggested using grounded theory as a knowledge development tool and this research has provided a theoretically-based descriptive rendering of how coaches acquire moral-reasoning expertise with respect to sport ethics.

Philosophical Underpinning

Epistemological, ontological, and axiological scaffolding should support all qualitative research methodologies and need to be incorporated into the research project. Piantanida, Tananis and Grubs (2004) proposed using grounded theory for dissertation research involving educational practice and provide some light into the epistemological, ontological and axiological underpinnings for research outside the original intended audience for grounded theory, who were largely well-trained sociological researchers. In their original work, Glaser and Strauss (1967) distinguished sociologists from “professionals in other fields...[stating] these people cannot generate sociological theory from their work. Only sociologists are trained to want it, to look for it, and to generate it.” (p. 6-7). Piantanida, et al. (2004) suggested that grounded theory is now one of the most influential and widely used methods of qualitative inquiry for generating theory. Its use has spread from sociology to other disciplines including education (Denzin, 1997).

However, it is only by remaining true to the underlying philosophy of grounded theory that one can hope to produce empirical research. My background is in education and not sociology and hence this research certainly reaches beyond Glaser and Strauss's (1967) original intended audience as described by Piantanida, et al. (2004). Therefore, I must be vigilant in ensuring that my research remains consistent with grounded theory protocol.

Articulating an epistemological or knowledge-based, ontological or reality-based and axiological or values-based stance that supported the type of research I wanted to conduct, as well as identifying the discipline from which I come, was an important preliminary step in the research process.

Epistemology. Schwandt (2001) described epistemology as “the study of the nature of knowledge and justification ... empiricist epistemology argues that knowledge is derived from sense experience. ...Epistemologies provide much of the justification for particular methodologies” (p. 71). Schwandt, (2003) made the following three suggestions regarding the epistemology of conducting research:

Three of the most salient issues are (a) how to define what “understanding” actually means and how to justify claims “to understand”; (b) how to frame the interpretive project, broadly conceived; and (c) how to envision and occupy the ethical space where researchers and researched...relate to one another on the sociotemporal occasion or event that is “research”. (p. 311)

The basis of moral-reasoning is grounded in the notion of sense experience. Schwandt (2003) wrote extensively on the epistemological stances for qualitative inquiry. *Social constructionism* embraces the idea that we construct representations to make sense of experience and that these representations are modified as new experiences come to

light. For example, if an unethical action in sport becomes generally accepted, a coach's opinion as to the morality of the action may change too. Coaches observe and evaluate a host of psycho-social factors in determining appropriate competitive strategy and training modalities. In essence, the shifting sands of societal acceptability mould our moral-reasoning.

Ontology. Ontology is a branch of metaphysical philosophy that deals with the nature or existence of reality. From an ontological perspective, a *grounded theorist* must “ground emergence in real, distinct, emergent properties” (Heard, 2006, p. 55). This research also situates itself within phenomenology as it initially involved “interpreting the meaning of an object (a *text*, a work of art, social *action*, the utterances of another speaker, etc.)” (Schwandt, 2001, p. 115), coupled with the “careful description of ordinary conscious experience of everyday life...a description of ‘things’...as one experiences them” (p. 191). It was important to remain sensitive to unique constructions in order to achieve an accurate interpretation of the participants' perspective as it related to the phenomenon under study (Lincoln & Guba, 2003).

Axiology. Axiology is a branch of philosophy that focuses on the study of values. The values at issue may have either an aesthetic or a moral basis. Due to the nature of my research, the axiological underpinnings of the method are of particular significance. An interesting discussion between Reid (1997) and McNamee (1998) helped to crystallize my thoughts on axiology. Reid (1997) stated that “much specific criticism has focussed on the alleged negative or damaging features of competition from an ethical perspective...what needs to be stressed is that a game which is not being played fairly is, in a rather fundamental sense, not being played at all” (p. 11). McNamee (1998) noted,

Reid “posits that where there is conflict between the competitive urge to win and other, ethical, principles such as fairness and honesty the latter should prevail” (p. 83). At this juncture he points out the obvious *incompatibility thesis* that if players are not rule-abiding, “they are *ipso facto* not playing the game” (p. 83).

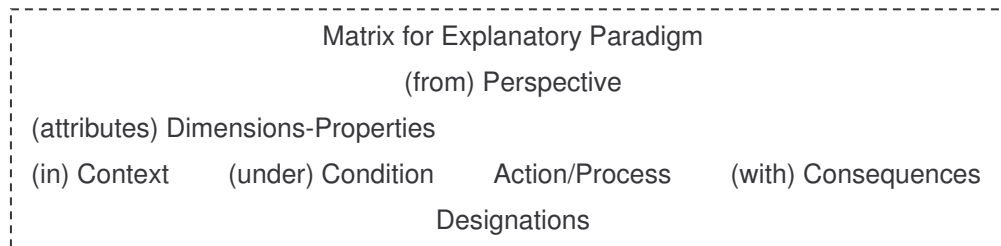
Coaches are one step removed from the specific action of rule breaking, hence I am interested in how they interpret their athlete’s approach to this moral dilemma. Reid (1997) suggested that there are educational values to participation in sport, specifically intellectual or cognitive value, ethical value, aesthetic value, economic value, hedonic value, and health and welfare value. Depending on the context, sport participation embodies each of these values to varying degrees. Using those values to underpin the focus of the interview questions anchored the research axiology to a discussion of specific types of values.

The Metamorphosis of Grounded Theory

I began a quest for a model to follow when conducting grounded theory, one that accounts for researcher experience and allows for theory verification while remaining sensitive to emerging theory. Many descriptions of grounded theory refer to its cyclic or spiral nature (Caron & Bowers, 2000; Kemmis & McTaggart, 2003; Kools, McCarthy, Durham, & Robrecht, 1996; Robrecht, 1995; Schatzman, 1991).

Schatzman (1991) developed a model for conducting grounded theory research he referred to as *dimensional analysis* that was based on a *matrix for explanatory paradigm* (see Figure 5.).

Figure 5. An Adaptation of Schatzman’s (1991) Original Model.

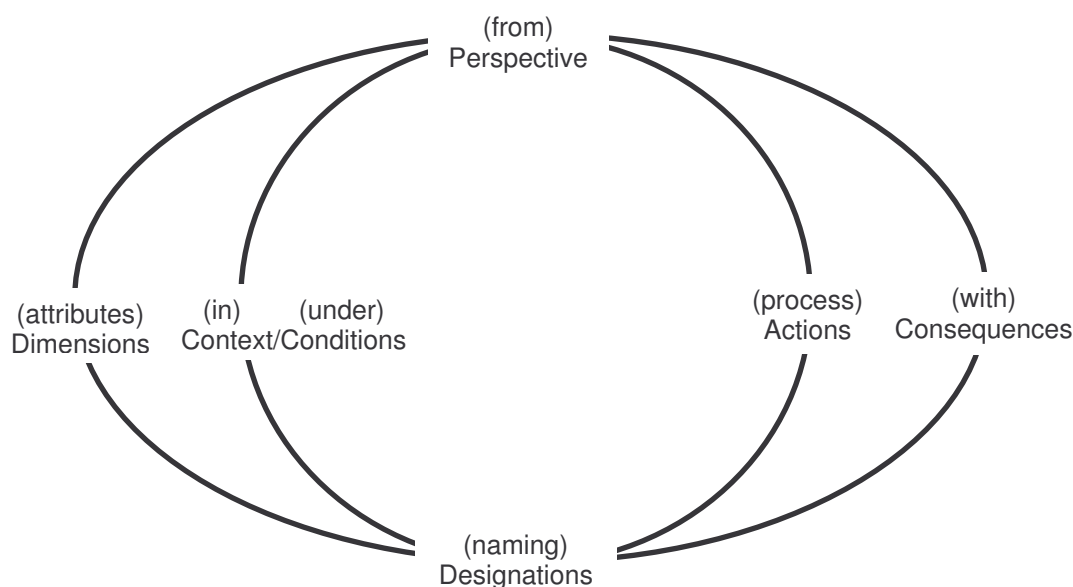


Over the ensuing decade, a number of authors (Caron & Bowers, 2000; Kools et al., 1996; Robrecht, 1995) refined Schatzman’s (1991) original dimensional analysis matrix to provide a more workable model that still leads to theory development. Schatzman (1991) suggested that the matrix guides the process of analysis. The researcher must define “at least one perspective to select items” (p. 308) for analysis. From the selected *perspective*, the researcher then determines the dimensionality with consideration given to context, conditions, actions and consequences. Kendall (1999) saw dimensionalizing as a process akin to the axial coding paradigm described by Strauss and Corbin (1990). This process of coding data and then re-assembling the data into dimensions is difficult to conceptualize in Schatzman’s (1991) semi-linear model that involves a step-by-step procedure without any clear review process built into the model. In order for a model to fit my research, a more circular procedure would have to be involved, especially if it was to encompass the notion of constant comparison of data, critical to the grounding of the theory (Glaser & Strauss, 1967).

Robrecht (1995) adapted Schatzman’s (1991) matrix into a circular model (see Figure 6.). The research process now resembles a helix where cycles of intertwined interviewing, coding, analysis, and theoretical sampling, progress toward the construction of a framework. This model differs from the more common types of research that follows

a linear process, which comprise distinct phases of sampling, data collection, and analysis. The helical process of grounded theory research permits the researcher to incorporate new relevant data as the study progresses through the constant comparison process. Viewing the dimensional analysis process as circular provides a model that captures the essence of constant comparison. It is thus possible to conceptualize a method that can be used to study ethical decision-making by coaches.

Figure 6. Dimensional Analysis: Explanatory Matrix (Robrecht, 1995, p. 174)⁸.

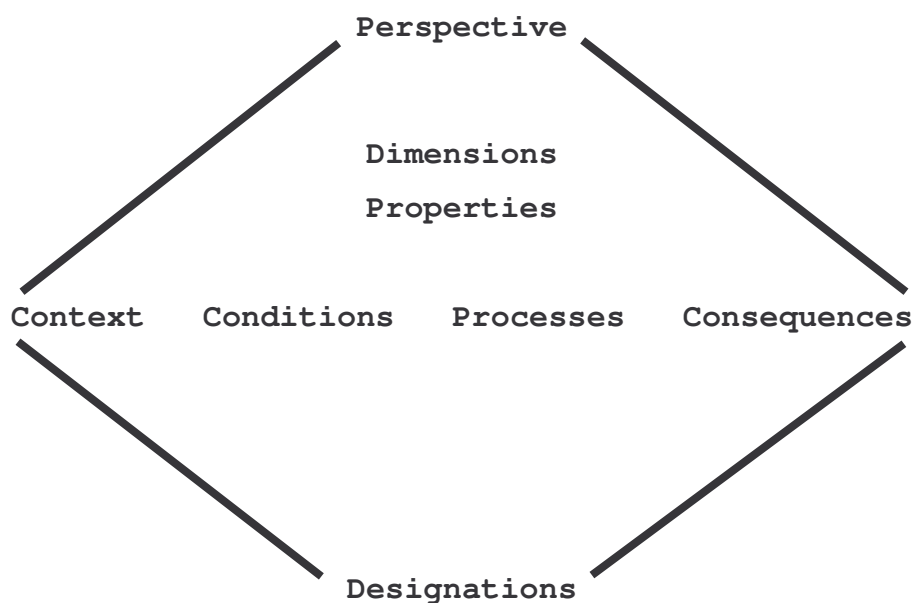


To continue with the evolution, a collaborative approach was taken by Kools and colleagues (1996). They provide more clarification on what constitutes the “innate characteristics of identified dimensions...such as context, conditions, processes (actions and interactions), or consequences” (p. 318). This provided a clearer conceptualization of the movement between the elements within the matrix (see Figure 7.). Building on Robrecht’s (1995) model, indicating movement back and forth between elements provided the clearest example of the constant comparison process to date. Finally, Caron

⁸ From “Grounded theory: Evolving methods,” by L. C. Robrecht, 1995, *Qualitative Health Research*, 5, p. 174. Copyright [1995] by Sage Publications. Reproduced with permission. (see Appendix E.)

and Bowers, (2000) developed a vertical linear model which, although not so visually clear as the helix model, does include a couple of key features worthy of consideration, specifically *purpose* as it relates to the element of action/processes and *strategies* that are developed in light of expected consequences. By extracting the most salient features of various versions of dimensional analysis models, I envisioned a unique methodological model well suited to my study.

Figure 7. Explanatory Matrix (Kools, et al., 1996, p. 318)⁹.



Situational Analysis

The precise model I have adopted to drive my analysis of moral-reasoning by coaches came in the form of an approach to grounded theory articulated by Adele Clarke (2003, 2005) that “has its origins in feminist theory” (Clarke, 2005 p. 25). “Situational Analysis is an advanced qualitative method proposing innovations to an established, highly valued approach” (p. 291). Utilizing this new adaptation of grounded theory

⁹ From “Dimensional analysis: Broadening the conception of grounded theory” by S. Kools, M. McCarthy, R. Durham, and L. Robrecht, 1996, *Qualitative Health Research*, 6, p. 318. Copyright [1996] by Sage Publications. Reproduced with permission. (see Appendix E.)

opened up opportunities to explore the complex thought process of moral-reasoning in a way not previously possible. Clarke described situational analysis as “grounded theory after the postmodern turn” (p. xxiv). Situational analyses open up “the data and interrogate it in fresh ways within a grounded theory framework” (p. 83). It is intended to supplement traditional grounded theory, which takes a situation-centred approach that ties the analysis of the action taken to the situation. “Situational analyses seek to *analyze* a particular situation of interest through the specification, re-representation, and subsequent examination of the most salient elements in that situation and their relations” (p. 29). The *situation of interest* in my research is the moral-reasoning of coaches and the *elements* are those found in specific competitive sport-based contexts.

Situational analysis offered excellent promise to a novice researcher and by utilizing it for research of moral-reasoning it became possible to introduce such concepts as a morality continuum, and existing ethical precepts without compromising the method. Situational analysis is particularly well suited to coach education research, specifically for understanding how concepts, such as moral-reasoning, which are socially constructed and vary by perspective across different coaching contexts and under various conditions.

Situational analysis provides a developmental foundation for the open, axial, and selective coding procedures established for grounded theory studies (Strauss & Corbin 1990). Situational analysis explicates the thinking processes of how individuals understand and interpret social phenomena and provides an alternative way in which researchers can utilize the analytical process in grounded theory. For example, coaches often rationalize unethical behaviour as part of the game. Understanding their underlying moral philosophy helped me develop appropriate questioning probes. While situational

analyses may be applicable to various types of qualitative research, in a grounded theory study, researchers use it to generate concepts directly from, and to verify those with, data.

Purposive Sampling

“The idea behind qualitative research is to *purposefully* select participants...that will best help the researcher understand the problem and the research question” (Creswell, 2003, p. 185). The number of participants, and specifically who those participants are, is directly linked to the purpose of the study (Patton, 2002). There are many sub-types of purposeful sampling suggested by Patton (2002). The sampling items in a grounded theory study are events rather than individuals (Miles & Huberman 1994; Strauss & Corbin 1990). Purposeful selection denotes an attempt to achieve a similarity in settings and participants (Creswell, 2003). This approach involves extensively studying a small number of participants. It was anticipated that five to seven coaches would initially participate in the project, although a dozen potential participants were identified. Participants were told that the study was designed to document their experiences as they made moral decisions. The participants signed a consent form, completed a short biographical questionnaire, and engaged in a dialogue about their coaching experiences and expressed their opinions about documented cases involving moral issues.

The process of developing the samples for this research was guided by *theoretical sampling* (Glaser, 1978) to select candidates with appropriate experiences for in-depth study. Theoretical sampling is a purposive sampling approach where researchers collect events related to the key concepts emerging from their ongoing analysis so they can compare those events for similarities and differences (Charmaz 2006; Glaser & Strauss 1967). Theoretical sampling is a strategy unique to grounded theory where participants

are selected for their applicability to the theory rather than for other reasons such as randomness.

Although theoretical sampling was used for the final selection of participants, aspects of *intensity sampling* were used to help identify potential participants for the research “that manifest the phenomenon of [moral-reasoning] intensely (but not extremely)” (Patton, 2002, p.234). This included experienced coaches who were expected to have significant experience with moral-reasoning. It was also appropriate to refer to *critical case sampling*, which selects “those that can make a point quite dramatically” (Patton, 2002, p. 236) for a particular phenomenon such as moral-reasoning.

Participants

In 1996, the Coaching Association of Canada (CAC) set out to gather insight into what might constitute professional¹⁰ coaching competence by conducting an evaluation project of the National Coaching Certification Program (NCCP) (NCCP, 1996). The evaluation project consisted of three interrelated parts. First, a job task analysis was performed through interviews conducted with more than sixty coaches. The second part of the project involved three observations each of twelve participants identified as *model coaches* to confirm the results of the interviews. The final phase of the evaluation project was a survey conducted with 1200 coaches across 53 sports.

The participants for my study were recruited based primarily on the criteria used by the CAC for inclusion in the second part of their evaluation with adaptations suggested by Hardin (1999) as well as Gilbert, Côté, and Mallett, (2006) and include:

1. Ten years of coaching experience,
2. Five with a specific group of athletes,

¹⁰ The term professional is used to denote professionalism of practice rather than remuneration.

3. Experience coaching both genders,
4. Peer recognition for outstanding coaching,
5. Performance success as demonstrated by athletes,
6. An undergraduate degree in a related discipline or a minimum certification at the Competition Development (Comp-Dev) level of the NCCP (old level 3),
7. Accessibility to the researcher; and
8. Willing participation.

Coaches who participated also represented a variety of different sports (a combination of team and individual sports) and had experience across a range of sport contexts (from grassroots to high performance). The basic demographic data of participants is depicted in Table 4., on page 88. During the process of uncovering moral-reasoning practices across this group of coaches, the appearance of data saturation determined the ultimate number of nine (9) participants.

Data Collection

Active data were collected through semiformal conversational interviews (Patton, 2002), varying in duration from 40 to 60 minutes. This process allowed participants the opportunity to reflect on their thoughts, feelings, and struggles related to their own experiences. Interview dialogue evolved throughout the course of the study on the basis of ongoing analyses and was influenced by the development of the study's theoretical framework (Glaser, 1978). Triangulation, a form of comparative analysis (Creswell 1998), was also used to verify this research. This involved returning to the participants both an interview recording MP₃ audio file and the transcript as a Microsoft[®] Word.doc file so that they could confirm the accuracy. Participants were also given the opportunity to engage in a subsequent interview if they felt that there was more to contribute. Using

grounded theory *text analysis* (Glaser & Strauss, 1967) allowed categories identified in the literature to emerge and at the same time, new information unfolded. This method facilitated the desired rich description of the experience of the participant coaches.

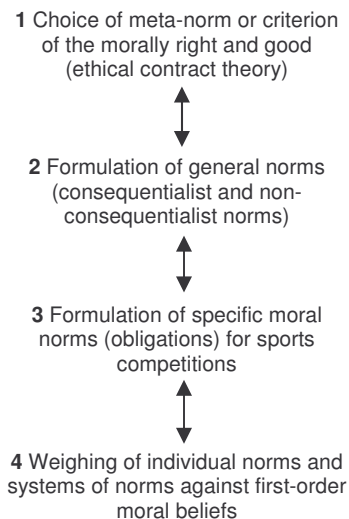
Self-identified moral dilemmas present a more pragmatic way to study the moral-reasoning of coaches, which underscores their coaching philosophy. Self-identified moral dilemmas involve realistic experiences of coaches contextualized to a specific sport as well as the developmental level, age, and gender of the athletes. It was also determined, through this research that coaches recognize when their self-identified moral dilemmas transpire in the broader context of sport beyond the competitive setting as suggested by Bredemeier and Shields (1984).

Interview Questions

Charmaz (2003b) provided examples of grounded theory questions divided into initial open-ended questions, such as: *could you describe the events that led up to...?*, intermediate questions such as: *how, if at all, have your thoughts changed since...?*, and ending questions such as; *are there any additional comments you might have thought of throughout the course of this interview?*. The answers to these and other questions were coded as part of the grounded theory process.

Sigmund Loland (2002) articulated a linear thought process, described as *practical argumentation* through which individuals progress (see Figure 8).

Figure 8. Practical argumentation – an overview (Loland, 2002, p. 37).¹¹



Loland (2002) argued that,

Claims to moral truth are always coloured by the language in which they are stated, by the particular attitudes and beliefs of the individuals and groups that make them, by the actual historical and socio-cultural context in which they are articulated, and so forth. Such claims and our acceptance and rejection of them can never attain absolute validity. In this way, practical ethics becomes a continuous and open-minded search for moral truth within the historical, social, and cultural setting we find ourselves living and in which we must act. (Loland, p. 37)

Loland's (2002) concept of practical argumentation was used to determine the level of ethical inquiry that formed the baseline from which I began the constant comparison process used in grounded theory research. Subsequently practical argumentation was applied to an examination of the coach's moral-reasoning process by using it as a guide to coding the answers to interview questions based on the self-

¹¹ From *Fair play in sport: A moral norm system*. (p. 37), by S. Loland, 2002, New York, NY: Routledge. Copyright [2002] Cengage Learning EMEA Ltd. Reproduced with permission. (see appendix E.)

identified moral dilemmas of the study's participants. Kolb's (1984) model, *The Competency Circle*, also provided a conceptual way of reviewing experiential competencies that became the foundation for the interview sessions with the participant coaches. By learning about the impact of experience on the development of coaches, we will better understand their moral-reasoning. Kolb, (1984) provided key terms (concrete experience, reflective observation, abstract conceptualization, active experimentation), which were used to categorize responses from coaches so comparisons could be made among unique moral scenarios in order to find common elements for analysis. For example, coaches who accept hazing rituals as part of a teambuilding regimen may be building on their own inappropriate experience as athletes rather than on active experimentation to determine the efficacy of hazing as a teambuilding activity.

An interview guide (Appendix C) was used that encouraged coaches to self-identify challenging moral dilemmas they have experienced in sport. The questioning process was guided by a combination of examples from Rest and Narváez (1994), Charmaz (2003a) and Wimpenny and Gass (2000) (see Table 3.).

Table 3. Interview Guide (based on Charmaz, 2003a; Rest & Narváez, 1994; Wimpenny & Gass, 2000).

Questions	Protocol
Begin with a discussion to define the coaching perspectives and contexts.	Coach, parent, administrator, official Grass-roots, developmental, high performance
You were selected to participate in this study because you were a model coach and...	Have the coach elaborate on the defined issue.
What are some examples of other moral decision-making where you struggled?	Avoid legal issues and refocus on moral issues as defined in the study.
What are some examples of moral decision-making where a colleague struggled?	Ibid.
Would your opinion change in any of the above issues if the context changed?	(see item 1)

Although it is imperative not to lead participants to answers, researchers have recognized that definitions may be appropriate to ensure that the participants interpret words in the manner intended by the interviewer (Patton, 2002). The questions are intentionally interrelated. This allowed me to return to previous comments and to probe for further detail and richness as well as to provide me an opportunity to winnow out potentially uncomfortable questions while still extracting the critical data during the interview.

Probes included asking some of the following additional questions: (a) What made this a problem? (b) Who was involved? and (c) How were they affected? At this point, the process of *mapping the narrative discourse* (Clarke, 2005) returns to classic grounded theory processes for the data analysis.

Data Analysis

Corbin and Strauss (1990) defined analysis as the interplay between researchers and data. Although they offer general procedures for analysis in grounded theory, they do not imply rigid adherence to these procedures but rather emphasize creativity. As a novice researcher, I searched for a systematic procedure for conducting grounded theory analysis and found situational analysis (Clarke, 2005). As previously noted, situational analysis is a version of grounded theory and the purpose of grounded theory is to generate theory. The data analysis in grounded theory involves three types of coding: open coding, axial coding, and selective coding. Strauss and Corbin (1998) suggested that coding represents the paradigm by which data are broken down, conceptualized, and reassembled to reveal theory. Coding denotes “the analytic process through which data are fractured, conceptualized, and integrated to form theory” (Strauss & Corbin, 1998, p.

3). To do this, transcripts were analyzed using constant comparison to build categories and the categories were coded (Strauss & Corbin, 1990).

The first step in situational analysis is the development of situational maps, a form of open coding. During this process, data, in the form of cases or transcripts, are examined closely for perspectives. The researcher attempts to identify and code significant situations within the data. Coding phenomena enables researchers to cluster like events, happenings, and approaches in similar contexts and under similar conditions. Large amounts of data are reduced to fractured fragments of more manageable information (Strauss & Corbin, 1998). The open coding process begins with a microanalysis of the hard copy transcripts. Strauss and Corbin defined microanalysis as “the detailed line-by-line analysis necessary at the beginning of a study to generate initial categories” (p. 57). To represent the ideas embedded in the words and phrases, I attempted to identify salient conceptual categories by following the coding processes for the transcripts suggested by Caron and Bowers (2000). For example, a statement such as, “very fair” might indicate a level, from high to low, within a category such as virtuousness. Through ongoing analysis and subsequent interviews, I continued to either expand or refine the conceptual categories and their dimensions. This process was undertaken, looking for significant perspectives that related to the moral-reasoning processes of coaches, and how these processes may be mediated by the specific sport-based context of their experience.

A list of initial perspectives (themes) was generated from this open coding process. These themes were then used in a second round of more focused coding.

The second stage in situational analysis is to develop a *social worlds/arena map* by using axial coding, which begins the process of reassembling data that were fractured during open coding. The categories and subcategories generated from the open coding process are further scrutinized. The goal is to systematically develop and relate categories for more precise and complete explanations about phenomena (Strauss & Corbin, 1998). “The paradigm model”, suggested by Strauss and Corbin (1990, p. 99), was adapted by Clarke (2005) to allow the researcher to systematically examine and relate the data using situational analysis. During axial coding, clusters of data are given designations and linked with subcategories of action and process (Caron & Bowers, 2000). Coding for action and process elicits examination of how people respond to various situations. The aim of this procedure is to explore ways in which coaches assess and respond to challenging moral dilemmas. Strauss and Corbin (1998) defined subcategories as concepts that pertain to a category, giving further clarification and specification. In situational analysis, this leads to an investigation of purpose and strategies. Subcategories answer questions about the phenomenon such as when, where, why, who, how, and finally with what consequences, giving the concept greater descriptive and explanatory power.

Finally, situational analysis utilizes *positional mapping*, a form of selective coding, as the concluding step. Positional mapping is used to refine and integrate categories for theory development in the final coding process. Focusing on the original research question, a theoretically-based description of the moral-reasoning experience should be captured. Strauss and Corbin (1998) concluded “theory is validated by comparing it to raw data or by presenting it to respondents for their reactions” (p. 161). In

an effort to obtain additional data (comments and feedback) from the participant coaches regarding the topics addressed in the interviews, the results were discussed with the participants and verified utilizing triangulation. Creswell (1998) used the term *verification* instead of *validity* because it underscores qualitative research as a distinct approach. Creswell (1998) defined triangulation as the “use of multiple and different sources, methods, investigators, and theories to provide corroborating evidence” (p. 202). Categories are organized around fundamental explanatory dimensions and reconnected to the perspective through statements of correlation.

Furthermore, Patton (1999) suggested that a study design could be strengthened by the triangulation of data collection methodologies. Multiple data sources included digital recordings of the interviews, transcriptions of the recordings by the researcher, field notes, and the use of a reflexive journal, a notebook where I recorded my personal reflections of the interviews and my personal experiential links to the data as it emerged.

The triangulation for my research revolved around the constant comparison of literature pertaining to moral-reasoning, with the data collected in the present study, and with my own multifaceted experience as the researcher. As an athlete, I experienced a variety of coaches; as a coach, I struggled with challenging moral dilemmas; and as a coach educator I have been asked to participate on adjudication panels reviewing coaching ethical practices and currently chair the Professional Practices Committee for Coaches of Canada (I have had no interaction with any of the participants in this capacity).

The emergence of the key concepts happened gradually during the ongoing analysis. Through the process of situational analysis, I was able to identify key factors

that are most influential in how coaches employ moral-reasoning. After identifying these key factors, I asked some of the participants to revisit specific examples from their experiences insofar as these factors varied from one experiential context to another. For example, by analyzing and comparing their interactions with athletes across contexts, I was able to conceptualize and to establish a theoretically-based descriptive framework of their moral-reasoning process.

Ethical considerations

As with every university, The University of Western Ontario has a panel of experts referred to as the Human Subject Research Ethics Board. This board ensures that human participants do not face any undue risk during a study (i.e., that the study is ethical). Before embarking on this project ethics approval was obtained. There are four fundamental principles:

(a) *Informed consent* requires the provision of sufficient information and comprehension of a study to the participants in order for them to make an informed decision about their participation. Participants in this study were informed of the purpose of the study through a letter of information (Appendix D) and were required to sign a consent form (Appendix E) that also indicated their option of discontinuing the study at any time.

(b) *Confidentiality* requires the anonymity for participation in and during the dissemination of the results. Participants are referred to with arbitrary variables (e.g., P1, P2, etc.).

(c) *Safe treatment* requires that potential risks and discomforts be minimized. Due to the nature of this research the risks are minimized by the application of (a) and (b) above.

(d) *Knowledge of results* requires investigators to provide candidates with the results of the study. This was accomplished primarily through the process of triangulation, as highlighted under data analysis. Ultimately the process of triangulation provided the knowledge of results. In addition, participants will be offered an electronic copy of the results at the conclusion of the study.

I hope that this research will provide an understanding of the moral-reasoning process employed by coaches so that they can provide educational and training programs for athletes which embraces the values articulated by Reid (1997) and imbue those values in athletes so that sport participation continues to be viewed as a valuable aspect of our social fabric and does not degenerate into an activity that promotes winning above all else.

Summary

This chapter outlined why a qualitative methodology is apposite for this type of research and situated grounded theory within qualitative inquiry. The philosophical scaffolding of epistemology, ontology and axiology are situated to underpin this research. The historical metamorphosis of grounded theory was elucidated, from its *discovery* in 1967 by Glaser and Strauss through various adaptations, including Schatzman's (1991) dimensional analysis, to Clarke's (2005) situational analysis that was used for this research. The chapter continued with the plan for purposive sampling of participants, the course of action for conducting the research and the process for data analysis. This

chapter presented only the theoretical plan for conducting the research. The details of how the plan was implemented are presented in the next chapter.

CHAPTER 5

DATA ANALYSIS

The research for this dissertation began with my curiosity about the evolution and application of moral-reasoning by coaches working with developmental athletes. My particular interest was an investigation of the actual real-world experience of coaches, which appeared to be underrepresented in the existing literature. The full extent of the value of having the participants respond to self-identified, challenging moral dilemmas was not fully realized until the data analysis stage of this research.

Historically, research on moral-reasoning has been conducted by asking participants to respond to hypothetical moral dilemmas. One of my concerns with this type of research is that the researcher can only probe within the confines of the articulated scenario and the participants are only able to articulate responses within their perceptions of this unfamiliar scenario and are unable to probe deeper at all. This inability to probe beyond the details articulated in the presented hypothetical scenario limits the capacity to retrieve the rich data “that meets the criteria for doing ‘good’ science” (Strauss & Corbin, 1990, p.31).

The self-identified scenario, on the other hand, provides substantially more depth within which the researcher may probe. Further, it engages the participant at the personal level and provides greater detail for discussion. There is less chance the participant will imagine/create details of interpretation not evident to the researcher. By using real, participant created scenarios, the researcher can be more confident in the authenticity of the data and in the quality of the ensuing description of the event(s).

Throughout the research process, I have heard happy stories, sad stories, funny stories, and stories that should never have to be told. The experience of coaches' engagement in moral-reasoning with athletes may be best typified by the term *eclectic*. Through situational mapping and relational analysis of the narrative discursive practices (in-depth interviews), it became possible to describe in detail "what is going on in this situation" (Clarke, 2005, p.85) when coaches engage in moral-reasoning.

The findings presented in this study were produced under the guiding auspices of Clarke's (2005) *Situational Analysis*, which is an extension of the grounded theory method and utilizes similar analytical tools. This study utilized grounded theory interview strategies coupled with situational analysis's visual mapping techniques, including situational maps, relational analyses, and social worlds/arenas maps, and describes the varied cartographies that are presented as figures. Charmaz (2006) called this activity *clustering* and suggests it provides "a non-linear, visual, and flexible technique to understand and organize...material...because it offers a diagram of relationships, clustering shares some similarities with conceptual or situational mapping in grounded theory" (p.86).

The source data for this study consist primarily of interviews conducted with a purposive theoretical sample of coaches. Additional data were gathered from field notes and analysis of the extant discourses of documents related to the coaching context (e.g. media reports, hearing transcripts). The purpose of utilizing situational analysis as the methodology is to understand "*the situation of inquiry broadly conceived*" (Clarke, 2005, p. xxxv) by discerning the potential administrative (PSO, NSO, Sport Canada, Canadian Olympic Committee, Canada Games Society, club, etc.), fiscal (funding guidelines,

contractual obligations, sponsors etc.), and social (coach/coach, coach/athlete, etc.) forces present in the arena of an experienced professional coach of developmental athletes.

This chapter proceeds under four main headings: (i) embodiment and situatedness as the researcher; (ii) transitioning through the analysis to the findings; (iii) situational analysis; and (iv) the four primary thematic elements causing moral dilemmas, emerging from the situational analysis. These headings group the findings of the situational analysis, and provide the broad contextual framework within which the findings of the grounded theory interview analyses are located. Situational analysis incorporates direct quotations from the interviews and all related discourses as data sources, along with my field notes and other related personal experiences. The first section describes my *embodiment and situatedness as the researcher* in the research process, a key to successful extraction of the rich data required for situational analysis (Clarke, 2005).

The second section offers some broad observations that emerge from the data collection process and briefly describes my experience of *transitioning through the analysis to the findings*, from the data collection through the transcription process to the analysis and ultimately, the findings. The intent is to provide the reader a sense of how the data collection and analytic processes are interconnected and how this process contributed to the findings of the research.

The focus of this study is the coaches' experiences with moral-reasoning within a defined context; the predominant perspective is that of the coach of developmental athletes. The interpretation of the interview analysis was conducted within the larger picture of my contextual understanding provided by my own personal experience and the progressively increasing number of interviews. By systematically contextualizing the

coaches' experiences, I believed that a deeper and more richly detailed interpretation of coaches' moral-reasoning could be made. The grounded theory interview analysis incorporates quotations from volunteer participants who were drawn from a purposive theoretical sample of experienced professional coaches identified because of their knowledge about the field of coaching.

The third section presents the findings of the *situational analysis*, including the use of the *constant comparison process* and *open coding* from grounded theory (Glaser & Strauss, 1967) to the production of the various situational maps. These situational maps, first *abstract* (messy), then *ordered*, create the contextual scaffolding for the subsequent *relational analysis* that completes the first step in the situational analysis. That is, the analysis of relationships within specific contexts, central and peripheral to coaching, voiced and obscured (unvoiced) are visually elucidated as the structural framework upon which explanatory social worlds/arena maps coexist, populated with moral-reasoning processes and outcomes/impacts restricted to situations that fall within the boundaries of professional coaching practice.

Section three is also where the *social worlds/arenas maps* are constructed. At this point the data are reassembled utilizing the *axial coding* process from grounded theory to build a *positional map*. The final part of the chapter offers a short recap of the findings and provides a bridge to the *project map* that emerges from the findings through the illumination of the moral-reasoning process utilized by experienced coaches that is presented as a model in the final chapter.

The fourth and final section presents the thematic development that emerged from the interviews conducted for this study and describes *the four primary thematic elements*

causing moral dilemmas, emerging from the situational analysis. These four areas were refined throughout the data analysis process. Some themes gained positions of prominence early in the research process and then were adapted, relegated to positions of lesser importance, or discarded altogether as new themes emerged. Ultimately, I settled on four main themes with two sub-themes that provided informed connections between them.

Embodiment and Situatedness of the Researcher

Clarke (2005) deemed the most radical tenet of mapping as the use of *researcher reflexivity* throughout the cartographic process. This requires making explicit our often invisible embodiment and situatedness in the research process, thus acknowledging that our “ideas and preconceptions become intellectual backdrop of sorts, tacit assumptions sometimes operating, as it were, behind our backs in the research process” (p. 85). Each of my maps co-constitutes a discursive interplay among my experience, my participants’ voiced experiences, my interpretation of their articulated and obscured voices and experiences, and data ascertained from artefacts.

Within a qualitative research paradigm, it is often argued that researchers are embodied and situated within the administrative, fiscal, and social context to the same degree that invited participants are embodied and situated within the particular *arena* (Clarke, 2005). In an effort to be increasingly accountable in my research, I highlight here the ways in which I am embodied and situated at the time of this analysis. I envision the *situation of study* as a crucial component of the reflexive nature of this inquiry. I see it as increasingly important that researchers acknowledge the constructive nature of the qualitative research process (Charmaz, 2006). Presenting only the voices of my

participants essentially denies the active and potentially powerful role that I play in constructing how those voices are shaped and presented within the arena of this study. Several concepts seemed to influence the way in which I received the interview data.

I have become frustrated with the seemingly static representation of moral development. As a researcher, I am attempting to embrace more fully, and present a dynamic and fluid perspective of moral-reasoning. In reading through the data transcripts, I actively searched for information that represents the dynamic and changing nature of each participant's experience. As a result of my approach toward data analysis, I have encountered challenges in finding language that faithfully records the various collective experiences of the participants. I tried to choose language and pictorial representations, through the maps, that demonstrate the seemingly fluid quality of participants' experiences. I began the analysis process by developing a tentative picture of the administrative, fiscal, and social contextual aspects of the ethical situations described by each participant in my field notes. The focus was toward understanding how the participants shaped their personal experience within the sport context rather than understanding the basic social processes. My intent is to ground the analysis in the administrative, fiscal, and social contextual elements that construct the situation as other human elements (athletes, parents, officials, co-coaches, etc.) interplay with participants to co-construct these experiences.

As I examined the various administrative, fiscal, and social contextual elements of each participant's perspective of their experience, I worked to develop sensitizing concepts, captured as field notes, which might suggest further directions in which to look at the experiences of each participant. For example, when participant #1 stated:

One of the things we've been really weak on, as a sport, is we don't tend to follow-up with athletes who retire. (P1, 1:07¹²)

Initially, in my field notes, I made a notation about *retirement* and then looked for issues related to retirement from other participants. When participant #2 stated:

Life gets in the way and we, as coaches, have to recognize that life needs to be balanced with the athletic piece. That's what I mean by holistic balance. (P2, 5:40)

I went back to the transcript of participant #1 and probed a little deeper. When I considered the rest of his words, it became obvious that he was talking about holistic development while retirement was simply the context.

I pride myself on following up with some of those athletes and determining sort of how their life is going, you know, where they end,...¹³ where they end up in life. (P1, 1:07)

At this point, holism had become more prominent and retirement had been relegated to a lesser level. I continued to look for both concepts in the transcripts until I was satisfied that my participants generally placed much greater emphasis on holistic development and, in fact, no other participant mentioned retirement.

My intent was to develop sensitizing concepts that might shed light on the differences among participants and give voice to each. While participants may be in situations with similar administrative, fiscal, and social contextual elements, they seem to construct their perspective of the situation in different ways. Throughout the analysis, I

¹² Coding explanation: Participant number (P1) and time during the interview from which the quote was taken (1:07).

¹³ An ellipsis mark following a comma in the quotations indicates a protracted pause rather than an omission.

was interested in exploring the ways in which a participant interacts with the administrative, fiscal, and social contextual elements of her/his particular situation to co-create her/his current experience.

In addition to being situated with relation to the particular goals of this study as an experienced coach, I also have embodied within my own social context the role of a parent, and on occasion an official. This context has the potential to influence how I view the experiences of the participants. For instance, I have begun to personally experience some of the aspects of the transition from coaching as described by some of the participants. While analyzing the transcripts, I found myself reacting to the words of some participants in a more personal way through my own novel lens. One participant described his experience as:

Incidents could be anything from parent issues. Dealing with issues around parents wanting to be more involved in the decision process than is appropriate. It's very much like trying to make decisions on behalf of a number of kids that you have in the club or a team. So you're trying to be representative of a group rather than specific to one, and you're dealing with parental issues where "my child is first and foremost and why wasn't this done around my child". (P7, 0:15)

Though I had heard these words during the initial interviews, reading them as part of my dissertation analysis and after I had experienced the interviewing process, these words created a deeper emotional response in me, personally. With this new awareness, I profoundly realize that many of the descriptions given by the various participants connected with my own experience. For the first time, I had an experiential understanding (Kolb, 1984) of the concept of reflexivity in qualitative methodology

research design. Not only am I “*through the very act of research itself, directly in the situation*” (Clarke, 2005, p.12), but I also have “*simultaneous situatedness as participant and as researcher*” (Clarke, 2005, p.14). As a result of this experience, I began to reflect more deliberately on the reasons behind my decision to research coaches’ moral-reasoning. What became clear to me was that I wanted to hear about the issues that coaches struggled with morally so that I might navigate my transition from coach, to parent, to official more fluidly. I wanted to know how others had constructed meanings regardless of the challenges and joys of their experience. I wanted to know what it was really like, from the perspective of nine individuals, to work through a challenging moral dilemma. I also assumed that other coaches might benefit from reading about the experiences of these professional coaches. My goal is to present the moral dilemmas of the participants in a way that would be meaningful for other coaches.

As argued by Clarke (2005), it is important that I acknowledged my role “as an actor, designer, interpreter, writer, co-creator of data, ultimate arbiter of the accounts proffered, and as accountable for these accounts” (p.12). Clearly, I have personal and professional investment in this work. I must be accountable for the ways in which I reconstruct and present the experiences of the participants in this research. These efforts are intended to facilitate the creation of a work that is honest and meaningful.

Transitioning Through the Analysis to the Findings

Following the constant comparison analytic process necessarily means that analysis is being conducted throughout the data collection process. It is not until the more formal application of the situational analysis processes are brought into play, however, that it becomes apparent that several of the data points and/or concepts appear to be

applicable in a number of contexts. In presenting why one of his athletes failed a doping test, one participant said:

He's a kid who doesn't come from a great background so I had to help him with some things, you know, as we often do. It's more than being a coach because of his lack of family support. (P1, 17:54)

This lack of parental support has not only impacted this coach's perception of the parents, but seems to moderate his response to the doping infraction by providing a seemingly plausible reason.

Upon reflection this is not surprising, since it is a single phenomena (moral-reasoning) being explored. To explore all of the potential issues and elements would have presented the reader with a confounding array of observations, thoughts, and potential insights. Another example is when a participant used the term *masculinised*.

I've been more masculinized in terms of being amongst more male coaches, I am more entrenched, I have a little more understanding of the depth of the traditions. I can't say I completely¹⁴ understand. (P5, 9:16)

Initially I put masculinisation in my field notes, which was merged into the concept of gender and finally led to the inter-intra gender concept. To that end each issue or element was discussed in relation to the previous interview context that I felt made the most insightful or compelling contribution.

The initial interviews were conducted over a number of weeks followed by a full transcription of the recorded interview. Then each participant's interview recording and transcript were returned as an MP₃ audio file and Microsoft[®] Word.doc file for review and confirmation of the accuracy. Participants were also given the opportunity to engage

¹⁴ Underlining is used within quotations to indicate emphasis.

in a subsequent interview if they felt that there was more to contribute in terms of fully understanding their approach to challenging moral dilemmas. Three participants elected to add material to the initial interview.

It became apparent in conversation with the participants that the perspective, or vantage point, of the other actors (athletes, parents, officials, co-coaches, etc.) would inform which philosophical approach was likely to be most attractive to them. The individual who is seized with determining how to meet holistic objectives is likely to find virtue-based aretaic ethics most compelling, while for the coach driven by a need for performance success would likely subscribe to a teleological approach. This, in turn, presented me with a significant challenge; how to strike the appropriate balance of moral philosophies in the findings that provides each type of reader an inviting entry point into the data and that presents a clear understanding of both the context or environment in which the phenomena exists and “what ‘all’ is involved here” (Schatzman, 1991, p.310). As noted in Chapter 3, Clarke (2005) distinguished Situational Analysis’s fundamental stance as looking out from the phenomenon to describe and understand the situation or context in which it exists. As these challenges began to emerge through the formal analytic processes, the stated intent of the research and the research question was used to guide the presentation of the findings.

Situational Analysis

Clarke (2005) proposed three kinds of situational analyses – situational maps, social worlds/arenas maps, and positional maps that may ultimately lead to a project map which graphically depicts the grounded theory. In the context of Clarke’s philosophy and for the purpose of this dissertation, these maps served several core, intersecting functions.

Perhaps the greatest utility of *mapping* was its ability to *open up* the data, prompting consideration of novel pathways, analyses, and opportunities (Clarke, 2005). Mapping – occurring simultaneously with interviewing, memoing, and coding “should be considered *analytic exercises*” (p. 83) necessary for meaning making and as such, “the researcher will notice new things already in the data that should receive analytic attention now or later, note areas of inadequate data where further materials should be gathered, note areas of theoretical interest where particular kinds of data are requisite...and so on” (p. 84).

An extensive array of quotations is presented in this chapter, supporting emergent situations. The following conventions have been established to accurately and consistently reflect the source of comments integral to this study. When derived from a participant interview, the quotation is presented single-spaced, indented, italicised and given an alpha-numeric code combination that is related to the sequence with which the interviews were conducted indicating which participant and the interview time in minutes and seconds during the interview from which the quote was taken (e.g., P2, 12:31). Process and issue reflections drawn from personal field notes and information related to extant discourses that form the infrastructure of my analysis are presented single-spaced, indented, with their source specified.

Situational Mapping

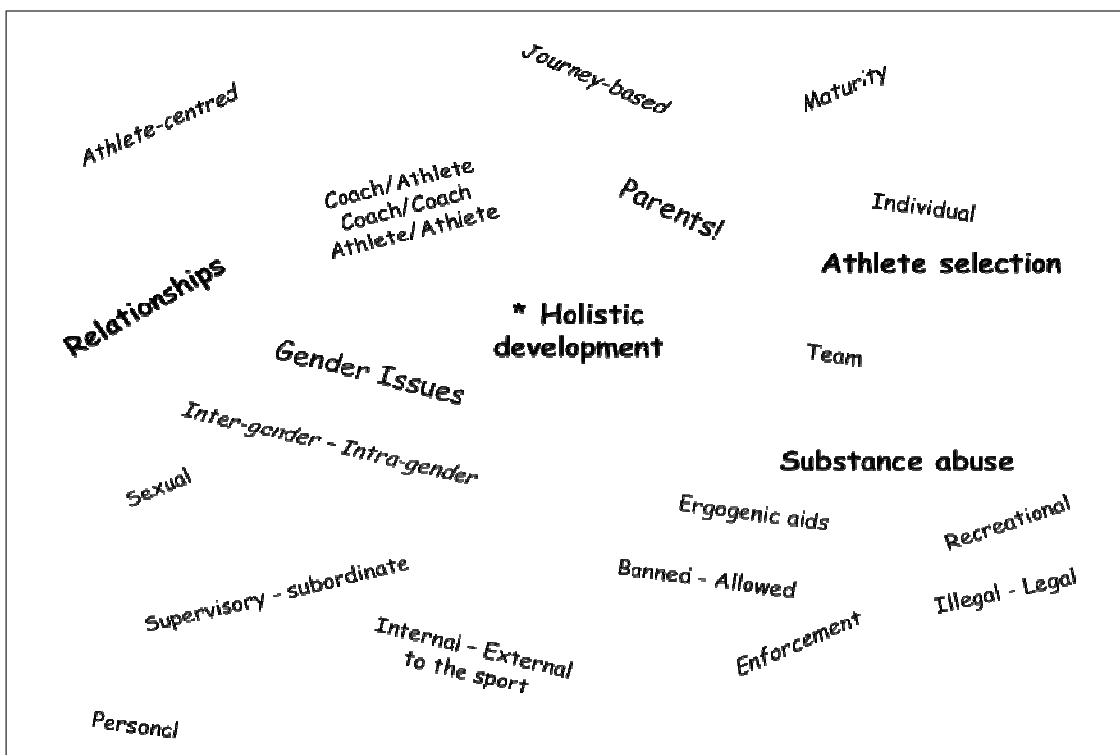
The mapping process, as described by Clarke (2005), begins with abstract situational maps. “The goal is first to descriptively lay out as best one can all the most important human and nonhuman elements in the situation of concern of the research broadly conceived” (Clarke, 2005, p. 86–87). Following the mapping process, a relational analysis is conducted by drawing circles around key words common to multiple

participants and connecting them to other words in the map to which there appears to be a relationship. These relationships are then depicted as ordered situational maps in preparation for the final steps in situational analysis.

Abstract situational maps. Situational mapping allows for the deeper interrogation of contextual elements and their relationships. Various renderings of abstract, situational maps laid out “all the analytically pertinent human and nonhuman, material, and symbolic/discursive elements of a particular situation *as framed by those in it and by the analyst*” (Clarke, 2005, p. 87). A series of preliminary, abstract situational maps explicated those elements germane to each participant’s experience, and voiced during early phases of the study. Each transcript was analyzed twice. Initially, as a whole, making some general notes on the *situation* highlighted by the participant and then on a detailed phrase-by-phrase basis. Words such as “holistic” that represented a particular issue or approach were used as initial concept codes and written on an open-faced journal (a blank working surface of 8½” x 14”). Concepts that seemed central to the discussion were placed near the middle of the working surface while those words that represented peripheral ideas were placed closer to the edges. The situation serves as the locus of study, challenging moral dilemmas; inherently *messy*, the initial map makes explicit who and what comprise, reside in, and influence the contextual milieu (Clarke, 2005). Critically, the example shown (refer to Figure 9.) is not static; it represents the salient features of the final map in a series of recursive renderings reflecting comparative analyses of interviews, dialogues, observations, and artefact data. With each subsequent interview, the situational map was restructured as concepts were added to it, deleted from it, and/or moved from their current position within the map.

When viewing situational maps, the reader might imagine the words spinning, and swirling among the others like celestial bodies; some terms are dimmer (*italicised*), while others are depicted as bold and more powerful.

Figure 9. Abstract Situational Map example.



Open coding. Open coding “Is the analytic process through which concepts are identified and their properties and dimensions are discovered in data” (Strauss & Corbin, 1998, p.101). The coding process was initiated during the transcription procedure by way of field notes taken during the interview and began to expose the visual and narrative results that would become the situational analysis. Field notes were used primarily to narrowly define a broad collective of terms (i.e., inter-gender/intra-gender was used to describe relationship issues that were described by participants as either within a gender

or between genders) and to protect the identity of the actors (i.e., Coach/athlete was used to describe a relationship where the participant had named the athlete in question).

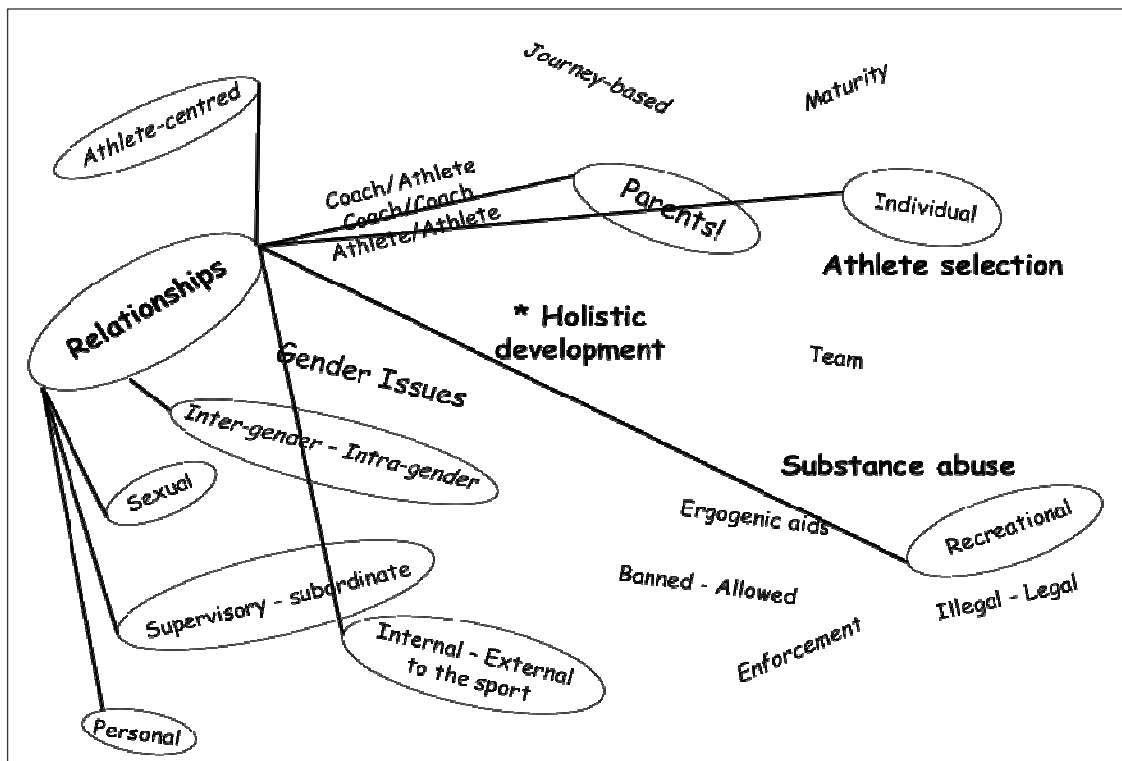
The study's core, organizing perspective – *moral-reasoning* – is discussed, followed by descriptions of four intersecting themes: (1) *holistic athlete development*, (2) *athlete selection/de-selection*, (3) *substance use/abuse*, and (4) *managing personal relationships*. Notably, these themes are recursive and iterative; informed and connected to each other. They are guided in content and process by the core perspective, *moral-reasoning*. While presented in a linear fashion, it is critical that the reader keep in mind that no one theme necessarily succeeds, precedes, or subsumes the other.

Holistic athlete development was indicated near the centre of the abstract situational map and is marked with an asterisk due to the fact that it appears in virtually every dialogue with the various participants. It also provided a glimpse of the aretaic moral philosophy foundation that most coaches subscribe to as they try to create a mastery-oriented, motivational climate. This virtue orientation causes its own moral dilemma when situations seem to dictate the application of a competing philosophical stance (i.e., from other actors, athletes parents, officials, co-coaches).

Relational Analysis

Illustrated in Figure 10., the relational analysis (the second step in the situational mapping process) conveys an analytical attempt to *cluster* discursive, contextual elements of *what all is involved* in the coaches' experience.

Figure 10. Relational Analysis example (Relationships).



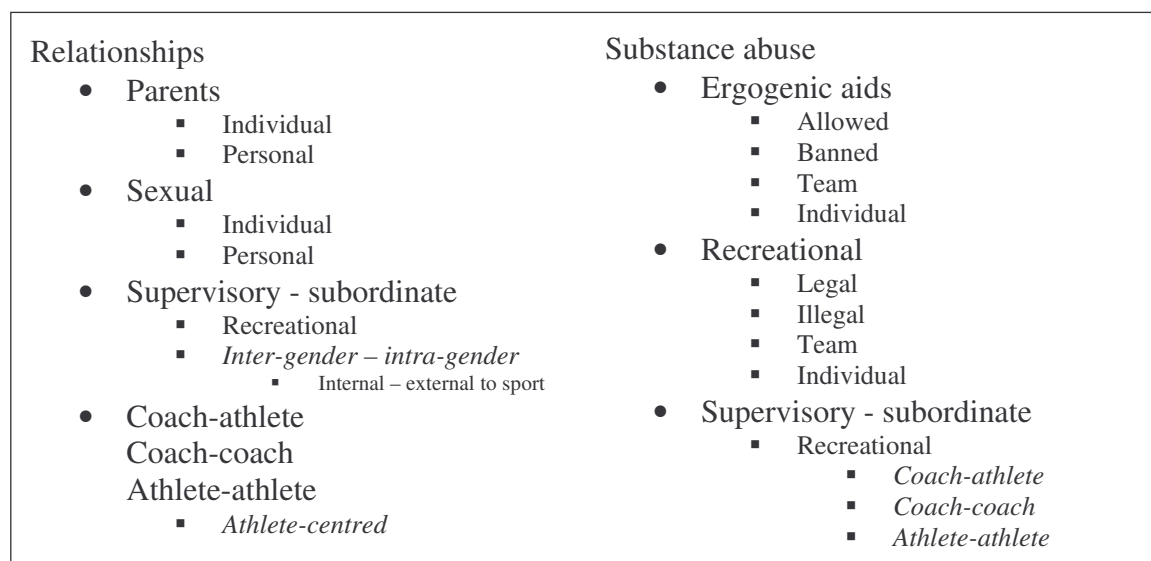
The relational analysis considers specifically the recursive discourse elements and links them with other data points in the abstract situational map. While seemingly fixed, neither elements nor clusters are unchanging; notably, clusters and their elements may appear, disappear and/or reappear, or be altogether nonexistent depending on who the coach is, *what* her/his experience has been over time, and with *what* (or whom) her/his experience currently intersects or has intersected in the past. Some elements appear in multiple clusters; further, the clusters overlap with and influence one another.

Relational analyses were developed around each of the primary themes resulting in four separate maps. Through this process, the sub-themes of parental involvement and gender issues emerged as a significant contributor to multiple primary themes.

Ordered Situational Maps

Following the relational analysis, the data are reassembled into cohesive, ordered groupings. The ordered situational map, illustrated in Figure 11., shows this reassembly using axial coding that was greatly simplified by utilizing the process of relational analysis.

Figure 11. Ordered Situational Map example.



As Clarke (2005) noted, there exists “considerable fluidity through negotiations, repositionings, and so on in the relations portrayed in these maps, including the addition and deletion of actors and actants.” (p. 90). Once again, situational analysis served as an analytic tool through which I moderated questions, organized emergent themes, and made meaning of participants’ experiences. More importantly, situational mapping precluded me from getting too caught up in the nuances of individual participant’s story telling; both abstract and ordered versions reminded me to look at the bigger picture, specifically at moral-reasoning. Investigated later in this chapter, such negotiations and repositionings become integral to the social worlds/arenas map.

Axial coding. Axial coding is used to reassemble the data and present them in a more linear fashion. This requires researchers to re-analyze the relationships depicted in the relational analysis and to determine if a more complex relationship exists. The term axial is used because a central theme, or axis, is determined around which other data revolve. It is “an analytic tool devised to help analysts integrate structure and process” (Strauss & Corbin, 1998, p.123). As part of the axial coding process, I started to sort the comments and several themes began to emerge. While the sorting continued, the themes were refined, initially, to a total of six, and ultimately four, with two sub-themes that seem to run as undercurrents to the four primary themes.

At this point, as part of the triangulation process, the coded comments, sorted into the four primary themes and two sub themes, were returned to the participants so that they could compare their comments with those of the other participants to ensure that the thematic emergence presented a consistent message.

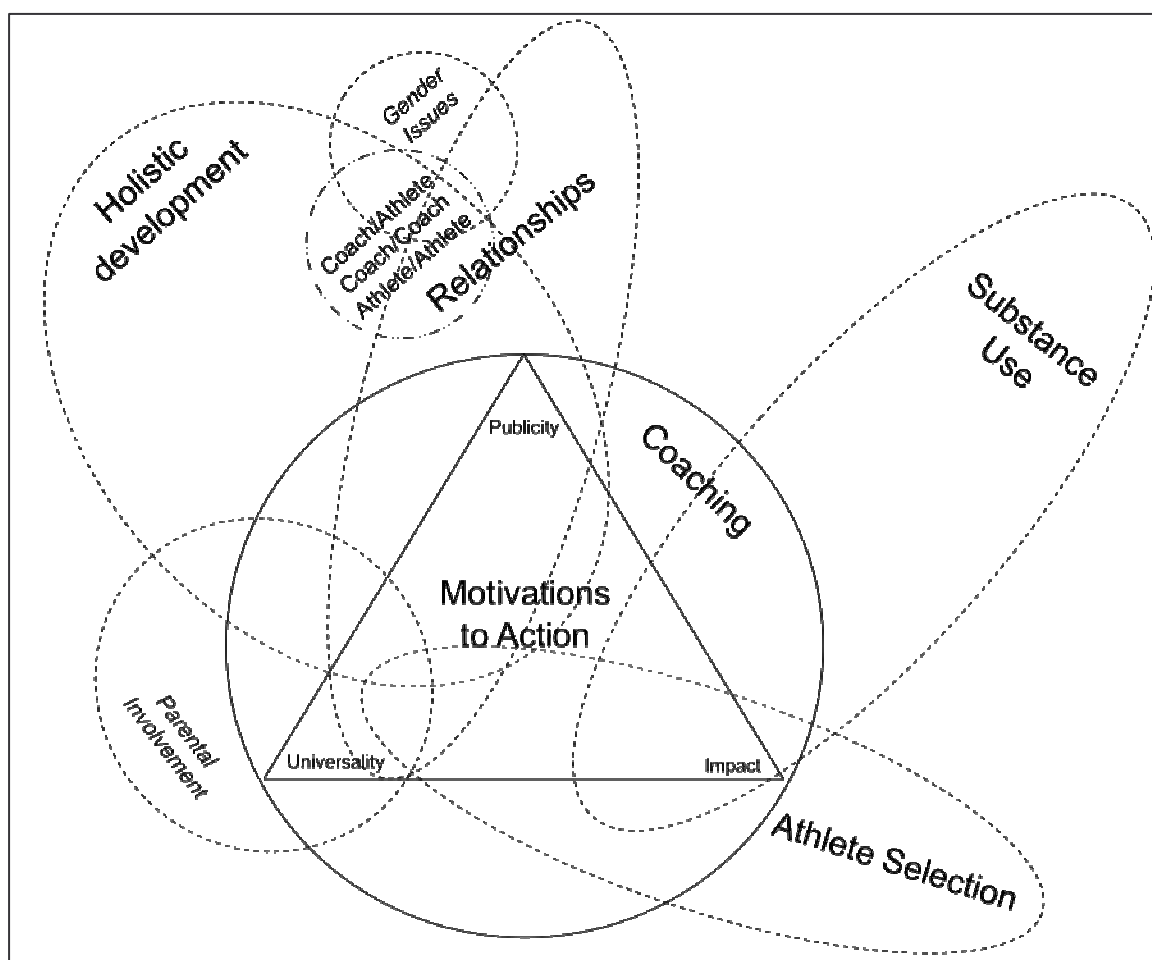
Social Worlds/Arenas Mapping

A brief description of the various relationships between and amongst the participants interviewed, in the form of a Social Arenas’ Map (see Figure 12.), offers a number of useful insights. An overview of the demographic profile of those interviewed is provided later in Table 4., on page 88, so the intent is not to replicate this information here. Rather, the intent is to provide a graphic depiction of the various relationships encountered in the research.

Underlying the themes and sub-themes there appeared to be a related *motivation to action*. A subtext, if you like, that determined the philosophical stance that drove the response to the challenging moral dilemma. Three specific motivations emerged: *Public*

perception, rightly or wrongly, drove certain responses. Coaches felt that they needed to be cognizant of the public's response to their management of certain issues. Fair play or *universal* applicability was also a consideration because coaches feel that fairness is a critical aspect of competition. Finally, long term *impact* was considered the key feature of sustainable growth for sport.

Figure 12. Social Worlds/Arenas map.



This social arenas map was created to demonstrate some of the salient inter-relationships that emerged through the interviews, but there is no pretext to having captured all of the relationships or to having them arrayed in an absolute manner. Some general observations drawn from this map include:

1. The three Motivations to action (social world) have been superimposed on the map in the form of a triangle, thus allowing me to connect the situations and issues mentioned by the participants to a moral motivation. The triangle is touched on each corner by a circle representing the *arena* of coaching, indicating that moral issues function both inside and outside the arena.
2. All of the issues encountered were included in this analysis; however, that is not to suggest that every potential moral dilemma is covered by this research. Participants were purposefully selected because of their broad experience and the findings are similar, in some respects, to those of previous extant discourses (written hearing records and media reports related to doping infractions and sexual relationships). Different issues experienced by coaches other than those in this study may still exist.
3. The size and shape of each ellipse is intended to present a graphic representation of the breadth, or narrowness, of the theme within the situational analysis. It is not intended to represent a geometrically precise shape, as the themes themselves are imprecise and fluid, which is often the case with qualitative data.
4. Four primary themes were noticed and although they are depicted as ellipses, they are not intended to represent precise or static interaction. In fact, they may best be viewed as porous bubbles, hence the dashed outline, floating in a three-dimensional space and should be considered in a state of dynamic flux or motion:

- a. Holistic athlete development sits conspicuously over a large portion of the triangle, as holistic actions resonate to some extent with each of the motivations to action. Notably it also intersects dramatically with relationships, and to a lesser extent, with gender issues and parental involvement. The relationship-distinguishing item indicating the various interactions (coach-coach, coach-athlete, and athlete-athlete) is centrally located due to its prominence in holistic athlete development.
- b. Substance use, as expected, figures prominently in any discussion about ethics. What was interesting was the range of issues (banned vs. allowed, legal vs. illegal, performance-enhancing vs. recreational). Moral dilemmas surrounding the use of banned performance enhancing drugs were relatively minor. Coaches struggled more with issues surrounding the recreational use of both legal and illegal drugs.
- c. Relationships of many sorts entered the discourse. Coaches dealing with sexual relationships between athletes, between an athlete and a coach, and between coaches all featured prominently. Other sorts of relationships that caused angst included those with parents, board members, and officials were often seen as having a gendered component.
- d. Selection processes, surprisingly, appeared frequently enough to warrant inclusion as a primary theme. Lack of clearly articulated criteria on the part of organizations led to coaches having to make uncomfortable decisions or to apply questionable criteria.

While the social worlds/arenas analysis unveils broader, and often eluded, “constraints, opportunities, and resources” (Clarke, 2005, p. 119), social worlds/arenas maps provide a figurative representation of *what all is involved* through a “meso-level analytic framework...of social interaction” (Clarke, 2005, p. 110). Arena mapping enables us to “see individuals acting both as individuals and as members of social worlds... [and] allow the fluidities and actions among structures and agencies to become visible and, thus, theorized and memoed” (Clarke, 2005, p. 110). In effect, social worlds/arenas mapping presents an overview of the social worlds and sub-worlds within which the coach’s experience resides, visually rendering the permeable, adaptable overlap between and among such worlds. This level of mapping illustrates the meta-narrative, the story or stories behind the stories. As Clarke (2005) surmised, “It is highly unlikely that the final reports of a given research project...will tell even all the ‘big stories’ framed by the social worlds/arenas map” (p. 111). Rather, the map helped to determine which stories I was going to tell.

Figure 12. (p. 81), constitutes a social worlds/arenas map developed at the tail end of axial coding. The process of rendering this map provided me the opportunity to analyze the data with greater insight and acuity, to think more critically about intersections, overlaps, and boundaries. When *reading* the map, several points should be understood. First, dotted lines indicate fluidity; this “porousness is what gives social worlds/arenas its flexibility, its plastic capacity to take change and heterogeneous perspectives into account” (Clarke, 2005, p. 111). Also, the map displays overlap between and among social worlds and subworlds; this is meant to illustrate how coaches may exist in more than one arena at once. While these worlds are “actor-defined” (p.

110), Clarke (2005) reminded her reader that one's participation is not always transparent or salient. One may, for instance, wish not to participate in a social arena, yet his or her actions, interactions, and experiences are irrefutably shaped by the social milieu.

The study domain – depicted by a triangle (representing the three motivations to action) – are overlaid with a series of Venn diagrams which are inherently intertwined given the nature and purpose of this study (i.e., to understand the moral-reasoning of coaches working with developmental athletes). Critically, this arena is irrefutably, simultaneously, and consequently influenced by other social worlds. While the arenas map is not exhaustive of influential social worlds, it displays those most salient to the coaching experience, namely the interconnected milieus of sport administration, other coaches, and the ever-expanding litany of athlete needs.

Selective coding. The process here was to reconstruct the stories with respect to the underlying axial code. This brings me to “the process of integrating and refining the theory” (Strauss & Corbin, 1998, p.143). It was through selective coding that the size and shape of the ellipses was determined. Issues that were common to a number of participants were larger; those that were not were smaller. Issues that extended across a number of sport constituents (coaches, parents, etc.) were more oval and less round. It is at this point that one hopes to see theoretically-based description emerge. By underscoring the overlapping stories with motivation to action I hoped that a clear and comprehensive description of how, or which, moral-reasoning coaches employ in various situations would emerge.

The four primary thematic elements emerging from the situational analysis

The four primary thematic elements that emerged from the situational analysis include: holistic athlete development, substance abuse, relationships, and selection processes, along with two sub-themes of parental involvement and gender issues. In effect, these elements represent a layering of detail of the situational elements that emerge primarily from the interviews, but are also supported by other data. The social worlds/arenas map (Figure 12., p. 81) presents these elements in relationship to each other. The sense of this relationship, as depicted, is that of the researcher spiralling into the data and developing a deeper understanding of the context as the phenomenon in question, moral-reasoning, is approached. While these four themes are identified as four discrete and individually identifiable elements, it is of particular importance to recognize that in fact they are more accurately a *mélange* of issues and concepts that, together, inform the context and take on slightly different nuances as the porous (dashed) ellipses merge.

Also important to note is that this explication of the context or situation is reflective of the participants' understanding of their moral dilemma as it emerged through the interviews. The interview data as the primary focus for the situational analysis was intentional, because the objective of this research was to explore the experience of the participants' moral-reasoning in specific sport-based contexts. Other data sources have also been used to substantiate, balance, and extend the analysis driven by the interviews with coaches. Initially, journal articles and academic textbooks provided insight into the academic understanding of the moral-reasoning process (both in general and coaching

specific). Material produced by the popular press regarding ethics and sport, the growing complexity of the sport world, and ways in which the role of the coach is evolving as well as transcripts from hearings related to doping infractions were also consulted. An overview of this material is presented in Chapter 3, and while there is no intent to recreate this overview here, references to some of this material is included. Finally, more than 25 years experience coaching professionally provides me with firsthand experience, knowledge, and opinions on these issues. While care was taken to limit the extent to which this personal knowledge clouds and biases the analysis and to acknowledge when this knowledge is in play, there is no pretence that I have (or could) hold myself above the data in an entirely objective manner.

The Participant's Voiced Views

The participants were recruited for this study through a variety of means. Some were known through media reports related to ethical issues; some were known through my position as chair of the professional practices committee of Coaches of Canada; and some were suggested by coaches familiar with my research. Table 4., gives an overview of the background of the nine participants who agreed to participate from the twelve participants who were identified as potential recruits (three recruits were either unable or unwilling to participate).

Table 4. Participant Demographic Data.

Participant	Gender	Experience	Education	Athletes	Performance	Recognition
Participant #1	M	29 yrs.	NCI ¹⁵	Pan-Am	Gold	Petro-Can ¹⁶ (x5)
Participant #2	M	19 yrs.	NCI	Olympic	Gold	Petro-Can
Participant #3	F	23 yrs.	BA	Int'l <23	Bronze	NSO ¹⁷
Participant #4	M	46 yrs.	BPhE	Olympic	7th	CIAU ¹⁸ (x3)
Participant #5	F	19 yrs.	MA/NCI	NCAA	Div.II	NCAA
Participant #6	F	10 yrs.	BA/NCI	Paralympic	Canada Games	PSO ¹⁹
Participant #7	M	21 yrs.	MSc	Paralympic	Gold	Petro-Can(x2)
Participant #8	M	15 yrs.	BA	Olympic	5th	NSO (x2)
Participant #9	F	24 yrs.	MA	Olympic	Silver	Petro-Can

Through various renditions of situational maps – informed by all stages of the research process – four primary thematic areas of moral dilemma emerged: holistic athlete development, substance abuse, relationships, and selection processes, along with two sub-themes parental involvement, and gender issues that appeared to subtly underlie the four main themes. Through the methodological locus of this study (situational analysis), the four themes emerged as the primary conditions within which ethical perspectives and outcomes/impacts coexist. As situations require moral-reasoning, these ethical perspectives facilitate and/or inhibit aspects of coaches' experiences of engaging in training and competition with athletes.

Holistic athlete development became central to the discussion because it overarched the other three concepts that emerged from the situational analysis. Fundamentally, coaches discovered that it was very difficult to rationalize their own moral philosophy while attempting to overcome other actors' (athletes parents, officials,

¹⁵ National Coaching Institute

¹⁶ Petro-Canada coaching excellence award (podium performance)

¹⁷ National Sport Organization

¹⁸ Canadian Inter-University Athletic Union coach of the year (now CIS)

¹⁹ Provincial Sport Organization

co-coaches) philosophical ideology, even in the face of substantial research evidence.

Relationships entail coaches' experiences of engaging with athletes, parents, officials, co-coaches, and others. It refers to significant and nominal issues, both voiced by participants and through obscured extant discourses. The issues encompassed supervisory, subordinate and personal roles relating to sexual conduct, substance use and athlete selection.

Substance use introduces the complexity of regulation, both internal and external (legal) to sport entangled with health implications for the athletes and the pressures of social convention and conformity. Contextual elements are made salient through coaches' connections with various sport cultures that embrace certain inter-gender practices and/or the recreational use of legal or illegal substances. These activities occur both internally and externally to competitive sport. Navigating the complexities of legal versus illegal substances, banned versus allowed substances, coupled with organizational regulations regarding substance use have provided coaches with many occasions to explore moral philosophy.

Athlete Selection processes encompasses situational themes related to the greater milieu influencing volunteer boards of directors and competing interests in the development and application of appropriate selection criteria. More specifically, it highlights internal, sport specific stakeholder challenges impacting the coaching experience.

Holistic athlete development

Participants voiced or intimated role-specific behaviours, influences, or conditions that shaped their moral decision-making process as coaches engaged with developmental athletes. Some roles were training based (e.g., fitness, health status analysis, technical, tactical); other roles were bestowed by virtue of their position (e.g., team selection, accommodation manager, travel agent) and some simply evolved, unnoticed, over time (e.g., guardian, mentor, confidante). Other roles were athlete/coach-specific, not to reappear in other interviews (e.g., one participant's role as a witness in a legal proceeding; another participant's role as an assistant to a parent/head coach). Holism surfaced during sampling and grew throughout the research process to be noted as critical and contextual to our understanding of the inner experiences of most coaches.

What follows are data excerpts relative to participants' voicing of their experience in delivering an environment of holistic athlete development. Transcripts were flush with participants' expression of a desire to impact the athlete beyond their years as a competitor, particularly when the coach interviewed had more than 15 years of experience. Some participants used the word holistic explicitly. When asked to *describe their coaching philosophy* responses often included the word *holistic*.

*It's **holistic** balance. It sometimes becomes challenging when you're planning camp activities and there is a certain training volume and a certain training plan that you've designed because you think that's what it takes for the athlete to get better. Then the athlete comes back to you and wants to modify it because of personal realities, and you know life gets in the way and we as coaches have to recognize that life needs to be balanced with the athletic piece. That's what I*

mean by **holistic** balance. (P2, 5:40)

*After coming through the number of years that I coached, progressively I looked more towards the end of my coaching cycle. I was more **holistic** in my approach to the athlete. I think when you're younger you're really trying to know your sport. The coaching clinics at the time are really geared towards the technical aspects and the tactical aspects of your sport and you're not really getting into the people side of the sport. There is the art of coaching and the science of coaching. Some courses are really geared towards the science but if you're going to be a head coach, in charge of an overall program and the people within the program, you need to have that art side. I think that personally is where your ethics and your values get more tested. It's where you have to really drive home your moral background. (P5, 0:19)*

*Philosophically it's a **holistic** process. You're trying to build, at the elite level, you're trying to build the best surrounding environment to give the athlete the best opportunity to excel. You create an environment where they're completely healthy. So they're physically healthy, they're mentally healthy. What can you do to help create that situation? It's knowing their background, knowing their lifestyle. It goes beyond just the physical preparation, traditional preparations but how well do you know your athlete, the biggest thing is, know your athlete, first and foremost and know them well, so that you can make decisions that benefit that athlete, focus on the individual. (P7, 21:28)*

... for others the word holistic was not explicitly stated but was implicit:

I really think that my coaching philosophy is centred around the fact that sport is

a part of our lives, not the whole. For the athletes that I coach it needs to be, has to be, a positive experience, in many ways. You know, my athletes travel and they need to be able to experience the world in a background that they will take further into life because they probably won't be able to compete as elite athletes all their lives. As well, it could also be career enhancing for some of them because sport often leads to other things. (P1, 0:14)

For me it's about the journey, success comes from a successful journey. You can take a lesser talented group and do something magnificent when you really adhere to some of those foundation principles of, you know, good teamwork. I think principles like fairness, equal treatment, realizing that fairness is not necessarily treating every individual the same but doing what they need. Having really strong values in the team that everybody agrees to and lives by are some of the most critical things. (P9, 0:13)

I'd consider myself a good coach and done my job if, when they leave, they are considered good people, productive people. I've given them the skills to do well in life regardless of how they did. All these things really aren't going to mean much down the road. (P6, 0:07)

Don't do anything so that you would not be proud of your win. That would be the driving value that I would set. (P3, 4:42)

I strongly believe that the performance is the property and responsibility of the athlete. The coach's job is to provide them with the, if you want to use the term wherewithal, the training, the experience, the preparation to allow them to reach that point. I feel that the athlete is responsible for the performance. I am very

much a believer in the rights of the individual so I am pretty careful to ensure that they are comfortable with whatever we're doing. I'm very protective in some regards. I hope I'm more sensitive than some of my other peers are in that particular area. It's basically my personality and that's the way I function. I feel pretty strongly about the individual rights of athletes. (P4, 0:05)

We will need to encourage the next generation of athletes to really just find inner confidence and a desire. (P8, 0:22)

Relationships

Participants disclosed a range of past and present relationship experiences, detailing their backgrounds in sexual and nonsexual, athlete-athlete, coach-coach, and athlete-coach relationships involving supervisors as well as subordinates with the occasional intervention from a parent. These experiences are indelibly linked to the guiding ethical perspectives unveiled in the situational analysis. Some participants told stories of abusive relationships, while others relayed anecdotes about the strength of positive relationships developed through a common passion for sport. In many cases, such experiences readied participants to engage with life beyond sport.

The type and scope of participants' relationship experiences with their athletes also factored into their disclosures. Some engaged with their athletes in intense immersion in the sport milieu, while others employed strategies to maintain a modicum of emotional distance. Some relationships were overtly sexual while others had sexual undercurrents. Conflict often arose when participants were either in a supervisory or subordinate role. Coaches had to manage a range of relationship outcomes (coach/athlete, coach/coach, athlete/athlete). Most participants also mentioned dealing with parents in

the various roles parents undertake. For some, the relationship was scripted before the interaction commenced; for others, the relationship emerged organically. Regardless, relationships were inextricably linked to pursuit of success and performance outcomes.

Participants also described their own adaptation to these relationships to fit the multifaceted needs of the athlete and the sport community. In this vein, coaching was seen not as static pedagogy, but as flexible to meet ever-changing needs.

Coaches discussed the impact that intimate relationships have on the team dynamic.

A clear violation. The athlete was in a situation with a person that had nothing to do with the team. It was a spectator that became involved with the athlete while we were on the road. She started travelling, following the team around wherever we travelled. She was there and it was having an impact on the team. (P7, 7:17)

I'm not naive enough to think that they are totally mature, but if you try to treat them as adults to a certain extent, they have to do for themselves. (P1, 21:25)

A broad range of perspectives on coach/athlete intimacy emerged from the research. Participants demonstrated a rather unanticipated virtuous (aretaic) philosophical approach to these relationships.

It's not simple. It's about coach/athlete relationships and real relationships, sexual relationships. Is it right or is it wrong for a coach to sleep with an athlete? Not just for sex, but for all the emotional baggage that comes with sex. I went through a lot of difficulties trying to rationalize and be comfortable with this situation because it's so gray. He's not coaching her directly. (P2, 7:10)

Male coaches and female athletes. A lot of that has to do with just our culture in Canada, sport culture and education because honestly, in other parts of the world there is no issue with it. I noticed four or five couples that were coaches and athletes. In other nations, especially European nations, there is no real ethical problem with it. In Canada we've been educated, and certainly directed, that no that's not at all okay, and if it is going to happen one of the parties should leave the sport, or leave the situation. (P8, 3:49)

One participant spoke of his own intimate feelings toward an athlete. This was substantively different because of the collision of emotional feelings and the power differential. Moral-reasoning is seriously challenged in this situation.

We found that we were being together alone more often in terms of when we were travelling. We were eating together. It was snowballing, you could just sense. She was a very attractive and intelligent woman. I certainly, to this day, still feel the circumstances were there to take it further and we both determined independently that we didn't want to do that. (P4, 30:59)

As expected, stories about the inappropriate use of power by a male coach to extract sexual favours from female athletes made an appearance in the research and the participant highlighted some of the complex issues related to disclosure. Those issues are not dissimilar to those raised by many victims of sex crimes where there is a power differential.

The coach was bullying, I would say, female athletes into being overly friendly, maybe even into sexual relationships, by use of his power, authority. Three girls came forward. Basically all with the same story, but not together as a group,

individually. They don't want to disclose the situation because they have boyfriends, or situations they are in now, and they don't want everybody knowing.

(P3, 7:27)

Relationships of a non-sexual nature between superiors and subordinates on a coaching staff were also voiced as causing moral concern.

I was in an assistant coach position and I was working with a head coach whose values were very different than my own. In those situations you learn as much about what not to do and how not to lead. I believe now, looking back on it, if I hadn't had that experience I would not have been able to be as effective a coach.

(P9, 12:33)

I don't know if I would have ever let myself get to that point,... because there were always red flags with her. I thought I could get past it, for the experience, because it's going to benefit me being in a national team program. (P6, 7:46)

Most interviewees noted that despite tensions in the relationships between coaches and with members of the support staff (e.g., exercise physiologist, strength trainer, biomechanist, nutritionist, sport psychologist), there still exists a universal – yet often unspoken – need to partner with these people and to support the athlete with multiple services beyond the reach of an individual coach. In many cases, participants felt that this responsibility to integrated sport-science delivery outweighed preconceptions of what some parents and the sport administration valued (performance outcomes and related scholarship/sponsorship opportunities).

Substance use

Coaches face a plethora of issues related to the issue of substance use. Perhaps the most studied issue, related to substance abuse, is the use of banned ergogenic aids. Interestingly, the participants in this study did not feel that the use of banned drugs warranted much discussion and, in fact, was limited to a small number of people in the participant's sports. All participants agreed that this was breaking the rules and therefore, posed little worthy of discussion. Coaches were willing to voice their opinions on whether or not certain drugs should be banned or not, but all felt strongly that athletes should not use substances once these had been placed on the banned substance list. This was simply cheating and that would not be tolerated by any of the participant coaches.

The areas that participants found most difficult to deal with occurred in three other areas. First, is the concern with the recreational use of alcohol, often considered culturally germane to specific sports, and its impact on performance. Second, a similar, but distinctly different issue is the recreational use of illegal drugs, which has an added dimension of varying levels of tolerance and penalties in different jurisdictions, especially when travelling in foreign countries. The third area of concern to the participants was related to advising athletes about their use of allowed ergogenic aids. More often than not, both real and perceived definitions of an ergogenic aid played into how coaches depicted their experience – particularly when noting challenges and frustrations. Product marketing is a critical background tenet in coaches' voiced and unspoken experiences of engaging in discussions with athletes. In many cases, an athlete's presumptions were derived from their peer's experiences, both real and perceived - especially when they had attended training camps with less scrupulous

coaches. Other suppositions were discipline specific.

Several participants discussed their concerns over their athletes' recreational use of alcohol.

I would say, in our sport culture, we have issues with alcohol. In terms of interfering with training, on the women's side, it's a lot less than the men, certainly less at the International level. I would say a lot of that comes back down to the club aged level and that is because it's made up with a lot of wealthier families who do a lot more of a social scene. (P8, 24:40)

Drinking alcohol at the youth event, in the room with the underage coaches around, stuff like that. (P3, 15:17)

Where a participant described substance use as their principal moral dilemma, it involved the recreational use of alcohol by coaches.

We had drinking issues with a coach where he wouldn't return at night. He'd come to the morning race, or training, still drunk. It's an issue where you're at a major event and all of a sudden this person is in a position where they're useless to you as a coach. If you remove them from the team, how are you going to manage the loss of that hired staff that you need to operate as a team? (P7, 9:46)

... or the use of illegal drugs by coaches:

I was informed that this coach smoked pot on the road with the team during a trip in Europe. He smoked some pot with someone else on the team, another staff on the team, not another coach, a technician, and I heard they smoked on the road. So I did an intervention with both of them, which basically was "never again or you'll get fired. Never smoke on the road, in team activities, or while you're on

the job. You cannot smoke pot even at night. You're in for three weeks,... you're in for three weeks". A month later, during training camp, this coach smoked some more pot with an underage athlete. So, that became an immediate dismissal. I had to fire him. (P2, 23:38)

For one participant this involved the dilemma of facing their supervisor.

The head coach met some friends and went out and got drunk. This is a dry team, a dry program, coaches included. She got completely intoxicated and didn't come back to the hotel until the next morning at training time. "You're off drunk no one knows where you are". So, she agreed and said she understood and it wouldn't happen again. (P6, 1:28)

Few coaches expressed concerns about performance enhancement through the use of drugs although one coach was concerned about the culture around drugs.

When you get power athletes together drugs is a subculture. Drugs and discussion of drugs is very high. Everybody starts talking, I mean, they're talking about drugs, protocols, everything else. (P4, 40:16)

Selection processes

Depending on structure, leadership, funding, and NSO/PSO organizational structure, coaches played various roles in maintaining and navigating logistics, tensions, and dilemmas related to selection to various teams/Games. While the nuances of these moral dilemmas are explored later in further detail in relation to the philosophical perspective, the following quotations present background and context.

At one point our selection process had a 'coach's choice' added to it. To where kids would get into a race based on points and then you would have the option to

have a 'coach's choice' of adding one or more kids. Those 'coach's choice' kids was a nightmare because it was basically a subjective choice. (P7, 0:54)

One participant suggested that selection should be performance-based to remove the subjectivity involved when the coach makes the selection, but then recanted to give the coach an opportunity to exclude an athlete who would corrupt team harmony.

Take the decision-making out of the coach's hands and put it in the athletes', based on performance. Actually, I don't totally agree that the coach shouldn't be able to allow some intangibles into it. An example would be compatibility and teamwork. We could have the best player in the world playing on our team who can destroy the rest of everyone else's performance. I think the fact that we don't have that now isn't really much better. (P1, 9:56)

Generally, participants voiced their concern for fairness.

Well team selection is always difficult. You're always very conscious about laying things down very fairly. I was faced with a really tough decision because an athlete was participating in two programs. It's not that easy to just whip somebody out and throw the alternate in because, you know, you do that if you have to, but at the same time it was a much bigger issue than that because if I didn't act and if I left her on the team it was one of those things where everything that we stood for,... . What does it mean if you don't act on it when you have to make a tough decision? We're not going to have that complete feeling of unity and oneness in this competition if she's left in our program. So I'm going to take her out and we've got to put our faith in the alternate. Thinking back on it now, I

believe if I hadn't done that, I don't think the team would have performed like it did because I think it would have affected the performance. (P9, 1:45)

I agree with the philosophy that, as athletes get better, they move on to coaches that can provide them with the correct coaching. I am limited as a coach, within the system that supports me. So, in this situation, I have to send my athletes on if I want them to continue. If they have aspirations of grandeur they have to,... they've got to move on. (P3, 44:43)

As additional contextual elements, *parental involvement* and *gender issues* provide further depth and dimensionality to some of the themes. Parental involvement, especially, overlaps with holism, relationships and athlete selection. Gender issues overlap with holism and relationships and were named as salient only by female participants.

While the above-mentioned contextual elements are introduced as discrete elements, each irrefutably impacts or connects with the others. Other intersections exist between and among holistic athlete development, substance abuse, relationships, and selection processes. These areas of overlap, in concert with the situations explored, are bridged to some extent by parents and gender as well. These considerations are used later to formulate the emergent model described and discussed in the next chapter as a Positional map. In effect, situational mapping evoked awareness and new insights of those moral-reasoning issues that reside within coaching practices.

Situational analysis entails an understanding and interrogation of individual parts; however, the spaces between and relationships among these parts co-create integral elements of the coaching experience. Clarke (2005) noted, "*Relations* among the various

elements are key...relational maps help the analyst to decide which stories – which relations – to pursue” (p. 102).

All coach participants expressed fervent concern and consideration for engaged, holistic development that would respond not only to how athletes develop physically and emotionally, but to what athletes might garner socially as active citizens. Coaches were also pragmatic, understanding that holistic development might not meet NSO/PSO organizational objectives in the short run.

Ethical Perspectives from the Situational Analysis.

The stated purpose of this research was to investigate how experience mediates a coaches’ moral-reasoning in competitive sport situations. The following analysis of coach participants’ comments concerning the intersection of moral philosophies with the themes that emerged from the transcription data is intended to bring the ethical philosophies employed by coaches into specific relief. Discourse has been sorted according to the moral philosophies and four main themes arising from the transcribed data. At this stage of the research process, I need to turn to moral decision-making (Butcher & Schneider, 2000) and examine it through a philosophical lens.

I analysed comments associated with each of the four themes to identify aretaic (virtuous), teleological (consequential/utilitarian), and deontological (rule-based) perspectives.

Through the process of this research, I have listened to several hours of recordings of coaches’ stories about issues they struggled with. I think it rather remarkable that the group of experienced coaches who participated in my research and who came from different sports (both team and individual, summer and winter, included both genders and

athletes with disabilities) and different parts of the country, all articulated issues that fell into four main themes and saw the media's most common ethical concerns (performance enhancing drugs and unreciprocated sexual interaction between the coach and the athlete) as non-starters. When I completed the social world/arena mapping process I was interested to observe that there was some indication that coaches utilize an eclectic mix of approaches when it comes to moral-reasoning. The choice of philosophy does not seem to be based on gender or level of education but rather is context and situation dependent. Now that I had illustrated the participants' contribution to the emergence of specific themes, it was necessary for me to demonstrate how coaches relied on an eclectic mix of moral-reasoning approaches to do their job. Below are examples of comments grouped according to the philosophical perspective, and discussed in terms of how they seem to relate to specific themes:

Aretaic perspective.

Participants generally expressed a desire to be virtuous (aretaic) in their approach to coaching. This was particularly evident with respect to issues of fair play, equality, and universality. It seemed important that all athletes were given equal opportunities to train effectively, compete well, and retire with dignity. This aretaic perspective was also important to the participants in terms of how they were perceived by their constituents (parents, officials, athletes), essentially the public. Participants expressed virtuousness about their approach to the development process that is accomplished through training and voiced concern about the corruption of their aretaic approach when parents or organizations intervened.

Holistic athlete development. Experienced coaches recognize their athletes as individuals separate and distinct from their sporting activity. They voiced concerns about their athletes and the overall impact of sport on the person rather than just the athlete. Participant 1 expressed concern over the impact of retirement on his athletes. This demonstrated a virtuous concern where historically little had been evident among coaches. Participants' best intentions to provide holistic development were, on occasion undermined by parents' overriding concerns or deflected by gender issues.

One thing we've been really weak on, as a sport, is we don't tend to follow up with athletes who retire, who you know, go away for whatever reason and it's often not by their choice. They're usually pushed out because of another competitor. Some of the players who are marginal, you know, and maybe make a national team, and just make it. Of course, they're there for a short period of time and then replaced. I pride myself on following up with some of those athletes and determining, sort of, how their life is going. You know, where they end,... where they end up in life. Check with them and say; "how's it going?" I mean they become parents, they become career people, I pride myself on doing the right thing. (P1 1:07)

Participants articulated the importance of experience in developing the necessary skills to provide holistic athlete development. This was particularly important in terms of how they were perceived by the constituents. They spoke of intuition and described it as developing the "eye". Participant 3 highlighted how, rather than taking a protectionist approach, she was preparing for succession by running training sessions to develop this 'educated eye' in her subordinate coaches.

We started doing professional development training with them every year. Not only are they given time to do their courses, upgrading courses and stuff like that, but I bring them together every year as a group and talk to them about different coaching issues. It's how to create a learning experience, or how to make a checklist, you know, how do you get them that "educated eye" without the experience? (P3, 27:56)

I see this as presenting a virtuous approach to the constituents, specifically to the athletes, parents, and administrators. Participant 3 was not alone with this sentiment; participant 7 also mentioned how the *coaching eye* helps to develop life skills.

It's hard to convey, sort of, the art of coaching. The "coaching eye" relative to the reality of what we see. It's a good experience. It teaches them some life skills around some things, but so does the whole process of their training environment that they're involved in at a club level. So it's the broader picture that you're trying to convey not just the one-off situation. (P7, 15:25)

Participant 9 supported the idea that experience developed intuition and was very important in seeing coaching skills as holistic as well as in the eyes of the constituents.

I see such great technical skills and some really great coaching skills, but you cannot replace experience. You can't teach somebody those things. They have to learn that, they have to learn it by going through it. It's hard because I see all this potential in some of them and I see that they're really great coaches. You only learn by going through these things. (P9, 28:40)

Parental involvement. Parents posed an issue for many of the participants due to their power position over the coach (as either a parent or board member) who could insist

the coach compromise their ethical principles. Participant 5 voiced concern over the fact that some parents were able to compromise fair and equitable training merely by making enough noise. She felt that parents had recognized the power they had over less experienced coaches.

The helicopter parent,... they are their own kind of category. There's too many of them. You don't need to be right; you just need to be loud. (P5, 30:48)

Participant 6 also mentioned parents and how their intervention caused her to reconsider her moral position. When asked about parents of young athletes she responded with:

You had the crazy parents of, like young kids, like Bunnies. So, four year-olds, five year-olds, kind of thing. Some crazy parents. You don't realize how strong you feel about your ethics and morals until it gets pushed. (P6, 15:28)

Participant 3 clearly articulated a struggle between the public perception of injustice and the importance of universally applying the rules. Her moral struggle was over an approach to poor officiating that she felt did not demonstrate publicly to her athletes an appropriate moral approach nor did the officiating provide all the participants with a fair application of the rules.

My kids were getting slaughtered, just slaughtered. It was so blatant and the officials did nothing. Parents and other people were just going postal, absolutely furiously mad and they wanted me to teach our kids the same thing. It was so hard to explain to them that it was cheating. Everybody was involved, people started to pick sides. I tried to keep the peace as best I could and we just got to the end of

the event. It probably ranks as the number one, worst event, I have ever gone to in my life. (P3, 16:52)

Once again, ignorance on the part of parents corrupted a coach's ability to be universal in their selection and training of athletes. Participant 5 struggled with one parent, specifically, over training issues where the parent felt that the child should be singled out for special attention.

Coaches are the ones who get pushed out,... because the parent who may be the school janitor, who might have played or not, or sport mom who never played anything, but you know, her daughter is going to be in the 2016 Olympics or whatever. She's driven; "I think, therefore I am correct" attitude. I think we're losing on a lot of wealth of knowledge of the coaches because at some point you say you've had enough. (P5, 2:15)

Parents were perceived as being unable or unwilling to view their children objectively and coaches struggled to maintain the perception of a virtuous approach. This was often voiced as a source of friction, particularly when specific parents questioned the virtue of some coaching decisions. Participant 5 had a particular struggle with a parent who completely misread her daughter.

You are somehow the bad person that is crushing someone's dreams. Mom is now upset because their child is upset. There must be something wrong with you so, "we are going to have to get rid of you as the coach so that child can now be the starting,... . We'll go find a coach who will agree with us eventually". (P5, 28:58)

Parental pressure over team selections appeared particularly difficult when the parent is also on the sport governing board and has the attention of the media, and when

the selection results are inconclusive. Participant 1, who had a strong sense that the decision of the coach needed to be beyond reproach in the public's eye, articulated this problem with publicity.

In the end I selected the other team. We went through a really ugly deal. It made for some very hard feelings on all sides. Some parents got involved and it was very public. In the end I had to make the decision, I had to. Not that the result was important because they both finished exactly where I thought either one of those teams would have finished. I was quite happy. Even years later, even to this date, that decision of mine is questioned, but I couldn't call it a right decision knowing that the guys that I picked hadn't deserved their selection. I certainly wrestled with that decision. (P1, 1:59)

Gender issues. Participant 5, who has coached both genders, articulated how mothers of female athletes caused her the most concern.

What I've noticed, more on the girls' side than on the boys' side, is that mom says, "'Princess' cannot be denied. She wants; and she should be on the starting line, she should be starting centre, she should get whatever 'little princess' wants". "Who are you, coach, to be getting in the way of that? You just make sure they get on the bus at the right time and feed them". (P5, 26:52)

I perceived gender as a subtext to this parental issue. I included it here because the participant voiced it specifically is a gender issue. She felt there was a distinction when mothers were interacting with female coaches that presented a unique, gendered situation.

Some of the female participants struggled to rationalize some of the attempts at gender equity put into place by various sport organizations. There was a dichotomy set in

motion between the coach's aretaic approach to holistic athlete development, where they wanted the best coaching available for their athletes, and the deontological nature of gender equity guidelines.

She's a female coach and as much as it kills me to say that, when she was hired they actually publicly said "we need more female coaches so we thought we would go this route". I'm all for female coaches, obviously, it's given me a ton of opportunities. I'm also for the best coach, coaching. So instead of trying to make a female coach the best coach, give it to her, set her up for failure completely, and then do nothing about it when everything falls apart. (P6, 13:06)

Participant 5 even had cross gender coaching experience and voiced how she felt marginalized as a female coach when the focus of the constituents was on her role as fulfilling gender equity requirements rather than on her ability as a coach.

Coaching men was hugely isolating, incredibly isolating. I was frozen out frequently. The players see that she's just there because she's paper, or she's just there because she's a woman. You're feeling like you're always having to prove yourself. Men will bring more guys along. They've got that network base that they can draw on. With the women, you were either in that Olympian high-performance player category, therefore you must know so much more, or you weren't. (P5, 19:44)

Ultimately the main thrust of these conversations was that these experienced coaches wanted the best for their athletes. This virtuous holistic approach was of paramount importance in terms of public perception, particularly with the constituents. This concern was strongly fortified with the ideas of equity and universal opportunity.

Coaches used an aretaic philosophical approach for issues that had publicity concerns and ranged to issues with universality concerns.

Teleological perspective.

Coaches are typically presumed to take a teleological stance on sport issues; however, the specific issues that caused coaches consternation, which warranted a teleological approach, were somewhat surprising.

Relationships. Sexual or intimate relationships comprised a significant portion of the experiences that participants said tested their moral-reasoning, not because they have been instructed that it is wrong, but because of the potential disruption to the training program. In response to a question about what coaches found most destructive to team cohesion, one said:

The area of sexual relationships between coaches and athletes. (P8, 3:27)

That's the thing, like when things do start out, and if they end up where these people end up together it's usually like okay,... that was okay. It's when things go the other direction where you generally notice, okay there's a problem here. But, you know, within our team we have had that situation happen and there was only a short-term, very short-term, disruption, in fact, to the function of the team. The team dynamic, the operation of the team, came back on track relatively quickly without any long-term problems that arose from that incident. (P8, 10:40)

Participants often took a pragmatic teleological approach toward burgeoning relationships regardless of the organizational rules if they believed something sincere was occurring. One participant rationalized that:

At the end of the day, the only way I could live with myself was by seeing this situation evolve. You can't stop love. (P2, 9:04)

As this conversation progressed, participant 2 delved into the specifics of an athlete/athlete relationship where he believed no significant power differential existed:

That was between two athletes. Their burgeoning, their evolving relationship, was creating instability in both of them. That was a challenge because again, you can't stop love. You've got to set parameters. So what I did this time was set tighter rules on training and rules of the team environment. (P2, 17:10)

Later in the conversation participant 2 tried to explain their perspective on a coach/athlete relationship where a clear differential of power existed.

I was thinking of (redacted) and (redacted). You know she was a great athlete who was married to her coach when she won Olympic gold. And then (redacted) and (redacted), they were married together and he was coaching her. You know, I look at all these precedents and I look at what coaching is, which is a huge emotional involvement. You need to get to a point that is probably as tight as I have with my wife now. We know each other so well, and we trust each other so well, that we are deep into each other. You get to a situation where you're with this person, that's somewhat good-looking, and all of a sudden that deep emotional involvement, trust and intrinsic knowledge of each other, kind of gets confused with just a primal interest. (P2, 28:03)

Participant 4 also supported this teleological approach to relationships between coach and athlete suggesting that most relationships existed without incident and that relationship problems were rare.

The whole business of athlete/coach relationship has changed a great deal during my career. Just the way the public looks at things has changed a lot. It wasn't anywhere near as big an issue when I was in my 20's unless there was a legal situation. Even those were rare. It was just part of the development of the sport. Our North American society is changing very rapidly. I cannot say the same in Europe. It wasn't a big deal, a very different perspective. It wasn't uncommon for a coach to marry an athlete or to have relationships with athletes. I'm not saying it's good, bad or indifferent. The sport creates a bond. (P4, 32:22)

Parental involvement. Sometimes dealing with parents, especially those in positions of power, was best-served by utilizing a consequentialist teleological approach. Participant 7 felt that at times it seemed most expedient to avoid the potential consequences by allowing parents to have their way when it did not seriously interfere with his generally aretaic approach.

Defending those subjective choices became tough. Just the pushback,... where the parent would go to the club executive. Whether the club executive would support your decision process as a coach, definitely became an issue. (P7, 0:54)

Although generally subscribing to an aretaic philosophy it became evident that approaches to certain issues were best served from a teleological perspective. The teleological range from consequence to utility was never invoked to support competitive potential but rather served the purpose of eliminating problems when they did not interfere with the coach's own moral position. For this group of participants, the range of issues was generally related to universality or impact (i.e., by accepting utility or benefit

while avoiding the worst consequences they did not compromise an individual or the sport).

Deontological perspective.

Participants took a deontological perspective for issues where they were seeking external support. All nine participants agreed that performance enhancing substance use was inappropriate, but enjoyed the protection, provided to their relationship with their athletes, by the rules. Participants felt that by expressing a deontological perspective they were able to support their athlete through the doping process (regardless of the outcome) while maintaining a good relationship with the rest of the constituents.

Substance use. Most sport organizations have rules pertaining to the use or consumption of certain products. As well, the sport world has attacked performance enhancement through ergogenic aids with a vengeance. Sometimes coaches are caught as the front-line enforcement officers in this war.

Participant 4 felt particularly vulnerable in this respect and commented on the strain this imposed on his coaching.

I'm the drug officer for the University. I mean I'm the guy that's doing the drug education and stuff. Guys that I knew, and really respected, great athletes, ambassadors and stuff like that put them all together and they're really unhappy. We're talking about something that's much greater and transcends this. If I wanted to remain as part of that culture I had to just keep my mouth shut. I can advise people separately but all I can do is advise if I wanted to remain and be involved. (P4, 44:22)

Often there is a temporal sensitivity to the moral-reasoning process. Both aretaic and teleological may require some reflection in order to make sound decisions.

Deontology offers the added value of temporal expedience, as the rules are known in advance. Participant 1 told a story where he only had moments to decide a moral dilemma and was thankful to have clearly articulated rules on his side.

We have a definite rule on our team, no alcohol. The only exceptions are in a post-tournament event. I can lift the ban and they can have a beer. I was staying a floor above my athletes and someone came up to me and said, “your athletes are drinking and they’re on the floor below us”. So, I got on the fire escape to the next floor and caught an athlete directly with bottles of beer in his hands, with the caps off, and I thought “well this is going to be bad on so many levels”. Another country’s athletes had actually given them the beer and were trying to goad them into it and they sort of half rose to the occasion. For me that was an ethical test and I only had the time that it took to walk down the fire escape. (P1, 23:26)

Generally, temporal sensitivity is best dealt with from a deontological perspective. Quick decisions can best be made when the rules are clearly laid out in advance and consequences for a breach are clear and known to all involved. Participant 1 recognized that the publicity for this action would be “bad on so many levels” including the media, parents, sponsors, administration and the rest of the team.

Athlete selection. With a wide variety of sports, both individual and team sports, the range of selection issues was enormous. Most participants appreciated the impartiality of selection criteria, but still wanted to maintain some flexibility in the procedure to accommodate outliers.

At the final event for selection to those Pan-Am Games it meant a lot to anybody to make that team. Our top doubles team, a team from Ontario, were sort of favourite, they actually lost in the previous year's nationals, to another team, and then had subsequently lost in a previous selection event. So this was, sort of, put up or shut up time. Those nationals actually occurred at their home club and they lost, for a third time, to this same team. I was the selection process. At that time, the coach had sole discretion on who got to go and, you know, I was really conflicted. (P1, 1:59)

Participant 1 was very uncomfortable with the level of coach discretion in team selection. He felt so strongly that he recommended that future selection processes have minimal coach input and be based primarily on performance outcomes. Participant 8 was happy with the limited level of involvement he had in team selection in his sport and the strict adherence to selection criteria.

We have hard criteria, and sometimes during the selection process, I would say, everything is quite fair and quite laid out. It's always tough in North America, just because there's a lot of legal action that takes place in and around team selection. (P8, 15:06)

We have a very reliable world ranking system that's very hard to cheat. (P8, 17:23)

It helped that he was also comfortable with the selection criteria. Participant 1 was not sure he was prepared to completely give up discretion on team selection.

Because that freedom has, that decision-making, has been taken away. And it really does go back to, you know, all that decision-making being the purview of the coach. (P1, 12:37)

Parental involvement. When parents also subscribe to a deontological approach the relationship can be a positive one. Both participant 2 and participant 6 spoke of incidents when having rules in place made for harmonious relationships with parents.

I had very good support from the parents. We set up rules for training and rules for travelling. When they would travel together, they would not sleep in the same bed. In training everybody was just athletes, park your life at the door, kind of thing, and it worked out well. (P2, 17:10)

They agreed with me that morally and ethically there is something not right with the situation,... and potentially this person. (P6, 6:29)

On the other hand, if the parent does not take a deontological approach, the relationship with the coach can become strained. Participant 9 explained how a parent brought forth a legal challenge over athlete selection even though the criteria had been clearly established in advance.

One of the athletes on the team basically sued the team over the selection process. She had been made an alternate so she wasn't going to compete and this was a personal athlete of this head coach. I know, firsthand, that she tried to manipulate the selection portion because we had to all be part of that. She directly tried to influence me to put the athlete on the team. I'm sure that she was involved with the legal part of what happened, she was the head coach of the team. This really

affected the team. It was very hard because I knew that she (the head coach) was part of it, so it was tough. (P9, 14:20)

Participant 9 felt that it was extremely important to maintain a deontological approach to the situation. From a coaching perspective it was critical to stick to the rules. Participant 7 also recognized the inherent value in having simple clear criteria for team selection and introduced the psychological component of *choking* as valid criteria for not being selected.

The selection process is about which kids from a given club get the opportunity to go. Its very points based. You have alternates that are in place in case athletes get injured leading up to the event so that you can replace that athlete. It's generally based on points but what happens, is you will have some kids, that are better quality athletes, that may have just happened not to get the result in the right qualifying races. Whoever was the top, that would be your selection process. It's a one-off; it gives the kids one opportunity to produce. The pressure in that circumstance is high for kids of that age group. So suddenly their performance, over the course of a year leading up to the event, is not considered as much as the given moment, in that one day window. We definitely had issue with one of the kids, that were one of the better kids, that should have been there. (P7, 12:13)

The participants' concerns that mediated their ethical approach seemed to fall in three distinct areas. The public perception of their actions was a concern even when the public was restricted to local constituents. The participants were generally concerned that they be seen as interested in the athlete as a whole, and that their actions took into account the impact on all involved and were in the best interest of the sport as a whole.

They agreed that instances in which issues did not conflict dramatically with their views could sometimes be solved most expeditiously with a teleological approach. Finally, they generally agreed that certain issues needed to be dealt with from a deontological perspective in order to effectively distance the coach from the decision-making process to allow fruitful post decision coach/athlete and coach/parent interaction.

In order to develop a grounded theory of the moral-reasoning process, I now need to construct a positional map outlining the conditions under which coaches appear to use each of the philosophical approaches.

Summary

This chapter began by reiterating some of the concepts presented theoretically in previous chapters and then added the substance of what actually occurred during the research process. An explanation of how my personal experience influenced the data gathering process was included along with some personal reflection on the impact of conducting the research. Situational analysis requires the researcher to go through the data many times, breaking it into small fragments, analyzing those fragments looking for connections and then reassembling the data into a visual cartographic map. It is from analyzing this map that a theory to explain a phenomena is expected to emerge.

Throughout the various stages of situational analysis I used the coding systems from the original grounded theory to guide the process.

Ultimately, four primary themes and two sub-themes of challenging moral dilemmas emerged and many quotations are included to illustrate how I determined these themes. I then analyzed the moral-reasoning process, utilized in each theme, against the

three ethical perspectives to look for consistency. There was reasonable consistency and it was determined that saturation had been achieved with nine participants.

CHAPTER 6

THEORETICAL MODEL: DISCUSSION AND IMPLICATIONS

The purpose of grounded theory, and by default situational analysis, is to develop theory. Glaser and Strauss (1967) stated; “generating theory puts a high emphasis on *theory as process*; that is, theory as an ever-developing entity, not as a perfected product” (p. 32). For that reason I present below a discussion of the findings and then, rather than attempt to draw a specific conclusion from the findings, present detailed descriptive information designed to contribute to the development of a theory that would be further tested by others. This descriptive information, presented along with a visual model developed as a positional map, presents an ordered way of conceptualizing the moral-reasoning process. These descriptive observations are based on the empirical evidence I gathered combined with my own reflections and experiential insight concerning the complexity of the moral-reasoning process utilized by coaches. My observation of coaches using a mediated eclectic mix of ethical philosophies in moral-reasoning clarifies the rationale behind the utilization of this mix of philosophical approaches.

The implication that can be drawn from this theory relates to the education of coaches. As identified in Chapter 1, the stated objective of this research is to explore the complexity inherent in moral-reasoning and to begin to sketch a map or model of how coaches function from the perspective of moral-reasoning. It was also noted that the existing body of research on moral-reasoning does not shed much light on how moral-reasoning is mediated by competition, specifically sport competition, nor how it is experienced by coaches. My research is intended to begin to address this gap. The purpose of the map or model derived from this research may help coach education

curriculum designers and, coach education course facilitators, to better understand *what all is involved* and what may work and while it seems widely accepted that morality develops sequentially in children and young adults (Kohlberg, 1958), it is less understood what it is about competition that modifies moral-reasoning, or if it does.

It appears that coaches exhibit distinct moral-reasoning that is context specific. This observation raises the very real potential that coaching may challenge the standard or traditional understanding of moral development, and that a different theory or visual-model is needed if ethical coaching practice is to be fully understood.

Positional Analysis

Positional maps lay out most of the major positions *taken in the data* on major discursive issues therein—topics of focus, concern, and often but not always contestation. Issues, positions on issues, absences of positions where they might be expected (sites of discursive silence), and differences in discursive positions central to the situation under study. (Clarke, 2005, p. 126)

The positional analysis for this study has been done in a discursive format to explain the conceptual model. At first glance, the participants appeared to be developing an eclectic personal ethical philosophy. Lumpkin and Cuneen (2001) suggested, “each person learns and develops morally through a process that is environmentally influenced, constructing personal attitudes, beliefs, and values that are based on this moral understanding” (p.40). Participants in this study made ethical decisions that utilized, from time to time, all three ethical philosophies. The motivation to action articulated by all coaches was an attempt to provide benefit to all the actors in the moral dilemmas, rather than coaches just using whichever ethical approach appeared good to them at the time, or

simply ascribing to a *whatever works* model that is not really ethical at all. I would argue that the coaches were really using a subtle, but complex, moral-reasoning process that embraces a number of considerations.

Recognition of one's ethical perspective will influence the *motivation to action* one will take and which ethical philosophy should be applied. If the three categories are evaluated collectively, a result of experience and reflection, they assist a coach in consistently determining the moral decision to make.

General Deductions Drawn from the Findings

The strength of situational analysis is its ability to help deepen our understanding of a phenomena, to explain a theoretical proposition that help explain *what all is involved*. Care must be taken, however, to acknowledge that as a constructivist methodology, the theoretical proposition applies only to the specific phenomenon that is the focus of the research. In the case of this research, that phenomenon is the moral-reasoning experience of coaches. The general conclusions drawn from this research, the theoretical proposition, and the model generated provide insight only into the experience of coaches within the purposive sample.

Although participants differed markedly in terms of the ethical dilemmas they chose to explore, the participants experienced them in a similar manner in terms of what was/was not considered a challenging ethical dilemma, how it provided a learning environment, and how significant the relationships and interactions were to them as individuals. Particularly striking was the frequency that participants, particularly those with longer work histories, referenced their participation in previous moral dilemmas as providing an opportunity to reflect and learn in order to make better choices in the future.

While it is anticipated that these findings will be of value to enhance our understanding of how experienced coaches engage in moral-reasoning, it is also anticipated that they may be informative to individuals and organizations charged with the development of coach education curricula and, indeed, other enterprises interested in examining and/or understanding moral-reasoning in a competitive environment.

Even before the outset of this research project I found that an understanding of moral-reasoning as it related to coaching was necessary and that the idea of examining moral-reasoning was readily accepted within the coach education community. Prior to beginning the interview phase of the research, it was striking how descriptions of sport-specific moral-reasoning did not have a clearly articulated definition with respect to managing situations unique to coaching. In fact, in almost every case, the participants spoke of the dichotomy between the ethics and morality of their professional and private lives, particularly with respect to recreational substance use and relationships. Often they were required to uphold organizational rules and implement sanctions that made them feel hypocritical.

The participants reflected an almost intuitive sense of ethics and morality with respect to coaching. They explained their participation in coaching and understood the participation of their colleagues as being driven by personal values and an empathy with athletes, not as compelled by a sense of duty. Several participants acknowledged instances when they were required to make a moral choice where they had acted in haste with insufficient critical reflection. Through experiential learning, they began to understand the temporal flow and ebb in the intensity of their feelings with respect to their coaching practice, but not an alteration of their fundamental philosophical stance. In

response to the crafted question about their moral approach; (Have your thoughts changed over time?) participants responded with:

I don't think so, I don't know if I would let myself get to that point. (P6, 7:46)

No, never! (P3, 6:06)

No, but I wouldn't have pursued it the way I did. (P1, 23:17)

I would have responded the same, but at the time I didn't handle it that well. (P4, 5:20)

No, but I would think more long-term now. (P2, 14:31)

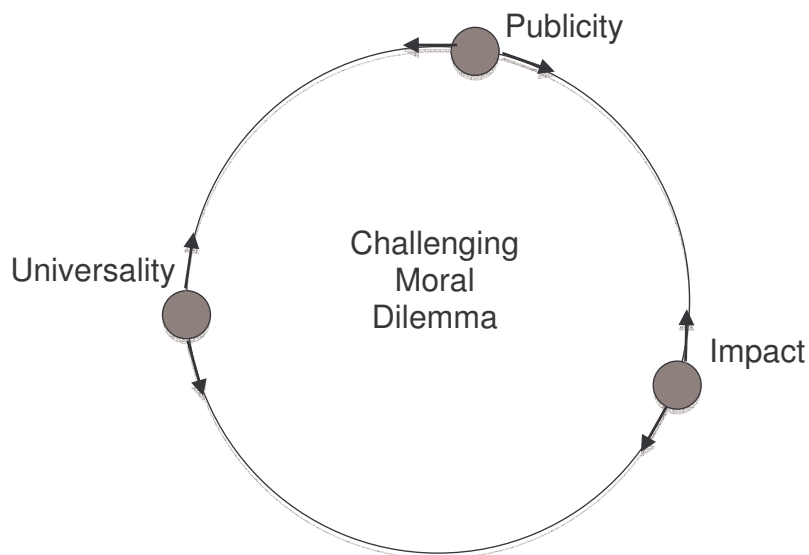
I do what I do! Now, I'm taking a few more shots. (P5, 39:44)

The composite of data from the interviews, initially grouped according to the four main themes and then further separated into two sub-themes to contrast the comments that exhibited nuances related to gender bias or parental intrusion, was used to develop a model reflective of moral responses to specific issues within various coaching contexts. In an effort to condense the findings from the social worlds/arena map I tried to be cognizant of the undercurrents related to the motivation to act. Three conditions emerged that moderated this motivation to act which suddenly made the final model clear.

The Conceptual Model

In an effort to distil a theory from the social worlds/arena map, I considered what appeared to be underscoring the motivation to action. I took the triangle from the centre of the map circumscribed it with the circle indicating the coaching milieu. I then populated the circle with dots inscribed with the motivation to action.

Figure 13. The Conceptual Model (Positional map).



The conceptual model (Figure 13.) draws together the facets of the social worlds/arenas map (Figure 12., p. 81) and redistributes them based on three general motivations to action exhibited by the participants. The three motivations were: i) the *public* perception of actions that is seen to be important in sport; ii) actions must affect all players equally which is a central theme in sport and is captured best with the term *universal*; and iii) the *impact* (+ve or –ve) that certain actions would have on the sport specifically, or sport in general.

The publicity concern considers the potential of an issue or action to become publicly conspicuous and withstand public scrutiny. This is not to say that action *has* to become knowledge, only that it could. Although a variety of approaches are possible, it is unlikely in sport that an issue or action is ethical if it is required to remain secret even after it has occurred, in order to work. This does not mean that such things as tactics and strategy should enter the public domain prior to their implementation. In these cases the

trickery and deception do not remain inconspicuous once the tactic or strategy has been executed. The publicity concern is with actions that *must* remain secret.

The universality concern explores the opportunity provided by the access and availability of action opportunity. The concern is that the issue/activity should be available to everyone who would wish to avail themselves of it whenever it is most opportune, unbounded by time. In order for an activity in sport to be ethical, it must be available to all participants at all times during the activity. Opportunities that are available to only one party or opportunities that are only available at one specific point in time and may not recur offend the notion of fair play (Wigmore & Tuxill, 1995).

Finally there is also concern about the ultimate effect or impact of an action. This concern considers both the short and long-term effect of the continuation of the action on the sport. Many unique interpretations in sport do stand the test of time and lead to future improvements in human performance. As with other issues of morality, this concern often requires coaches to gain perspective from a variety of points of view. This level of intuition appears to improve with age and/or experience.

The three conditions appeared to moderate the participants' motivation to act. How conspicuous or inconspicuous an issue such as a personal relationship was in the public domain caused a shift between a deontological and an aretaic perspective. Issues related to equity and universality were dependent on how ubiquitous the issue was, and caused a shift between an aretaic and a teleological perspective. Finally, issues of an affective nature were evaluated on the impact they would have and shifted between a teleological and a deontological perspective. These three ethical concerns are convoluted by the philosophical tendency of the individual concerned with the moral-reasoning.

Why a Model?

There are two principal reasons for engaging in model development, based on the findings emerging in this research. The first relates directly to the principal research methodology employed, situational analysis, which is intended to provide an understanding of “what all is going on.” The more formal expression of this final stage of the methodology is the discovery of a theoretically-based proposition that best encapsulates the perception of the phenomena in question, moral-reasoning. The use of a model is a powerful way to present the theoretically-based proposition that the researcher believes emerged from the data in a manner that is comprehensible to others. The second relates directly to the original objective of this research, to help coach educators better understand and facilitate successful preparation of coaches for professional practice. In this respect, the models can be seen as *maps* that should help individuals better navigate one’s way into the phenomena rather than fully understanding it. Additionally, models can help us explain the storms of controversy that accompany issues requiring moral-reasoning.

A theoretically-based proposition is intended to guide further inquiry rather than to be used for prediction. In this study several theoretical propositions appear to emerge that can be linked directly to the analysis undertaken. Other potential theoretical propositions are reflected in the later section on directions for further research, but the model presented here is driven by the following theoretically-based propositions:

- The three motivations to action can be seen as a continuum rather than as independent approaches to moral problems.
- This continuum may be more appropriately viewed as a circle rather than as a line

indicating that the three motivations to action are interconnected (see Figure 13., p. 125).

- Issues related to *athlete selection* are grounded in the notion that the criteria should be ubiquitous and universally applied in order for sport to remain fair. The principal motivation to action for *universality* revolves through an arc on the continuum between aretaic and teleology.
- Issues about *substance use* were couched in a concern for the overall effect or influence on the sport. The principal motivation to action for *impact* revolves through an arc on the continuum between teleology and deontology.

Issues related to *holistic development, relationships, parents, and gender issues* were generally all grounded around a concern over conspicuousness and public perception. The principal motivation to action for *publicity* revolves through an arc on the continuum between deontology and aretaic.

The Complexity of the Model

Unlike the concept of sequential moral development proffered by Kohlberg (1958), Haan (1977), and Weiss (1987), a more complex model, involving some fluidity or movement, is needed to explain the somewhat eclectic but bounded moral-reasoning style exhibited by the participants in this study.

Three Ethical Tests

The conceptual model provides a framework for developing a logical and consistent process coaches can use to work through a challenging moral dilemma. Using the cornerstones of the model as testable hypotheses coaches can make determinations of ethicacy.

The Publicity Test

Does the issue/activity need to remain secret, even after it has occurred, in order to work?

Universality Test

Is the opportunity provided by the issue/activity available to everyone who would wish to avail themselves of it whenever they want to use it, unbounded by time?

Impact Test

How will this issue/activity affect sport if its continued use becomes common practice?

Contribution to Theory

The research findings complement the work of Gilbert and Trudel (1999), Bredemeier and Shields (1994) and Bergmann Drewe (1999b). This study contributes significant insight to coach education development in terms of how coaches learn, grow, adapt, change, and develop moral-reasoning through experiential learning and reflective practice. Most critical are the implications of experience in the implementation of moral-reasoning.

This dissertation has presented a critique of the current terminology and integration of my findings with respect to the literature on morality and ethics intertwined with experiential learning and reflective practice. As Gilbert (1999) noted, coaches are engaged in cycles of experiential learning; they try new ways to conceptualize and reflect upon their experience, make generalizations, and refine prior cognition. The arrows indicating movement in my model serve as a visual reminder of this refinement. Drawn from the work of Schön (1987) and Kolb (1984), Gilbert's (1999) work intimates that

reflection and, by extension, learning appears to be context specific. Though it accounts for learning styles, his work does not discuss any notion of the internal experience of moral-reasoning within which, anxiety, passion, uncertainty, and other indeterminate experiences are brought to reality.

A New Lens on Moral-reasoning

The work of both Kolb (1984) and Schön (1991) made theoretically explicit the elements of this dissertation, adding fibre to the understanding of coaching education and coaching practice. It has been aptly acknowledged that institutions involved in coach education lack a coherent foundation for developing a coach's moral-reasoning.

Integrating self-directed experiential learning (Kolb, 1984) with theory of reflective practice (Schön, 1991), reframed around coaching development, acknowledges several tenets of best practices (Higgins 2003). My study complements this work, adding data to flesh out suppositions.

While it is often assumed that coaches function in an autonomous or self-directed environment, many in fact do see themselves in that light until otherwise transformed through the context of a transformative catalyst; a challenging moral dilemma. Indeed, challenging moral dilemmas served as a transformative catalyst for my participants in a number of ways. Such catalysts encompassed bearing witness to something they had never before seen in athletes, navigating tenuous relationships with various partners, reconciling expectations with performance outcomes, resolving and reorienting their perspective of romantic relationships and the place it resides within sport performance, of seeing athletes in turmoil later to recognize that inner tumult over moral indiscretions creates future strength. For each participant, reflection cemented their reappraisal of role,

process, context, and outcome. It was the intentional creation of reflective space most often with another coach within which each understood her or his position as part of the development process.

Perhaps the expression of moral-reasoning is, on the surface, portrayed and enacted as Kohlberg (1984) claimed. Yet a deeper, intentional analysis of the coaching experience, as seen in this study, reveals layers upon layers of overlapping, ever moving (fluid), evolving, and adapting experiential learning and reflective practice to meet the needs of athletes, parents, community, and organizations. Not a static process, moral-reasoning is, as the conceptual model implies, a fluid voyage. How we as coach educators craft and support this voyage for coaches is of paramount importance.

Kohlberg (1984) was strongly cognitivist in orientation, and sought to understand the reasoning processes that underlie moral judgment, which puts him at odds with more modern affective approaches to moral judgment. Kohlberg proposed an ambitious stage theory of moral development. His dominant research method was to present vignettes portraying various moral dilemmas. This focus, primarily on moral development rather than moral-reasoning, is often conducted with children and youth to establish moral development links to physiological growth. Turiel's (2002) participants on the other hand were asked questions such as whether a transgression would still be wrong if there was no rule to prohibit it or whether it would be wrong for another culture to allow something that in our culture is prohibited. These questions are thus somewhat ambiguous as to whether it is asking a participant to apply a moral claim universally, without being committed to its having an objective foundation. Their work concentrated primarily on canonical examples of moral transgressions whereas my work is also interested in what

constituted an idiosyncratic moral dilemma.

Through the course of their involvement in coaching my participants found themselves privately engaged in inner dialogues around issues of personal relationships, athlete potential, and externally-imposed expectations. My participants' realities were continually reframed by changing fiscal, social, and administrative needs.

Contributions to Research

Literature searches on the subject of moral-reasoning reveals a preponderance of research focused primarily on moral development conducted utilizing a hypothetical case study. Although the volume of research on moral-reasoning is increasing, the historic predominance of research in this area relates to moral development, and is driven from the perspective of hypothetical dilemmas. Existing research is also too generic to be applied specifically to coaching. Such research ignores administrative, fiscal, and social moderators, such as competition, that influence moral-reasoning. This study also piloted a research process that focussed on self-identified challenging moral dilemmas that produced richer, fuller data. Perhaps the greatest contribution of this study to research is the idea of utilizing self-identified challenging moral dilemmas. This allows trained researchers to capture concepts such as experiential learning (Kolb, 1984) and reflective practice (Schön, 1987) in their data collection.

The fact that coaching is a practitioner-based profession, often with adolescent athletes, reinforces the need for more advanced moral development. Moral-reasoning in sport coaching has not garnered significant interest as yet, however there have been recent articles identifying the complexities of (a) interpersonal relationships (Bergmann Drewe, 1999; Côté, 1999), (b) competition (Bergmann Drewe, 1998; Kohn, 1992; Shields & Bredemeier, 2009), (c) performance enhancement (Kirkwood, 2002, 2004), and (d)

aggression (Bredemeier, 1994; Bredemeier & Shields, 1986). As this study shows, coaches' moral-reasoning is a noteworthy issue. The administrative and competitive environments found in various sport organizations present rather different perspectives on the role of the coach in this setting.

Directions for Further Research

This study unveils many opportunities for further empirical inquiry in both substance and methodology. With respect to substance, there are clear directions for scholarship given the exploratory nature of this study. Notwithstanding the coach education curriculum development opportunities, little is known about a coach's educational experience overall. Experiential learning and reflective practice have been identified as key components of a quality coach education program but what that means in terms of actual educational processes has yet to be determined. Such inquiry needs to be focused on how and why coaches learn, develop, mature, adapt to change, and ultimately transform. Additional qualitative inquiry in the forms of case studies, ethnography, participatory action research, and phenomenology will add additional depth to our understanding enabling us to gain greater perspective on an array of coaches' lived experiences (van Manen, 1997).

With respect to coaches' moral-reasoning experiences, future inquiry might delve into each of the four primary thematic elements explored in this study by looking critically at situational factors germane to specific coaching experiences. For instance, a study might investigate the relationship between a coach's teleological approach and the perceived level of competition.

The importance of this study to the field of ethics, in changing times, relates

specifically to the confluence of service provision and adjustments that currently exist and are expected to increase in importance in the near future. These events include (a) the contracting of coaching services by multi-sport agencies rather than individual sport governing bodies; (b) the development of clear evaluative criteria for coaching performance beyond simple outcomes; and finally, (c) the need for the coach to orchestrate the sport science delivery rather than to be seen merely as a sport science component.

With the professionalization of coaching more coaches are being hired through a circumvention of the typical hiring process where many coaches are hired by a sport governing body board of directors made up primarily of interested parents and past sport participants who do not generally have the technical expertise to select or provide regular evaluation of coaches. Governments are beginning to circumvent this practice by making coaches responsible to a consortium referred to as a *sport centre* or *sport institute* similar to the model used in Australia where coaches receive excellent sport science support and regular peer evaluations of performance based on a variety of factors beyond athlete outcomes. This reality signifies potential or existing changes in levels of expectation in terms of professional practice, which may certainly change the type of moral dilemma coaches find challenging. Moving away from the typical outcome based pressures of performance enhancement and team selection will bring those concerns articulated by the participants to the forefront. The experiences of these coaches' moral-reasoning in different contexts and alternative administrative environments would present a more contemporary view of the actual situation of moral-reasoning from a national or even international perspective.

There is real need for further research addressing the myriad issues suggested by the innovation of the coaching model, and the increasing participation of integrated sport scientists in the provision of athlete services, including ethical issues related to interaction with these sport scientists, and the impact of the struggle for control when disagreements arise, to name a few. This project contributes to the understanding of moral-reasoning within a practitioner culture that has historically been influenced or controlled by separate professional bodies. Further studies of this trend and its particular complexities would be informative. In addition only one participant in the sample had experience in Canadian interuniversity sport, an environment with unique issues also worth further investigation.

In order to contribute most effectively to the further development of professional practice models, coaches must develop a greater comfort with and capacity for exercising ethical leadership both within their own unique sphere and in relation to larger operational sport contexts. The alteration in ethical perspective that this change suggests is a focus on ethical coaching leadership as an entity related to but separate from sport science expertise.

A researcher might also explore the intersection between role identity (coach, parent, official, administrator, etc.) and perceptions of vulnerability vis-à-vis specific ethical approaches. There exists a dynamic moral interplay between the experience of coaches, athletes, parents, and sport administration that may best be studied through action research. Essentially, the opportunities to investigate in depth the connections between this study's findings and relevant contextual elements are seemingly endless. While engendering a sense of connection, an action research approach may present

opportunities for systemic change and present publishable opportunities on instructing and learning, evaluation, and curriculum development related to coach education. If a study can accomplish various agendas (i.e., enhancing academic scholarship and enriching coaching practice), it meets multiple needs.

With respect to methodology, this dissertation study also piloted a unique, nuanced form of constructivist inquiry that had not previously been employed in the moral-reasoning milieu. While developed separately, the self-identification of challenging moral dilemmas and situational analysis operated in tandem; mutually enhancing, each adds fibre to the other, rendering the study more robust, diverse, and rich. Together, they purvey a thorough, meaningful approach reflecting the theoretical underpinnings of symbolic-interactionism. Thus in theory and practice, this tandem methodology ought to be utilized more to explore and understand the experience of moral-reasoning in sport.

Limitations of the Study

As with any qualitative study, limitations abound; these limitations, however, do not mitigate the power and essence of the study's findings and implications, for practice. Perhaps the greatest limitation of this study is its exploratory nature, in an attempt to develop a theoretically-based description of moral decision-making. This methodology necessitated a focused approach in which all participants were purposively selected from a narrow milieu of coaching experience. While the study's findings cannot be generalized to the experience of all coaches, they add a rich and evocative understanding of what some coaches express and how such experiences might provoke future research.

Another limitation of this study was the inherently constructivist nature of its content and methodology. Though aligned, through grounded theory and situational analysis, with the essence of symbolic interaction, room for interpretation abounds. Many may view my own *situation as researcher* as a deterrent; just as coaches deconstructed and explored their experiences with me, my own experience as a coach educator was relevant. I believe this enhanced the study and encouraged participants to go deeper with me than they might have considered with an outsider. However, I must consider that the opposite may also have been true. Sharing the results with some of my colleagues and the participants through the triangulation process provided a critical extra *lens* on my study without which some of my personal biases might have been missed.

This study strove for quality of perspective over quantity; hence, saturation was reached with 12 interviews and 9 participants, comprising five males and four females. As alluded to in Chapter 4, situational analysis yields little consensus on how many interviews adequately inform theory building (Charmaz, 2006). I concentrated, therefore, on adequacy and saturation; purposeful sampling allowed for the selection of participants who thoroughly conveyed their experiences with moral-reasoning while saturation entailed sampling until no novel content emerged and the data collection began to stagnate. Nonetheless, the question of a sufficient number of participants is far from straightforward, creating an inherent limitation. My determination of sufficient saturation was manifest in the data revealed through 12 interviews, iterative memoing, personal field notes, and the review of extant discourses, all transpiring over the course of the data collection and analysis process.

Finally, it is important to note that situational analysis scholarship involves significant value judgments on the part of the researcher. The constant comparison process entails documenting and following the data as the theoretical proposition emerges; memos and the various maps track this voyage, illustrating the data that was ultimately included in the analysis, and the data that was excluded. Where the latter may form the basis for future inquiry, of critical note is had I elected to follow another path through the data, this dissertation may have resulted in somewhat different findings. This, in essence, illustrates the risks and rewards of qualitative research.

Sampling Limitations

The model presented from the findings of this study reflects the abundant detail created by the voices of the coaches who participated—those who volunteered their contribution as members of the purposive sample whose input were sought. Different voices might have offered alternative comments that could have prolonged the study before saturation was achieved, or could have offered more divergent views than those shared by the participants in this sample. Adding athletes, officials, and/or family members to the theoretical sample could have broadened the overall perspective and provided more depth and nuance to the underlying themes.

Limitations of the Researcher

As discussed in Chapter 1, my broad background in the field of coaching and recent experience in officiating and sport parenting has afforded me a unique point from which to view the situation. A select few of my doctoral colleagues, not knowledgeable in the field of coaching, provided the balance to my insider familiarity by agreeing to proofread my results and provide commentary. Most of the coaches who volunteered to

participate in this study had not been known to me personally prior to our interview, but they were generally aware of my involvement with the NCCP, CAC, and Coaches of Canada. It was a challenge to be simultaneously inside and outside the arena.

Nonetheless, I was struck by the candour with which all participants shared their views. Many of their comments were provocative, but they acknowledged a belief that their identities would be protected. They expressed a feeling that the information was critical to share and they welcomed the opportunity to have their voices heard. It is hard for me to know if there were issues that provided a catalyst for some of the responses such as unarticulated experiences as an athlete or if stories were edited or incomplete due to a privileged level of sensitivity. The open-ended question with which I entered all interviews afforded participants the freedom to take the interview in a direction of their choosing. An attempt was made to report all participant responses in a balanced manner within the study. The relatively early point at which saturation was achieved in the interviews with the coaches suggests significant uniformity of issues.

Research Decisions

All research studies require sorting through data and selecting that which is relevant. The data I determined to be relevant led to my arrival at the conceptual model; different choices might have resulted in an alternative destination. Grounded theory and, by extension situational analysis, is often criticized by scholars for this perceived threat to dependability. The coding process and resulting situational maps plot the initial data composition and identify directions not taken. The volume of individual quotes chronicle both differences and corroboration of participant perspectives. The underlying themes derive directly from the source documents in a readily traceable fashion.

An original concept of the study was to examine the relationship between coaches and moral-reasoning in a competitive setting. While this subject of ethics and sport has generated a great deal of study in the areas of performance enhancing drugs and sexual relationships between coaches and athletes these were not reinforced by the participants as a challenging moral dilemma. In fact, comments made relative to relationships with athletes were either positive or inconclusive and reflected a sense of professional collaboration.

Implications for Coaching Practice

The implications for coaching practice are enormous. An attempt has been made to restrict coaching practice by developing codes of ethics and codes of conduct. These instruments however, are deontological in nature and, if nothing else, this study has demonstrated that coaches utilize a variety of ethical philosophies in practice. Coach education to date has involved merely presenting coaches with hypothetical coaching dilemmas and expecting them to select appropriate responses. In some cases, complex models are being developed for coaches to apply to given situations yet little thought has been given to the temporal limitations often placed on coaches when they are required to make such decisions. Rather than trying to apply an abstract set of guidelines coaches who understand the philosophical base from which they come will in turn improve the quality of their moral-reasoning and their ability to support their decisions.

Developmental sport has tremendous potential to provide many beneficial attributes: Providing life-long opportunities to be physically active in an enjoyable, social environment, the ability to understand and function as part of a team, the ability to think quickly and make moral decisions under stress. Unfortunately, until parents, coaches,

athletes and spectators recognize that the process is more important than the outcome, developmental sport may do more harm than good in the development of young people.

Helping all sport practitioners, including coaches, to make ethically sound decisions will make sport a better place to be for young athletes.

Summary

This final chapter presented the positional analysis which led to my conceptual model of ethicacy, defined as how the moral-reasoning of coaches, in competitive situations is mediated by the specific sport-based context of their experience. The chapter continued with an explanation of the development of the model as well as its proposed application to coach education.

The chapter concluded with my hypothesis of the contribution this study may make to the theory of moral-reasoning as well as the contribution it may make to moral research involving participant responses in case studies. Some suggestions for future research are proffered and the various limitations of this study are highlighted.

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APPENDICES

Appendix A (Interview Guide)

The interview guide will consist of:

- a) Orienting comments such as:
 - i.) How would you describe your coaching philosophy?
 - ii.) Do your behaviours reflect your coaching philosophy?
 - iii.) Tell me about sport experiences that have troubled you.

- b) Initial open-ended questions about sport issues such as:
 - i.) Tell me what happened or how you came to be involved in...
 - ii.) When did you first experience...?
 - iii.) Describe the events leading up to...

- c) Questions about their main issues in sport such as:
 - i.) How did you intervene in this situation?
 - ii.) Have your thoughts changed over time?
 - iii.) What lessons, if any, have you learned from this?

- d) Closing questions to search for additional data such as:
 - i.) Has this interview caused any other thoughts to occur to you?
 - ii.) Has this interview changed your views about...?
 - iii.) Is there anything you wish to add?

Appendix B (Letter of Information)



***A SITUATIONAL ANALYSIS OF THE MORAL-
REASONING PROCESS EMPLOYED BY COACHES
OF DEVELOPMENTAL ATHLETES IN
COMPETITIVE SITUATIONS***

LETTER OF INFORMATION

Introduction

My name is David Telles-Langdon and I am doctoral student at the Faculty of Education at The University of Western Ontario. I am currently conducting research into how coaches make ethical decisions and would like to invite you to participate in this study.

Purpose of the study

The aims of this study are to investigate how experience mediates a coaches' moral-reasoning in competitive sport situations.

If you agree to participate

If you agree to participate in this study you will be asked to participate in a semiformal conversational interview, in a private room at the University of Winnipeg, varying in duration from 40 to 80 minutes. A possible additional follow-up interview may be required for clarification. This process allows you the opportunity to reflect on your thoughts, feelings, and struggles related to your own experiences. An interview guide will be used that encourages you to self-identify moral issues you have experienced in sport. To verify the research the raw data (in the form of transcripts) will be shown to you for your reaction. This is also an effort to obtain additional comments and feedback from you regarding the topics addressed in the interviews.

Confidentiality

The information collected will be used for research purposes only, and neither your name nor information which could identify you will be used in any publication or presentation of the study results. All information collected for the study will be kept confidential. The audio recordings as well as the transcripts will be destroyed following the conclusion of the project.

Risks & Benefits

There are no known risks to participating in this study.

Voluntary Participation

Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time.

Questions

If you have any questions about the conduct of this study or your rights as a research participant you may contact the Manager, Office of Research Ethics, The University of Western Ontario at 519-661-3036 or ethics@uwo.ca. If you have any questions about this study, please contact David Telles-Langdon at: (____) ____-____ or _____@uwo.ca and/or my faculty advisor Dr. E. Singleton at _____@uwo.ca

This letter is yours to keep for future reference.

David Telles-Langdon

Appendix C (Consent Form)

***A SITUATIONAL ANALYSIS OF THE MORAL-REASONING
PROCESS EMPLOYED BY COACHES OF DEVELOPMENTAL
ATHLETES IN COMPETITIVE SITUATIONS***

David Telles-Langdon The University of Western Ontario

CONSENT FORM

I have read the Letter of Information, have had the nature of the study explained to me and I agree to participate. All questions have been answered to my satisfaction.

Name (please
print): _____

Signature: _____

Date: _____

Name of Person Obtaining Informed Consent: David Telles-Langdon

Signature of Person Obtaining Informed
Consent: _____

Date: _____

Appendix D (Ethics Consent)


**THE UNIVERSITY OF WESTERN ONTARIO
FACULTY OF EDUCATION**
USE OF HUMAN SUBJECTS - ETHICS APPROVAL NOTICE

Review Number: 0906-9
 Applicant: David Telles-Langdon
 Supervisor: Ellen Singleton
 Title: *A situational analysis of the moral-reasoning process employed by coaches.*
 Expiry Date: July 31, 2010
 Type: Ph.D. Thesis
 Ethics Approval Date: July 23, 2009
 Revision #:
 Documents Reviewed &
 Approved: UWO Protocol, Letter of Information & Consent

This is to notify you that the Faculty of Education Sub-Research Ethics Board (REB), which operates under the authority of The University of Western Ontario Research Ethics Board for Non-Medical Research Involving Human Subjects, according to the Tri-Council Policy Statement and the applicable laws and regulations of Ontario has granted approval to the above named research study on the date noted above. The approval shall remain valid until the expiry date noted above assuming timely and acceptable responses to the REB's periodic requests for surveillance and monitoring information.

No deviations from, or changes to, the research project as described in this protocol may be initiated without prior written approval, except for minor administrative aspects. Investigators must promptly report to the Chair of the Faculty Sub-REB any adverse or unexpected experiences or events that are both serious and unexpected, and any new information which may adversely affect the safety of the subjects or the conduct of the study. In the event that any changes require a change in the information and consent documentation, newly revised documents must be submitted to the Sub-REB for approval.

Dr. Jason Brown (Chair)

2009-2010 Faculty of Education Sub-Research Ethics Board

Dr. Jason Brown	Faculty (Chair)
Dr. Elizabeth Nowicki	Faculty
Dr. Jacqueline Specht	Faculty
Dr. Farahnaz Faez	Faculty
Dr. Wayne Martino	Faculty
Dr. Immaculate Namukasa	Faculty
Dr. Robert Macmillan	Assoc Dean, Graduate Programs & Research (<i>ex officio</i>)
Dr. Jerry Paquette	UWO Non-Medical Research Ethics Board (<i>ex officio</i>)

The Faculty of Education
1137 Western Rd.
London, ON N6G 1G7

Karen Kueneman, Research Officer
Faculty of Education Building
kueneman@uwo.ca
519-661-2111, ext.88561 FAX 519-661-3029

Appendix E (Permissions)

⁸ Permission to reproduce Figure 1. Dimensional analysis: explanatory matrix, p. 174

from:

Robrecht, L. C. (1995). Grounded theory: Evolving methods. *Qualitative Health*

Research, 5(2), 169-177 as:

Figure 7. Explanatory Matrix



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⁹Permission to reproduce Figure 1. Explanatory matrix, p. 318 from:

Kools, S., McCarthy, M., Durham, R., & Robrecht, L. (1996). Dimensional analysis:

Broadening the conception of grounded theory. *Qualitative Health Research*,

6(3), 312-330 as:

Figure 6. Dimensional Analysis: Explanatory Matrix



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¹¹ Permission to reproduce Figure 2. Practical argumentation – an overview, p. 37 from:
Loland, S. (2002). *Fair play in sport: A moral norm system*. New York, NY: Routledge

as:

Figure 8. Practical argumentation – an overview

Dear David

Re: Fair Play in Sport

Material requested: Fig 2

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CURRICULUM VITAE

DEGREES HELD:

UNIVERSITY OF WESTERN ONTARIO (Home University)
SCHOOL OF GRADUATE AND POSTDOCTORAL STUDIES
 (Expected Graduation) **2011**

(Joint PhD In Educational Studies Program through: Brock University, Lakehead University, University Of Windsor and the University of Western Ontario.)

Degree Program: Doctor of Philosophy (Ph.D.) Educational Studies (Cognition and Learning) *A Situational Analysis of the Moral-Reasoning Employed by Coaches of Developmental Athletes in Competitive Situations*. Supervisor: Dr. Ellen Singleton.
 University of Windsor Postgraduate Full Tuition Scholarship 2004 & 2005

UNIVERSITY OF VICTORIA FACULTY OF GRADUATE STUDIES **2003**

Degree Program: Master of Education (M.Ed.) Exercise Science, Physical and Education (Coaching Studies)
Performance Assessment in Competency-based Coach Education and Training: The Professionalization of the Coaching Vocation.
 Supervisor: Dr. Howard, A. Wenger.
 Dean's Honour List (2002)
 Olympic Torch Scholarship 2002 & 2003 (\$ 3,000.00)
"Twenty-five scholarships are awarded annually to graduate students in Canada who have been active in developing national calibre athletes." (Olympic Torch Scholarship Fund)

UNIVERSITY OF WINNIPEG - FACULTY OF ARTS AND SCIENCE **2002**

Degree Program: Bachelor of Arts (B.A.) Kinesiology and Applied Health (Coaching Studies)
 Dean's Honour List (2001-02)
 Dr. Henry Woltman Scholarship 2000 (\$ 850.00)
"Awarded annually to the most promising student entering the final year of the Sport Studies Major." (U of W Awards)

DIPLOMAS HELD:

NATIONAL COACHING INSTITUTE - WINNIPEG **1999**
Advanced Diploma: High Performance Coaching

NATIONAL COACHING INSTITUTE - VICTORIA **1994**
Diploma: High Performance Coaching

PROFESSIONAL DESIGNATION:

CHARTERED PROFESSIONAL COACH (Ch.P.C.) **1992**

PROFESSIONAL MEMBERSHIPS:

- International Society for Teaching and Learning
- International Council of Coach Education
- Coaching Association of Canada
- Coaches of Canada (formerly: Canadian Professional Coaches Association)
- Physical and Health Education Canada (formerly: Canadian Association for Health, Physical Education, Recreation and Dance)
- Sport Medicine Council of Manitoba
- Sport Psychology Manitoba

QUALIFICATIONS:**NATIONAL COACHING CERTIFICATION PROGRAM (NCCP)**

- Level 1, 1975, Level 2, 1976, Level 3, 1992, Level 4, 1996, Level 5, 1999 in Yachting.
- Master Learning Facilitator for the new NCCP - Theory and Technical (Yachting)

ADDITIONAL QUALIFICATIONS

- Level 1 Instructor, 1989, Canadian Ski Instructors Alliance.
- Swimming Instructor, 1988, Red Cross.
- National Lifeguard Service, 1988, Royal Life Saving Society.
- First Aid Instructor, 1990, Canadian Ski Patrol System.

ACADEMIC EMPLOYMENT HISTORY**UNIVERSITY OF WINNIPEG****01/02 – Present**

- Faculty – Department of Kinesiology and Applied Health.
 - KIN-1101/3 Introduction to Kinesiology and Applied Health
 - KIN-1200/3 Principles of Coaching
 - KIN-2100/3 Organization & Administration of Sport and Recreation
 - KIN-2101/3 Program Planning in Sport and Recreation
 - KIN-2200/3 Issues in Sport
 - KIN-3101/3 Adapted Physical Activity

- KIN-3206/3 Directed Studies (3rd. Year)
- KIN-3208/3 Physical Activity & Aging
- KIN-4104/3 Sport Ethics
- KIN-4200/3 Advanced Seminar in Coaching
- KIN-4206/3 Directed Studies (4th. Year)
- KIN-4207/3 Motor Learning and Control

NATIONAL COACHING INSTITUTE (MANITOBA) 09/98 – Present

- Director (since 10/03)
- Admissions & Curriculum Design Committees.
- Master/Mentor Coach for Yachting candidates.
- Presenter
 - Coaching and Sport Ethics
 - Planning & Periodisation for Peak Performance
 - Long-term Athlete Development
 - Enhancing Performance for Career Coaching
 - Computer Applications for High Performance Coaching

COACHING MANITOBA 08/96 – Present

- Master Learning Facilitator for the NCCP.
- Provincial tutor for NCCP Home Study.
- Provincial marker for NCCP workbooks.

UNDERGRADUATE THESIS COMMITTEES:

- Kirsti Simms B.A. (Hons) (Thesis Advisor)

GRADUATE COMMITTEES:

- Brad Gerbrandt, M.Sc. University of Manitoba (Committee member)
A Comparison of the Technique of the 180 Degrees Cutting Maneuver Performed on Grass and on a Hardwood Floor. (Mar. 31, 2009)
- Steven MacDonald, M. Sc. University of Manitoba (Committee member)
Tensions in Mentoring: A Qualitative Analysis of the Coach Mentoring program instituted by Hockey Manitoba. (Sep. 21, 2010)
- Andrew Skogen, M.A. University of Manitoba (Committee member)

CONSULTATIONS

COACHING ASSOCIATION OF CANADA 09/00 – 09/04

- Competency Based Education and Training - Sport Consultant.
 - Assisting a variety of sports (Athletics, Racquetball, Sailing, Softball & Ultimate) convert their current coach education program to a competency-based format.

CANADIAN SPORT CENTRE – MANITOBA

- Sport School (Vincent Massey Collegiate)
Student Athlete Selection Committee **2004- present**

PAN-AMERICAN GAMES SOCIETY**06/99 – 07/99**

- Pan-American Games Apprentice Coach Program - Supervisor.
 - Supervising the practicum mentorship of 18 coaches working with their respective National team during the 1999 Pan-Am games.

COACHING MANITOBA

- Board of Directors 1994-2007
- Coaching Advisory Council 2007-present

SPORT MANITOBA

- Coaching Futures Group 2005-07

SCHOLARLY AND PROFESSIONAL ACTIVITIES:**COACHES OF CANADA**

- Board of Directors 2005-present
- Professional Practices Committee 2008-present
- Communications Committee 2005- present
 - Editor - *Coaches Plan du Coach* bilingual academic journal

ATHABASCA UNIVERSITY

- Examination invigilator 2004-present

OTHER EMPLOYMENT HISTORY**MANITOBA SAILING ASSOCIATION****06/98 - 09/98**

- Provincial Coach
 - Responsible for training and coaching the provincial team, including Olympic and Pan American Games aspirants, as well as overseeing several junior coaches.

BC SAILING**06/95 - 07/96**

- BC Sailing (Okanagan) Regional Coach
 - Reporting to BC Provincial Coach and the Regional Board of Directors
 - Responsible for regional development and all technical programs in the interior region of British Columbia. Coaching the Provincial and Regional Youth Teams; BC Summer Games; organizing and teaching Adult and Youth Learn-to-Sail Programs, Instructor and Coach Development Programs and Officials training.
 - Also included, were specialized programs aimed at women, seniors and people with various disabilities.

CANADIAN SAILING TEAM**01/93 - 12/95**

- Event Coach - Soling Class (part-time)
 - Responsible for 15 A, B, & C carded athletes preparing for World Championships and Olympic Games.

MANITOBA SAILING ASSOCIATION**04/94 - 05/95**

- Technical Director & Head Coach
 - Responsible for all technical programs including: Coaching the Provincial Team; Learn-to-Sail Programs; Instructor and Coach Development Programs. Preparation of the Sport Profile document for the Manitoba Sport Federation.

THE ROYAL CANADIAN YACHT CLUB**05/92 - 09/93**

- Assistant Director of Sailing & Head Coach.
 - Responsible for supervising existing training programs, staff and budget management, and initiating new programs. Providing personal coaching for members with specific campaigns, counselling for Olympic aspirants, and management of the Corinthian Fund for elite sailor financial support.

LIFETIME PUBLICATIONS:**PEER REVIEWED**

Telles-Langdon, D., (2011). The education vs. experience debate. *Coaches Plan* 17(4), 6.

Telles-Langdon, D., (2010). What constitutes a “professional” coach? *Coaches Plan* 17(3), 8.

Lawless, P. & **Telles-Langdon, D.**, (2010). Should your moral conduct as an athlete follow you into the profession of coaching? *Coaches Plan* 17(2), 8.

Telles-Langdon, D., (2010). Women athletes triumph in Vancouver. *Coaches Plan* 17(1), 8.

Telles-Langdon, D., (2009). Maintaining professional composure in the Olympic spotlight. *Coaches Plan* 16(4), 9 & 55.

Telles-Langdon, D., (2009). Issues with enforcing suspension from the profession. *Coaches Plan* 16(3), 8 & 12.

Telles-Langdon, D., (2009). How can coaches manage conflict-of-interest”? *Coaches Plan* 16(2), 12-14.

Telles-Langdon, D., (2009). What do we mean by “extended responsibility”? *Coaches Plan* 16(1), 12-14.

Telles-Langdon, D., (2008). Finding the best practices. *Coaches Plan* 15(4), 8-9.

Telles-Langdon, D., (2008). Accreditation standards *Coaches Plan* 15(3), 12.

Telles-Langdon, D., (2008). Holding coaches to a high standard of ethics and conduct. *Coaches Plan* 15(2), 10-11.

Telles-Langdon, D., & Spooner, T. K. (2006). Coaches as Professionals: The Professionalization of Coaching in Canada *Coaches Plan* 13(1), 8-13 & 42-49 & 54.

Telles-Langdon, D., (1999). Major games coaches have additional training needs beyond what is currently offered within the 3M NCCP. *Coaches Report* 5(3), 36.

NOT PEER REVIEWED

Telles-Langdon, D., (2004). *A Guide to program design, delivery and evaluation for Level 4/5 Sailing Coaches*. Ottawa, ON: Canadian Yachting Association.

Telles-Langdon, D., (1999). *Pan American Games High Performance Coach Apprenticeship program Handbook*. Winnipeg, MB: Canadian Sport Centre.

Telles-Langdon, D., (1996). Leaving the wheelchair at the dock: Adapted sailing provides recreational opportunities for persons with disabilities. *Central Okanagan Small Boat Association Newsletter*, June.

SUBMITTED FOR PUBLICATION

Telles-Langdon, D. & Luke, M., (2010). Competency-based education and training: moving beyond knowledge-based systems for coaches in Canadian amateur sport. *Coaches Report* (re-submitted).

Telles-Langdon, D., (2007). Coaching Ethics: Determining Right from Wrong when the Rules do not Apply: An Ethical Decision-Making Model for Extra-curricular School Sport. *Paideusis*, (withdrawn).

Telles-Langdon, D., (2005). Professional Leadership and Coaching: The Professionalization of the Coaching Vocation in Canada. *The Sport Psychologist* (declined).

Telles-Langdon, D., (2005). Competency-based Coach Education, Training, and Certification: Moving beyond a knowledge-based system for Coaches in Canadian Sport. *The Sport Psychologist* (declined).

UNPUBLISHED DOCUMENTS:

Telles-Langdon, D., (2003). Performance Assessment in Competency-based Education and Training for Amateur Coaches in Canada: The Professionalization of the Coaching Vocation. Masters Project: The University of Victoria.

INVITED ORAL/POSTER PRESENTATIONS (Peer-reviewed)

Hammond, T., Gregg, M. & **Telles-Langdon, D.**, *Examining the Efficacy of Motivational General Mastery Imagery Training as an Intervention to Increase Imagery Ability and Sport Confidence*. Canadian Society for Psychomotor Learning and Sport Psychology (SCAPPS) Conference, Banff, AB, Canada. Nov. 2, 2008

Telles-Langdon, D., *Stemming the Tide of Unethical Coaching*. Children, Sport, and Physical Activity: Philosophical Dimensions (Int'l Conference), London ON, Canada. Jun. 1, 2007

Telles-Langdon, D., *Stemming the Tide of Unethical Coaching* (accepted – not presented) Council of University Professors & Researchers (CUPR) Forum at: CAHPERD Conference, Adjusting the Sails for Healthy Active Living, Moncton, NB, Canada. May 10, 2007

Telles-Langdon, D., *Coaches as Professionals: The Professionalization of Coaching in Canada*. Coaches SUMMIT '06, Whistler, BC, Canada. Oct. 31, 2006.

Telles-Langdon, D., *The Professionalization of the coaching vocation*. Sport Leadership Conference, Winnipeg, MB. Canada. Oct. 29, 2004

Telles-Langdon, D., *Parenting for sport*. Super Seminar for Coaches, Winnipeg, MB, Canada. Nov. 18, 2006

Telles-Langdon, D., *Sport Ethics: A model for teachers and coaches*. MPETA SAG Conference: Stepping toward a Healthy Future, Winnipeg, MB, Canada. Nov. 26, 2004

Telles-Langdon, D., *Coach education in Canada*. MPETA SAG Conference: Striking a Healthy Balance, Winnipeg, MB, Canada. Nov. 29, 2002

INVITED PRESENTATIONS (NOT PEER-REVIEWED)

Manitoba Soccer Association, Annual Awards Banquet (keynote speaker)

- Sport Parenting in Soccer. Mar. 14, 2009

Manitoba Alpine Ski Division, Annual Meeting (keynote speaker)

- Sport Parenting. Jun. 12, 2007

Justice Manitoba, Corrections Division, Training Seminar.

- Motivation and Coaching. Mar. 13, 2007

CHUM-TV Breakfast Television.

- Preparing for the Pressure of Playoffs. Mar. 5, 2007
- Canadian Ski Instructors Alliance, Annual General Meeting (keynote speaker)
- Lifelong lessons from Teachable Moments. Dec. 7, 2006
- Winnipeg Minor Hockey Association, Ron Stamm Memorial Tournament banquet (keynote speaker)
- Medals may be the least significant result of a tournament experience. Feb. 10, 2006
- National Curling High-Performance Camp.
- Imagery, A tool for improving motor skill performance. Dec. 7, 2005
- Sport Manitoba Regional Seminar Series
- Dealing with Sport Parents. (The Pas, FlinFlon) Jan. 17 & 18, 2004
- Fort Garry School Division PE teachers banquet (keynote speaker)
- The Impact of Physical Education Teachers on Athletes. Jun. 20, 2002
- Sport Manitoba Regional Seminar Series
- Dealing with Sport Parents. (Winnipeg, Nunavut) Jan. 19 & 20, 2002
- WORKSHOPS, SEMINARS AND PANELS**
- Sport Leadership Conference, Ottawa, ON Nov. 18-21, 2010
- Sport Leadership Conference, Vancouver, BC Nov. 15-18, 2009
- Triathlon Canada
- Competition Development Coach evaluation pilot project June 9, 2009
- Water Polo Manitoba– Selection appeal panel. June 8, 2009
- Sport Manitoba – Provincial Sport Organization Funding appeal panel. May 27, 2009
- Canada Games Aboriginal Apprentice Coach Program Workshop
- Procedures of the National Coaching Institute April 25, 2009
- Manitoba Athletics Association – Canada Games Coach appeal panel. Sep. 29, 2008
- Sport Psychology Manitoba Prize adjudication panel. Feb. 4, 2008
- Hockey Manitoba – Advanced Coaching Seminar.
- Personal Development. Jul. 3, 2007
- Advisory Panel on Healthy Children and Youth to the Federal Minister of Health
Government of Canada Jun. 18, 2007
- Advisory Panel on Children’s Fitness Tax Credit to the Federal Minister of Finance
Government of Canada Sep. 14, 2006

- Sport Manitoba – Provincial Sport Organization Funding appeal panel. May, 2005
- Manitoba High-Performance Curling Coach workshop.
- Planning and Periodization of training variables. Dec. 8, 2004
- Canadian Canoe Association – National team athlete appeal panel. Nov. 2004
- Manitoba Alpine Ski Division – Athlete appeal panel. May, 2004
- Manitoba Amateur Boxing Association – Coach appeal panel. Jan. 2004
- Rhythmic Gymnastics Manitoba – Coaching Seminar.
- Communicating with Parents Sep. 27, 2003
- Gymnastics Manitoba – Coaching Seminar.
- Competency-based Gymnastics Coach Education and Training Sep. 13, 2003
- Hockey Manitoba – Advanced Coaching Seminar.
- Sport Pedagogy in Coaching. Jul. 8, 2003
- Hockey Manitoba – Advanced Coaching Seminar.
- Growth and Development. Jul. 2, 2002
- Racquetball Manitoba
- Ethics in Coaching. Jun. 22, 2002
- Frontier School Division
- Coaching as a Profession. Jun. 12, 2002
- Frontier School Division
- Coaching as a Profession Jun. 13, 2001

ADMINISTRATIVE RESPONSIBILITIES

- Canadian Council of University Physical Education and Kinesiology Administrators (CCUPEKA)/NCCP University course integration team 2009-10
- University Research/Study leave Committee, 2009-present
- Ad Hoc Senate Academic Misconduct Committee, 2006-present
- Chair, Departmental Ethics Committee, 2010
- Member, Departmental Personnel Committee, 2004-present, Chair, 2006-08
- Student Retention Pedagogy Project Audit, 2006-07
- Member, Departmental Review Committee 2005- present, Chair 2008-09
- Departmental representative to the Library Committee, 2004-05

VOLUNTEER WORK

- Canadian Professional Coaches Association (Manitoba Branch) Board of Directors – President 1998-2002.
- Canadian Sport Centre (Manitoba) - Board of Directors 1997-2003.
- St. Vital Montessori School – Board of Directors 2003-04.
- Coaching Manitoba - Board of Directors, 1999-2001.
- Canadian Sport Centre (Manitoba) - Board of Directors, 1997-present.
- Sport Medicine Council of Manitoba-Board of Directors, 2005-09.
- Racquetball Canada Ethics officer.. 2008-present
- Manitoba Sailing Association Board of Directors 1996–97.
- Canadian Yachting Association's (CYA) Coaching Development Committee 1989-99 (Committee Chair 1990-94). Responsible for the development and implementation of the National Standards program and the technical programs of the NCCP levels 1-5. Committee chair responsibilities included, setting meeting agendas, reporting at the CYA AGM and liaison with the CYA staff.