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A Philosophical Analysis of Ethics Education in the Canadian National Coaching Certification Program for Rowing

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A thesis submitted in partial fulfillment of the requirements for the Doctor of Philosophy degree in Kinesiology
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A PHILOSOPHICAL ANALYSIS OF ETHICS EDUCATION IN THE CANADIAN
NATIONAL COACHING CERTIFICATION PROGRAM FOR ROWING

(Thesis format: Monograph)

by

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Graduate Program in Kinesiology

A thesis submitted in partial fulfillment
of the requirements for the degree of
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Abstract

This dissertation applies a conception of rationality from the philosophy of science to the coaching education context. The purpose of this dissertation is to present an account of how the exercise of judgment by coaches facing ethical dilemmas can be rational. The discussion in this dissertation begins with a traditional account of rationality that has long been a staple of moral philosophy. Next, the influence of this model in the current Canadian rowing coach education program are highlighted, as are its limitations in providing a complete account of rational ethical-decision making in the coaching context. After establishing these limitations, an alternative non-formal account of rationality, developed in the philosophy of science is introduced as a more convincing basis on which to understand judgment and vindicate its rationality. Following this philosophical analysis, a qualitative study on four experienced high school teacher-coaches is presented, highlighting the tools and processes they used when they faced ethical dilemmas in their past and. Finally, implications are drawn from the philosophical analysis and the interviews in order to propose a framework for piloting the addition of open-ended group exercises in the ethics education portion of the Canadian coach education workshops.

Keywords

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List of Abbreviations

CAC=Coaching Association of Canada

CAO=Coaching Association of Ontario

CAP=Coaching Advancement Program

MED=Make Ethical Decisions

MHSAA=Michigan High School Athletic Association

NCCP=National Coaching Certification Program

OCTA=Ontario College of Teachers Act

OCT=Ontario College of Teachers

OSSTF=Ontario Secondary School Teacher's Federation

O.Reg=Ontario Regulations

PA=Professional Advisory

PLC=Professional Learning Community

PPM=Provincial Policy Memorandum

RCA=Rowing Canada Aviron

R.S.O.=Revised Statues of Ontario

Chapter 1

INTRODUCTION

1.1   Introduction and Thesis Statement

1.1.1 Introduction

High school sports present complex environments, and the coaches who lend their time to developing athletes in this age group are, at one point or another, faced with dilemmas that are not easily solvable. For coaches who are also teachers, this dual role can compound their dilemma due to the many statues, regulations and codes of conduct to which they are held. In Canada, ethics education—and almost every formal aspect of coach education—is conducted collaboratively through the National Coaching Certification Program (NCCP), an education arm of the Coaching Association of Canada (CAC), and the national organization of the sport in question. In the ethics education component, each sport introduces and teaches the NCCP's code of ethics as part of the Make Ethical Decisions education program, offered as both a general multi-sport workshop, or as one module in sport specific workshops. Both the Make Ethical Decisions workshop and module are designed to educate coaches on the expected behaviors they ought to strive for in every situation. Ethical decision-making is a complex undertaking, often requiring the exercise of good judgment. Teacher-coaches (as they will henceforth be referred to) know this requirement very well, because they also have ethical obligations stemming from their status as a teacher. All of the codes of ethics to which teachers are held carry the force of law and, based on the particulars of the situation, may require the teacher-coach to make a judgment when mediating between varying sets of demands. The central task here is to critically evaluate the basis for coaching codes of conduct and ethics education by studying the sport of rowing. While examples from other sports will be used to critique the conceptual intelligibility and practical viability of the codes themselves, the main body of this section will use rowing as an example to explore the limitations of codes of conduct and the applied ethics model of education. Within Rowing Canada Aviron's (RCA) Coach certification program, which is aimed at coaches of high school aged athletes, there are two three-day workshops, spaced six months apart. The fist module of the first weekend workshop is the Make Ethical Decisions module. It is this

module in which the ethics education component is delivered. The NCCP Code of Ethics plays a central role in the module, and I argue that there are areas for improvement in the program. One of those areas involves exploring the nature and role of judgment. Throughout this dissertation, I advocate an account of judgment originating from the philosophy of science. This account places it in the domain of human cognitive skills that, while fallible, can be developed and enhanced through socially mediated learning. This approach differs from a number of traditional philosophical theories. On this account, a rational judgment becomes a function of the procedure used to arrive at a decision, and rationality is understood as a broader, though weaker concept than in many longstanding philosophical theories. This non-formal conception of judgment is very similar to Aristotle's *phronesis*, however it frees itself from one limitation. I discuss this limitation later, and argue that ultimately, it makes the non-formal account of reason a more convincing basis on which to understand the rationality of judgment in coaching contexts.

Ethics, as a branch of moral philosophy, attempts to deal with questions of what our moral responsibilities are to one another and the world around us. The rationality of judgment is a topic with which moral philosophy has often grappled. In this dissertation, I have taken the position that a formal conception of rationality is unduly restrictive, fails to account for a vast portion of the moral landscape coaches inhabit, and cannot account for the rationality of judgment in coaching contexts. Drawing upon work from Harold Brown (1988) and Cliff Hooker (2010) in the philosophy of science and Barry Hoffmaster (2011) in bioethics, I argue that an alternative, non-formal account of rationality offers a more compelling way to understand judgment in ethical decision-making for coaches. In Chapter Three, I conduct a qualitative narrative study on four high school teachers who are also rowing coaches. The goal of this study is to obtain an empirical account of the tools and processes these experienced teacher-coaches used to arrive at a judgment in past ethical dilemmas. The issue of concern here is how experience, upbringing and formal training interact to influence the understanding of one's of ethical responsibilities and in turn how one goes about solving ethical dilemmas where a clear solution is not dictated by rules, or when principles conflict. Specific areas of interest include how each interviewee framed an ethical issue, how they conceived their moral obligations as a teacher and a coach and what

influence their formal training, family upbringing and previous experiences played in shaping the processes and tools they used.

1.1.2 Thesis Statement

This dissertation begins with the premise that there is more to ethical decision-making than can be captured in a set of principles or in formal deductive reasoning. Rules run out, they conflict with one another, and when confronted with uncertainty in the face of imperfect information, coaches must make a judgment. Within the coaching population, high school teacher-coaches are faced with multiple legal and ethical codes. For these individuals, the ability to make skilled ethical judgments is crucial. If judgment is to be understood as a rational capacity, there needs to be a conception of rationality that accounts for rationality of judgment. In Chapter Two, I outline what Harold Brown has called a 'classical model of rationality' and highlight its influence in the current Make Ethical Decisions module of the RCA Coach certification program. I then examine the limits of this model in providing a complete account of rationality in ethical-decision making for the coaching context. Next, I propose an alternative, non-formal account of rationality, developed in the philosophy of science, as a more convincing basis on which to understand judgment and vindicate its rationality. In Chapter Three, I conduct a narrative study on four experienced high school teacher-coaches to discover the tools and processes they used when faced with ethical dilemmas in their past experiences. Finally, in Chapter Four I draw out implications from the philosophical analysis and the interviews to serve as the basis for proposing a framework to pilot the addition of open-ended group exercises in the Make Ethical Decisions module of the RCA Coach workshop. These exercises are designed to promote collective critical assessment of the tools and processes participants used to arrive at a judgment in *real* ethical dilemmas from their past experiences. The goal of these exercises is to improve individual and group capacities for making skilled ethical judgments in the future.

1.2 Justification

Ethics education in coaching certification programs remains a subject with a few gaps in the literature. There are many articles and books on the subject of coaching ethics and

ethical decision-making. While these works offer valuable contributions, the presentation of ethical decision-making in coaching education is where I intend to contribute in this dissertation. Different aspects of coaching and coaching education are studied conceptually in the sport philosophy literature, and empirically in the education and sociology literature. There are many studies that tangentially touch on some of the issues addressed herein, and it will be important to delineate how this dissertation carves out its own space within the larger body of literature. The sport of rowing is utilized because rowing is team based, meaning all the factors that go into teambuilding and working with teams of individuals are present on a daily basis. Further, rowing is a training intensive sport that requires a great deal of aerobic fitness and muscular strength so similar training issues to those in other endurance and strength sports have to be addressed by rowing coaches. There are also weight category events in high school rowing, so concerns surrounding athlete health, body image and nutrition have to be contended with as well. Because rowing has many of the same features as other sports, there is a case to be made for the general applicability of the research in this dissertation. The goal is the translation of conceptual evaluations and empirical findings into a roadmap toward concrete practice.

1.3   Review of Literature

This dissertation cuts across three major disciplines: philosophy, sociology, and education. Additionally, it contains both conceptual and empirical components. There are a great many works that touch on some aspects of the ethical, qualitative and pedagogical aspects of coaching education and coaching ethics. This dissertation combines philosophical and sociological approaches to address a very specific topic that, so far as I have been able to determine, has not been previously examined in quite the same manner. In situating myself within the literature, I examined library holdings for coaching and coaching education texts and conducted database journal searches on the Routledge, Human Kinetics, and ProQuest databases using the terms 'coaching,' 'ethics,' 'education,' and 'judgment.' I have themed the work on coaching ethics into subheadings based on discipline, as can be seen below.

1.3.1 Coaching Ethics in the Philosophy of Sport

Within the sport philosophy literature, the topic of coaching ethics has been explored by a number of authors. Robert Simon, a philosopher of sport at Hamilton College, has recently published a book, *The Ethics of Coaching Sports*, containing the works of several contributors who examine ethical issues in the coaching practice. Alan Hardman and Carwyn Jones, of the University of Wales have also published a book on this topic titled *The Ethics of Sports Coaching*. There also exist numerous individual articles and essays in the area of coaching and ethics.

Sheryle Bergmann Drewe (2002), a former professor in the Faculty of Physical Education and Recreation Studies at the University of Manitoba, authored a piece on coaching relationships that touches tangentially on an issue of importance with regards to coaching-education. The type of relationship between coach and athlete certainly carries potentially hefty ethical implications with it and as such, it will be useful to summarize this contribution to the coaching ethics literature. Bergemann Drewe (2002) argues that coach-athlete friendships may be an inevitable feature of sport, given the close-knit atmosphere that sports promote. There are, however, different types of friendships and Bergmann Drewe explores two in particular. Utilizing the concepts of 'deep friendships,' and 'utility friendships,' she attempts to make the case for the propriety of one type of athlete-coach friendship over another. The problem with deep friendships (those friendships which are governed by specific social conventions such as sharing life stories) between coaches and athletes lies in the fact that the power dynamic is inherently unequal (Bergmann Drewe, 2002, p. 176). Coaches have the power to make authoritative assessments on the athletes and "Because assessments may require a degree of objectivity, this leads to the second problem with close friendships—that of conflict of interest (Bergmann Drewe, 2002, p. 176)." An alternative and potentially acceptable form of coach-athlete friendship, however, is the utility friendship. Affection in utility friendships is based on the fact that "each is useful or advantageous to another" (Bergmann Drewe, 2002, p. 179). In this case, both the coach and the athlete need each other to achieve their sporting goal. While some personal information

exchange may be necessary in the form of stories or anecdotes about past experience, the information exchange should be mostly one-way, with the coach knowing more about the athletes than vice-versa. Therefore, according to Bergmann Drewe (2002),

> The coach-athlete friendship is not meant to be as valuable as other forms of friendship, particularly where sporting purposes dominate. Otherwise one would run into the difficulties of equality and the conflict of interest issues raised earlier. Thus, while utility friendship may be a lesser form of human relationship, it will serve the purposes of both coach and athlete in seeking their shared sporting goals (p.179).

Certainly, the coach-athlete relationship is an important issue, both at and away from practices and competitions. How the coach conceives of his or her role in relation to the athletes is an issue take up at length by Robert Simon of Hamilton College.

In the first chapter of Simon's book he examines the place of philosophy in the evaluation of concepts and questions surrounding the nature of fair play as well as whether the moral obligations of a coach vary between contexts and cultures (Simon, 2013, p. 5-6). Later, in a subsequent chapter, Simon examines a broad internalist account of coaching ethics. On this account, a winning coach is not always a good coach, since a winning record does not entail ethical coaching practices. A strict Kantian principle proscribing the use of athletes as means to an end is admirable, but sports take place in a variety of contexts, and making ethical decisions in coaching often relies on context-sensitive judgments not easily captured in a principle. A broad internalist account of sport takes account of its specific features, recognizing it as a "mutual quest for excellence" (Simon, 2013, p. 52). A key point here is that there is a distinction between the role of a rule, such as "three strikes and you are out" and a principle, which "needs to be balanced against other considerations. How they apply…requires seeing how they fit in an overall theory of the sport at issue, and perhaps the point of athletic competition itself" (Simon, 2013, p.52). Simon (2013) argues that coaching practice should be guided by the use of a "broad set of principles of interpretation" (p. 53) and these principles of interpretation should not only guide coaching practices but how we evaluate the performance of a coach. If we "interpret sport as a mutual quest for excellence in meeting challenges for their own sake…" we can "explain and justify major features of sport relevant to coaching" (Simon, 2013, p.53). One of these relevant features is the educational aspect of coaching, particularly when the sport takes place within a secondary or post-

secondary setting. If one views sport as a mutual quest for excellence, and coaches as educators, then a fruitful way to evaluate a coach is under the rubric of how well they develop their charges (Simon, 2013, p. 58). The broad internalist account of sport, and the coaching practices it authorizes, are echoed by other authors in Simon's book.

Broad internalism, as it relates to coaching youth sport, is explored by Caesar Torres and Peter Hager as a framework for understanding the role of competition in youth sports and how youth coaching ought to be strengthened. This chapter, titled "Competition, Ethics and Coaching Youth," offers four major suggestions for coaches to adopt, if they are to become the gatekeepers who "open a path to a good life" (Torres & Hager, 2013, p. 179). First, youth coaches should distinguish to their athletes, the difference between winning and excellence. The idea of striving for excellence rather than a mere win is what needs reinforcement in youth sport. Adopting the approach to competition that sees it as an opportunity for the mutual pursuit of excellence encourages youth to recognize their opponents as "partners rather than obstacles or enemies to be overcome or dominated" (Torres & Hager, 2013, p. 179). This practice promotes mutual respect and adherence to the rules of the game. Second, coaches need to promote the pursuit of excellence while adhering to the rules, standards, and internal goods of the game (Torres & Hager, 2013, p. 180). When coaches promote this behavior, they are fostering the development of their athletes and an appreciation of the intrinsic goods that make striving for excellence in sport unique and dependent upon moral responsibility (Torres & Hager, 2013, p. 181). Third, if coaches follow the previous two suggestions, they have the potential to inculcate in their athletes, a propensity to approach competition from a standpoint that "places the pursuit of excellence through the moral and aesthetic process of sports competition ahead of the outcome of winning or competitive sport's external goods" (Torres & Hager, 2013, p. 181). Finally, youth coaches ought to enable their athletes to develop their own abilities to make decisions independent of authority figures. While youth coaches should still exercise some authority, one of their pedagogical approaches ought to include incorporating athlete perspectives into planning practices and strategies so as to develop the autonomy of their athletes (Torres & Hager, 2013, pp. 182-183). The upshot of these suggestions is a mutual reciprocity of toleration and understanding between the community and youth coaches, and youth coaches and their athletes. The idea of the coach as educator and inculcator of certain values is further explored by Jan Boxill.

Boxill (2013) describes coaches as moral exemplars because coaching is teaching and so requires knowledge, art, and skill (p. 10). Sport, on Boxhill's view constitutes a form of secular religion and, like parishioners in a church, the athletes tend to adopt the values they see in their coaches (p. 11). The moral significance of sports can be illuminated by presenting a model of sport based on the following features: first, it is undertaken freely, with no external end beyond the sport itself, second there are constitutive and regulative rules which dictate play, ensure fairness, and reflect basic moral standards (Boxill, 2013, p. 12). Sports also need to be significantly physically arduous, within the scope of their rules. Finally, sports must involve a mutual quest for excellence within the framework of the rules (Boxill, 2013, p. 13). The obstacles to this model of sport come from those who would seek to win at all costs, those who lack moral courage to do the right thing, even when it involves taking a risk, and those who hide behind relativistic excuses to justify ignoring inconvenient moral standards (Boxill, 2013, p. 14-15). While everyone carries a measure of responsibility for upholding honorable practices in sport, Boxill (2013) identifies coaches in particular as bearers of the greatest level of responsibility, given their power (p. 17). Fairness in sport, and the coach's role in promoting fairness, is explored later in Simon's book by Scott Kretchmar.

One of the challenges that coaches face in large team sports involves allotting playing time for their 'benchwarmers.' Kretchmar (2013) argues that coaches have certain prima facie moral obligations, particularly in youth sport, to try and allow playing time because "education, development, healthful exercise and play are basic benefits that should trump any concerns over winning, excellence" (p. 134) and other external considerations. This moral obligation is less overriding at higher levels of sport, but taking a sport more seriously than the age level of the athletes merits, can harm not only the spirit of play, but potentially late bloomers who need more time to develop. Finally "the health of the whole sporting enterprise" (Kretchmar, 2013, p.134) is damaged if youth coaches adopt exclusionary practices better suited to higher levels of sport than they are currently coaching. Beyond denying playing time to young athletes, there are other ways in which coaches can threaten the health of the sporting enterprise. Mark Hamilton (2013) explores the moral dimensions of coaches using the practice of physical and psychological intimidation tactics to gain the upper hand.

The list of coaches who verbally and physically abuse players is certainly extensive, Hamilton notes, in a chapter of Simon's book, titled "Coaching, Gamesmanship and Intimidation." The moral critique of coaching ethics must therefore be based on "a close inspection of intimidation and bullying by coaches as a means of gamesmanship" (Hamilton, 2013, p. 137). Gamesmanship is meant here as the use of specific strategies and tactics, many of which may be legal, though morally dubious, to gain the upper hand and "secure an unfair victory, while remaining within the constitutive rules of the game" (Hamilton, 2013, p. 138). One particular form of gamesmanship involves intimidation, and intimidation can evolve into bullying quite easily. Bullying in turn involves "deliberate and repeated antagonistic activity that includes swearing and uncontrollable screaming as its most common manifestation" (Hamilton, 2013, p. 140). Usually this type of behavior aims at intimidating officials into making favorable calls for a coach's team, but bullying can also involve physical violence. Hamilton (2013) notes that it is not unheard of for coaches to direct athletes to carry out moves designed to injure a top player on another team (pp. 142-43). The wins that coaches accrue from these tactics have, in Hamilton's view, given them a free pass for far too long. The strategy disrespects the game because it alters the nature of the challenge to reward the team with the better intimidator, instead of rewarding the team with superior athletes or coaches (Hamilton, 2013, p. 148). Intimidation is also morally unacceptable because it disregards the basic worth of human beings, and this consideration should have a "great effect on coaching philosophy" (Hamilton, 2013, p. 148). Good coaches, on Hamilton's account should evaluate the performances of their players, not the players themselves. The large and weighty issues concerning coaching, ethics, and youth sport explored by the authors in Simon's book are examined by many of the authors in Hardman and Jones's *The Ethics of Sports Coaching*.

Sigmund Loland's (2011) introductory chapter, titled "The Normative Aims of Coaching: The Good coach as an Enlightened Generalist" looks at what competencies coaches need to possess in order to be *good* coaches. There are, on Loland's account, three major areas in which coaches must be knowledgeable. First, coaches need to be up to date in the natural science aspects of the sport they coach since sport is a bodily practice and this physical reality has a marked impact on the way coaches understand their role (Loland, 2011). However, natural science only captures part of the picture because coaches also

socialize their athletes into the sport by conveying certain norms within the sport, and how well a coach does this depends on his or her own reflective ability to articulate and inculcate those norms (Loland, 2011). This requirement is the second component, which means that coaches need to be knowledgeable about socio-cultural considerations. However, a good coach needs to go beyond inculcating preexisting norms, and be open to unique situational aspects that offer chances for innovation (Loland, 2011, pp. 18-19). Indeed, embodied norms themselves may not even be ethically sound. Accordingly, a good coach who is engaged and knowledgeable "not only searches for scientific knowledge, but is engaged in a practical search for reflective and good choices in the many dilemmas of his or her profession…what is at stake here is practical wisdom, or *phronesis*" (Loland, 2011, p. 19). A coach needs to be reflective and reject both cynical and relativistic moral schemes, adopting instead a perfectionist view of sporting ethics that places a moral obligation on individuals to "develop in virtuous ways (their) natural talents and predispositions" (Loland, 2011, p. 20) and in turn to "stimulate and encourage similar developments in others" (Loland, 2011, p. 21). If a coach has knowledge in the natural sciences and socio-cultural aspects of his or her sport, tempered by practical wisdom and a perfectionist ethic, then he or she will be an enlightened generalist, able to engage athletes in not only in a mutual quest for sporting excellence, but in a quest for human excellence as well (Loland, 2011, p. 21). Coaching and Aristotle's concept of *phronesis* are both explored further by Oyvind Standal and Liv Hemmestad in a subsequent chapter of Hardman and Jones's book, which offers further insights into the contextual nature of coaching, rationality, and judgment.

In a chapter titled "Becoming a Good Coach: Coaching and *phronesis*," Standal and Hemmestad (2011) expand upon the concept of *phronesis* discussed earlier by Simon and Loland, explaining how the notion of practical knowledge brakes down into two types of rationality: technical and practical. Technical rationality "adheres to a kind of objectivity that seemingly guards against the interference of the coach's subjectivity" (Standal and Hemmestad, 2011, p. 48). In concrete terms, one can see technical rationality at work in the linear model of professional practice that calls for a specified goal followed by a strategy for a coaching intervention and an assessment of the outcomes (Standal and Hemmestad, 2011, p. 48). Technical rationality is limited however, because it overlooks the dynamic nature of sports environments. A second type of rationality called "practical rationality" concerns itself

with "those subject matters which are unruly" (Standal and Hemmestad, 2011, p. 48). The characteristic feature of practical rationality is judgment, which is the ability to recognize and deal with a situation without subsuming it under a general principle or law" (Standal and Hemmestad, 2011, p. 48). So on this account, the difference between technical rationality and practical wisdom lies in the fact that practical wisdom is not a skill, but rather a character trait. Acting morally cannot be reduced to a skill set the same way that the technical aspects of coaching can be (Standal and Hemmestad, 2011, p. 49). Practical knowledge has to be learned by doing, so a good coach can only become a good coach by practicing good coaching (Standal and Hemmestad, 2011, p. 51). The ability to observe and learn from good role models is crucial, leading Standel and Hemmestad to suggest that coaching apprenticeships should be promoted as a crucial supplement to classroom-based coaching education activities. Given that coaches need to possess technical rationality and practical wisdom, one might ask where coaching itself falls, on a continuum between objective and subjective. Paul Davis addresses the question of whether we can delineate an objective account of the role of coach.

In a piece titled "Objectivity and Subjectivity in Coaching," Davis (2013) addresses an extraordinarily varying itinerary of deliberations, including questions on the objective nature of coaching, morality, and the value of sport, finally ending with the distinctive life that animates the coach. While Davis's piece offers many significant contributions, it differs in its focus from what I will be addressing in the dissertation.

Within the coaching practice, examples of situations that must involve the exercise of judgment are those times when athletes wish to participate in dangerous sports. Thanks in large part to the work of John Russell, the philosophy of sport has explored the moral dimension of allowing participation in dangerous sports. In two articles on the topic of dangerous sport, Russell addresses its value, both to the population in general (2005) and to children specifically (2007). Dangerous sport, on Russell's account is taken to mean a sport with a substantial risk of bodily injury. In spite of the potential harms, participation in such sports may be morally permissible, in light of the opportunities they offer for self-affirmation. What Russell means by self-affirmation is a type of self-realization (2005) that

ultimately justifies participation in activities where one could reasonably expect physical injury. Such risk is justified on this account because,

> In reaching and attempting to surpass our limits, we inevitably confront what we are. In doing so, we affirm or declare to ourselves who we are and what we are striving to make of ourselves. Dangerous sport, in its best exemplars...provides one avenue for such self-affirmation by challenging one's whole self at the limits of one's being (Russell, 2005, p. 15).

In the case of children participating in dangerous sports, there are certain "self-affirming goods that are only or mainly available to children" (Russell, 2007, p. 189). Because of this opportunity, parents who wish to introduce their child to such experiences as a way to "extend the child's sense of his physical and emotional limitations and to make him aware that there is some value to be had in this" (Russell, 2007, p. 189), may be justified in a soft-paternalistic insistence that the child try such behaviors (Russell, 2007). They are justified in this insistence, according to Russell (2007), because "it is often said that parents are in the best position to know their child and of what he or she is capable…it seems reasonable to presume that they can be trusted to exercise such judgment cautiously but with discretion" (p. 190). Allowing coaches to exercise this judgment, on the other hand, Russell (2007) finds harder to justify and in fact believes that they should not be allowed to exercise such paternalism (p. 190). Russell (2007) does note, however that

> coaching contexts are diverse, and I would like to see a careful discussion of this issue and related ones. In particular, the issue of how to go about introducing physical risks in athletic training and what counts as best coaching practices in these respects is a topic that needs careful treatment once it is recognized that the presence of physical risks can have important self-affirming and other values for a child (p. 190).

Russell's suggestion for a thorough study of coaching contexts is taken up by Emily Ryall and Steve Olivier (2013), who explore the issue of coaching dangerous sports as part of a contribution to Hardman and Jones's book

Ryall, and Olivier (2013), in their piece titled "Ethical Issues in Coaching Dangerous Sports" argue that while coaches ought not to coerce their athletes into entering risky situations, they nonetheless should allow athletes to voluntarily assume the risks, even if the coach is apprehensive (p. 196). However, this obligation to allow athletes to participate in

dangerous sporting activities must be tempered by the requirement to provide the athletes with "the best tools, skills and knowledge available to be able to accurately assess risk and to be able to deal with dangerous situations, thus providing opportunities for *self-affirmation*" (Ryall and Olivier, 2013, p.196). In the fourth "Rocky" film, the titular character, now a boxing coach, informs his close-to-defeated fighter, Apollo, of the dangers of continuing the fight. Ultimately, Rocky respects Apollo's decision to carry on, even though it costs Apollo his life. While this example is extreme, it highlights the kind of respect that Ryall and Olivier feel coaches should accord their athletes.

1.3.2 Pedagogical and Sociological Approaches to Coaching Education and Coaching Ethics

Moving now to empirical studies, Melissa Leduc, Diane Culver and Penny Werthner of the University of Ottawa carried out a study titled "Following a Coach Education Programme: Coaches' Perceptions and Reported Actions." This study carried out an examination of three Developing Athletic Abilities modules and three Managing Conflict modules in the competition-development stream of the NCCP (Leduc, Culver & Werthner, 2012, p. 140). As a non-participant observer, the lead researcher took detailed field notes during the workshops, from which she generated questions for semi-structured interviews for eleven of the workshop participants within the two weeks following the workshop, and again three to six months later (Leduc et. al, 2012, p. 141). By adapting a deductive thematic analysis (Leduc, et. al, 2012, p. 141), the researchers were able to identify a range of consequences that the workshop experience had on the interviewees. The broad categories generated from the analysis showed that the participants felt that the material they learned in the modules validated their coaching practice, caused them to change it, or that they had not yet changed their coaching practice (Leduc et. al., 2012, p. 142). One of the main points that Leduc et. al (2012) drew from this conclusion was "the importance of coach-education programs being learner-centered, that is centered on coaches' biography or cognitive structure, in order to influence practice" (p. 148). The idea of learner-centered teaching, particularly in coaching ethics education is explored in a coaching education program in Michigan, which I will now outline.

Researchers Kristen Diffenbach, Larry Lauer, and Dennis Johnson, of West Virginia University, Michigan State University and Wingate University, respectively, authored an article titled "One Step at a Time: Building Coaching Ethics from the Ground Up," which summarizes a coaching education program offered by the Michigan High School Athletic Association (MHSAA). Diffenbach, et. al (2010) note that "coaching is not made up of clear black and white choices…Coaching education needs to provide an opportunity for coaches to explore situational ethics as they apply across the levels and contexts associated with coaching (p. 86).

Within this article, there are three teaching approaches for developing ethical decision-making that Diffenbach, et. al, examine. The first approach they detail is a non-academic Coaching Advancement Program (CAP) within the Michigan High School Athletic Association. This program offers a total of six levels of education and, at first, teaches participants about the "athletic missions of schools, their rules, and codes of conduct" (Diffenbach, et. al, 2010, p. 87). This initial introduction is meant to provide participants with a sense of why schools operate the way they do, and why there are certain legal mandates (Diffenbach, et. al, 2010, p. 87). As participants progress through the program, they are encouraged to reflect on their values and refine their own personal philosophy (Diffenbach et. al, 2010, p. 88). Part of the program involves developing the ability of the participants to try and see situations from multiple perspectives such as that of a parent, an athlete or an administrator (Diffenbach, et. al, 2010, p. 88). This program aims to develop the ability of a coach to deal with ambiguity by recognizing that the truly difficult dilemmas

> do not necessarily lend themselves to a clear answer. In these cases, coaches are encouraged to examine the issue in depth and again base it on their philosophy, their values, and the context. Doing so allows them to at least feel comfortable in the decision that is made after deliberating with other coaches and administrators in the program. Hence, when a decision is made, it is based on their philosophy taking into account the situation and the implications of the decision (Diffenbach, et. al, 2010, p. 88).

One of the barriers to this kind of program lies in the fact that it requires participants to be very open in ways to which they may not be accustomed. In many cases coaches may not feel comfortable discussing incidents or dilemmas from their past. Additionally, while there is always the risk that one person can dominate the discussion, there are mechanisms that can

prevent this. The value of interactive group discussions allows coaches to differentiate between ethics and laws, and develop greater context-sensitivity. The coaching education context itself can be a site of conflict in terms of how power structures can mold coaches, and this topic is the focus of an analysis by Curzon-Hobson and colleagues on the New Zealand coaching education system for cricket.

Curzon-Hobson, Thomson, and Turner (2003) address the topic of coaching-education, in an article titled "Coaching a Critical Stance."[1] The position taken here argues that coaching education in New Zealand has become more about technical knowledge over other forms of knowledge. What is badly needed in the coaching context, they suggest, is a culture of critical stance. Critical stance is

> an attitude or disposition of the player through which he or she reflects upon his or her own action and what is presented by the coach. Rather than passively accepting information or mimicking what is considered as best practice, those imbued by the critical stance take a much more active role in learning, executing and reflecting upon the skills and their own relationships to them (Curzon-Hobston, Thomson & Turner, 2003, p.73).

Critical stance is therefore underpinned by dialogical inquiry, which is oppositional to traditional forms of authoritarian coach-athlete relationships. When one speaks of dialogical inquiry, one is speaking of

> the process through which players and the coach can come to fragment their prior perceptions and the "truth" of what is presented. Dialogue is not simply a method for conveying the right answers…Rather than a coach instructing and directing a skill, a dialogical approach presents the skill as subject to the critical reflections of the players (Curzon-Hobson, et al., 2003, p. 78).

The authors propose this framework as a response to what they describe as a potentially troubling shift towards a purely technical, authoritarian, ends-means approach to coaching and the coaching education curriculum in New Zealand. Due in large part to the professionalization of coaching, a context has emerged where outcomes are favored over the

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[1] This article appears in the Journal of the Philosophy of Sport, however the criticism of power structures and educative practices aligns the piece more closely with sociological and pedagogical modes of analysis in my view. Thus, I chose to situate it within the sport sociology and education literature.

processes that led to them, and the coaching-education curriculum is structured around scientific, technical learning. Consequently,

> In this context, professional coaches must become disciplinary experts, and all coaches…at any level, are expected to have attained a qualification in the new curriculum. Coaches must know their relevant epistemological framework, work within its acceptable boundaries, and even become disciples to its principles. They will be tested on these principles and their success or failure will depend on whether they can demonstrate competence within this framework. And like any discipline, the legitamation that it enjoys within society and within the sport will depend on its ability to flourish within the social context though exercise of relations of power. It therefore acts as a form of control and privilege in which those who can espouse its ideals and can implement them in the most popular contexts will retain their privileged positions. Those unable or unwilling to defend the foundations of the discipline will remain beyond its social boundaries (Curzon-Hobson, et al., 2003, 69).

The result of such a learning environment is a context in which a regimented structure has resulted in a system of certification that rewards rote learning and regurgitation of a specific coaching education agenda at the expense of other alternatives. Prospective coaches are tested on the material they must learn and the certification process ensures that only those who embrace the program will become coaches while others can be silenced through non-certification (Curzon-Hobson, et al., 2003, 71).

The danger of this kind of environment, Curzon-Hobson, et al (2003) argue is that coaching education risks becoming a practice of transference where a particular paradigm of coaching education utilizes the power structures inherent in testing and certification practices to become self-legitimizing (p. 71). In this environment coaching-certification programs act as gatekeepers and preferentially reward those who can espouse their conception of what constitutes legitimate coaching, while silencing (via the engine of qualification), those who do not. In such an context, the coaches who *are* successful are assessed on their ability to internalize and replicate the existing norms within the coaching education program. Very little opportunity exists to explore alternative possibilities (Curzon-Hobson, et al, 2003, p. 80). Critical stance is therefore needed to counter this culture of formalized, top-down learning. If coaches are courageous enough to promote a culture of reflection and questioning in their players, they will allow players to discover for themselves ways in which they might internalize the skills and values of the game. The question of how coaches and athletes

conceive their relationships appears elsewhere in the education and pedagogy literature, thanks to Bergmann Drewe (2000), and I will now summarize that contribution.

In a piece on university coaches and athletes, Bergmann Drewe (2000) interviewed nine university level coaches (six male, three female) in six different sports to determine what ethical dilemmas were common to coaches and how they resolved them. The study first asked coaches to define what they perceived to be an ethical dilemma, comparing coach perceptions and resolutions of ethical dilemmas to those of athletes in a 1999 study. Varying conceptions of autonomy emerged from the initial data and the focus of the study became a conceptual analysis of autonomy and how each conception "translated into the coach-athlete relationship" (Bergmann Drewe, 2000, p. 147). The study found that the ways in which coaches conceived autonomy would influence the autonomy that their athlete had in their relationship with the coach (Bergmann Drew, 2000).

Tania Cassidy, Robyn Jones, and Paul Potrac, of the University of Otago, Cardiff School of Sport, and Unitec, New Zealand, respectively, authored a book titled *Understanding Sports Coaching: The Social, Cultural and Pedagogical Foundations of Coaching Practice* (2nd ed.). This book deals with a wide range of topics from reflective coaching, to content knowledge and most relevantly, coaching ethics. Specifically Caddisy, et al (2009) note that a problem with codes of conduct lies in their

> inadequacy in dealing in dealing with the ethically complex coaching environment, and to their view of morality as a set of clear regulations to be unproblematically followed. Consequently, although their clarity is often unquestioned in terms of outlining 'proper' human relationships in the coaching environment, such codes have been accused of inviting us to think of ethical life in terms of a series of rigid obligations…although such codes have been useful in identifying those who are unethical in their practice…there is more to the development of moral maturity than that (p. 153).

In a later part of their chapter on coaching ethics, Cassidy, et al (2009) offer a defense of the advantages of a narrative approach in that it might be able to help coaches link their own personal background to their coaching practice (p. 168). In terms of implementation for such a method, the authors suggest the development of focus questions

> around which such narratives could be constructed…: i,) which issues in the coach-athlete relationship do you consider significant and how do you think they are connected,

if at all? ii,) How has your personal biography influenced they way you coach and why? iii,) What are the contextual constraints on coaching practice and how do they affect the way that you coach? iv,) What knowledges are vital for a coach to have and why? Where do you get these knowledges (Cassidy, et al., 2009, p.168)?

One of the points that can be seen in this study is the importance of developing knowledge for improving coaching practice, and I will now summarize a study that takes up this topic.

High school teacher-coaches have been the subjects of a handful of previous studies in the Canadian context. Laurie Wilson, Gordon Bloom, and William Harvey, of McGill University, authored a qualitative study, titled "Sources of Knowledge Acquisition: Perspectives of the High School Teacher/Coach." This study examines the avenues that high school teacher-coaches use to develop their knowledge in sport and which role they give priority in their daily careers. Wilson, et al. utilized semi-structured interviews in an open-ended format with six high school teacher-coaches. Participants were asked several key questions based on a prior coaching model. These questions were designed to "provide an understanding of the structure of coaching knowledge and the development of knowledge related to the coaching process" (Wilson, et al., 2010, p. 387). In the study design,

> Each of the key questions in the study had two parts. The first part examined the participant's knowledge on an aspect of coaching (e.g. How do you structure a practice?). The second part of each question was designed to gather information on how this particular aspect of coaching knowledge was developed (e.g. How did you learn to do this? How did you develop this philosophy?). Summary questions were included to tie together the topic of the study and validate previous responses (Wilson, et al., 2010, p. 387).

The point of these questions was to "create a system of emergent categories that adequately described the sources of knowledge acquisition of high school team sport coaches" (Wilson, et al., 2010, p. 388). Findings indicated that the high school teacher-coaches gained knowledge from their participation in sport, from coaching experiences before going to university, from books, the internet and coaching clinics, from their educational background and from learning from those around them (Wilson, et al., 2010, pp. 389-93). Additionally, within the course of the interviews, the authors found that "most of our participants noted that while they were employed as teachers, they identified most with their role as a coach. In particular, all six coaches suggested they devoted more time to coaching than to

teaching…"(Wilson, et al., 2010, p. 390). A topically similar study to that of Wilson, et al examines the sources of coaching knowledge for high school teacher coaches, and I will now summarize that study.

In "Understanding how Ontario High School Teacher-Coaches Learn to Coach," authored by Geoff Winchester, Diane Culver and Martin Camire (2013), fifteen female and sixteen male high-school teacher-coaches (a total of thirty-one) from twelve urban and seven rural schools in Ontario were interviewed (Winchester, Culver & Camire, 2013, p. 412). Utilizing a comprehensive theory of learning, themes were generated to describe three forms of learning situations: formal (e.g. coaching-education), non-formal (e.g. coaching seminars), and informal (e.g. routine experiences) (Winchester, et al., 2013, pp. 414-415). Portions of each interview were slotted into specific categories during the data analysis phase. In the findings, the authors note that the "teacher-coaches indicated that time and cost were the main barriers to participating in formal education" (Winchester et al., 2013, p. 421). In terms of non-formal learning situations, the participants felt that such learning environments had a "positive effect" (Winchester et al., 2013, p. 421). Clinics and workshops gave the teacher-coaches a minimal level of ability and were most useful when they were about to coach a sport "with which they were unfamiliar" (Winchester, 2013, pp. 421). Informal experience was cited by the developmental-level teacher-coaches in this study as "an ideal way of entering the high-school coaching world" (Winchester, et. al, 2013, p. 422). Finally a sub-category that was generated in the course of the interviews (titled 'Interactions with colleagues') found that "discussions between colleagues…to resolve a wide range of technical and tactical issues…were regarded as the fastest and most efficient way of building competence" (Winchester, et. al, 2013, pp. 422-23). The implications of this study included suggestions to allocate resources "to offer more learning opportunities that are aligned with the realities of teacher-coaches' lives, and this is so for both competence and expertise development…learning from more experienced coaches while being an assistant coach was a very valuable lesson" (Winchester, et. al, 2013, p. 423). The role of experience one coaches' decision-making is a topic also explored by Vergeer and Lyle (2009), and I will summarize their study below.

Vergeer and Lyle (2009) conducted a mixed-methods study on sixty-four gymnastics coaches of varying experience levels (both in terms of years coaching and certification level) in Alberta, Canada. The focus of this study was on the role of experience in coaches' decision-making process when presented with a questionnaire of sixteen hypothetical situations "in which a gymnast sustained an injury prior to a competition, as well as a number of open and closed questions concerning socio-geographic characteristics (Vergeer & Lyle, 2009, p. 434). Within the study, coaches were classified into three general groups based on the number of years coaching (Vergeer and Lyle, 2009, p. 434). Those who had the least experience had been coaching for one to five years, while the intermediate group had six to ten years of coaching experience and the most experienced group were those coaches who had over ten years of experience (Vergeer and Lyle, 2009, p. 434). The study focused on the kinds of considerations coaches made when formulating their decisions, and how they justified these decisions. This study uncovered a pattern of lesser-experienced coaches focusing their efforts and justifications on surface features of the situation described to them. That is, they focused on information that was directly obtainable "such as the amount of pain the athlete was experiencing or medical advice" (Vergeer and Lyle, 2009, p. 442). In contrast, the coaches in the intermediate group focused more closely on the factors that might have aided or inhibited the athletes' recovery and coping ability, such as "ambition, pain tolerance, competitive level and the injury's impact on the ability to execute full routines" (Vergeer and Lyle, 2009, p. 442). The most experienced coaches based their decisions on multiple considerations, with a focus on the managerial aspects of the options such as

> finding alternatives to competing, sharing the decision with the athlete and/or parents, taking care of the consequences of the decision by talking with the athlete to assure understanding and/or realistic expectations, making sure medical advice is acquired, and taking doctor's recommendations into account—whether following them as given or considering them as one of the factors affecting the decision. These most experienced coaches were also more likely to invoke rules around the decision-making process, such as making the decision earlier than the night before the competition, or not letting 8-year-olds compete in general (Vergeer and Lyle, 2009, p. 442).

From this study, it was concluded that the more experienced group of coaches took account of a greater number of factors, while the intermediate group got bogged down in the details. In order to help enhance the decision-making capacities of a coach, the study makes the modest, and practical suggestion that coaches be exposed to more complex hypothetical and

actual scenarios. Another potentially fruitful possibility might be for hands-on work with experienced coaches as a way of developing decision-making capacities. Diane Culver and Pierre Trudel explore a related idea on the utility of socially mediated learning, via an examination of literature on the topic of communities of practice, which I will now highlight.

The idea of a participant-centered coaching environment is examined by Culver and Trudel (2008) two coaching education researchers, in a piece on the efficacy a community of practice framework for learning. One of the weaknesses with formal learning environments identified in this study is the dependency of the learners, and indeed the whole program of learning, on the instructor (2008). Their proposed solution to this shortcoming is an examination of the concept of communities of practice, through the active engagement of individuals with their peers in facilitating "socially organized learning" (Culver and Trudel, 2008, p. 2). The underlying assumptions of communities of practice are that "humans are social, knowledge is competence in a valued enterprise, knowing is active participation in that enterprise, and meaning is the ultimate product of learning. Based on these assumptions, learning involves social participation" (Culver and Trudel, 2008, p. 3). By examining studies that attempted to promote communities of practice in various sports, it was found that when coaches engage in this kind of communal learning, the information they gain becomes meaningful because it was gained through interaction with fellow coaches in similar situations and they could use the information they gathered to develop new knowledge by incorporating it into their own coaching practices (Culver and Trudel, 2008, p. 3). It was also found that in the contexts of these communities of practice, storytelling was very common and resulted in participating coaches being left with a sense of satisfaction about the process of learning, which "revealed an understanding that the storytelling, as well as other interactions, resulted in learning" (Culver and Trudel, 2008, p.6). The implications of this alternative model of education suggest a setting in which coaches are encouraged to share stories of their own ethical dilemmas and the processes they used to address them.

There is a great deal of literature that touches on the topic addressed by this dissertation. Part of the challenge that comes with taking an interdisciplinary approach is the task of situating one's own contributions within a vast amount of literature. Given the sheer number of articles on different aspects of coaching education and coaching ethics, I have

attempted to give a summary of the most relevant literature in the area I am examining and will now proceed to explain the methods used in my subsequent chapters.

1.4   A Philosophical Method

1.4.1 Concerned Engagement

The theoretical orientation I brought to this dissertation arises out of my own experience as a competitive athlete, student teacher, coach-in-training and graduate student. As a competitive rower of twelve years on eleven different teams at the university, club and high school levels, I have been exposed to a number of different coaches and coaching styles. During the course of my coaching specialization master's degree, I attended the RCA Coach workshops (i.e. the competition-introduction stream). While going through the Make Ethical Decisions module, I noted how the scenarios presented in the workbook were stripped bare of ambiguity and seemed scripted to 'guide' participants to a particular conclusion that fit with one of the principles in the NCCP Code of Ethics. I was struck by one particular moment in that workshop where one of the coaches proposed an alternative course of action from the rest of the group, based on a different interpretation of the scenario presented in the workbook. While we politely discussed his viewpoint, I sensed an undercurrent of criticism from the rest of the group (myself included), because the scenario didn't include some of the details he used as justification for his decision.[2] I later began to reflect on this model of ethics education as I gained more coaching experience. What stuck in my mind was how simplified and confining the ethics-education material seemed. When I began to confront ethical dilemmas in my own practice, none were as straightforward as those presented in the ethics-education module. The ways in which I framed, evaluated and dealt with my ethical challenges did not always seem to fit with the criterion that the ethics-education material

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[2] The scenario presented a case where a high school athlete was complaining of a joint pain the day of a major competition. Her parents were major players on the club board and held sway over your (the coach's) continued employment. The athlete wished to race, her parents wanted her to race and the provincial team coach was supposed to be watching her at this regatta. Her physician on a phone call said the joint pain was nothing serious, however a paramedic on-site looked at it and warned it could be indicative of a real and serious problem and could be exacerbated by racing. The scenario then asked coaches to explain and justify what they would do (Torno, 2009, 7). From my perspective, this is a straightforward choice.

presented as ideal. So, I began to wonder if there might be a way to teach ethics-education so as to preserve more of the contextual ambiguity that permeates everyday practice.

The second part of the idea behind this dissertation came into focus during the second year of my Ph.D. program. I took a course titled "Modes of Normative Reasoning" which introduced me to a non-formal account of rationality. This account, and its critique of the shortcomings of traditional analytic models of rationality gave form to what I had sensed and been uneasy with, not only in coaching-education, but also in my studies of normative ethics. One of the first connections that I drew between the academic literature I was reading and my own experience, was how the description of non-formal reason seemed to fit with the ways in which I observed coaches evaluate and address their ethical dilemmas. It appeared to me that equating rationality with and only with deductive reasoning, placed demands on human beings that were both onerous and (especially with coaches) impractical. On the surface, the non-formal account of rationality bears some similarities to Aristotle's concepts of deliberation and practical wisdom, both of which are frequently cited in coaching ethics articles from the sport philosophy field. However non-formal reason frees itself from some of the limitations Aristotle places on these concepts, rendering non-formal reason a more convincing account. Ultimately, my exposure to non-formal reason and coaching education germinated the idea for this dissertation. The ability to include human experience and incorporate multiple lenses from different disciplines to confront the ways in which we teach ethics-education in the RCA Coach program appealed to me. From this idea came the goal to combine elements of philosophy, sociology and education to highlight the limitations of traditional applied ethics in coaching education, propose an alternative conceptual account of ethical rationality and draw out its implications for concrete educational practices.

Part of the appeal of this dissertation topic was the opportunity to 'play in different sandboxes.' As a result, the methods in Chapters Two and Three consist of a philosophical analysis and a narrative study, respectively. Chapter Two assesses the conceptual intelligibility of the NCCP Code of Ethics and the rowing coach ethics-education practices from a philosophical lens. The philosophical analysis employed in the second chapter is complemented by a narrative study in Chapter Three. A philosophical perspective, empirically informed, seemed best suited to allow me to examine the issue in-depth and offer

meaningful insights. From here, the next section proceeds in three parts. First, I outline the nature and role of philosophical inquiry within the broader discipline of kinesiology. Second, the method of inquiry behind the philosophical analysis used in Chapter Two is laid out. Finally, the qualitative methods used in Chapter Three are explained.

Sports studies are flourishing from the rapid pace of technological development. Increasingly powerful computers, instruments, and emergent methodologies are opening up new avenues of inquiry. Our understanding of exercise physiology, psychology, ergonomics, organizational structure and many other areas has expanded dramatically. Schneider and Williams (2013), in a recent article, identified two overarching research paradigms in the sport sciences and labeled them the 'natural/biological sciences paradigm' and the 'humanities/social science paradigm.' The natural/biological sciences paradigm operates on experimental design—a hypothesis is formulated to explain some gap in our knowledge, variables are manipulated, results analyzed and a tentative conclusion drawn. Even within the social sciences/humanities paradigm, some disciplines such as psychology and political sciences operate in this manner through statistical analyses. However, many other disciplines in the humanities, such as literature will utilize other modes of inquiry. Philosophy, a cornerstone discipline in the humanities/social science paradigm also occupies its own distinct space with regards to modes of inquiry. Philosophical inquiry is uniquely situated because it operates on a conceptual level, taking into account empirical data, while traditionally not generating empirical data. Instead of a hypothesis followed by manipulation of variables and a conclusion, philosophical inquiry addresses human experience though the lens of discourse, reasoning and logic. This basic difference can attract questions from some quarters of the natural/biological (and even social) sciences regarding the validity, reliability and generalizibility of humanistic inquiry within kinesiology. This tension was well captured in a recent essay in *The New Republic* by Steven Pinker, an experimental psychologist, cognitive scientist and an avid proponent of the scientific mode of inquiry as a means to answer our most pressing questions across disciplines. Pinker (2013) extols the virtues of science by noting that

> This is an extraordinary time for the understanding of the human condition. Intellectual problems from antiquity are being illuminated by insights from the sciences of mind, brain, genes, and evolution…one would think that writers in the

humanities would be delighted and energized by the efflorescence of new ideas from the sciences (para. 4).

On this account, humanities disciplines have been mortally wounded from the postmodern movement and would benefit from adopting a scientific lens to examine issues ranging from literary analysis to aesthetics (Pinker, 2013). Given the tools and methods available to map the human brain and sensory organs

> a consilience with science offers the humanities countless possibilities for innovation in understanding…the humanities would enjoy more of the explanatory depth of the sciences, to say nothing of the kind of a progressive agenda that appeals to deans and donors (para. 33).

The view advanced by Pinker is not particularly new and can trace some of its ideological roots to the depiction of an idealized institute for learning in philosopher Francis Bacon's seventeenth-century novel *New Atlantis*. In Pinker's incarnation of this debate, humanities in its current form, has run out of new and relevant ideas, its star overshadowed by Solomon's House.[3] If humanistic inquiry is to have a place in "the effecting of all things possible," then it must commit itself "to the knowledge of causes" (Bacon, 1627, p. 71) by the tools and methods of analysis in the natural sciences. After all (so the argument goes), science has answered some of our most fundamental questions about human beings and the world around us. This knowledge has left an irrevocable mark on our political and religious institutions, philosophy, literature and music—all things that are paradigms of the arts, humanities and social sciences. Why, then, Pinker seems to ask, should we not seek to align these disciplines and their methods of inquiry with tools that can provide tangible, observable data and concrete results? Pinker's critique, on the surface, is very persuasive. One the one hand, there are certainly domains of philosophical investigation such as epistemology, philosophy of cognition and philosophy of science that can be greatly furthered by the knowledge and tools developed in the sciences. It is, however, another matter entirely to suggest that humanistic inquiry be supplanted by, or beholden to, the sciences. There are some boundaries between the two paradigms that are less permeable than others. Setting aside the fact that the

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[3] Solomon's House was the name given to the fictional institute for learning in the fictional city-state described in *New Atlantis*. Bacon's description of the goals and purpose of this institution of inquiry appear very similar to the basic template for the modern research-intensive university.

viewpoint advanced by Pinker appears to support the assimilation of humanities into science rather than a consilience with it, there are root issues that need further elaboration. Simply put, the humanities/social sciences paradigm is poised to answer questions that cannot be uncovered through experimental design. To borrow from the language of Bacon again, it is one thing to discover how we *can* affect all things possible, but another to ask '*ought* we affect *all* things possible?'

The questions that the humanities and social sciences seek to answer cannot always be reduced to testable phenomena. Philosophical inquiry is particularly relevant when the issues in question involve values or concepts. The natural sciences may help us discover the 'what' and the 'how' but not the 'why' and 'ought.' This is a domain of philosophy and it is so because our values and ethics are concepts—created and formulated in a specific language and in very human contexts. Therefore, discussions of ethical issues must be largely conceptual and qualitative in nature. Within kinesiology, the natural/biological sciences and social sciences have research ethics guidelines based on very specific values (human dignity, autonomy, the integrity of persons and so on). Sport management programs teach codes of conduct and behavior based on similar values. These values are, in turn, based on individual and societal beliefs about what constitutes 'The Good Life' and what kinds of things individuals and groups need in order to achieve that life. These types of questions are best addressed through discourse and reasoning, which are both part of the domain of philosophy. Turning more specifically to coaching certification programs, ethics education focuses on values and concepts. Thus, philosophical inquiry offers a fruitful way to examine the conceptual intelligibility and practical viability of coaching codes of ethics.

Following this line of reasoning, Chapter Two consists of a philosophical analysis, examining the conceptual intelligibility of the ways in which ethics education is taught in the RCA Coach certification workshop. This analysis proceeds by way of a critique of the philosophical traditions which gave rise to specific types of moral reasoning that have found their way into applied ethics[4] and in some small but significant ways, the Make Ethical

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[4] Applied ethics here refers to the branch of ethics that concerns itself with human affairs in specific occupations and professions. A fuller description is forthcoming in Chapter Three.

Decisions module of the RCA Coach workshops. The philosophical analysis then shifts to a discussion of a non-formal account of rationality as a more convincing basis on which to understand the rationality of judgment in ethical decision-making in coaching contexts.

Timothy Van Gelder (1998), a cognitive philosopher, sums up the traditional role of philosophical inquiry by identifying the methods that philosophy uses to examine a question or problem. In this summation, Van Gelder identifies the philosophical method as consisting of argument, conceptual clarification and historical perspective. Instead of undertaking descriptive or empirical studies, philosophy instead uses work from other scientists, historians and scholars as premises to construct a logical argument (Van Gelder, 1998). In terms of intellectual rigor, such a method may seem unchallenging at first glance, since anyone can argue, however the intellectual process that goes into developing a truly sound and valid argument is highly rigorous (Van Gelder, 1998). Van Gelder identifies two types of arguments that are primarily used in a philosophical method: deductive arguments and inductive arguments. A deductive argument relies heavily on logic. Irving Copi & Carl Cohen (1998) describe a deductive argument as one where the premises provide conclusive grounds for the conclusion (p. 25). A deductive argument is valid when its premises, if they are true, provide conclusive grounds for the conclusion, and it is invalid, when the premises do not provide conclusive grounds for the conclusion (Copi & Cohen, 1998, p. 25).

An inductive argument has premises that make a conclusion probable (Van Gelder, 1998). Thus, in an inductive argument, if the premises are true, the conclusion is *likely* to be true (Van Gelder, 1998). A philosophical method can also aid in the search for coherence by attempting to

> work out the patterns of consistency and inconsistency among our current beliefs and between current beliefs and new claims…straightening out the cupboard of knowledge…not by consulting the world directly, but by seeing how it fits in with other things we know (Van Gelder, 1998, p. 3).

Conceptual clarification, according to Van Gelder, concerns our ability to sift through arguments by understanding how to deal clearly with "the meanings of the terms involved" (Van Gelder, 1998, p. 6). Here, there is an important distinction between a 'term' and a 'concept' (Van Gelder, 1998). When one clarifies the meaning of a 'term' one is "clarifying

the concept which corresponds to that term" (Van Gelder, 1998 p. 6). By this account, there are three standard ways to go about clarifying concepts: consulting intuitions (i.e. assuming one already has mastered the concept in question on some level), closely examining the practices from which the concept is an abstraction to begin with (i.e. observations of the practices of those who use the concept), and reconstruction (i.e. restructuring the concept in whatever way is necessary to make it clear) (Van Gelder, 1998, pp. 6-9).

In critiquing the coaching code of conduct, this analytical tool to bear can help by examining questions about what is meant by the concept of 'harm' in sports. In this dissertation, considerable attention is focused on the concept of 'rationality.' Chapter Two attempts to clarify the concept and examine how, in the coaching education context, there appear to be certain assumptions about ethical decision-making when evaluating an ethical dilemma. Conceptual clarification can also be used to sort out what is a genuine ethical dilemma in sport settings from other types of non-routine situations.

Finally, historical perspective, on Van Gelder's account, refers to the practice of tapping into "the accumulated insights and arguments of philosophical history" (Van Gelder, 1998, p. 9). This sort of undertaking can be useful since it can both highlight previous arguments and objections regarding a current issue and it can highlight "the dimensions and subtleties of the problem" (Van Gelder, 1998, p. 10).

The philosophical method in Chapter Two is, in large part, an extension of Van Gelder's basic framework, supplemented by Harold Brown's (1988) and Cliff Hooker's (2010) works on rationality and judgment. Both authors challenge one of the most basic tenets of traditional philosophy by arguing that rationality encompasses more than what can be formalized in a deductive argument. The account of rationality advanced by Brown and Hooker has been called 'non-formal reason' (it is non-formal in the sense that it does not rely on form alone to justify its cogency). This account of reason includes processes such as deduction and induction, but there are other tools that one can use to achieve conceptual clarification and historical perspective. These tools include, observation, critical construction (i.e. developing new methods, tools, reframing a problem), formal and informal reasoning methods (i.e. deduction, induction, argument by analogy, casuistry, narrative, metaphor) and

systemic critical appraisal (Hooker, 2010). Central to this expanded model of rationality is the notion of judgment. Traditional analytic philosophy has grappled with reconciling the concept of rationality with the exercise of judgment. Harold Brown (1988), a philosopher of science and epistemology, attempts to develop an account of rationality (one that Hooker later expands upon) where judgment is central to rational undertakings and can be concretely understood as the human ability to function in areas where rules cannot (Brown, 1988). Bioethics literature has produced a few examples of this kind of philosophical theory, showcasing its practical use in developing a more complete understanding of rationality in everyday human activities. Barry Hoffmaster (2011), a philosopher of law and bioethics, examined the use of non-formal reason by terminally ill children in a hospital setting. In evaluating fieldwork observations of these children, Hoffmaster found that they would use observation, creative construction, formal and informal reasoning methods and systematic critical appraisal to break through the conspiracy of silence from their parents and doctors (Hoffmaster, 2011). As an example, when the terminally ill children observed that doctors would not tell them the truth but other children would, they sought out reliable information from their fellow patients. These observations led them to eventually reason out their true diagnosis (Hoffmaster, 2011).

In another study, Hoffmaster & Hooker (2009) also note the use of narrative and observations by potential mothers when deciding whether or not to become pregnant after receiving genetic counseling. Traditional philosophical approaches to this situation called for maximizing subjective expected utility (Hoffmaster and Hooker, 2009). However, the mothers in this study reported that in coming to a decision, they constructed scenarios in their own minds about the kind of life they, their child, and family would have if their baby was born with a genetic disorder. The potential mothers also tried to decide whether they could live with themselves if they gave birth to a child with a disorder and what social, institutional and familial resources might be available to help them (Hoffmaster and Hooker, 2009). These potential mothers were not calculating what was right for them via a formulaic procedure. Instead they were constructing scenarios, narratives, and reasoning their way to a decision using non-formal procedures.

The point of these previous two examples was to show how this particular model of rationality has been incorporated into some areas of applied ethics research. Like Hoffmaster and Hooker, I too believe that non-formal reason has an explanatory power that is otherwise lacking in a great deal of the ethics literature. I apply this particular account of rationality to the coaching context, because I believe it has numerous implications for how we make sense of judgment in a coach's ethical decision-making process, and how we might consider teaching ethics education as a practice. While this conceptual discussion is elaborated further in Chapter Two, it suffices to say that if our morality and ethics are to be relevant to our lives, then they must be informed by human experience. It is here that other social sciences can help inform the philosophical discussions surrounding the conceptual intelligibility and practical viability of coaching codes of ethics.

Chapter Three consists of a narrative study design utilizing interviews of high school rowing coaches who are also teachers. For the interviews, the items of interest are the tools and processes high school teacher-coaches used to frame their ethical dilemmas and arrive at a judgment, so the units of analysis are the teacher-coaches. John Creswell authored several editions of a textbook on qualitative research, which I have used to frame my empirical research. This book, titled *Qualitative Inquiry and Research Design: Choosing From Among Five Approaches* identifies narrative as "a mode of inquiry within qualitative research with a specific focus on the stories told by individuals." Further, narrative is "a specific type of qualitative design in which narrative is understood as a spoken or written text giving an account of event/action or series of events/actions, chronologically connected" (Creswell, 2007, p. 54). Typically, the way in which one carries out narrative research involves "studying two or more individuals, gathering data through the collection of their stories, reporting individual experiences, and chronologically ordering…the meaning of those experiences" (Creswell, 2007, p. 54). Furthermore, narrative research can produce a potent understanding of an individual's account of an event (Creswell, 2007) and so this strength made it a desirable approach for this study. Donald Polkinhorne (1995) and Susan Chase (2005) are secondary references whose work Creswell uses when describing the methods available for conducting narrative analysis. Accordingly, I used their paradigmatic thinking approach when analyzing my interviews and I will discuss this more in Chapter Three. While there are many other authors that have written on qualitative research methods and who may

take issue with Creswell's descriptions of narrative research and analyses, it is beyond the scope of this dissertation to wade into such disputes.

Finally, there is an important distinction I must make in how I use the term 'narrative' in this dissertation. In the philosophical sense of the word, I take narrative to mean "a connected description of action…which moves to a point" (Burrell and Hauerwas, 1977, p. 128). Narrative reasoning involves the ability to analyze our stories and those of others to draw out moral notions from them (Burrell and Hauerwas, 1977). This philosophical definition of narrative is discussed further in the next chapter. I have already touched on narrative as a research method, but wanted to highlight that there are different senses of the word that are used in this dissertation, stemming from the philosophical and qualitative research traditions.

For the study in Chapter Three, two particular communities were chosen for selecting participants: St. Catharines, Ontario and London, Ontario. Given the rich detail that narrative research can uncover, I selected this design. For purposes of clarity, I will briefly touch on alternative qualitative approaches and why they were discounted in favor of a narrative approach. Grounded theory involves building a new theory from data collected in the field and so one cannot "bring into the data collection and analysis a specific theoretical orientation…"(Creswell, 2007, p. 227-228). Given that the purpose of this study was to carry out an empirical investigation of ethical decision-making informed by Brown's and Hooker's accounts of rationality, there was clearly a theoretical orientation to this research from the outset that made a grounded theory approach impossible. Ethnography would have been pragmatically difficult, due to the fact that ethnography involves observations that are usually extended over a long period of time (Creswell, 2007). There was no guarantee in an ethnography that a non-routine situation with ethical implications would have arisen in the sites selected within a reasonable time frame, had I chosen to study coaches in the field. The other option, to do ethnographic research on first-time workshop participants was appealing. However, the purpose of this project is to focus on experienced high school teacher-coaches, not beginning coaches. Furthermore, due to the way in which coaching education is structured, with two weekend-long workshops six months apart in a variety of locations that participants can chose to attend, consistency would have been a problem. It seemed probable

to me that any group I followed during Weekend One would disperse to a number of different locations for Weekend Two, making it impossible to follow them. Furthermore, the workshop instructors would likely be different for Weekends One and Two, so there would be no consistency in the studies. Case studies allow for a great deal of in-depth analysis because they afford the option to include interviews together with analyses of documents and audiovisual materials. However, the nature of the questions and the responses they were designed to bring out would not likely have any accompanying documents and so a case study design was dismissed in favor of a narrative research design. Phenomenology examines the "meaning for several individuals of their lived experiences of a concept or a phenomenon" (Creswell, 2007, p. 57). Usually the types of experiences studied in phenomenological research involve heightened emotional states such as person's experiences of death in the family or another trauma (Creswell, 2007). Given the nature of the items to be studied a phenomenological approach did not seem warranted.

After due consideration of all other possible methodologies, I felt that narrative was the best fit for this study. Therefore, the interviews comprised the bulk of the data collection and analysis. No physical documents, reports or artifacts were gathered because, as will be evident in Chapter Three, none existed. The analysis focused solely on the participants' responses to the questions.

1.4.2 Site Descriptions & Justification

The narrative study was conducted in the cities of London and St. Catharines, Ontario. The District School Board of Niagara is one of the only school boards in Ontario where a majority of the secondary schools recognize rowing as an official school sport. Furthermore the Canadian Secondary Schools Rowing Association is headquartered in St. Catharines and the local rowing course hosts the national championship for Canadian high school rowing every year. Thus, St. Catharines is a hub for high school rowing and is highly influential in shaping high school rowing in Canada. Given the long establishment of scholastic rowing in the community, as well as the high level of success that many of the secondary schools enjoy, this site was ideal for carrying out empirical research into the processes high school teacher-coaches use in sorting through ethical dilemmas. Lastly, since

there are a great many high school rowing programs that train out of this one geographical site, the likelihood seemed greater for more teacher-coaches being involved in rowing.

London was selected because the presence of half a dozen high school teams which operate out of the Doug Wells Rowing Centre[5] in the spring. Furthermore, London is a high performance hub for rowing thanks to the presence of a national training centre (one of only two in the country) and the city has a top-ranked Canadian university rowing program.

1.4.3 Participant Sampling and Justification

Prior to beginning this project, a full non-medical research ethics board review process was successfully completed by The University of Western Ontario's Office of Research Ethics and the project received approval. Purposive sampling was used to select two male and two female coaches from each community. This type of sampling involves "selecting individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study" (Creswell, 2013, p.156). For this study, purposive sampling of coaches allowed for the selection of individuals with the relevant background and experiences necessary to contribute to an empirical understanding of the sources of ethical decision-making procedures of experienced high school teacher coaches. Therefore, eligible participants for this study were at least eighteen years of age, currently employed as a teacher, occasional teacher, or long-term occasional teacher by the District School Board of Niagara, the Niagara District Catholic Board or the Thames Valley District School Board and had attended at minimum the RCA Coach Workshop Weekend 1 and 2 or the old NCCP equivalent. The participants were contacted in person or by email for the initial contact. The follow up contact, containing the details of the study, was sent via email. Participants received a letter of consent asking for their signature as an indication of willingness to participate in the study.

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[5] In the local vernacular, the Doug Wells Rowing Centre is often called the 'London Training Centre,' or the 'LTC'

1.4.4 Data Collection

Participants were asked a series of five open-ended questions in semi-structured interviews designed to probe how they would have resolved a hypothetical dilemma, or to elicit reflection on how they specifically resolved past ethical dilemmas in their own coaching careers. These semi-structured interviews were recorded via a digital voice recorder. Each interview lasted between 45 to 90 minutes. The interviews were conducted at a mutually agreed upon location. A research journal containing field notes has been kept for future reference. The following questions were asked of each interviewee:

1.) It the last day to enter crews in the CSSRA Regatta. You are the coach of a boys' four. Three of the crewmembers are easily below the lightweight cutoff but one sits just above. This crewmember is very lean but probably could lose the extra five pounds through reduced calorie and fluid intake in the days leading up to the race. If you enter the crew in a heavyweight event, the best they could hope for would be to make the semi-finals. If you enter them in the lightweight four, they stand a realistic shot at a medal. How would you sort through this issue?

2.) In the difficult situations you have faced thus far that involve athletes, do you feel that your resolution of these situations rested on rules that you applied? Was it a matter of judgment?

3.) Can you describe a situation in which the obligations of your role as a teacher and your role as a coach conflicted? How did you sort through this issue?

4.) Can you describe a situation where you had to find a creative solution to a dilemma with an athlete? Can you tell me what the thought process was in coming to this solution?

5.) It is the Sunday of the CSSRA Championships. This is the culmination of a full year's worth of work as a coach and the first time your crew (full of graduating grade twelve students) has made the final with a realistic shot of winning gold in the event. Not only that, your entire team is poised to take the overall points title at the regatta, however it is close. You have to win this event and (pick a team) the school most likely to be your biggest challenger in both your event and the overall points standings, must somehow place out of the medals in this same event; otherwise their team will win. You remember the times when you asked yourself if the price you

asked your family, the athletes and their families to pay was too high. The 5:30AM practices in the pitch black in all kinds of weather, the relentless repetition of kilometer after kilometer of rowing. But now you are here, and while the competition will be stiff, previous regatta results indicate that your crew is the likely favorite to win the gold (but by a margin no greater than 1-2 seconds). You are well prepared, everything is planned to the last detail, your equipment is set and in perfect order— you are ready.

But then you hear a story circulating around the island. One of the top crews from (the team you picked above), a medal contender in your event, has suffered an unforeseen equipment breakage with their boat. The reasons are unclear, but the crewmembers are clearly not at fault. You hear also that they are looking for a boat to practice in. You know these rowers; you have competed against them a couple of times before. They are *very* good. You know how they must feel being unable to fine-tune before the big competition. You then find that nobody seems willing to lend them anything. Other people have spare boats but no one wants to help out a rival. You also have a spare boat, but lending it to them might mean the loss of the overall points title if they medal in your race, and potentially the loss of a gold medal as well if they pull it together and can make up the 1-2 seconds on your crew. What would be your thought process? What would go through your mind when trying to decide and what do you think you would do? (Schneider, 2011). [6]

Participants' responses to each question were followed-up with questions that probed their initial response. To ensure confidentiality, participant names and any persons they named during the course of the interview were anonymized. Participants were given the option to withdraw from the study at any point before, during, or after the interviews. Each interviewee was allowed to speak as long as he or she wished. Before ending each interview, I asked each interviewee if they wished to elaborate a point or speak on any other matter prior to shutting off the voice recorder.

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[6] This question was adapted from Dr. Angela Schneider's chapter on coaching philosophy in Dr. Volker Nolte's *Rowing Faster*. It used in this study with the author's express permission. See bibliography for citation.

1.4.5 Data Analysis

Chapter Three used paradigmatic thinking as a mode of analysis[7] to develop themes from the interviews of each teacher-coach. Common words and ideas were identified into themes highlighting the tools and processes the teacher-coaches used to frame and address their ethical dilemmas. In Chapter Four, I connected the philosophical analysis in Chapter Two to the themes in Chapter Three and proposed a framework for piloting the addition of new material to the Make Ethical Decisions module in the RCA Coach certification program.

The validity of the data was confirmed by member checking with each participant, allowing him or her to view the excerpts of their interviews in the dissertation and the ways in which the interview data was interrupted. The contents of Chapter Three are the result of the themed interviews and the implications from the insights gained in these interviews are used to supplement the philosophical analysis and inform the content of Chapter Four.

1.5 Limitations

This dissertation is primarily a philosophical analysis supplemented by a limited empirical study. The nature of philosophical and narrative research is such that generalizibilty is not an initial goal. For this reason, Chapter Four suggests a *pilot* program for implementation rather than a *full-scale* implementation program. Additionally, I am limited to an examination of the RCA Coach *written material*. Time and logistical constraints meant that I could not conduct ethnographic research into how the ethics education modules were delivered in different coaching certification workshops and how their participants developed over time. I hope to do this in future research, but I take it as a given that there is almost certainly some degree of variability in how individual workshop instructors present the material. So, I must acknowledge this reality as one limitation of the study. However, the written material in the workbooks does provide a stable indicator of the ideological assumptions surrounding what is considered to be desirable ethics education practice. I therefore chose to focus my analysis on these documents, supplemented by the odd

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[7] See Chapter Three for explanation of analysis

recollections here and there of my own experience going through both workshops of the RCA Coach program. Secondly, I am aware that there is a multi-sport Make Ethical Decisions workshop, and an ethnographic study of how the 'Make Ethical Decisions' material is taught in that context is also a future project of mine. However this dissertation focuses on how the 'Make Ethical Decisions' module is taught in the sport-specific context of rowing.

Narrative inquiry as a method has some important limitations, namely that the recollection of events is entirely shaped by the imperfections of memory and intentional or accidental omissions from the interviewee. There also exists the chance that the interviewer may miss important details in the re-storying process. In spite of its limitations, a narrative study still offers the possibility to explore the richness and nuance in an individual's experience that other methodologies do not capture as well. Within the coaching community, stories can be powerful tools to convey experience and rational tools on which to evaluate options. For the purpose of this research, narratives provided a fruitful avenue to examine the processes that went into making a judgment. Future directions for this type of research might involve further narrative studies to refine the data collection and analysis procedures before branching out to interview volunteer youth coaches in other sports, as well as collegiate and high-performance coaches.

1.6 Delimitations

This dissertation does not contain a complete discussion of the history of philosophy in the area of moral reasoning, nor does it explicate a full set of implications for the non-formal account of rationality. First and foremost, this dissertation is a philosophical analysis of the ways in which *ethics is taught in coaching certification programs*. The empirical component is meant to *complement* the philosophical analysis and provide a limited empirical basis for understanding how coaches go about conceptualizing their ethical challenges and responsibilities. While such discussions do offer interesting avenues for exploring the nature of rationality in other domains, or examining the larger practice of coaching education beyond the ethics component, such analyses are beyond the scope of this dissertation. The teacher-coaches introduced in Chapter Three had all undergone coaching

certification in an older version of the NCCP rowing coach certification. Until 2009, the coaching certification program had five "levels" with two components: theory and practical. The higher the level, the more sophisticated the material. Beginning in 2009, coaching education in Canada was re-structured to more closely align with a sport-wide long-term athlete development model (LTAD). Currently, there are three "streams" for coaches of competitive athletes: "Competition-Introduction," Competition-Development," and "Competition-High Performance." The "Competition-Introduction" stream is aimed at coaches who will be supervising 14 to 16 year-old athletes. Colloquially, it is said to be the "replacement" for the older Levels One and Two. Given this realignment, the new program is somewhat different than what the teacher-coaches went through, and this must be acknowledged as a delimitation of the dissertation.

1.7   Overview of Chapters

Each chapter in this dissertation progresses the discussion from the abstract towards the concrete. Chapter Two has several tasks. I first trace the linkages between traditional forms of analytic rationality and their lingering influence in certain aspects of the RCA Coach Make Ethical Decisions module. Next, I highlight the conceptual shortcomings of this traditional conception of rationality. Third, I introduce the non-formal account of rationality and show how it provides a more complete understanding of ethical decision-making in the coaching context.

Chapter Three consists of a qualitative narrative study designed to uncover the tools and processes that highly experienced teacher-coaches use to frame their ethical dilemmas and arrive at a judgment. In this study, four participants, who were longtime coaches and teachers, were interviewed and asked a series of five questions designed to engage them in a discussion of how they would respond either to hypothetical dilemmas or to reflect on how they solved past ethical challenges in their careers. The processes they used were the topic of interest more than the outcome. From this study, several themes were extrapolated which and connected to specific tools and processes used to arrive at a judgment in the non-formal account of rationality.

Chapter Four takes a turn for the practical. Connecting the theoretical insights from Chapters Two and Three to the education literature, detailed adjustments to the ethics education delivery program of the competition-introduction stream are explored. A hypothetical six-phase pilot implementation program is outlined. The chapter concludes with some initial suggestions for exploring the wider implementation of such a program in other sports and potentially ending the practice of an online multiple-choice summative evaluation to determine 'competency' in ethical decision-making. Such a practice, I argue is problematic when it comes to evaluating an individual's ethical decision-making capacities. In Chapter Five I tie together the elements of the previous chapters in a summary before responding to two objections that might be leveled against the dissertation as a whole. Next, I state my conclusions, focusing on the work a whole and what can be taken away from the arguments advanced in each individual chapter. Finally, I close out Chapter Five by outlining avenues for future research in the area.

Chapter 2

RATIONAL COACHING

"There are more things in Heaven and Earth….than are dreamt in your philosophy"

-William Shakespeare

2.1 Overview of Chapter and Definitions

Ethics education serves as an important foundation for establishing norms and behaviours within professions and occupations. The philosophical assumptions upon which ethics education is taught carry important implications for coaches. This chapter consists of a philosophical critique of the NCCP Code of Ethics, as taught in the sport of Rowing for the competition-introduction stream coaching certification. Rowing as a sport has features of many other sports, and so the implications of this chapter will extend beyond one sport. For coaches who are also teachers, there are many rules to which they are held. In Ontario, teachers are held accountable to the Canadian Charter of Rights and Freedoms, the Ontario Human Rights Code, the Child and Family Services Act, the Teaching Protection Act, and a myriad assortment of other statues and regulations. Determining one's ethical and legal responsibilities under these acts and under the NCCP Code of Ethics requires an evaluation. This evaluation may have to rest on a judgment, so an understanding of how judgment can be rational will be useful. This chapter proceeds by introducing a classical model of rationality, drawn from the work of Harold Brown. Next, the influence of this model of rationality in the current ethics education program for rowing is discussed, as are its limitations. Finally, a non-formal account of rationality, drawn from the philosophy of science, is introduced and advocated as a broader, more inclusive account for explaining ethical decision-making in coaching contexts.

Before going further, I will briefly summarize the definitions of important terms routinely used in this section. Ethics is a branch of moral philosophy and occupies three major levels of abstraction. The most abstract of these levels is 'meta-ethics' which concerns "the attempt to understand the metaphysical, epistemological, semantic, and psychological presuppositions and commitments of moral thought, talk and practice" (Stanford

Encyclopedia of Philosophy). The types of questions addressed at this level include "Is morality more a matter of taste than truth? Are moral standards culturally relative? Are there moral facts? If there are moral facts, what is their origin? How is it that they set an appropriate standard for our behavior?" (Stanford Encyclopedia of Philosophy). Normative ethics concerns " what is morally right and wrong. It includes the formulation of moral rules that have direct implications for human actions" (Britannica Online Encyclopedia). Finally, from normative ethics comes applied ethics, the most concrete level of ethical inquiry. Applied ethics concerns itself with "ethical issues in various fields of human life, including medical ethics, business ethics and environmental ethics" (Routledge Encyclopedia of Philosophy). Coaching ethics falls within applied ethics and for the purposes of this dissertation, it was necessary to make this distinction and situate coaching ethics before proceeding further. A code of ethics specifies ethical principles, and in the sections ahead, I discuss both principles and rules, so it will be important to distinguish between the two. The Oxford Dictionary defines a principle as "a fundamental truth or proposition that serves as the foundation for a system of belief or behaviour, or for a chain of reasoning" (Oxford Dictionaries). A rule, on the other hand, is defined as "a principle that operates within a particular sphere of knowledge, describing or prescribing what is possible or allowable" (Oxford Dictionaries). I conceive of rules as being more specific and principles more general. On this account, rules are derivative of principles. For example, specific rules governing sport, such as no fouling or cheating, are presumably in place because the designers of the game wish to uphold fair play as a fundamental *principle* that sets a standard for beliefs and behaviours within the game. In other words, the idea that the game should be played fairly is seen as a fundamental truth for a general system of belief that authorizes specific rules to uphold the general principle.

2.2 Formal Reason

2.2.1 An Overview of Formal Reason

Applied ethics concerns the application of principles in a moral theory to real-world situations. If we understand rationality as reasoning and specifically deductive reasoning, then form is what distinguishes rational from non-rational. Harold Brown, a philosopher of science will be useful in describing this account of rationality. In his book, titled *Rationality*,

Brown attempts to outline the limitations of traditional analytic accounts of rationality and offer an alternative. The equating of rationality with deductive reasoning is what Brown calls "the classical model of rationality" because "it has been pervasive in Western thought, even though it has not been expressly formulated" (Brown, 1988, p. 5). The form of an argument, on this account will determine its rationality and thus we call this kind of reason 'formal reason.' What has been sought has been an objective, certain, and universal method of arriving at a 'right' answer. Given the centrality of universality, necessity and certainty to formal reason, we need to understand what is meant by these terms.

<u>Universality</u>

Universalism is the requirement that "all rational thinkers must arrive at the same solution…they all begin with the same information, and in such cases correct reasoning can only lead to one conclusion" (Brown, 1988, 5). In ethics parlance, universality, or universalism, is the belief that moral obligations apply to everyone, regardless of culture or context (Oxford Dictionary of Philosophy). This belief leads to the formulation of universal ethical principles and central to the concept of universality is the notion that there is both a definite solution and a procedure to arrive at the conclusion and if rational agents follow the same steps, the will arrive at the same conclusion (Brown, 1988, 6).

Brown notes that we can see this debate take place in many contexts because in ethics some search for the correct principles to apply, whereas others debate whether any such principles exist at all (Brown, 1988, 7). Within the history of Western philosophy, some the most influential thinkers (John Stuart Mill, Jeremy Bentham and Immanuel Kant, to name but a few) attempt to find a universal ethic through the establishment of a supreme moral principle that is self-justifying and under which, the facts of any situation can be subsumed to determine a proper course of action. While the supreme principle varies depending on the philosophical tradition, the requirement for a universal criterion remains, and this requirement has become so fundamental that questioning the universalizibility of a discipline is often seen as tantamount to questioning the rationality of the discipline (Brown 1988).

Necessity

There is a distinction, in Western philosophy, between a necessary truth and a contingent truth (Oxford Encyclopedia of Philosophy). A necessary truth is one that could not have been otherwise. In other words it would be true in all circumstances. A contingent truth is one that may have been true in the context of the specific circumstances, but could have been false at other times, or in other places (Oxford Encyclopedia of Philosophy). Brown's account of necessity in the classical model of rationality therefore requires not only that rational agents arrive at the same conclusion, but also that the rationality of that conclusion "must follow with necessity from the information given" (Brown, 1988, p. 14). There must be "a necessary tie between the available information and a rationally acceptable result allows us to understand *why* all rational individuals who start at the same point must arrive at the same conclusion" (Brown, 1988, p. 15). This requirement is in place because it is possible to arrive at a correct answer by guessing or by serendipity, not because one has reasoned his or her way to the correct result. There must not only be a necessary tie between the information and the conclusion, the agent must recognize that tie (Brown, 1988, p. 15). This connection between rationality and necessity has produced a "sharp distinction…between accepting a result on a rational basis and accepting it on the basis of experience" (Brown, 1988, p. 15). Accepting a conclusion on the basis of experience is problematic because the truths one knows from experience may be contingent truths and not necessary truths.

Rules

The third feature on Brown's account of the classical model of rationality states that in order for a conclusion to be rational, it must proceed from a starting point to end point in accordance with a set of rules (Brown, 1988, 17). There are, of course, situations in which people will differ in their ideas about how they ought to resolve an issue (Brown, 1988, p. 18). The question here is how they should decide which solutions to accept and which to reject (Brown 1988, 18). Intuitions run the risk of being poor guides because they are not particularly reliable, and human agents often have competing intuitions. Rules, on the other hand, free an agent from the arbitrariness and subjectivity of his or her intuitions and provide the necessary connections from starting point to conclusion. Rules are central to this account

of rationality because if there are universally applicable rules, then all who start from the same information will arrive at the same conclusion if they follow the appropriate rules (Brown, 1988, p. 19).

The equating of rationality with deductive reasoning and the demand that this formal reasoning be anchored in rules that are universal and necessary has shaped the way that many conceive of ethical deliberation. When making judgments about a situation, it is common to do so on the basis of experience. But, because experience is only contingently true, not necessarily true, subjectivity enters into the picture. If the rationality of a decision is based on its form, and if that form takes the shape of a deductive argument, then one must formulate his or her decision using relevant information. But if there are no rules to tell an agent what is morally relevant information and what is not, then he or she must make a judgment. But if judgment cannot be formalized, it is seen as subjective on the classical account, the enterprise runs into a conceptual roadblock.

2.2.2 Formal Reason's influence in Rowing Coach Education

In this section, I show how a particular aspect of the classical model of rationality has found its way into the make ethical decisions module for the RCA Coach workshop. Due to the degree of power wielded by coaches, especially those who coach youth athletes, Canada's NCCP contains a coaching code of ethics that must be taught as a module in each sport whose coach education is regulated under this program. In Rowing Canada's RCA Coach certification, the code of ethics is introduced as a set of principles that in turn "constitute both the good and the right thing to do" (Trono, 2009, p. 10). Within the Make Ethical Decisions module, the coaching code of ethics and its principles are presented as a table containing each principle and associated behavioural expectations (see Table 1).
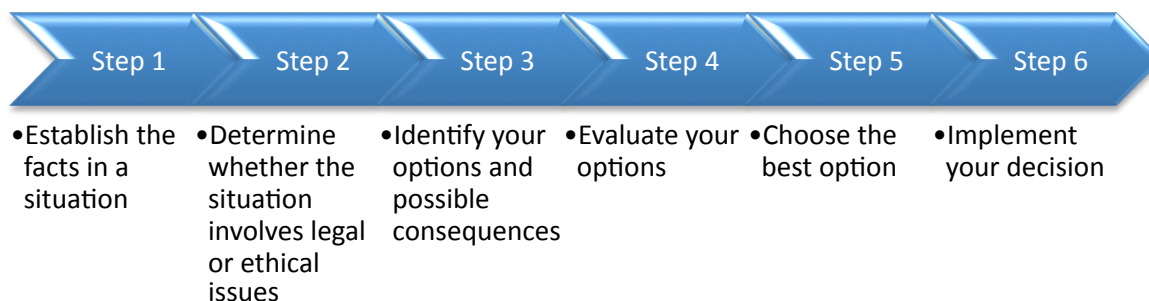
Table 1-NCCP Code of Ethics (Trono, 2009, 11)

Principle	Standards of Behaviour Expected of Coaches
Physical safety and health of athletes	Ensure that training or competition site is safe at all times
	Be prepared to act quickly and appropriately in case of emergency
	Avoid placing athletes in situations presenting unnecessary risk or that are beyond their level
	Strive to preserve the present and future health and well-being of athletes
Coaching responsibly	Make wise use of the authority of the position and make decisions in the interest of athletes
	Foster self-esteem among athletes
	Avoid deriving personal advantage for a situation or decision
	Know one's limitations in terms of knowledge and skills when making decisions, giving instructions or taking action
	Honour commitments, word given, and agreed objectives
	Maintain confidentiality and privacy of personal information and use it appropriately
Integrity in relations with others	Avoid situations that may affect objectivity or impartiality of coaching duties
	Abstain from all behaviours considered to be harassment or inappropriate relations with an athlete
	Always ensure decisions are taken equitably
Respect	Ensure that everyone is treated equally, regardless of athletic potential, race, sex, language, religion, or age
	Preserve the dignity of each person in interacting with others
	Respect the principles, rules, and policies in force
Honouring sport	Strictly observe and ensure observance of all regulations
	Aim to compete fairly
	Maintain dignity in all circumstances and exercise self-control
	Respect officials and accept their decisions without questioning their integrity

When one is faced with an ethical dilemma, where principles in this code of conduct would conflict, they are encouraged to prioritize their values and principles (Trono, 2009, p. 18). This is the fourth step of a six-step ethical decision-making procedure that I have presented in chart form (see Figure 1). This six-step procedure is a common feature of many domains, and for the purposes of this dissertation and the arguments I am making, the fourth and fifth steps are of particular interest. In order to place them in context, a brief summary of steps one through three is needed.

Figure 1-NCCP Six-Step Ethical Decision-Making Process

Step 1	Step 2	Step 3	Step 4	Step 5	Step 6
•Establish the facts in a situation	•Determine whether the situation involves legal or ethical issues	•Identify your options and possible consequences	•Evaluate your options	•Choose the best option	•Implement your decision

First, the coach must establish the facts of a situation by trying to determine what is happening and what information is relevant to the situation at hand. The coach must then decide if the situation has legal or ethical implications. If the situation has legal implications, the appropriate authorities such as Child Protective Services, the police and school officials must be contacted (Trono, 2009). If the situation has ethical implications, the coach must proceed according to the steps of the six-step procedure. Next, the coach must identify options and possible consequences. In considering options, coaches are presented with a flowchart adapted from the work of Malloy, Ross and Zackus (2002) that highlights the various factors that might influence they way they perceive a situation (See Figure 2).

Figure 2-Factors That May Influence How You Perceive an Ethics Situation (Trono, 2009, 9).

Previous Experience
- Past experience with a similar issue
- Results, positive or negative, of previous decisions in similar situation

Personal Values
- Family education
- Academic training
- Religion and beliefs
- Age and level of maturity
- Factors linked to ethnicity or culture

Personal Circumstances
- Employment
- Level of action
- Ambitions and plans
- Reputation
- Relations with others

Internal Influences

Decision-making

External Influences

Economic and Political Aspects
- Economic or financial impact of decision
- Potential impact on political or human rights

Gravity of Situation
- Urgency of decision
- Individuals directly affected
- Number of individuals directly affected

Organizational, Institutional, and Social Aspects
- Relations and links with official bodies, individuals, communities
- Relevant standards or social conventions
- NCCP Code of Ethics

After identifying one's options, the fourth step of the ethical decision making procedure explains that that when someone is faced with an ethical dilemma, they must evaluate their options. The criterion for evaluation is presented as the NCCP Code of Ethics (Trono, 2009). Workshop participants are asked to compare their options against the NCCP Code of Ethics

to look for a principle that might apply. If two or more seem to apply, then the situation constitutes an ethical dilemma. In order to resolve an ethical dilemma, one must rank principles and

> the NCCP considers that it is a coach's duty above all to ensure that the decisions he or she makes and the actions he or she takes do not result in harm, physical or other, to athletes. It therefore follows that in a moral dilemma, physical safety or the health of athletes is the overriding concern…Setting aside the priority given to athletes' physical safety and health, one last set of questions may help you validate your chosen option as just and reasonable: Would you make this decision in all similar cases? If you feel you cannot apply your decision to all similar cases, what might be a reasonable and justifiable exception? If so, in which circumstances? What makes you think that an exception might be justified in this case, but not in other situations? Is the decision consisted with decisions made in similar situations in the past that have had positive outcomes? (Trono, 2009, p. 14).

By prioritizing principles in this way and asking oneself these questions, the manual assures workshop participants that they should feel confident they "made the best possible decision under the circumstances" (Trono, 2009, p. 14). In other words, it is asking them to exercise judgment, but the main criterion discussed for evaluating one's options in making a judgment is a code of principles, which authorizes the appropriate rules. Aside from the edict that the 'do no harm' principle should be given first priority, there are no rules for knowing which principles to rank highest and lowest. Even the edict that the 'do no harm' principle be given first priority will require interpretation through judgment, given that the nature of some high school sports is such that one can reasonably expect an athlete's bodily integrity will be compromised. This point is further discussed in section 2.4. One component of this activity in the workshop involves a few scripted example cases that appear designed to lead participants to an answer that will fit in with one of the principles in the code of ethics[8].

While the workshop offers some useful processes for beginning deliberation, participants are being asked to exercise judgment while being given simplified example cases that *remove* the need for any *genuine* application of judgment, because they allow participants to quickly identify a principal under which they can subsume the situation.

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[8] Personal experience.

Because of the dynamic, unpredictable and highly contextual nature of ethical dilemmas that arise in sporting contexts, it can be difficult to know which rules (indeed whether *any*) apply most aptly to the situation at hand. Further complicating the issue for teacher-coaches is the requirement to assess the applicability of provincial and scholastic codes of conduct to which they are be held accountable and which (unlike the NCCP coaching codes in Canada) carry the force of law. Rowing is a good sport example for this kind of tension, because in most public secondary school settings, it takes place away from the school grounds and, in Canada, it is usually administered through a rowing club and not directly through the school. A teacher representative is required, in the event that an outside volunteer is coaching the program, but there are also teachers who actively coach the sport as well. In many situations, a teacher-coach may find that depending on how they interpret their teaching and coaching codes of conduct, they are facing conflicting interests. The process for framing one's ethical obligations when occupying two roles complicates the process of deliberation further. The process of evaluation can be complicated when there are multiple codes of conduct to which the teacher-coach is held. Rule application will not be enough to sift through these competing demands because judgment will be required. If there is no rule to cover whether and to what extent the various principles and codes of conduct have priority in a given situation, judgment must be exercised in concert with knowledge of the law. If one is to understand this capacity as rational, and not subjective or arbitrary, then an alternative account of rationality is needed.

2.3 Non-Formal Reason

There is more to rationality than can be captured in formal reasoning. Barry Hoffmaster (2012), a philosopher of law, notes that the underlying assumption of rationality is the equating of formal reason with rationality (p. 2). The problem here is that when rationality is understood as rule-constituted, rule-governed reasoning, such as that of logic, "the limitations of logic become the limitations of logic become the limitations of rationality. Rationality runs out as quickly as logic runs out " (Hoffmaster, 2012, pp. 2-3). Logic is not so much at issue, but rather it is the narrow account of rationality that emerges when the concept of rationality is confined to the method of deducing decisions from principles or rules in "law, morality…and everywhere else" (Hoffmaster, 2012, p. 10).

Within coaching contexts, Hoffmaster's observation can illuminate the need to understand how experience plays into judgment and how judgment itself can be articulated as a rational capacity. Since many traditional accounts of rationality come up short in this regard, there needs to be need a fruitful way forward. Brown, taking cues from earlier philosophers of science, proposed an alternative model of rationality that is agent centered. This model of rationality, in later iterations, has been called 'non-formal reason' (Hoffmaster, 2011). Instead of rule-governed behavior being the paradigm of rational behavior, "we depend on our ability to be rational when we lack clear rules…it is when rules are not available that we require rational assessment" (Brown, 1988, p. 186). Judgment, on this account is understood to be the uniquely human ability to act where rules cannot by observing and processing information and coming to a reasoned conclusion without following rules (Brown, 1988). The rationality of an action therefore becomes the function of the *procedure* used to arrive at the decision and not a function of formal reason. The agent is fundamental to this conception of rationality and the notion of a 'rational belief' becomes that which "is arrived at by a rational agent" (Brown 1988, p. 185). Key to this account of rationality is the distinction between a rational agent and a rational person. This distinction is important because one person may be able to act as a rational agent in some circumstances, but not others, since the rationality of a belief is connected to the way we arrive at that belief (Brown, 1988, p. 185). In other words, a belief that we arrive at on the basis of a body of appropriate evidence is rational while a belief arrived at against, or without evidence is not rational (Brown, 1988, p. 185). This aspect of the classical model of rationality remains in non-formal reason, but instead of placing the emphasis on logical relations while minimizing the role of the agent, Brown takes the agent to be essential (Brown, 1988, p. 185). The process that the agent uses to assess the evidence and arrive at a belief determines the rationality of the agent (Brown, 1988, p. 185). The upshot of this account is that rational belief becomes considerably relative to individuals, but this is not the same thing as relativizing the entire notion of rationality (Brown, 1988, p. 185).

In order to avoid the relativism trap, rationality must operate in a social context. Beliefs must be submitted and debated among a community of individuals with knowledge and experience relevant in the items being debated (Brown, 1988, p.193). Judgment, which is central to this account of rationality, is a learned skill that requires one to have both

experience and expertise in the items being judged (Brown, 1988). This naturalistic view of judgment views it as a skill that takes place within the context of human cognition. Because of this feature, judgment can be a learned skill since the

> development of cognitive skills is closely analogous to the development of physical skills, and the conscious, explicit rule-following that has long been taken as the paradigm of intelligent mental life captures only a small portion of our cognitive resources (Brown, 1988, p. 177).

It is because judgment is a human skill, and therefore fallible, that it must operate in a social context (Brown, 1988). The social context is important precisely because "it is the fallibility of judgment that leads to the requirement of critical evaluation" by a community of peers (Brown, 1988, p. 194). Central to the notion of judgment on this account is that it is non-mechanical, which is to say that "different, equally competent individuals who have access to the same body of information may arrive at different judgments…a judgment is not rigidly determined by the available information and rules" (Brown, 1988, pp. 173-174). In the account of rationality Brown champions, rationality is distinguished from objectivity, whereas on the classical account of rationality, to be rational is to be objective (Brown, 1988). Objectivity does not supplant rationality because while objective procedures can give us evidence, we must still decide what to do with that evidence and this requires judgment (Brown, 1988). Indeed, there 'may be cases in which it is rational to follow a non-objective procedure, even though an objective procedure is available" (Brown, 1988, p. 206). In the case of ethics, while it may not be possible to *objectively* evaluate ethical claims on this non-formal account, we may nonetheless be able to *rationally* evaluate them (Brown 1988, p. 205). There may be "other considerations that can provide the basis for rational evaluation. One might, for example, have reasons for believing that an ethical system ought to have a certain degree of coherence, and this could provide grounds for rational analysis" (Brown, 1988, p. 205). On Brown's (1988) account, the term 'rational'

> characterizes an individual's decisions and beliefs, it does not characterize propositions and it does not characterize communities. A community of individuals with the appropriate expertise is, on this model, necessary for an individual to arrive at a rational belief, but it is the individual's belief that is rational, not the community (p. 193).

Ultimately, rationality ends up being "a much weaker notion…than on the classical model" (Brown, 1988, p.227). Its scope, however, is much wider because it is able to discard many of the longstanding distinctions between rational and nonrational, such as the traditional distinction between reason and experience (Brown, 1988, p. 227). When reason is no longer about identifying necessary connections, then in many situations, the *only* rational thing one can do is to "act or believe on the basis of experience…note especially that we are capable of forming judgments on the basis of experience and submitting those judgments for critical evaluation" (Brown, 1988, p. 227). The question for ethics and ethical decision-making now becomes 'how can one arrive at a decision using the most *rational* process possible?' The tools and resources that are available to a rational agent can now be explored in more detail.

Cliff Hooker's 2010 article in *Axiomathes*, further expands upon the conception of rationality developed by Brown, making it useful for my purposes here. In a 2010 article, Hooker suggests that traditional analytic rationality resulted in what he calls 'degenerate idealizations.' A degenerate idealization is an ideal that does not represent the way something works in the natural world (Hooker, 2010). Hooker's critique emphasizes five main 'lessons' about the shortcomings of traditional analytic philosophy. First, "philosophical theory must ultimately respect and be developed in interaction with other knowledge, formal and empirical, and not be held aloof from it...the normative performance standard requirements imposed on agents must be achievable by those agents" (Hooker, 2010, p. 125). Second, "the capacities involved in proceeding rationally are substantially non-formal and constructive...not the least because they include choosing among rational strategies, and their operation is strongly context-dependent" (Hooker, 2010, p. 125). Third, "analytic rationality conditions have the form of (degenerately) idealized products and should be understood on the model of idealized theories in science" (Hooker, 2010, p. 125). Fourth, "because they abstract away key features of rationality for finite agents, the analytic rationality conditions fail to capture the essence of being rational and so are inappropriate as in ideal of rationality and fail to provide achievable conditions and so are also inappropriate for a performance standard" (Hooker, 2010, p. 125). Finally, "the core problem for intelligent procedure is how to solve problems in a new domain where the nature of the problem and what procedures to use to solve it, are themselves ill-defined and in need of resolving as much as is the problem

solution" (Hooker, 2010, p. 125). Formalism, Hooker argues, cannot adequately resolve these latter challenges, and yet these problems occur, only to be practically resolved in the natural world (Hooker, 2010).

Hooker's account of rationality emphasized the finitude and fallibility of human agents with rationality as the capacity for improvement and reason as the capacity to make skilled judgments in ethics and improve upon them (Hooker, 2010). While this account of rationality does not rule out striving towards an ideal where agents would be sure "that our beliefs and actions were correct" (Hooker, 2010, p. 163), it holds that agents will never actually reach this ideal. Instead, one should be guided by a performance standard that uses proxy values (i.e. partial expressions of an ideal value) that are more accessible to finite, fallible beings (Hooker, 2010). Like Brown, Hooker (2010) sees judgment as a skilled capacity that is nonetheless fallible. In his account of rationality there four main features, or tools of non-formal reason: observation, creative construction, formal and informal reasoning methods and systematic critical assessment (Hooker, 2010). Observation refers to the use of sensory information about the world to help overcome subjective viewpoints coupled with judgments about the conditions of reliable observations, since "no observation process delivers us simple, direct truths about the external world (Hooker, 2010, p. 142). Creative construction refers to the "creation of new concepts and conceptual analyses, new conceptualizations of problems, new analyses of assumptions, new theories, new instruments and experimental procedures, new institutional roles…"(Hooker, 2010, p. 150). Reasoning methods refers to the use of both formal methods such as "logic, mathematics, decision theory and economics…," (Hooker, 2010, p. 149) and informal methods such as "causal reasoning, reasoning by metaphor/analogy, casuistry and narrative analysis " (Hooker, 2010, p. 149). Systematic critical assessment "includes carrying out tests, proposing alternative explanations, checking performance and assumptions in wider ranges of conditions, improving the power of instruments and test methods, arguing the merits of alternative epistemic values and alternative assessments…" in a social context (Hooker, 2010, p.153). These tools, coupled together with an ideal we strive towards but a performance standard that reflects human fallibility is in fact a much stronger basis on which to understand the nature of the moral landscape coaches inhabit. In more concrete terms, there are ways in which we can see this kind of non-formal reason at work.

Aspects of Brown and Hookers account of rationality can be seen in domains other than philosophy. Gary Klein, a cognitive psychologist, interviewed and documented a wide variety of individuals whose careers demanded they make quick decisions in dynamic, unpredictable and highly contextual environments. Klein's description of 'naturalistic decision making' or rather "how people use their experience to make decisions in field settings" (Klein, 1998, p. 1). From firefighters to missile cruiser RADAR operators, Klein found that a recurring factor in skilled decision-making was expertise. Those with a vast reservoir of knowledge and experience were able to construct scenarios in their own minds and quickly identify a course of action to take. These perceptual skills, or skills of *observation* allowed those with experience to make a judgment that very often produced desirable results. Further analysis into skilled decision-making found that stories, or *narratives*, are crucial to rational decision-making apparatus because human beings organize the world into patterns they can recognize. Similarly one organizes and links "the cognitive world of ideas, concepts, objects and relationships…into stories" (Klein, 1998, p. 177). Stories can be useful to aid one's decision-making because they act as a form of vicarious experience, containing lessons, preserving values and educating novices about the kind of environment they are stepping into (Klein, 1998, p. 179). Part of the value of stories lies in the fact that they contain a number of causal relationships and can show how certain events came to transpire in a real-world context. The scientific paradigm, on this account, is limited because it only manipulates a few variables or 'causal factors' at one time (Klein, 1998, p. 181). In a story, on the other hand, "the outcome is affected by many important variables or causal factors, each of which needs to be described and to have its influence traced" (Klein, 1998, p. 181). Put more succinctly, narrative reasoning is both useful and rational because

> If you ask experts what makes them so good, they are likely to give general answers that do not reveal much. But if you can get them to tell you about tough cases, non-routine events where their skills made the difference, then you have a pathway into their perspective, into the way they are seeing the world…Just as the story form helps us probe for the expertise, the story also helps to communicate the expertise (Klein, 1998, pp.189-194).

In that regard, stories can fill vital gaps in our understanding of causes and effects and the interplay between seemingly unrelated variables and can convey experience and perspective in ways not otherwise as easily possible.

Burrell and Hauerwas (1977), two philosophers of religion, offer an account of narrative that will be useful to understand a philosophical use of the term. On this account, narrative is defined as "the connected description of action...which moves to a point. The point need not be detachable from the narrative itself" (p.128). Burell & Hauerwas (1977) argue that in the attempt to systematize morality, one of our most profound mistakes has been the "attempt to portray practical reason as independent of narrative contexts…" (p. 111). One of the consequences of this portrayal is that "Ethical rationality assumes it must take the form of science if it is to have any claim to being objective " (Burrell & Hauerwas, 1977, 113). However, this assumption distorts the picture of our moral life by "failing to account for the significance of moral notions and how they work to provide us with skills of perception" (Burrell & Hauerwas, 1977, p. 115). This practice is symptomatic of modern ethics, which often ends up treating the subject like a branch of decision theory, describing only those aspects of the moral life that are relevant to a particular mode of analysis (Burrell and Hauerwas, 1977, pp. 115-116). What gets ignored here is

> the fact that most of the convictions that charge us morally are like the air we breathe—
> we never notice them and do not do so precisely because they form us not to describe the
> world in certain ways and not to make certain matters subject to decision (Burrell &
> Hauerwas, 1977, pp. 116).

The inability of many moral theories to completely account for a broad swath of human moral life, make them useful only to a point. Instead of theory, what is required is the recognition that an account of the moral life is not possible on the basis of analyzing decisions alone. There needs to be a wider recognition of the role of stories because they "form us to have one kind of character rather than another" (Burrell and Hauerwas, 1977, p. 118). These stories will "determine what kind of moral considerations, that is, what reasons, count at all" (Burrell and Hauerwas, 1977, p. 119). Human experience will always come in the form of a narrative, but that is not the same thing as saying that an individual's behaviour can mean whatever he or she pleases. Part of understanding one's life as an individual involves learning through stories from others and checking one's own stories against themselves and against those of the people with whom one has come in contact (Burrell and Hauerwas, 1977, 119). In other words, our stories shape our morality but at the same time, we are not islands onto ourselves. We exist in a social context and accordingly, the ways in

which we understand our lives are in part influenced by the ways in which we come to know how others live and conceive their lives (Burrell and Hauerwas, 1977).

Moral theory, on this account, cannot be the one and only means by which we reason. Our moral lives are too complex and multi-faceted to for it to work satisfactorily because no normative theory can capture the detail of all the moral notions that human agents inherit (Burrell and Hauerwas, 1977, p. 121). The stories that a human being possesses give him or her the skills to apply moral notions, so what is needed is a development of the reflexive capacities to examine those stories (Burrell and Hauerwas, 1977, p.121). Narrative becomes central to the moral picture of how individuals conduct themselves. Upbringing, social roles, occupational roles, and life experience impart one with his or her moral notions in ways that moral theory cannot. Narrative reasoning, one component of one of Hooker's four resources, can play an important role in delineating which options an agent identifies and evaluates and which options he or she discards.

Much as skilled decision-making requires experience, so too does our ability to gauge morally appropriate responses. Hubert and Stuart Dreyfus's (1992, pp. 114-116) work on the phenomenology of moral expertise identifies ethical expertise as a learned skill, much like other real-world skills. On this account of ethical decision-making one progresses through five stages of ethical expertise: novice, advanced beginner, competence, proficiency, and expertise. At the novice stage, the beginner follows rules closely because that is all that they know (Dreyfus and Dreyfus, 1992). After the beginner gains some experience coping with real life situations, he or she begins to recognize relevant features of each situation based on the accumulated experience. At this point, the novice moves to 'advanced beginner.' At this stage "instructional maxims now can refer to…new situational aspects" (Dreyfus and Dreyfus, 1992, pp. 114). When an advanced beginner progresses to the 'competent' stage, they find that in order to cope with the many features of a situation, the competent performer adopts a hierarchy by pursuing detached planning, or choosing a goal, setting a plan, assessing the "elements that are salient with respect to the plan and (following) an analytical rule-guided choice of action" (Dreyfus and Dreyfus, 1992, pp. 115).

In the fourth stage, when one is said to be 'proficient,' there is less detached, conscious planning and more pattern recognition. Put another way, the competent performer stops looking for principles as action guides and instead begins to notice key features of the situation (Dreyfus and Dreyfus, 1992). Finally, at the 'expert' stage, one simply has the ability to recognize what must be done and can then go about doing it because of the accumulated experiences from advancing through the previous four stages. The expert simply knows what to do and sets about doing it.

This ability to instantly identify a response was echoed earlier by Gary Klein in his research on naturalistic decision-making. The ability to instantly identify a solution may grow from experience, but so too may our initial moral hunches. The moral 'gut feelings' that often strike us are influenced by the experience of growing up in a specific culture. I will now talk briefly about another factor in non-formal reason, and that is the role of 'worldview' or 'ethos.'

Deborah Gordon and Eugenio Paci, provide an account of what a worldview encompasses in their study titled "Disclosure Practices and Cultural Narratives: Understanding Concealment and Silence Around Cancer in Tuscany, Italy."[9] In this study, the authors examine the reasons behind differing practices of disclosure to terminally ill patients in North America versus Italy. Gordon and Paci attribute these different practices as the result of differing social narratives, that is, networks of assumptions, practices and perspectives (Gordon, and Paci, 1997) that form a certain outlook on the world. North Americans, for example, value autonomy and mastery of one's life. So, a non-disclosure to a patient with a terminal diagnosis is seen as unethical because it deprives the patient of knowledge, thus compromising his or her autonomy. Italian culture, on the other hand views life as a flow of events that no one can control. Non-disclosure in this culture is not seen as lying or dishonesty, but rather an attempt to protect a loved one (Gordon and Paci, 1997).

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[9] Within sport philosophy literature, Sigmund Loland (2000) and Fred D'Agostino (1998), among others have written valuable contributions on sporting ethos, and a future project could link elements of Gordon and Paci's descriptions on worldviews to their contributions in sport philosophy. However such an attempt would almost constitute a separate chapter and is thus beyond the scope of this dissertation. I examine particularly Gordon and Paci's work, because their description of worldviews captures the notion succinctly

The implications of Gordon and Paci's study point to the idea that the nature of morality is largely shaped by the network of assumptions and values that make up a culture-sharing group. If one wants to understand differing moral outlooks, one needs to find the assumptions that ground those moral outlooks. I now finish by summing up the account of non-formal reason I wish to apply to the context of coaching ethics and education.

I would like to conclude this section by echoing Hoffmaster's point that non-formal reason needs to be understood as an account of rationality, and this is particularly important because non-formal reason is not a method of informal reasoning (Hoffmaster, 2012, p. 17). Instead, it is a way of conceiving of reason as a capacity for transcending human imperfections "through a process that improves our judgments" (Hoffmaster, 2012, p. 17). This transcendence is made possible through the reflexive capacity of reason to improve itself at both

> individual and collective levels, for initiating processes that replace ignorance with trustworthy information, reactivity and carelessness with systematic judgment, and prejudice and partiality with broad and insightful critical appraisal…Formal tools such as logic have a useful role here, but only as one tool among many (Hoffmsater, 2012, p.17).

Throughout this section, I have outlined an alternative account of rationality to the classical model. I have also shown how some of the features of this model of rationality have appeared in fieldwork studies. I now turn to a specific examination of coaching codes of conduct and why the account of rationality presented in non-formal reason offers a broader and more compelling framework for understanding the centrality and rationality of judgment in ethical decision-making for coaches, and particularly teacher-coaches.

2.4 Analysis and Discussion

In coaching contexts, the account of rationality as presented by non-formal reason offers, I believe, a broad and convincing picture of how to understand the rationality of judgment in coaches' ethical decision-making. It is important to note that when I critique an aspect of ethics-education in the NCCP, I am not advancing the abandonment of a code of conduct, nor the complete elimination of the six-step ethical decision making procedure. This procedure seems to me a good starting point. Rather, what I am suggesting is that there needs to be an understanding of how one can develop rational processes while going through this procedure.

I do want to note that the six-step procedure currently offered by the NCCP needs to be *informed* by an understanding of what judgment is, and how it can be rational. This observation and critique is aimed mostly at step-four in the process chart.[10] To review, in the current coaching education program, the five core principles underlying the NCCP code are: "physical safety and health of athletes; coaching responsibility; integrity in relations with others; respect of athletes; and honouring sport" (Trono, 2009, p.10). With each principle there are several examples of general behavior that coaches are expected to practice in order to uphold it. To uphold the principle of 'physical safety and health of athletes' coaches are expected to

> ensure that the training or competition site is safe at all times; be prepared to act quickly and appropriately in case of emergency; avoid placing athletes in situations presenting unnecessary risk or that are beyond their level; strive to preserve the present and future health and well-being of athletes (Trono, 2009, p.10).

The principle of 'coaching responsibly' requires coaches to

> Make wise use of the authority of the position and make decisions in the interest of athletes; foster self-esteem among athletes; avoid deriving personal advantage from a situation or decision; know one's limitations in terms of knowledge and skills when making decisions, giving instructions or taking action; honour commitments, word given, and agreed objectives; maintain confidentiality and privacy of personal information and use it appropriately (Trono, 2009, p.10).

The third principle, 'integrity in relations with others' calls on coaches to

avoid situations that may affect objectivity or impartiality of coaching duties; abstain from all behaviours considered to be harassment or inappropriate relations with an athlete; always ensure decisions are taken equitably (Trono, 2009, p.10)

The principle of 'respect' reminds coaches that they are expected to

> Ensure that everyone is treated equally, regardless of athletic potential, race, sex, language, religion, or age; Preserve the dignity of each person in interacting with others; Respect the principles, rules, and policies in force (Trono, 2009, p.10).

Finally, the principle of 'honouring sport' charges coaches to

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[10] See Figure 1

> Strictly observe and ensure observance of all regulations; Aim to compete fairly; Maintain dignity in all circumstances and exercise self-control; Respect officials and accept their decisions without questioning their integrity (Trono, 2009, p.10).

In stage three (Identify your options) a flowchart is introduced to show that when making a decision, one can be by factors that come from two sources: internal or external (see Figure 2 on p. 72). Internal influences can include previous experience, personal values and personal circumstances while external influences can include economic and political aspects, the gravity of the situation and organizational, institutional and social aspects of the environment (Trono, 2009, 9). Both of these factors are shown as inputs in one's decision-making process. The six-step procedure, which forms the overarching portion of the Make Ethical Decisions module presents coaches with a process to ethical decision-making which they are then supposed to follow. Each of the six major steps has a thematic title that goes as follows: Establish the facts in a situation; Determine whether the situation involves legal or ethical issues; Identify your options and possible consequences; Evaluate your options; Choose the best option; Implement your decision" (Trono, 2009, pp. 2-15). This framework provides a valuable starting point to understanding a process of arriving at a decision. But we still need to know, how can we do this *rationally*? A crucial component lies in steps four and five, which ask coaches to evaluate their options and then chose the best approach. But how can one do that rationally? The code of ethics is presented here as *the* criterion to use when evaluating and choosing the best option. I will now examine some important limitations to the NCCP Code of Ethics when used as the sole criterion for evaluating one's options and choosing the 'best' option. By way of example, let us take a situation in track and field where a spare athlete is called in to fill in for an injured middle-distance runner who was in an individual event and a team relay event. For the purposes of this example, let us suppose the two events were the 800-metre individual run and the 4x400-metre team relay. Let us also suppose that each event awards a certain number of points in the track meet and that the 4x400 both awards more points and takes place shortly after the 800-metre individual race. Since the 4x400 relay is worth more points and the spare runner does not have the fitness to go at full speed in the 800-metre race and be recovered in time for the relay, the coach has a choice. If he tells the athlete to race at full speed in the 800-metre race, he will upholding the principle of 'honouring sport' by putting forth one's best effort. However, when the athlete switches into the relay immediately afterwards, he will be fatigued and this may result in a

decreased performance and lower placing in that, affecting not only the three other runners, but also the loss of team points in an event that counts for a great deal of points. If, on the other hand the coach instructs the athlete to run at full speed in the 800-metre race for only the first half, and then back off and save himself for the relay, the team will stand a better chance of placing higher in an event that awards more points, but the coach will compromised the principle of 'honouring sport.' Whether the dilemma occurred in a track meet or in a different sporting context, neither option is likely to be particularly palatable to the coach in question. It may be that the coach has to choose the option that appears *less* undesirable.

In this situation a judgment regarding which option is 'less undesirable' or 'the best,' given the circumstances must be made. Right away, it would appear that the 'overriding principle' of physical health and safety does not apply, since doing two races back-to-back would not unduly compromise this athlete's future health and well-being, though it would compromise his *performance* in the second race. The closest behavioral expectation that might cover this situation under the principle of 'honouring sport' is the expectation that coaches should aim to have their athletes compete fairly. Depending on how one *interprets* that expectation, 'fairly' could mean that one ought to ensure their athletes put forth their best effort, no matter the circumstances. Alternatively, one could take the behavioral expectation to 'compete fairly' as only a warning against encouraging cheating or unsportsmanlike conduct in order to *win*. In such a situation, the coach would have to make a *judgment* about what principle and associated behavioral expectation applied (indeed whether any applied). Since there is no meta-principle in the NCCP Code of Ethics to cover which principles to prioritize in a given situation, beyond the 'physical health and well-being' principle (which itself does not seem to apply here), this assessment and judgment would have to be based on a multitude of contextual and personal factors, any one of which could be subject to contestation. Here, we see that formal reason runs out. A truly universalizable decision is not likely to be achievable, since two separate coaches, faced with the identical circumstance might arrive at different decisions. On the classical model of rationality, a judgment would be subjective and therefore not rational. However, if one separates the notions of objectivity and formal reasoning, then one can begin to see how rationality can still prevail in the absence of determinate rules. Taking a cue from Hoffmaster's observation on judges, we can see in the

situation I have just described that coaches would have to use "non-formal judgment…in ascertaining the relevance of facts…and principles" (Hoffmaster, 2012, p. 17) to resolve any conflicts between principles and rules (Hoffmaster, 2012, p. 17). The rationality of the decision in this case (whatever that decision ended up being) would be a function of the way the coach arrived at it. The objectivity of the "outcome judgments results from the constraints it imposes on and within the deliberative and institutional processes used…not in any supposed guarantee, initial or final, of their truth" (Hoffmaster, 2012, p. 29). The tools that the coach could use to evaluate their options at this stage of the ethical decision-making process would need to be non-formal tools, since there is no meta-rule to cover whether and how the coach ought to apply the facts of the situation to the NCCP Code of Conduct. Creative construction (re-framing the dilemma in a useful way) or reasoning through the issue based on knowledge of the athlete might provide useful starting points to a reasoned judgment. It is precisely here, during the evaluative stage of the six-step ethical decision-making procedure, where we need to understand that in order to *rationally* evaluate a situation, we may not be able to appeal to objective, certain and universal principles. But, a judgment may nonetheless still be a rational judgment, even though it would not guarantee a 'right' answer (i.e. certainty) or an answer that would be arrived at in all similar situations (i.e. universality). It is also worth noting that, any assessment of the objectivity of the decision that the coach made would itself be "a judgment, the rationality of which is a function of non-formal reason" (Hoffmaster, 2012, p. 29). Judgment therefore becomes an indispensible feature of ethical decision-making

Semantic ambiguities within the language of the NCCP ethical principles themselves also provide an illustration of where formal reason runs out. Any time interpretation comes into play, that interpretation is an act of judgment. For example, the expectation that a coach ought to honor the principle of preserving the physical health and safety of their athletes obliges him or her to take steps to preserve their physical integrity. But, what exactly is meant by 'strive to preserve the current and future health and well-being of athletes?' It is common knowledge that in some high school sports, particularly football, hockey, and rugby, a coach can reasonably expect that his or her athletes will sustain injuries. If one takes the strictest interpretation of that standard, it would seem to preclude many of the practices and game plays that are central features football and rugby, even at the high-school level. If, on

the other hand what is desired is a basic level of functional health and well being, then more elaboration is needed. But, even on that interpretation (which is itself a judgment), a coach would need to make a reasoned decision regarding what constituted an acceptable level of health and well-being beyond which nothing more should be risked. In football, the ever-present danger of concussions is part of the game as played currently, even at the high school level. In rowing, there exists the possibility of back or rib injury in sweep rowing, a type of rowing discipline where each rower controls one oar and must pivot from the hips to their left or right side repeatedly. In each of these situations, an appeal to the principle of physical health and safety would still require a judgment about when and how the principle applied. I want to return briefly to an earlier point I made in Chapter 1.5 from the summary on John Russell's 2007 article on the value of dangerous sport and children. Russell states that he feels coaches ought not to exercise the kind of soft-paternalism that parents are entitled to, which would see them push young athletes into potentially risky situations that challenge the limits of their physical and mental capabilities (Russell, 2007). The justification for this is that parents know their child and can best *judge* what he or she is capable of (Russell, 2007). The main point I wish to make here is that if judgment is needed to determine whether an activity is too risky for a child, and if judgment requires experience and expertise in the items being judged (in this case knowledge of the athlete, his or her abilities and skills, and the technical details of the sport), then coaches, more than parents, are likely to have the necessary background to make these judgments. Indeed, coaches are often called upon to make exactly these kinds of judgments. One implication from Russell's observation is that knowledge of the athlete is crucial to making a judgment. But this knowledge is non-formal because it deals with the individual and the context in question. One implication of Russell's 'uncommonsense view' is that a certain degree of risk may be desirable. That attitude certainly appears to be implicit in the culture and practice of high school sports like football, hockey, rugby, and, to a certain extent, rowing. What we need here is a critical reassessment of the principle of 'physical health and safety' in order to render judgments on when to introduce athletes to situations that carry a risk of injury and when to hold them back, and this assessment will have to be a non-formal assessment because there is no higher order principle to determine when a situation is relevant for the application of the 'physical health and safety' principle. Teacher-coaches are also accountable to Ontario Regulation 437/97,

and one of the grounds for professional misconduct is failure to provide an adequate standard of care. Self-affirmation as a value is likely to seem less appealing to a teacher-coach facing a lawsuit and reprimand from the school board, and their professional teacher's organization. However, coaches are expected to encourage their athletes to discover new limits, and these competing values need to be mediated. Again, the exercise of judgment becomes inescapable.

There seems also to be a conceptual confusion between 'equity' and 'equality' that needs further elaboration. I will use this point to begin a discussion about the challenges teacher-coaches face, given that they are held to multiple codes of conduct, not only from the NCCP, but (in Ontario) from the Ontario Federation of Secondary Schools Athletic Association (OFSSAA), the Ontario College of Teacher's Act, and the Education Act, and the Ontario Secondary School Teacher's Federation (OSSTF) professional conduct guidelines, among others. Determining how to reconcile various ethical obligations when one is held to multiple codes of conduct offers a clear case of where judgment must be exercised. First, take the NCCP principle of 'integrity in relations with others.' This principle holds coaches to the expectation that they ensure their decisions are made *equitably*. However, the next principle, 'respect,' charges coaches to ensure that everyone is treated *equally* with regards to race, religion, athletic potential, gender, etc. Teachers especially will know that *equity* and *equality* mean different things, and so may require quite different courses of action. Ontario's equity and education policy memorandum defines equity as "a condition or state of fair, inclusive and respectful treatment of all people. Equity does not mean treating people the same without regard for individual differences" (Equity and Inclusive Education Policy). In sport settings, it is easy to imagine a case where in order to treat a young athlete *fairly*, a coach may have to grant him or her special consideration that would not be given to other members of the team. As an example, athletes from certain religions may have obligations that require them to carry out morning prayers during practice times.[11] Equity, in this case, would require that the athlete in question be accommodated as much as possible. This athlete would need to be exempted from some of the pre-practice duties that his or her

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[11] Personal experience

peers would be expected to carry out. This kind of treatment is *equitable* treatment, not *equal* treatment, because it relieves one athlete of certain team duties due to religious reasons, while still expecting those duties of other athletes who do not share those religious obligations. The question of whether, and to what degree, one ought to take personal circumstances into account often boils down, once again, to judgment. We can understand this capacity as being developed through experience and expertise, but, as Hooker pointed out, there are also non-formal tools we can use to make rational judgments in the absence of any clear rule, or when facing competing demands. In the example of the culturally accommodated athlete, re-framing the conversation in such a way as to discover if there were any provisions within the religion to allow for earlier prayer so as not to disrupt practice, while respecting their obligations would be one such tool. While the flow chart from Malloy, Ross, and Zackus attempts to address some of the sources of influence in making a decision, there remains a significant difference between the categorical label of a factor and the specific form it takes, the pull it exerts on a human agent and its interaction with other factors in the context of an actual experience. One example case given in the RCA Coach manual attempts to address the *equal* treatment question by presenting a situation where the parents of an athlete, who are travelling with the team on the regatta trip, allow him or her to stay up past the team curfew time (Trono, 2009). Presumably, this case is meant to illustrate the importance of equal treatment, but there is a ready-made rule to cover this situation.[12] The more difficult situations are precisely where conflicts exist between principles or where no principle seems suited to cover the given situation.

Part of what makes an ethical dilemma a dilemma is that it often is ill defined and the process of conceptualizing the problem or problems may require constant revision, which in turn may require the revision of acceptable possibilities for resolution. It is worth repeating that it is one thing to identify personal values and previous experience as *potential* factors in one's decision-making, but giving them only a categorical listing cannot account for the specific ways in which they can operate rationally as criteria of evaluation. Limiting a discussion of ethical-decision making to scripted example cases that make it appear as

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[12] The 'treat athletes equally' behavioral expectation

though all that is required for a rational judgment is appeal to ready-made principles only helps in those cases where a ready-made principle covers the situation. The scenarios that the RCA Coach manual presents are hypothetical and relatively mundane situations. The conceptual problem with these kinds of scripted examples lies in their one-sidedness. Instead of offering an account of genuine complexity, details are simplified to the point that a solution to the 'dilemma' is all but spelled-out thanks to the convenient presence of an NCCP principle and associated behavioral expectation that tells a coach what to do. Codes of conduct, like the law, are general and situations are specific. The question of what principles are applicable, or whether there is need for new methods of resolving a problem boils down to judgment.

Much of coaching certification involves supplying coaches with the tools necessary to make skilled judgments. In addition to the Coaching Code of Ethics in the NCCP program, high school sport governing bodies may also have their own code of conduct. In Ontario, OFSAA has a code of ethics that is itself based on the Code of Ethics in the NCCP (See Appendix C). Indeed, sport governing bodies are likely to have some such code for coaches right up to the international level, as with the International Federation of Rowing Associations, or FISA (See Appendix C). In spite of these formalized codes, we aim to train our coaches to exercise sound ethical judgment. But, how do we conceive of judgment and how can it be rational? This question is philosophical in nature and until recently, the connection between rationality and judgment has been somewhat elusive. Coaching contexts often present time-pressured situations with conflicting interests, ambiguity and incomplete information. It is precisely when we lack clear rules that we need judgment. Rationality therefore comes in where rules run out. If a situation is ongoing and evolving, there may be a series of judgments required in fairly short order. This problem can be further confounded if the coach is also a teacher, with all the professional obligations expected of him or her during an after-school activity. How do we understand the rationality of a judgment in coaching contexts? The task is often difficult because the ways in which coaches interpret their rules or obligations are framed by the nature of their circumstances. For example, teachers that coach a sport may find that in order to get to a practice location that is not on school grounds, they may need to transport a student, if none of their peers or parents has space in their vehicle. Such situations raise conflicts between one's interests as a coach-in having athletes attend

practice-and policies in place that discourage teachers from giving rides to students. It is here that we can see that teacher-coaches are a population faced with robust and competing sets of ethical demands, stemming from multiple codes. For example, the Ontario College of Teachers advisory related to sexual abuse and misconduct advises teachers to "consider thoroughly the implications and appearance of the action or event beforehand" (Professional Advisory, 2002) and to "avoid activities that may reasonably raise concerns as to their propriety" (Professional Advisory, 2002). This professional advisory cautions teachers to exercise their professional *judgment* regarding their own activities, or those of other parties, by being attentive to considerations such as "whether the student is physically isolated from other observers, for example behind closed doors" (Professional Advisory, 2002) or "whether the circumstances are urgent or an emergency (providing transportation in a blizzard, for example)" (Professional Advisory, 2002).

Another common question that teacher-coaches face involves supervision before and after practice. In a rowing example, a teacher-coach might need to leave the boathouse quickly after morning practice if he or she had a first period class. A potential conflict arises if there are student-athletes present whose rides have not yet arrived. As the teacher-representative and coach for the school, the teacher-coach has a professional responsibility to ensure that the athletes are adequately supervised until their parent or designated carpool driver takes them off the practice site. The teacher-coach also has professional duties to arrive at the school on time and prepared for his or her class. Ontario Regulation 437/97 under the Ontario College of Teachers Act, identifies "failing to supervise adequately a person who is under the professional supervision of the member" (Professional Misconduct) as an act of professional misconduct. In this situation, staying late to wait for the parent or parents run the risk of making the teacher-coach arrive late, thus compromising the quality of class time. Offering a ride to the students runs the risk of appearing inappropriate under the expectations of the 2002 professional advisory on sexual misconduct. Finally if the teacher-coach leaves the student-athletes unsupervised at the practice site so he or she can get to school, this action runs the risk of being cited as a failure to provide adequate supervision in the event something happens to the student-athletes. Coaching entails making decisions not only on the basis of rules such as these, but also on judgments that incorporate various contextual considerations. Here, one's prior experience navigating his or her role within the

boundaries of the law and professional expectations, both as a coach and as a teacher will come into play. Assessing the context of the situation, determining the saliency of the competing codes of conduct, how to conceive one's duty as a teacher and as a coach is part of the challenge that comes with framing problems such as the earlier carpool example, "in a way that is meaningful, defensible and productive" (Hoffmaster, 2012, p. 20). In such circumstances, "the search for mutually supportive statements of principles and facts involves analysis, interpretation, creativity and critical assessment in a process that is dynamic and fallible" (Hoffmaster, 2012, p. 20). This process, in turn, must "start somewhere, with an initial impression, inkling, or hunch about, or perhaps a preference for, an outcome" (Hoffmaster, 2012, p. 20). In the carpooling and supervision examples outlined earlier, any decision would have to be an act of judgment incorporating not only an assessment about the applicability of rules and statutes, but also an assessment of the physical environment, the personality and character of the students involved and knowledge of their parents to name but a few factors. Rational judgments must enter into these kinds of situations precisely because the rules run out, or they conflict with one another. A judgment, fallible as it may be, maintains its rationality if it is the product of a rational process.

One final point bears consideration here. Unlike teaching, law, and medicine, the NCCP code of conduct does not have any binding force for coaches who breach one of their essential duties. It is usually left to the high school, or club to investigate, fire, or censure coaches that have acted unethically or violated the terms of their employment. Self-regulation by rowing clubs can be effective but the potential exists for infractions to be overlooked in struggling high school teams that rely on volunteer coaches in order to keep them running. As long as one has coaching certification, there is, in theory, no stopping a coach who was fired from one organization from seeking employment from another under the flag of being an NCCP credentialed coach. There is no investigatory or disciplinary body to admonish, reprimand or revoke the NCCP certification status of an individual that has violated one of the canons of his or her role as a coach. While word-of-mouth can be an effective way to screen youth groups from unethical coaches, the fact that the framework around which ethics education seems to be structured has no real teeth should be troublesome. The question of whether or not revocation panel ought to be formed is a separate (though worthwhile) discussion. For our purposes here, it will suffice to say that if

non-formal reason offers, as I am suggesting, a more convincing account of rationality and judgment in the coaching-context, we ought to adjust some components of the coaching-education program. I will take up this point and propose some initial ideas for adjustments to the education material for the RCA Coach Workshops in Chapter Four.

The framework I have used in the dissertation to this point is an application of the works of Brown, Hooker, and Hoffmaster to the context of coaching and coaching education. This approach differs from what has been done in the sport philosophy literature in that it does not take the often-used approach of applying Aristotle's concept of *phronesis* to the practice of coaching and coaching education. Brown and Hooker's account of rationality, while very similar to elements of Aristotle's accounts of deliberation and judgment, does not make the distinction between technical rationality and practical wisdom. I will take up this point in more detail in a final analysis, but for the purposes of discussion here, Brown and Hooker's account of rationality incorporates the features of technical rationality, judgment and deliberation into a wider, more unified account of rationality. By rejecting the dichotomy between technical rationality and practical wisdom, non-formal reason becomes a more convincing account of rationality. Human agents must exercise judgment and deliberation (components of practical wisdom) in a wide variety of contexts, even those that Aristotle would classify as falling under technical rationality.[13]

The following paragraphs will identify some salient objections to the position I have advanced and my response. Critics of the non-formal account of rationality would quickly (and accurately) point out that it lacks the strong universal, *a priori* foundation that traditional normative ethics offers. By giving up the certainty, necessity and universality of the NCCP Code of Ethics and allowing for the rationality of judgment using other non-formal tools, we risk losing a robust ethical standard based on universal principles. In essence, if we allow that principles are subject to different standards of application and interpretation, then we risk allowing a pernicious form of ethical relativism to infiltrate our coaching practice. Rules and objective decision-making procedures anchored in principles

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[13] For additional reading in this area, refer to Thomas Kuhn's (1962) *The Structure of Scientific Revolutions*

based on unquestioned values allow us a degree of freedom from our own interests (which can easily cloud our reasoning). A code of ethics can help to ensure a detached, universal standard of morality. A relativistic conception of rationality and judgment runs the risk of promoting a state of affairs within coaching education contexts where one can justify many undesirable behaviors by hiding behind the veil of contextual circumstance. If we accept that NCCP Code of Ethics is grounded in values that represent the 'good and the right thing to do' in sport, then all we need do is look for a principle which fits our situation.

A second plausible line of objection would criticize the pragmatic implications of a non-formal account of rationality. Clearly defined principles set specific boundaries that allow coaches to recognize the limits within which they must operate. Having unambiguous standards anchored in universal principles creates an ethical performance standard that coaches can be held against. Presumably one of the goals of ethics education is to promote a specific culture of practice that fosters characteristics leading to positive coach-athlete relationships. In order to achieve this, a framework is needed. One might point out that a formalized code of conduct, laying out behavioral expectations around which an ethics education program can be structured is a highly effective method of creating such a framework. The point of an ethics education program is to give coaches a fixed point they can use as an anchor in the midst of chaotic and unpredictable situations. On this objection, it would be unwise to undermine the principles that ground such a framework by muddying the waters and introducing uncertainty.

A final objection would likely single out a previous point I made regarding potential conflicts between one's role as a teacher and a coach. It would be argued that since codes of conduct and professional policy memoranda fall under the authority of the Education Act, or provincial teacher acts, they carry the force of law. Anyone in a dual role as teacher or coach would be legally or contractually bound to act in such a way as to be in accordance with those policies, in the event they felt their teaching and coaching interests were in conflict. Therefore, it would be argued, the 'problem' of conflicting interests is moot because of the legal primacy afforded to teacher codes of conduct.

I will now attempt to address each of the probable criticisms I have outlined above.

First, the ethical relativism charge is a serious one and merits a careful response. It is important here to note a crucial feature of the account of rationality described by non-formal reason. Advocating that what is morally acceptable may be relative to the context is *not* the same thing as ethical relativism. The socially mediated aspect of rational inquiry serves as a check against which one can test their dispositions and inclinations to avoid falling into the relativist morass. Non-formal reason does not dispense with formal reasoning. Rather, it sees formal reason as one tool among many. In ethical dilemmas, one tool would be to use formal reason to deduce a course of action. But, formal reason would not be the *only* rational tool available. Formal reason can be a helpful guide for dealing with a dilemma, but ultimately it is a poor master. Since the rich detail of actual dilemmas cannot be captured ahead of time in a code of conduct, there needs to be a way to understand the rationality of evaluating one's options beyond subsuming them under a principle and ranking that principle above or below others. Personal history, experience, and one's own views on morality and the limits of the role as coach will frame not only how coaches apply principles but also how they frame the moral dimensions of their problem. Non-formal reason can account for and vindicate these tools and processes in our moral deliberations in ways that formal reason cannot.

The second objection can be dealt with straightforwardly. To begin, there is still a place for codes of conduct and a program that teaches the importance of trying to apply principles. Non-formal reason simply expands the scope of rationality by recognizing a wider array of tools and processes. Adjusting the delivery of ethics education to allow for some degree of reflective, critical discussion on events from the participants' own experiences allows for the collective improvement of capacities for making skilled judgments.

The fourth and final criticism is one to which I can offer only a partial response. It is true that teacher's codes of conduct often have stronger enforcement mechanisms behind them. It is also highly plausible that one's sense of duty as a teacher rarely conflicts with one's sense of obligation as a coach. However, on occasions that such a situation may arise-for example when a teacher-coach has to decide how to discipline a star athlete-the way in which a teacher-coach responds will depend on how they conceptualized their obligations as a teacher and a coach. There may be more than one potentially acceptable way to deal with the situation or there may be no 'clean' or 'cut and dry' solution. In cases such as this, the

judgment that goes into mediating one's ethical responsibilities must use tools other than appeal to abstract rules or principles. This is where non-formal reason can help account for the rationality of ethical decision-making in the coaching context.

2.5 Chapter Summary

The classical model of rationality and the normative theories it has produced have had a profound impact on our ethics education programs. However, there is more to morality than can be encompassed in a theory or a set of principles. Judgment in the coaching context must take account of many factors in the situation. Evaluating one's options often must involve the use of rational, but non-formal tools. Ranking principles may be rational in some cases, but that ranking is itself an act of judgment, so in order to preserve the rationality of the judgment, we need an account of rationality that legitimizes judgment. Non-formal reason can do precisely this. When ranking principles or subsuming the facts of a situation under a principle appears unhelpful, we need a process of evaluation that offers useful tools for arriving at rational judgments. Non-formal reason can offer such tools, providing a wider, more convincing account of rationality in the coaching context. Having established the fruitfulness of this non-formal account, I want to examine how narrative, one component of one of the non-formal tools, can be used qualitatively to uncover the tools and processes that teacher-coaches utilized to evaluate their options and arrive at a judgment in the ethical dilemmas they faced in their pasts.

Chapter 3

JUDGMENT IN ACTION

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3.1 Overview and Background

The classical model of rationality, in its attempt to systematize moral reasoning, runs into some conceptual pitfalls. The influence of this account of rationality extends far beyond the walls of libraries and the stained glass of ivy covered towers. In Chapter Two, I traced the linkages between the classical model of rationality and its influences in the Make Ethical Decisions module. I highlighted the limitations of this classical model in the coaching context and advanced an alternative, non-formal account of rationality. However, there is one feature of one of the tools of this non-formal account that deserves particular attention, especially in the coaching context, and that is the power of narratives (an informal reasoning method) to both shape our morality and convey experience. Coaches, particularly those of teenage athletes, have many responsibilities and expectations placed on them by the law, their coaching association and the organization employing them. This tension is further augmented when the coach in question is also a teacher. Rules run out, they contradict one another, and many times there is simply not a rule, or one clearly superior interpretation of a rule, to cover a new and unfamiliar situation with ethical implications. In such cases, there must be something more that enables a coach to arrive at rational decisions. This chapter will utilize a qualitative narrative study to draw out stories from teacher-coaches and examine the tools and processes they used to arrive at a judgment when faced with an ethical dilemma.

3.2 Investigating Rowing Teacher-Coaches Decision Making Process

3.2.1 Methodology and Methods

In this study, four high school teacher-coaches in two communities were recruited to answer a series of open-ended questions. The two communities were London, Ontario and St.

Catharines, Ontario. Initial contact was made face-to-face with each participant to gain initial consent and follow-up was carried out via email (see Chapter One and Appendix A for a complete account of recruitment method and participant sampling justification). Semi-structured interviews were conducted at a time and place of the participant's choosing and were recorded using a digital voice recorder. Each semi-structured interview consisted of five open-ended questions. Each participant was given two questions asking them to explain what they would do in a hypothetical situation and why, as well as three open-ended questions asking them to recount a specific instance of a situation in their coaching career that carried ethical implications. Follow-up questions to probe each response depended on the content of the response to the initial question. The purpose of the follow-up questions was first, to gain an insight into how each participant framed their ethical dilemmas, and second, to uncover the tools and processes they used to resolve these dilemmas. The recordings of each interview were manually transcribed and re-storied into an order that began with a description of an aspect of each coach's background. This description was followed by their accounts of their upbringing, prior experiences, training, recollections of ethical challenges in their careers, and the tools and processes they used to resolve them. The stories were then examined using "paradigm thinking to create descriptions of themes that hold across stories of taxonomies of stories (Creswell, 2007, p. 54). Polkinhorne (1995, p. 12) described the use of this kind of paradigmatic thinking and Chase (2005, p.657) noted that paradigmatic thinking is also used to show how social resources constrain and enable individuals. The themes in this chapter emerged from noting frequent, recurring words and ideas in stories across the interviews. Terms such as "judgment," "upbringing," and "experience" appeared very often and were noted, as were the stories surrounding them. Those words or phrases were linked to concepts in the non-formal reason literature and Gordon and Paci's work to create a taxonomy of terms to identify key words associated with the tools and processes of non- formal reason. These key words and ideas were then identified as recurring themes across interviews.

3.2.2. The Participants

Each interviewee has been given an anonymized name to protect their privacy and confidentiality. Very little information is given about their background as a teacher and

coach, due to the small and interconnected network of acquaintances within the Ontario and Canadian rowing coach ranks. The selection criteria for each interviewee included the requirement that they must have attained at least the old Level One coaching certification in the NCCP. Each participant was informed of this requirement and verified that he or she met the criteria.

"Jane"

"Jane" is a high school coach and supply teacher in the public school board of a medium-sized urban centre in Ontario. She is a former high school rower and has been coaching high school rowing for thirty years. Jane originally grew up in a nearby community that contained a hospital for persons with intellectual disabilities. In relating her background, Jane noted there were two wards in this hospital, one for those with a severe disability and one for those with moderate disabilities who were able to hold minimum wage jobs in the community. Jane recalled that when she was growing up, many of these people were widely accepted in the community and because of this widespread acceptance, she frequently interacted with many of them.

> Jane: "They were welcomed into the city…they worked in the arena, they worked at stores…a bunch of them used to come and babysit for us, they worked for scouts…they were really embraced in the….city…people would come to our house for dinners on Sundays."

At the rowing club in her hometown, many of the special needs individuals from the community would also come out in the coaches' motorboats from time to time. Jane also mentioned having family that she described as "special-ed" which required her to be "very creative and conscious about things." Jane described this background and her teaching work with special education students as crucial to her views on inclusivity and how to work with young persons with a variety of needs. When asked how she has usually dealt with potentially difficult situations involving athletes, Jane felt that she sometimes could simply apply Rowing Canada rules for the clear-cut cases because "that makes it easy to explain to parents…that kind of makes it a little bit more cut and dry." When probed further, Jane noted that a lot of the rules she implements on her rowing squad are based on experience. After being given a hypothetical situation that asked whether or not she would allow an athlete to

lose weight in order to row in a lightweight event, Jane noted that her self-made rules on this subject come from experience.

> Jane: "I've seen what other coaches have done and I'm appalled by it. In fact, I always tell my kids about the running in plastic bags when I was racing in high school…my brothers had to lose quite a lot of weight before they raced at (CSSRA's)…I would never put any kids through that, it's a personal thing…"

She also noted that in cases where she had to exercise judgment, she made an effort to "try to keep things really open with the parents and athletes." The idea of experience came up again when Jane was asked to elaborate on what she believed important to make a judgment.

> Jane: "Experience is a lot of it. Not only your rowing experience but also your coaching experience…I know I've made bad calls in the past but I've never made them again 'cause I thought about what I've done…the first ten years I coached or was a teacher, you know, you kinda go through these reflection things…and ya' have to do a lot of reflecting and figuring out in your head what works and what doesn't and it's gonna change, because kids change, programs change, liabilities change…But I think definitely experience helps a lot with that…And I think the other thing is seeing how…someone that you really look up to—that's what I used to do…I used to think like 'what would he do or what would she do?'"

Contact and interaction with other coaches and the sharing of perspectives were important to Jane. In particular she valued the informal opportunities to share and critically evaluate past ethical dilemmas with coaches in different sports. Jane also felt that the importance of this opportunity has been overlooked in current coach-education programs.

> Jane: "You used to do your coaching level three, your theory with coaches from other sports. And I found that was really good….I had coaches with baseball, rhythmic gymnastics, mountain biking, squash, tennis, volleyball, like, all these different sports and I found that was really good, getting the coaches together, talking about the ethics, talking about problems you have, 'how did you deal with that?' And I found that was really helpful, unfortunately now they've taken away with all that, so you don't get the communication with the coaches that (you) used to…Yeah, going through people's other experiences…and I think positive and negative experiences are really important…"

In one specific example she recounted, Jane told a story of a time when she found herself confronted with the choice of whether or not to allow an athlete diagnosed with an autism spectrum disorder to participate in and compete on the rowing team. Jane gave the following account of this event, which happened recently and spanned the four years that the athlete remained on the team

Jane: "A number of years ago…for four years I had a boy who was in the special ed program at high school, *very* autistic. Joined the team and because his social skills were different than most of the young adults, he had a little bit of a different outlook on life, obviously. I've had to spend the four years, not trying to make him happy, but make him feel fulfilled and also keep the other athletes in mind when I did this because he had to be able to row with other people. I didn't want to just throw him in a single for four years, 'cause that's not a team. So I did have him rowing in other boats and as he got better and a little bit more comfortable with the structure of the social parts of the sport, the structure of how the schools related to each other and the athletes in the schools related to each other, he did get a lot better. My thought process was 'here's a guy who comes out to every practice, he trains and trains and trains, he doesn't understand quite how the physical techniques and things work and he didn't get a lot of the things you told him, like how to correct the different things or how to do special drills or how to make himself work harder without working more. It was a long, very, very slow process, but I think by just starting off small and then building him…just with our high school—which is a small group— and then building him into the rest of the high schools…it really helped. It helped him, he knew people from a number of different schools, I helped his social awareness and how to speak to people properly and who to deal with a lot of changes, 'cause he was very resistant to a lot of changes at first, being part of his diagnosis. I was pretty proud when he graduated and could say…he was on the rowing team for four years and he was in the pictures and he had medals he actually won in his last year, that was very exciting. The fact that his very last race…he actually beat three or four people in a *single*, oh my gosh, you know just little steps like that made him feel amazing. I think that's where you…have to have the flexibility, you have to be able to understand how your other athletes are gonna work with people like that. I had to pull some of them aside and give them a talking-to because of rude language or…sort of a shunning thing. Not really bullying—well maybe a little bullying. They straightened up, 'cause they knew that if they didn't, they'd be out the door even though…some of them were very good athletes. So I think the thought process was 'here's a guy who's gonna try really hard and might not be the best athlete, but we need to keep him on'…you have to be creative when you have certain athletes dealing with different abilities and different emotional skill levels and that sort of stuff."

Jane strongly felt that her upbringing and her early experiences around individuals with intellectual disabilities had a profound impact on the way she framed the question of whether or not to include this athlete on the team. Coupled with teaching special education, she was able to articulate how the two experiences shaped her sense of obligation as coach and educator.

Jane: "I think that…sort of background of inclusiveness...was really important…and also in my job as a teacher, I work a lot in special ed. Mentally ill, learning disabled, intellectual disabilities and autistic people, so I think I have—not an idea but a way around things—to be able to include everybody if possible…So I think a lot of it was my past, I've always worked in the Special Olympics, I've been doing that for years…all

over Canada, so…like I said that's a different sort of diagnosis, but you know why can't they do it? That's basically my theory. If they're going to show up, hey, join in."

In the course of the interview, Jane again elaborated that she felt her family background and their sense of ethics gave her the outlook she brought to her duties as a coach. She went so far as to note that she felt that younger coaches were adopting a win-at-all costs mentality.

> Jane: "I think some people…haven't had the luxury like I did, with a very strong family background. My whole family was very—I won't say ethical always—but usually it was always fair game, fair play...you don't run home from a game crying because you didn't get to bat or something else…so I think people that haven't been taught that background growing up then—ethics comes into a big part of it. I think one of the big problems is that nowadays—and I'm seeing it a lot from even younger teachers and younger coaches, they don't get that, because they grew up that you have to win at all costs."

Jane was aware of the general content of codes of ethics, but in the context of making an actual judgment, she framed her situation not as an ethical dilemma, but rather as a question of finding ways to include this athlete in such a way that it developed his strengths. Although she was reluctant to identify the issue as a moral one, it certainly had ethical implications, which, in the context of the interview were not lost on her. One principle, she did consciously keep in mind, was from her school board's philosophy. This principle is known as "each student, every day."

> Jane: "You're supposed to be able to touch the life of each student you go to every day, it's kinda tough to do, but you try. With regards to this particular athlete…I think it's not just really the ethics parts, it's recognizing people's strengths and…my background has been in including everybody to the best of their abilities all the time, so I think I've just carried that through too."

In Jane's interview, family values and previous experience were recurring elements and both appeared to play a central role in forming her ability to make judgments on complex issues by reframing the nature of her dilemmas and developing new methods of self-assessment and athlete assessment. Utilizing these tools allowed her to see the issue of whether or not to include an autistic athlete as a question of social development, rather than a logistical or coaching resource issue. While the fact that the autistic athlete would need more coaching attention was not lost on Jane, her experience dealing with special needs populations allowed her to internally assess the probable needs of this athlete and her ability to provide them, which, in concert with moral notions from her upbringing, enabled her to arrive at a

judgment without consciously applying a rule or formalizing her reasoning into a deductive format. Upbringing also appears as a source of influence in for John, the second interviewee, when he recalls some of his experiences as a coach.

"John"

"John" is a retired teacher and coach from a school board in a medium-sized city. His academic background lies in kinesiology and before coaching, he had significant competitive rowing experience at the university and club levels. In filling out the details about his past, John attributed much of his attitude and outlook on sports, and life endeavors generally, to a philosophy instilled in him by his father.

> John: "I would not see myself as a person who's talented at anything…at least not naturally talented at anything. Whether it's education or physical talent, I've never had a natural talent. My father instilled in me a *really* strong work ethic. His work ethic was primarily physical, but it did carry over into my academic life to some degree. I wish I was young again, could go back to school and apply that principle a little better today because I'm not sure I wouldn't have pursued a different career. Love teaching, but would very much have like to have been a veterinarian. But my father's philosophy about working hard at anything you do is really the basis of it. It's not that…I think everybody has to be the best, I just think…if you commit to something, you should commit to it a hundred percent. Rarely in my life have I ever quit on anything. If I say I'm going to start something, I finish it. If I'm going to start something, my opinion is you need to give it a hundred percent. Why do something, why put in the hours and effort into something and not try to be the best at it? That really came from my father...So I like sports that are based on hard work…not on drugs or other things.

Early in his teaching career, John at one point considered leaving teaching and going back to law school, a process that caused him to critically evaluate his own judgments and values as a teacher and a coach.

> John: "I contemplated leaving teaching after second year. I wrote my LSAT exams to go back to law school. I had this feeling…at this very tough school I was simply an overpaid babysitter and I was very dissatisfied with my job. I had to do…a *lot* of personal reflection and ask myself 'is it me, or is it them?' And I looked at it and said 'it's partly me.' This kind of…'I'm an academic, I'm smart'…attitude that I was bringing to the classroom was a big part of the problem I was having…getting through to these kids. So…I changed….I changed my philosophy as a rowing coach, more importantly I changed my philosophy as a teacher. I decided that I needed to get to know the students a little better. So I started to take…a broader interest in what they did in their spare time, what sorts of hobbies and interests did they have….I discovered that a lot of them

had…things that they were good at…I wouldn't have known…unless I asked 'did anyone do anything…interesting on the weekend?'"

In terms of how this change of philosophy translated into his judgment, John felt that early in his coaching career, he was allowing his own goals to dictate the approach and expectations he set on his athletes, which in turn created an atmosphere that he felt drove some away from the sport.

> John: "I think as time goes by you reevaluate what your philosophies are and what your reasons are for coaching. In the beginning, there are many coaches who are possibly trying to live their life through their athletes or through their coaching and they push for things that they want for themselves. Anybody who's had me as a coach knows I changed, you know and I changed fairly quickly. I kept asking myself why more of my athletes were not rowing in university. Why were they finishing their high school career and never rowing again? That became a major disappointment. So you know, I had to go back and reevaluate what was I doing wrong? And one of the things I think I was doing wrong was that I was pushing for my goals and objectives rather than letting the young people develop their own goals and objectives and out of that saying to them 'well, I can formulate a program that will get you to your goals and objectives.' My goal became to help them to love the sport of rowing and if they loved the sport of rowing they'll make the decision and when someone makes their own personal decision to do these things, they're going to...do them much more enthusiastically and they're going to put a lot more heart and effort into it. That shift in my philosophy—I don't know exactly when it happened, but it was after about four or five years, when I looked at what was happening with me. Also, I had a friend who was coaching at another school where they had an extremely successful program but again, very few of the athletes were carrying on at university and that was a big concern…My feeling was there's something wrong with that…we'd like to see people as lifetime participants in the sport of rowing. It's great for your health, it's something you can do 'till you're ninety years old…or older, 'till the day you die. 'Why are our athletes dropping out?'…That caused (me) to revaluate my philosophy towards coaching."

In his role as a coach, John was responsible for building rowing programs from the bottom up in at least two separate schools early in his teaching and coaching career. During these formative years, he reminisced that the lack of rowing culture in his community, combined with an event structure in rowing that was geared towards age instead of ability level. This rule presented a challenge to John in the early years because it meant that his athletes would often find themselves finishing last or close to last. This fact of life had a major impact on how John viewed his obligations to the sport and to his athletes. He felt that part of his obligation as a coach was to protect his young athletes from being humiliated and

that, in turn influenced his judgment when considering whether he would allow his athletes to participate in highly competitive races.

> John: "One of the difficult things in rowing is that—they've tried different types of criteria for setting the categories that the young people row in. I think one time they tried basing it on experience and then they realized that wasn't in synch with the other high school sports, it was difficult to monitor and they went to an age-based criteria. Problem is—and we have this problem right now at the current school I'm teaching at—we had these older athletes come out wanting to row. They were willing to train fairly hard in the beginning, but, you know they would quickly discover once we go on the water and once we tried to compete against other schools that grade twelve students who have never rowed before have a very hard time, no matter *how* fit they are, competing with students who have rowed in grade nine, ten, eleven, twelve. The sport of rowing has had this for years. Early in my coaching career…we just didn't have the culture at the schools I was rowing at…no matter what we did, we just weren't ready to be competitive...There's *rules*. There's rules in the sport, and as I say the situation in this city was such that we just were not competitive, not just at my high school but at any of the high schools. In conversations with a very experienced coach from (a city with established high school rowing teams), who had moved into this area, we talked about what we needed to do to bring us up to a level where we could compete with the private schools and the schools from (the other city). In the interim…you just don't want to see your kids get murdered. As time went on we became very competitive and…I would…(make) sure that I had athletes in the proper categories, enough of them to make up an entire crew…As a high school coach you (want to) protect your kids a little bit…you've got this one older athlete who decided to train really hard and you're asking yourself 'what do I do? What do I do with these kids?' I had situations in the early years, where…the gun would go off at the finish line and my kids had four hundred meters still to go…I think athletes that I've coached have misinterpreted that, you know, I really (want to) *win*, I really (want to) *win*. No, I don't (want to) win, I want the athletes I coach to be in the mix. As long as you're in the mix, you…have a sense you're racing with other teams, then that's *great*. We're in a racing sport, you (want to) be part of the race. Being four hundred meters behind everybody else at the finish line is not racing. It's something else and…I think anybody who coaches rowing doesn't really (want to) see their athletes in that kind of situation…Eventually those schools developed a rowing culture. "

Another dilemma John faced involved scarcity of resources and logistical concerns regarding his dual role as teacher and coach. At one point, John found that legal constraints and equipment availability presented him with a dilemma in upholding his standard of supervision and attending to his duties as a teacher, because attending to one set of obligations ended up compromising the other.

> John: "One of that issues that can be a problem is the expectation by the boards that there's a teacher present at every practice. I've coached for years with a gentleman here

in Ontario who is not a teacher. He's an extremely competent coach, he has coached at the university level…at the club level. Both he and I have coached approximately the same number of years, at least thirty years. He is in a business that (is) very liability oriented and aware, so I believe…that he is a very safety conscious coach. The situation has existed for a number of years where…with the equipment we had and so on, we couldn't all go out at the same time…and…there was just no possible way with…the amount of work I was already doing…get up in the morning, go to his practice to be the observer for the board, and then go out later and coach at my practice, and do my marking, and do all the other things that I have to do. It was just impossible…Because of our experience and the way our practices operated, there never was a problem…My thought process was simply that it was redundant, asking me to go out and either stand on the shore or go out in another coach boat…it was a redundant request."

John's judgment on how to reconcile these conflicting demands could not be resolved by appeal to principles or regulations alone, because there were two, roughly equal sets of expectations being placed on him. In order to find a fruitful way forward and resolve the dilemma, John had to base his judgment heavily on his knowledge of the non-teacher-coach in question and a critical assessment of the likelihood of something going wrong at a practice. He firmly believed that the experience and expertise of the coach should play a role in whether or not a teacher-representative, or at least an additional experienced coach, ought to be present.

John: "Now, there (are) other teams that I've watched operating over the years within this community that I'm in, where I think they needed another adult out there. In fact, they needed supervision probably from some of the other coaches. Rowing (is) a sport (that), like many other amateur sports, is in dire need of competent coaches. The only way that you get involved in anything is to start and give it a try. So, we've had people come out and coach, and in a lot of cases they were former athletes from a school that wanted to see their high school continuing to row and so they come out to coach and their skills…are…lacking. But you can't turn them away. The rowing association does their best. They offer coaching clinics and the requirement, I think, of every club in Canada (to have) someone coming out to coach (who) has taken at least their level one and hopefully their level two…watched safety videos and these sorts of things. But ultimately it's like…anything else we do in life. Until you've done it, until you've gained experience, you're going to have areas where you're not competent, and everybody needs a mentor and we just don't have enough coaches with enough time. At one point, at one of the schools I was at, I was coaching twenty-eight athletes by myself. I had eight different combinations I was coaching, so eight different crews….so where do you find the time to properly mentor everybody? Eventually you have to allow people to learn, make some mistakes and…do their thing."

The institutional context and particularly the teacher codes in the situation here *created* a moral dilemma, rather than helping to prevent or resolve one. What was required was a

judgment on how best to compromise between these competing sets of demands. The rationality of the judgment became a function of the procedure used to arrive at it. In this situation, applying a rule to the situation became untenable because on the one hand, John was expected to supervise all practices, and on the other, he was expected to perform basic duties as a teacher that he would be adversely affected by additional and (in his view) redundant supervisory responsibilities. Regardless of the final decision he made, the judgment that went into that decision had to be based on his knowledge of the non-teacher-coach. This reliance on a previous body of knowledge about specific persons in making an ethical decision concerning them reappeared in another story during the course of the interview.

Some years ago, John once had a situation where he had to resolve a dilemma involving two of his athletes coming up on delinquency charges. In dealing with that case, he used his knowledge of what was going on in the athlete's lives to help guide his reasoning. He knew the athletes to be "good kids" generally and felt that rowing was perhaps one of the more positive activities in their lives and so was hesitant to remove them from an environment where they would have positive influences.

John: "I was at a school that I started teaching at that is…a rough school—some people would describe it as a rough school. It doesn't rank well in the literacy testing with the board I was with, and I had two athletes that…stole a car. It was in the spring before we had gone on the water and I don't know what their thought process was but…someone had left a vehicle running at a variety store and they hopped in and went for a ride in the vehicle. One of the mothers contacted me and— they were in a four, they were supposed to be in a four—and they were really going to ruin it for the other two guys. I believe they were still junior and they stole the vehicle and…it would have ruined it for the other guys. But I also looked at the whole situation and what's going on in their life and what positive things are they doing and obviously one of the more positive activities they were involved (in) was rowing. I certainly in my training program had not encouraged anyone to steal cars, so I mean, the situation was really pretty wild from my perspective. I have never hung out with people, or I don't know people normally who steal vehicles, so I had to look at this. Deep down, I didn't think these guys were bad kids. I thought they were nice kids but the one mother, she was distraught, didn't know what to do, you know, she's contemplating all the types of grounding and so on. I just said to the mom, 'you know, one thing that they're doing that's positive is rowing. It's positive, they're around *good* kids.' I had to convince the mom that it would be a mistake to cut them off from the rowing. Maybe ground them from going out on Friday night or Saturday night but I was going to basically work their butts off and I think it had a lot of positives to it and mom agreed with me. It was nice, it didn't take a lot of discussion for mom to say 'ok, they're

going to keep rowing.' I explained to her how if they stopped rowing it would really…ruin it for the other three kids, the coxswain and the other two guys and they ended up rowing. Well, one of the neatest things out of it was we were racing a race in Ontario and we had made it through a heat and we'd made it to the finals. In the final we were sitting I believe in third place and at the time I think they only gave out gold and silver medals. These boys are racing in this boat, including the two car thieves, and I don't know who was in first place, but I'll never forget that it was (a prep school) that was in second place and anyone who knows (the prep school) knows that it's a private school here in Ontario. There (are) a lot of kids who go to that school who have a lot of advantages in their life and I could see that (the prep school) was faltering. They were on the verge of being broken and I was on a bike and I'm yelling at my students and (the prep school crew) caught a crab and this crew from the school I was coaching at passed them and they won a silver medal. I've always thought back over the years that I coached two car thieves to a silver medal. But, ya' know, I have to believe that it's probably one of the most positive things in their life. To this day if you asked them—if I could find them—I think they would probably say that was great, that day they won a silver medal. They were well aware of who they'd beaten and for me it was an extremely satisfying experience to have helped these kids to do something positive. I didn't follow their lives afterwards, so I've no idea. Maybe they went back to stealing cars, maybe they're in Kingston pen, I have no idea. But my hope is that I helped them to do something positive."

The judgment of how to deal with this situation started with John's initial preference for how he ideally wanted the situation to turn out (keeping the athletes on the team and training them hard enough so they wouldn't have the energy to get into trouble), supplemented by his knowledge of the students in question and a critical appraisal of what would be in their best interests (i.e. being exposed to positive peer influence from 'good' kids). While John was aware of the general content of coaching ethics principles, the tools he seemed to use most extensively in the stories he recounted involved accessing his repository of prior experience as a teacher and a coach to help him frame and arrive at a judgment for resolving his ethical dilemmas. In large part, it appeared that many of John's challenges stemmed from the nature of the environment in which he operated and these environmental constraints delineated the nature of the judgments John made. While environmental context played a part, due to the fact that the rowing programs in these schools were smaller and less established than in some other areas of the country, the next two coaches, both from schools with much more established rowing teams, faced similar personality challenges with their athletes.

"Sam"

Sam is the current principal of an elementary school in a small city in Ontario. He coached a high school team for many years that was in the district's Catholic school board, making his position somewhat unique and challenging at times. When asked what shaped his own outlook as a teacher and coach, he felt his family and church upbringing had the greatest influence on the values he brought into his practice.

> Sam: "My parents. Absolutely my parents….my background in terms of…church and school. I went to church but I would never ever classify our family as 'devout' or overly religious, but we had very high values…human dignity and health…all those things that were important to make sure…children were safe and I took that and applied it to my life….My personal ethics match up pretty darn close to my teaching ethics."

Sam was also a national level rower and his time competing at that level from an early age had a marked influence on how he perceived his role as coach in relation to his athletes.

> Sam: "I…have the experience of being a lightweight oarsman from the time I was twelve years of age till…now, still doing it…maybe I have a unique experience compared to a majority of people who volunteer their time as coaches…I think that's something you might want to mark is the influence (of) my former coaches and my crewmates. There is a kind of code of conduct or code of ethics we have within a crew and that kind of behavior has huge influence on how I apply my code of ethics and how I apply my decision-making."

In discussing his evolution as a coach, Sam felt that his accumulation of experience, both in classroom and athletic settings, led him to be able to make some decisions automatically (i.e. skilled judgments) while bringing multiple perspectives to unfamiliar situations. In particular, the following account seems to showcase his use of comprehensive critical assessment, a tool of non-formal reason in order to improve his practice.

> Sam: "Again, you use the background that you have at that time, your parents, the coaching experience, my education, all those things come into play. But as I move along, you know life experiences increase, some of those things have been put into practice, they've either been successful or they've failed, you use that information to—refine your practice. That's really important thing…that reflective practice is probably another thing. I think I'm reflective…I think about…what was the effect of my decision. Because you make decisions all the time, right?...Using that idea that reflective practice…is important

as well…I think the other thing that influences my decision-making is intentionality. That has come directly form my practice at work…recognizing how I'm going to talk to another professional…I'm not going to do it by the seat of my pants, I'm going to be prepared with the information and kind of evidence that I want to…define my stand…But at the same time I still…like the athlete-centric model, but as long as it's not a matter of athlete control it's a matter of…recognizing the athlete has to have some kind of voice."

Sam also noted that the influence of other coaches through the sharing of stories and anecdotes was also highly influential to his outlook and how he would approach certain situations. To an extent, this practice was also mirrored in his teaching duties.

Sam: "I would talk to other coaches and you'd hear information about how they dealt with a situation…I mean, we use it in education, we use PLC's…a professional learning community and it's absolutely critical, right? That's how we learn to be better at our practice. In education you talk about…the idea of teaching in a silo. I remember…as a young teacher going into a classroom and did my practice get better? Probably not, because I didn't really analyze or look at the evidence. I think I'm taking a lot of that back into my coaching and using that idea of speaking to another coach. You know…'here's a situation, here's the evidence I have of what's going on, here's what I believe is the reason and have you ever experienced this and…what is your experience and how can that experience help me help an athlete to be better at their sport?' I think it's critical, absolutely critical."

It seemed to me that what Sam was describing was a description of the communal aspect of non-formal reason at work in his observation of the importance of submitting one's past coaching or teaching judgments to fellow practitioners (teachers or coaches with domain-specific experience and expertise). In his own reckoning, Sam's sense of proper ethical conduct did not differ between his role as a teacher and a coach and so, most of his judgments came automatically, without needing to consciously refer to an articulated principle or rule.

Sam: "I can't even say that I've looked at a code of ethics that's been written up for coaches. I've seen them, but have I memorized them? I thought about them, but I think the code of ethics for me, again, comes back to my values and my belief system, so that is important. Does a situation change the way I apply my (code of ethics)? No, I don't think it does…I think that I'm very careful to maintain kind of a similar approach…I think I've been pretty good about doing that…there's no way I could get out a book before I walk down there and check the code to make sure I'm doing it right. I think it becomes very automatic, and it's attached, again like I said, to my values."

Later in the interview, however, Sam did note that contextual considerations do inform how Sam frames his ethical dilemmas. During the interview, Sam observed that an unspoken code

of behavior modeled to him by his former coaches and teammates plays a large role in how he conceives his ethical obligations.

> Sam: "(One source of) influence I have is my former coaches and…my crewmates…there is a kind of a code of conduct or a code of ethics we have within a crew and that kind of behavior has huge influence on how I apply my code of ethics and how I apply my decision-making based on that."

This rowing ethos, exemplified and imparted to him by former coaches, teammates and his experiences as an athlete, appears to have influenced his basic assumptions about what it means to be a good coach and a good teammate. These assumptions, in turn seemed to influence how he conceives his ethical obligations. In spite of his general attempts to keep his teaching and coaching principles aligned, it appeared to me that Sam's ability to see an issue from different perspectives meant that in one instance, his instincts as a teacher suggested one course of action and his instincts as a coach suggested another.

> Sam: " I had athletes on a trip…they were guys I was not really coaching but I kinda caught them smoking up in the bedroom. I guess I could (have gotten) the police involved but at the time it was one of those things where I said 'let's kick their butts and sharpen up and this isn't gonna happen. If you wanna play these kind of games, I'm done. I'm not going to endorse this kind of behavior.' So that's an example of a situation where…I probably gave them a little bit of a break, where if I was a teacher—their teacher, they would have been suspended and there would have been some pretty heavy-duty stuff going on. But, it was kind of odd that the parents were on-site as well, it was in a hotel. So the parents…had some responsibility in it too. There was certainly a debate, because that's a very tough call…when it comes right down to it in terms for the letter of the law. So, I'm gonna experiment with this one, I'm gonna try the 'I'm disappointed in you guys, what are you doing, I trust you and here you are doing this kind of thing and…here you are letting the side down, this has an effect on my trust of you…' Maybe playing that card and seeing how that goes. At the initial stage, I dealt with it that way, based on that background… I dunno, it was a conflict for me but at the same time—this sounds kind of cheesy and maybe not right—but there (were) school personnel there. I wasn't the school personnel and I did mention it to them as well and they made their decision on how they were going to handle it and it's the same thing here (the school where the interview took place). I mean a little kid will punch another kid and you have to know all the information and that kid…just 'cause someone punches another person doesn't mean they're gonna be suspended, right? I mean there's always mitigating factors."

In this particular incident, the judgment did not appear to be the product of an evaluation that ranked principles, but rather the product of a situational appraisal that took account of the students in question and the presence of the authority figures most directly responsible for

dealing with the athletes. While Sam did not know if his decision was the *right* one, he simply experimented with what his instinct indicated might be a fruitful response and waited to see how the athletes responded.

The accumulation of experience and expertise also changed the tools Sam used to decide a course of action when dealing with behavior problems. One of the early challenges Sam faced involved trying to occupy a position of trust and authority with athletes of roughly the same age.

> Sam: "Back when I was in grade thirteen…I was coaching some…young ladies and I had a group of girls that were very good athletes and I guess I was getting a little frustrated with their behavior down at the club and in my youthful vigor and maybe naivety, I said 'you come through those doors and you're on track!' and I feel silly about it new when I think back but….I think I've almost kind of relied on…reputation and…maybe just the authority of the coach…back when I was younger…because I was a young guy…I was nineteen, coaching girls fourteen, fifteen, you know, I had to set a tone because I was essentially the same age as they were"

As Sam's base of experience grew, his skill in navigating coach-athlete relationships evolved such that the kinds of judgments he made about how to deal with athlete behavior issues became less authoritarian and more context-sensitive. Sam also felt that the way in which he frames his ethical judgment has changed partially because of the way in which the background context surrounding coach-athlete relationships has evolved. Reflecting upon his time as a grade thirteen coach in charge of fourteen to fifteen year-old girls, Sam noted that our deepened sensitivity to the nature of coach-athlete relationships has changed in the past thirty years and that background context of how we conceive proper coach behavior causes us frame actions in a different light and arrive at different judgments than we might have twenty or thirty years ago.

> Sam: "I mean, the other thing is…I'm nineteen years old, I took five girls on my own down to a regatta in (the United States), ok so this is (a few decades ago). That doesn't happen anymore. It's incredible, times are changing…so that has a huge influence on how you react. I would not do anything different because, of course, I behaved in a coach-athlete way with them. I might as well have had all their parents on the trip with me, because it would have been the exact same way I would have treated those athletes. But, I look back on that and I think 'interesting that the parents said '19 year old guy.'' So, obviously I had done something right with those kids that they had that trust in me to take their daughters to a regatta. That would *never, ever* happen again. I mean, I guess it

would, but I don't think I would do that now, and not because I worry about how I'm going to behave, it's just like, why would I put myself in a situation where that could be misinterpreted, or whatever. So that's a life experience. I mean that was being a young kid. It didn't even *dawn* on me at the time…I never thought that way.

On this account, it seems that while Sam was sensitive to the general content of codes of ethics when he formed his judgments, those judgments stemmed from his own values. While he tried to keep his sense of ethical propriety consistent between his role as a teacher and a coach, experience and changing background contexts meant that both his teaching and coaching ethics evolved. Further, the reasoning methods he used, while in line with the general expectations in the NCCP code of ethics, were non-formal in nature (comprehensive l critical assessment in a social environment). The influence of experience, particularly in the teaching context and how it changes the process that goes into judgment also appears in the final interview.

"Kara"

Kara is a teacher in the public school board of a large town. She began coaching at a young age before going to teacher's college. When asked what influenced and evolved her judgment as a coach, she pointed to her education in teacher's college and the experience she gained over years of working with young athletes. One area that changed very strongly with Kara was her views on the type of proper relationship between coach and athlete. She described the club where she coached as largely volunteer-driven and consequently, coaches were often on informal terms with their athletes. Kara recalled that early in her career, she had an informal-style of coach-athlete relationship. This coaching style changed markedly after she had the experience of going through teachers college and learning other ways of conceiving a teacher-learner or coach-athlete relationship.

> Kara: "Since becoming a teacher, I treat athletes very differently and do things very differently….I think it was learning the (teaching) rules and then…once you go into your (teaching) placements, I think it's really when you start to realize these rules are there for a reason."

This change in Kara's sense of what constitutes proper coach-athlete interaction ended up causing her to voice a dissenting opinion on the topic with a few of the parents of her athletes and even some of the non-teacher coaches at the club.

> Kara: "After (CSSRA's) one year the parents wanted me to go buy the beer for their kids to drink while I was a teacher at that school. Coaches do it, but it's not right to buy beer for seventeen and eighteen year old athletes."

This particular situation also reminded her of another incident where the issue of alcohol arose. That time, her conflict was mainly with her fellow coaches and took place during the summer club season.

> Kara: "Two weeks ago—it's summer season so I shouldn't have to worry—but I'm still a teacher—three of my fifteen year old boys showed up hung over to practice. Half of the club was just saying 'ahh, they're just boys' but me I said 'no.' What I did first was I made them sit out of the boat and then I made them run stairs…but then I made them realize that you can't let them (their teammates) down like that. In fact one of the other coaches provided the liquor for them—not one of the coaches from our program but a coach. I think in that moment they need to realize you're still fifteen, you're still fourteen, you still need to be responsible and respectful and you let down five crewmates. I almost think there's more of a responsibility as a coach than there is a teacher 'cause they almost have a better relationship…I think in the classroom, there's more and more difference from (the) teachers, so I think as a coach…it's our role to step in and say 'hey, it's not cool to always be hung over or drunk'."

When asked how her judgment in these types of situations has evolved and what kinds of considerations (i.e. tools) she uses to frame and resolve her ethical dilemmas as a result of her teaching, Kara reflected that her reasons for coaching shifted because she came to better understand her role in relation to the athletes.

> Kara: "I think prior to going to teacher's college I wanted to be their friend and hang out at the back of the bus with them and when you find out you're in a different role, you're in a leadership role, you're not their buddy, you can't sort of hang out with them, I dunno. Especially as a female coach, you have to make that separation between them and they have to see you as an authority figure and not just as a girl down at (the boathouse)….Since I became a teacher that has definitely changed because you are taught more about ethics than you ever are (in) your coaching levels. They teach you very little about ethics in the sense—they teach you rowing ethics, like how to behave on the course, (but) they teach you very little about how to deal with athletes.

The way in which Kara came to comport herself with her athletes was also due, in her view, to the fact that she took time to observe (another tool of non-formal reason) and understand how young people tend to see things. One of the topics Kara spoke about was the need to improve some areas of coach training, especially for coaches who deal with high school-aged athletes.

Kara: "Certainly when you're a high school coach there needs to be…almost like a teacher's college course (on) how to deal with kids appropriately, because I've seen a lot of crazy things down here. Male coaches weighing-in girls in their bras to make sure they make weight. That's not appropriate….they teach them what the rules of racing are in those courses, but they don't teach them how to behave around kids appropriately, they don't teach you to not get drunk in front of your (kids)…we've had to talk to our coaching staff even this year, 'cause they're quite young and they're not teachers and you can't be slammed in front of the kids. You can't be drunk in front of the (kids)."

Kara's interview appeared to me to reveal an evolving apparatus for judgment that was based on experience. Her judgments on the types of appropriate coach-athlete behavior were informed by rules and principles, but formally ranking these principles did not seem to be part of the process. Instead, within her professional preparation environment, she was able to learn both firsthand through experiencing and secondhand through other teacher's recollections of events in their own practice. This experience back allowed her to utilize tools such as observation coupled with critical assessment of her athletes to arrive at a reasoned judgment. This experience of teacher training was a turning point in how she understood herself as a leader and how that in turn altered her processes used in arriving at judgments regarding ethically appropriate ways to use her position of authority in relating to her athletes.

In summary, this narrative study asked coaches to respond to several open-ended questions with the goal of uncovering how they reasoned through ethical dilemmas in their past and explore what tools the coaches used to frame their problems and resolve them. In so doing, this study hoped to showcase in concrete terms (though stories of actual events) how judgment can be non-formal, yet eminently rational. Each participant was allowed to respond in a manner that he or she felt addressed the questions and they were allowed to elaborate on earlier responses. John and Jane were from a region of Ontario where high school programs were generally small and relatively underfunded. Sam and Kara were from another region where high schools programs that were well established and supported by a large club infrastructure. In spite of the differences in environment, each interview had overlapping elements that will be elucidated in further detail in the following section.

3.3 Thematic Overview

While each coach was highly experienced, came from a rowing background, had attained at minimum a basic coaching certification, and taught at a different high school, the evaluative processes they described were non-formal in nature. Each coach identified in their stories, several tools that I will group into separate themes. The point here is to showcase the pervasiveness of the tools of non-formal reason, and how judgment in the absence of rules or principles can still be rational.

3.3.1 Experience and Expertise

One of the key ideas underpinning the rationality of judgment is that it requires the actors to have experience and expertise in the items being judged (Brown, 1988). Jane's judgment that she could handle the responsibility of coaching the autistic child in her rowing program came from her *experience* growing up and working settings where persons with intellectual disabilities were welcomed into the larger community and encouraged to contribute based on their strengths. The values Jane carried forward from childhood may have coincided with a mission statement in her school board, but they were not formed by it. Jane's long history and *experience* working with students in special education, and having family members in this population, gave her the perspective to frame the issue as one of inclusion, social development and self-esteem. Because rowing has been slow to adopt any categories for persons with intellectual or cognitive challenges, Jane had to assess whether she would be able to create a space for this athlete to thrive. This assessment was, in turn, based on a lifetime of accumulated interactions that gave her the body of experience necessary to gauge the degree of the athlete's autism, her own ability to fruitfully cope with the challenges that coaching such an athlete would present her, and the foresight to predict how such an arrangement might impact the larger team dynamic.

Sam's childhood and early influences from his parents, church, and his experience rowing and teaching meant that he was able to draw upon a number of resources specific to his background to strike a balance between his teaching and coaching ethics as best he could. In general, he felt that his judgments were informed by experience, sensitive to the context of

the situation and which did not unduly compromise his duties as a teacher or a coach. What is perhaps most noteworthy here is the statement that his personal outlook from his upbringing matches closely with his outlook on morally appropriate behavior in teaching and coaching. While he mentioned being aware of the codes of ethics for coaches, he did not consciously know the exact content of this code. Rather he draws from his bank of experience living and working with a variety of people in his role as a teacher and a coach. This point suggests that experience allows an individual to 'evaluate their options,' with a vague awareness of the exact content of an ethical principle, eliminating the need for a formal ranking process.

Similarly, Kara mentions that the *experience* of working in teaching contexts and her teacher education practicum placements gave her a broader base of expertise for improving her judgments about proper coach-athlete interaction. The shift in her perspective was informed not only by firsthand experience working with a but also secondhand experience though hearing stories in teacher conference rooms regarding successes and missteps in managing teacher-learner relationships with high school students.

3.3.2 Sport Ethos

At one point in this interview, each coach was asked a hypothetical question regarding equipment lending to a rival crew who's boat was suddenly damaged right before the final race at a major championship. They were asked if they would lend the rival crew a boat from their fleet and face the possibility of their crew losing to this team. The answer from all four was a quick and resounding 'yes.' When asked why they responded this way, the answer was some variation of 'that's just what you do in rowing' or 'you help people out, even if they're your toughest competition' or 'it isn't a real win unless you've raced the best.' The non-formal account of rationality that I have applied to the coaching context rejects the idea that all of morality can be captured in a theory. That many of our embedded moral notions and assumptions are products of a 'worldview,' is a topic discussed in the piece by Gordon and Paci. Sport, and particularly rowing, has its own unique culture (albeit one located within a larger societal culture) and so has shared assumptions about how one goes about competing and winning cleanly and fairly. As I noted in the review of literature, there is a considerable body of work in sport philosophy on the ethos of games and sport, however

for the sake of making the point in this theme, I wish to use the description provided by Gordon and Paci. The unreflective reaction of each coach to the question of lending equipment can be seen as a component of a rowing 'worldview' that is made up of a network of assumptions about proper sporting behavior and practices. In effect it is like the air that every (coach) breathes (Burrell & Hauerwas, 1977, p.117). Formal reasoning did not appear to be needed by the four teacher-coaches. Instead, they seemed to describe an unwritten and unspoken assumption that when another competitor or team is in need, anyone who can help *ought* to help. John's response was a quick and unreflective "that's easy, I give them the boat and I help them rig it." Jane asked why she had to answer the question in the first place, and Kara and Sam's responses were much the same. It would appear then, that the network of assumptions about what was good and right in the sport of rowing shaped the views of each coach such that their evaluation was automatic. Each coach was able to articulate that within the rowing community, it was simply assumed that you would help and that the choice to withhold help was considered poor form.

3.3.3 Observation

Observation was one of the tools used by Kara to evaluate her options and arrive at a judgment. In recounting her process of evaluation, Kara noted that her judgments had less to do with rowing knowledge and more to do with her observation of the personality traits of her athletes.

> Kara: "I think it's just knowing kids and knowing how kids work and watching them and which kids are asking the intelligent questions and which kids are trying to improve…I don't even think its rowing based (knowledge), I think it's more your knowledge of people and kids and students and finding out what makes them tick…lots of observation and interactions with the kids."

The observations Kara used to inform her coaching decisions when selecting or cutting someone from a crew seemed to rely mostly on her knowledge of students and young athletes than on their raw rowing ability. Her judgments would, on her account, be based on observations of how young athletes approached the learning process and how well they focused on improvement. While on an individual level, observation can be fallible, Hooker notes the importance of "socially organized observation" (Hooker, 2010, p. 140) to

"implement observation processes that are inherently unavailable to a single individual" (Hooker, 2010, p.140) because they can be "more discriminating than individual perceptual processes" (Hooker, 2010, p.140). Socially-mediated training of individuals to increase their skills of observation is highly useful because

> socially organized training of individuals in observation can improve the power and accuracy of individual observation…the result is a virtuous cycle in which both individual perceptual judgments and social organization of judgment-marking are mutually improved" (Hooker, 2010, p. 140).

Kara's comment towards the end of the interview seems to echo this point when she suggests that in order to improve coaches' ability to interact fruitfully with high school-aged athletes, coaching-education programs ought to have a component modeled off of teacher-education training.

> Kara: "When you're a high school coach, there needs to be a component…almost like a teacher's college course…how to deal with kids appropriately because I've seen a lot of crazy things down here"

In effect, Kara appeared to recognize, though not quite in Hooker's terms, the importance of socially mediated training. The development of observational skills, and, as she would go on to say, a sense of how to properly behave as a coach and leader around teenage athletes could be enhanced by exposure to experienced, successful, and (in her words) "more ethical" coaches. John's observation of his student-athletes and knowledge of their life situations enabled him to reason his way to understanding them not as "bad" kids, but as students who acted up due to a variety of exigent circumstances in their lives. Sam also noted that in his role as a principle at school, you had to observe the context of what was going on. Just because one student hit another didn't mean an automatic suspension, one had to take into account other salient observations and information.

3.3.4 Creative Construction

In many of the stories that each coach told, they needed to formulate a fundamentally creative solution. This tool of non-formal reason allows for the creation of new modes of analysis, new conceptualizations of problems and novel procedures for resolving them (Hooker, 2010). Creative construction, whether it is devising a new conceptualization of a

problem or creating a new method to address it can be a key tool in helping to form a judgment. The case of Jane's autistic rower provides a good case-in-point. The potential ethical dilemma Jane faced in this situation had to do with how much time she might be able to balance including the autistic athlete with attending to the needs of her other rowers as well. The student's autism forced Jane to re-conceptualize her role from purely a rowing coach to a mixed-role. In this mixed role she served as both a rowing coach and resource to help the athlete develop his skills interacting with peers. Jane appeared to the issue as a question of 'how do we include someone who is good-natured and hard working but in need of more help than other non-autistic beginners? Do I, as a coach, have the skill, confidence and flexibility to create a fruitful environment for this athlete?' Instead of basing her judgment of the athlete's suitability to row on rowing performance alone, or on his initial compatibility with other teammates (usually an important factor when selecting crews), she measured his improvement by how well she was able to help him adapt to the other students on his rowing team and later to the students in the other high school programs over his four years in the program. In Jane's evaluation of her options as to whether she could or could not keep him on the team, she had to assess whether and how she could create a space for him to use his skills. In this case she utilized her knowledge of his strengths off the water to conceive of and create a new role and place for him on the team. When Jane discovered that this athlete was able to strap down boats *extremely* well, she appointed him the team's go-to man for making sure all the boats were secured, thus helping him develop a niche role on the team that was all his. In her judgment, success with this athlete would be his graduating high school with four years of rowing under his belt and having become much more socially integrated with his peers, in spite of the challenges his autism presented. So here, Jane's judgment rested on her ability to create new organizational and social arrangements for the athlete (i.e. the boat strapping role on the team) and methods of assessment (i.e. 'is he progressing socially with the other students?'). This fundamental creativity was enabled by her previous experience working with special needs students and the community in which she grew up.

When John was faced with the situation involving his car-stealing athletes, he conceived a program aimed at providing a positive peer environment for the athletes that would keep them out of trouble. He began from an initial inkling of how he wanted the

situation to turn out and constructed a line of reasoning as to why the athletes might actually benefit from staying in rowing while being grounded in other areas of their lives. Kara often felt that she had to be creative and "McGuyver" her way to solutions on a regular basis. Crucial to this exercise of creativity is the ability to evaluate how effectively an approach worked, a point which I will discuss next.

3.3.5 Systematic Critical Assessment

Most of the interviewees described some kind of dynamic between the processes they used to form a judgment and a post-judgment assessment of those processes. Hooker identified this type of tool as 'systematic critical assessment', a central feature of rational improvement for our faculties in making skilled judgments (Hooker, 2010). Systematic critical assessment involves "acquiring missing relevant observations, rechecking previously acquired observations…proposing alternative assessments" (Hooker, 2010, 153). For Sam, his systematic critical assessment involved an ongoing refinement of previous attempts to implement decisions by evaluating how his judgments affected an outcome, successful or unsuccessful. In attempting to identify relevant information to the success or failure of his decision, he attempted to alter his practice accordingly. The capacity to evaluate the approaches used in his previous judgment allowed him to add to his repository of experience to aid in future judgments. We can also see the social dimensions of systematic critical assessment in Sam's identification of the importance of professional learning communities, both in coaching and teaching. The ability to engage with other practitioners and submit one's judgments in the way Sam suggested, i.e. "here's a situation, here's the evidence I have of what's going on, here's what I believe is the reason and have you ever experienced this?" allows for dialogue with other persons who have experience and expertise in the items being judged. This communal aspect of non-formal reason is both central to and constitutive of the rationality of judgment. It helps coaches transcend their local viewpoints and refine their perceptual tools by checking their assumptions, observations, analytical approaches and procedures against those of other skilled practitioners.

In Jane's interview, she identifies the decreasing opportunities that coaches have to interact and dialogue about their dilemmas as a loss and shortcoming in coach-education and

professional development. Her systematic critical assessment came in the form of trying "to makes sure that I touch base with…what I feel are key coaches…people that have been around for a while" to ask how they would deal with a specific issue. This opportunity also came in her old NCCP level-three theory program when she was able to talk to coaches in different sports about "the ethics…about problems that you have." Since that feature of the NCCP has disappeared in the switch to the new competition-introduction, competition-development, competition-high performance program, Jane felt that the reduced opportunities for social deliberation and discussion during certification represents a loss to aspiring and current coaches.

> Jane: "Basically, you come, someone talks to you and then you go to somewhere else, someone talks to you. You don't have the discussions…I think it's really, really important to do that because, I mean, I've coached at probably eighteen different clubs and all levels from ages five and six to eighty year olds. Experience is a key point and I just think they're kind (of) losing out on that a lot and therefore the younger coaches don't get to hear these experience stories and…they don't seem to have the judgment that you had when I started. Who would I call? A coach in Ontario, a coach here, a coach there and for the whole first summer I coached, my phone bill was *huge* because of that."

As an experienced coach of many years the ability to systematically appraise previous judgments individually was a crucial tool in Jane's toolkit, but, as with Sam, her interview seemed to indicate that it is the social dimension of critical assessment that is most helpful in honing and developing the ability to make skilled judgments.

3.4 Discussion

The responses from the four participants indicated a general, non-specific knowledge of the contents of the NCCP code of ethics. However, the tools and processes each coach described when asked how they evaluated their options appeared to be non-formal in nature. Contrary to a formal ranking of principles, the procedures the coaches used to evaluate their options were products of their observations and the way in which they chose to frame their dilemma. It is also worth noting that the answers to the hypothetical questions were almost automatic, and nearly uniform across the interviews, suggesting (as mentioned in the 'sport ethos' theme) that the genealogy of many of the values that form coaches to frame their problems in one way rather than another, are socially and culturally constructed. While this feature alone does not make a judgment rational, it serves as a starting point from which an

evaluation can begin. The social component of rationality becomes crucial here, because by submitting one's judgments to a group of peers with experience and expertise, the opportunity exists to transcend individual viewpoints and biases in the act of deliberation. While such deliberation is constrained by the finite nature of human cognitive limitations, the presence of multiple perspectives offers a greater chance to refine individual practice through exposure to the experiences and perspectives of others. These experiences and perspectives can then be incorporated (or not) into individual practice. Thus, the capacity to refine one's observations, tools, and procedures to arrive at skilled judgments is enhanced. The two female coaches particularly, noted that ethics education in the Rowing Canada program needed a structure that allowed for a greater degree of interaction and story sharing between coaches. In effect, this was an appeal for improvements to the institutional design for coaching education, so that the processes and tools for making skilled judgment on a collective and individual level might be enhanced. Jane specifically, articulated a strong belief that the structuring of annual conferences has made it difficult for coaches to connect on an informal level and exchange stories. It was her belief that this trend was less than desirable because coaches need more opportunities in their education and professional development to deliberate collectively through the sharing of their experiences. Kara articulated a similar point in the last part of her interview and made the further suggestion that high school rowing coaches would benefit from a teachers-college-type course that focused specifically on developing coaches' knowledge of how to appropriately and fruitfully interact with teenage athletes.

Following on the last point, each teacher-coach, in one way or another during their interview, commented that their identity as a teacher shaped their identity as a coach and they believed that, in turn, set them apart from other non-teacher coaches. In talking about the autistic child on her team, Jane commented that her background as a teacher guided her to try and include the child as much as anything. She also noted that she has observed an increase in the 'win at all costs' mentality in younger coaches, at the cost of the collegiality between coaches and programs in the rowing community, prompting her to feel the need to speak out at times. John mentioned while answering the question about asking an athlete to lose weight that his teaching background in high school included course subjects that gave him an awareness of how psychological pressures would likely affect young athletes. This sensitivity

to teenage psychology meant that John was cautions with who he, as a coach, would consider asking to lose weight for a competition. Sam noted on more than one occasion that he tried not to differentiate between how he would handle a dilemma as a teacher and how he would handle it as a coach. It is interesting to note, that in the example with the athletes, Sam noted "that's an example of a situation where I gave them a little bit of a break, where if I was a teacher, their teacher they would have been suspended." The specific context of this situation allowed him a degree of flexibility in judgment, because he was not a teacher in their school and so technically not in a position to suspend them. In terms of his typical decision-making, though, he cited his role as a teacher and principle as well as the idea of intentionality, as playing a large role in how he developed his decisions. Kara was quick to point out in her interview that the way she now conceives of herself in relation to her athletes was heavily influenced by her experience as a teacher. As a result, she came to see some of the coach-athlete interactions at her club as problematic, where the non-teacher coaches did not. It was this difference in perspective that she felt needed addressing through the introduction of a course or module into the rowing coach-education program to train coaches how to "deal with kids appropriately."

3.5 Chapter Summary

There is more to rational evaluation than can be captured in a formal ranking of ethical principles. Rationality must be able to operate when there are no clear rules to cover a situation, otherwise we must admit that a great majority of what coaches do is irrational. Rules conflict, they run out, and this tension is particularly accentuated when the coach is also a teacher. These individuals have multiple expectations placed upon them, stemming from multiple codes of conduct. Sooner or later, they are likely to face a situation where rules or principles conflict. How, then, do they evaluate their options rationally? There must be more to rationality than formal reason can account for. In order to have a fruitful understanding of judgment, that capacity we so deeply expect from our coaches, we need an account of how it can be rational. Our discussion on non-formal reason provided that account by giving us an alternative, non-formal conception of rationality that vindicated judgment and the procedural tools available to make it rational. The qualitative interviews of this chapter are meant to provide a link from the theoretical to the concrete by showcasing the use

of these non-formal tools. The teacher-coaches in this study were selected because they are highly experienced and have successfully coached and developed many high school athletes over the course of their careers. Each coach had NCCP training and was an Ontario Certified Teacher. Each interviewee had the opportunity to discuss at length hypothetical and actual ethical dilemmas from their own coaching experience. The tools and processes they used to evaluate and arrive at a decision were predominantly non-formal, yet eminently rational. Given that the exercise of rational judgment requires experience and expertise in the items being judged, the insights of these highly experienced teacher-coaches provided valuable insights into the tools and processes available. The teacher-coaches' suggestions to change the institutional design of coaching-education merit, I believe, further consideration. In the following chapter, I will make the case for some initial adjustments.

Chapter 4

EDUCATED JUDGMENT

4.1 Overview

If judgment is a central feature in rational evaluation, then a great deal of our rationality appears to be non-formal. This chapter is practically oriented in its aims and proceeds by introducing a six-phase implementation strategy. The suggestions in this strategy take their cues from findings in the sport education and pedagogy literature reviewed in Chapter One. The final portion of the chapter suggests avenues for further research into other sports' ethics education practices and the lived experiences of coaches in those sports.

Suggesting concrete structural adjustments to a sport education program may have more precedent in the sport management and psychology literature than in the sport philosophy literature. However, if the previous chapters have accomplished their conceptual and rhetorical task, there is a robust case for such adjustments. The task of moving from the abstract to the concrete requires careful attention to detail, modesty and specificity in the particulars, and an intelligible link between theoretical concepts, observable phenomena and testable practices. Psychology and education literature are well poised to help make such a connection and a number of works in both of these disciplines appear to support the non-formal account of rationality.

While the aims of Vergeer and Lyle's study focused specifically on factors affecting decisions in a set of related contexts, this chapter makes specific suggestions for additions to the RCA Coach Make Ethical Decisions module. Using Vergeer and Lysle's proposals as a springboard, this chapter will outline a specific, multi-step framework for introducing open-ended group activities into the ethics education module in the competition-introduction stream of the rowing coach education program. This chapter attempts to 'fill in the blanks' by taking cues from Culver and Trudel, Vergeer & Lyle, and other authors' suggestions and findings from the literature reviewed in Chapter One. By providing interactive, complex problems, instead of a scripted, hypothetical example, workshops could help coaches benefit from both the storytelling experience, and collective critical examination from their co-

learners. Participants would gain an appreciation for the existence of multiple perspectives and the usefulness of different processes for thinking through ethical issues. These processes are context sensitive skills that are developed through experiential learning, the very things that make judgment rational. Although Culver and Trudel advocate the community of practice model for small groups of coaches (i.e. the coaching staff of a club team) and in fact do not believe that communities of practice are possible for the larger body of coaches, it is worth pointing out that some of the concepts (i.e. communal learning and storytelling) can be applied within the relatively small confines of a coaching-education workshop.

If systematic critical appraisal of our creative constructions and reasoning methods (Hooker, 2010) in a social context is central to rational improvement, then our coaching education programs have a vital role to play in allowing this appraisal to take place. The necessity of socially mediated deliberation is explored in the literature on communities of practice. Some of the central concepts in this literature will be advanced as a first step towards developing a more participant-centered approach to ethics education. In order for this socially augmented ethics education program to be effective, it would require a workshop instructor with some basic training in pedagogy and philosophy. One way to develop skills of observation and critical appraisal is to submit one's past judgments (and the processes used to arrive at them) to a community of peers with experience and expertise in the subject of the judgment. But, it is not enough to simply tell a story. Telling stories does not make something rational. The story must be interpreted by the participants and critically examined. It is here that the workshop instructor will play a critical role. Not only will there need to be changes to the workshop material, the education program for workshop facilitators will also need to give them enough grounding in critical thinking and ethics to be able to effectively facilitate such sessions.

Rowing carries with it many values and unacknowledged assumptions. Coaches that were themselves competitive athletes are likely to carry forward all or most of the values they learned as rowers. Some of these values may come into conflict with our emerging understandings of the physical and psychological needs of developing athletes. Allowing coaches an open-ended atmosphere to discuss and compare their prior judgments and the processes used to develop them could accomplish two purposes. First, if coaching education is to be useful, it must constantly appraise not only the state of the art in sport, but also the

state of its own art. Studies in the biological and physical sciences can help with the technical and training aspects of the sport. However in order to evaluate the normative implications of coaching and how coaches are taught, social discourse and special expertise will be needed. Secondly, on an individual level, stories (narratives) can showcase alternative ways of seeing the world and allow individuals to re-frame their own views in potentially beneficial ways. Conversely, the act of telling stories and subjecting experiences to interrogation by peers can help one see their views and actions in a different light. This dynamic between process and improvement makes narratives one tool (among many) that can be incorporated into coaching-education. Together with collective systematic critical appraisal this kind of activity can develop individual and collective capacities for making skilled, rational judgments. Appendix B will contain sample exercises designed to encourage these types of conversations.

4.2 A Proposal for Implementation

Evaluating one's options by constructing or reconstructing stories can be one tool in a rational process for ethical decision-making in coaching contexts. It can operate individually and collectively. Individually, it can allow coaches to construct a scenario or re-construct the history of a problem based on their knowledge of an athlete that might lead them to choose one course of action instead of another. Collectively, narrative reasoning and systematic critical appraisal can be useful tools to promote and utilize in education settings so as to further develop participants' abilities to make skilled judgments. The objective of this section is to propose an implementation strategy for incorporating a more participant-centered exercise to the ethics-education program in the RCA Coach certification Weekend One workshop. This implementation strategy is meant to suggest a framework for testing the feasibility and usefulness of enhancing collective critical assessment through the sharing of past experiences. Phase One would bring together a panel of experts; Phase Two would involve the creation of new reference materials based on the philosophical perspectives discussed in Chapter Two, the communities of practice literature and the qualitative interviews from Chapter Three. Phase Three would involve sharing the reference material with a panel of expert coaches and administrators and running a mock-workshop. Revisions

would follow based on comments and critiques by these individuals; Phase Four would involve running a full pilot module during the course of an RCA Coach Weekend One workshop. Phase Five would consist of a written summary of participant feedback from the RCA Weekend One pilot module. Finally, Phase Six would involve the dissemination of findings to two primary groups, namely the academic community via refereed journals and conference presentations, and to practitioners via the Coaching Association of Canada, Rowing Canada Aviron and professional development conferences. It is worth noting that while I fill in some details for implementing such a program, the strategy I propose is nonetheless a hypothetical exercise designed to illustrate how previous work in the literature might be used to suggest pragmatic, concrete ideas for going about implementing more open-ended group activities in the Make Ethical Decisions module for the RCA Coach Weekend One workshop.

The first step in establishing a new set of open-ended group activities would need to involve identifying current perceived barriers in ethics education practices. The interviews from Chapter Three are a starting point, however I take the observation from Winchester, et al (2013) that coaching education needs to offer learning opportunities that are aligned with the realities of the participants' lives (p. 423). In order to make any potential changes or additions to the program as relevant as possible, it would be prudent to conduct additional interviews with non-teacher coaches and teacher-representatives in a variety of high school rowing programs. Coaching education needs to serve a variety of workshop participants, and while the insights gained from the Chapter Three interviews provide some insights, it would be useful to have additional perspectives.

The second phase of the implementation strategy would focus on developing materials for participants. Exercises developed in this phase will be used to supplement those already found in the Weekend One and Weekend Two manuals and workbooks of the RCA Coach certification program. Such material would allow for open-ended exercises designed to encourage workshop participants to discuss among themselves what they value about the sport, what their ideal model of a coach would be, how they define an ethical dilemma, and a story about how they dealt with an ethical challenge (e.g. how they framed their problem, what values they used to mediate the issue, how it turned out, and so on). This material and

the group exercises it would aim to promote would be heavily influenced by the approach taken in the MHSAA CAP summary from Diffenbach, et al (2010) and the kinds of narrative questions presented by Cassidy, et al (2009). Instead of looking for a definitive 'right' answer that could be formalized into a new rule or maxim, the point of these exercises would be to expose coaches to the rich complexity of a specific situation and how contextual factors interacted with the character traits of one particular coach. A sample of these exercises is included in Appendix B. There is one potential risk that needs to be addressed in this phase. Group discussions and the sharing of stories as an activity, has the potential to be very useful. However, it also has the potential to turn into an 'outing' of those individuals who share very personal stories of difficult situations they faced. This risk is discussed in the study by Diffenbach et al (2010) and would need to be taken very seriously. There would also value in a group discussion surrounding a real case that did not involve anyone in the workshop. A specific event and its implications could be examined from multiple perspectives without the danger of an individual becoming a target. Therefore, a detailed report of a *real* incident would be beneficial here as well. One such case study could potentially be drawn from documents and interviews surrounding an incident that occurred at an Ontario rowing club due to freak storm in April of 2011 (The Hamilton Spectator). In this incident, a sudden storm front overtook a large group of high school rowers and coaches practicing on an exposed harbor inlet. Flat water quickly transformed into two meter-high waves, swamping or capsizing five rowing shells and sending 30 students into frigid water (The Hamilton Spectator). The coaches were unable to help due to the gale-force winds and chop either flipping their motorboats, or pushing them clear across the harbor. The crews (and some coaches) were rescued thanks to the presence of a Hamilton Police marine unit that was conducting training exercises in the harbor at the same time that morning (The Hamilton Spectator). Environment Canada had issued wind warnings before 5AM, though it appears there was some confusion on the part of the coaches as to when the storm front would arrive. In the aftermath of the incident, the club president reported that the alerts seen by his coaches projected the storm arriving midday (The Hamilton Spectator). A detailed, written summary of this event including safety reviews and interviews with the coaches and club officials involved might be a good way to discuss issues surrounding athlete safety. As with the MHSAA CAP program, participants could be asked to look at the report of the Hamilton

situation from a variety of perspectives such as that of a coach, principal, teacher-representative, and parent. I want to emphasize though, that I conceive of this exercise as a supplement to open-ended group discussions. A summary incident report can provide a good example of an ethical issue, and it can offer participants a complex series of events to probe and discuss. But, it also has the potential to become a legitimating tool for defining what counts as a genuine 'ethical dilemma' in the eyes of those who write the material for ethics-education program. Reviewing only case studies, no matter how detailed and nuanced, carries the danger of shutting down alternative examples and formulations of ethical challenges drawn from the participant's own experiences. An open-ended interactive component needs to be preserved in the course of the ethics-education module.

After developing materials for the workshop, the goal of phase three would be to gather a panel of expert coaches and workshop instructors to review the documents and use their experience to suggest modifications. Ideally the panel would consist of coaches and workshop instructors certified in the competition introduction, development, and high performance streams who had at least five to ten years of coaching experience so as to bring a variety of perspectives to the discussion. After securing approval from the CAC and Rowing Canada, a recruitment email would be sent out to three coaches identified as certified RCA Coach workshop instructors and two additional expert coaches in the high performance stream. Critical to this stage will be the adjustment of the material into a format that workshop instructors can grasp and help convey and which the expert coaches feel would be beneficial. The question at this point becomes 'who certifies the experts?' This concern echoes a point it Curzon Hobson, et al's (2010) work on critical stance and how the certification of the experts can reinforce power structures within coaching education programs. This question deserves careful consideration, and I believe it would be beneficial to keep the ethics and education experts who wrote the initial draft of the new workshop materials on the panel. Both philosophy and education are disciplines external to coaching education and bring perspectives that may be useful in avoiding the reproduction of power and self-legitimating practices that Curzon-Hobson, e al (2010) identify. Bridging the theoretical to the concrete presents its own challenges and so it would be important for the ethics and education experts to have at least some familiarity with the NCCP program, even if that familiarity is not specific to the sport of rowing. The idea of incorporating interactive,

open-ended discussions of real examples from the participants' own pasts is meant to allow for collective critical assessment of the tools and processes used to arrive at a judgment. This kind of group activity has the potential to be uncomfortable to some individuals. It will be necessary to ensure that the workshop facilitators have the appropriate training to ensure that group discussions do not degenerate into unhelpful or hurtful critiques. Additional sticking points in this phase would likely include issues surrounding the training time for the new exercises and differences of opinion on the usefulness of the approach. In order to address some of these reservations, it will be important for the coaches to see how this program would operate. Given this need, Phase Three would also act as a mini-workshop to test the new material on the expert coaches and instructors before they in turn facilitate its introduction into the RCA Coach ethics education module. Further, each expert coach would have the chance to make comments and suggestions for revisions to the presentation of the case. In the new group-discussion material, each of the questions will be tested out on the expert coaches panel and the responses probed by the education and ethics researchers who initially developed the exercises. The group discussions will stop when the conversation no longer appeared to be moving forward. This stopping point will depend on the facilitator and his or her abilities. Since economy of time is a factor in coach-education programs, it will be important to keep track how long the group discussion lasts. The researcher-facilitator will be running a stopwatch during the discussions. At the end of this activity, expert-coach would then be asked to write down their comments and suggestions for refining the questions, their thoughts about the value of using an incident write-up as a method for supplementing the new group discussion material and any perceived barriers to their being able to facilitate such a program as a workshop instructor.

After collecting the responses from the expert coaches, the researchers would put together a summary and collaborate on any changes to the open-ended group discussion questions via email with the expert-coaches. The final stage of this phase would involve the researcher creating a mini training manual for workshop instructors to familiarize them with the basic philosophical foundations behind open-ended group discussions and how best to promote them. The goal here will be to create a document that conveys the concepts in an accessible way, giving concrete examples of strategies to promote collective critical assessment. It will be important to select material in such a way that any concerns about

understanding of content from the expert-coach summary write-ups are addressed as best as possible. Once the rough draft of the document has been created, the researcher can then distribute it to the expert-coach panel for initial feedback. After revising and agreeing upon a final draft, the last part of this phase will involve making preparations for a pilot Make Ethical Decisions Module in a selected Weekend One workshop that will be facilitated by one of the expert-coaches.

Following the finalization of the materials from Phase Three, the goal of Phase Four would be first, to secure a volunteer to lead the workshop from the expert-coach panel in Phase Three. Second, after consulting with the CAC, Rowing Canada and the volunteer instructor from the Phase Three expert-coach panel, a Weekend One workshop will be selected to serve as the pilot for the Make Ethical Decisions module. In theory this pilot module could take place at any location in Canada, however, there are some worthwhile reasons to start in Ontario. The golden horseshoe and southwestern Ontario regions contain a significant rowing population and a number of highly experienced coaches from established clubs in the Kingston, St. Catharines, Hamilton, Toronto and London areas. The same argument could be made for the greater Vancouver, Victoria or Montreal areas, however with fifty-one registered clubs (Rowing Canada Aviron), twenty-one of which are either in southwestern Ontario or between Kingston to Niagara (Rowing Canada Aviron), Ontario has the greatest number of registered clubs in any province.[14] Coupled with a robust provincial rowing association and a concentration of high school coaches in the Toronto and Niagara regions, these areas seems apt as testing grounds.[15] On the registration website, it should be noted that this workshop will be serving as a pilot for the incorporation of a peer discussion

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[14] According to the Rowing Canada Aviron website club search feature, Ontario has fifty three listed clubs, twenty one of which are either in southwestern Ontario or between Kingston to Niagara. British Columbia has the second highest number of clubs with thirty-seven listed and Quebec comes in third with nine (Rowing Canada Aviron).

[15] I do not mean to suggest that other provinces' rowing infrastructure is somehow lacking. Indeed British Columbia has a robust association, a national training centre and several high school programs in the greater Vancouver and Victoria areas. Quebec also has several established high school programs in the Montreal area. However, in terms of access to a diverse array of coaches and perspectives, Ontario, with its large concentration of high school programs and coaches in the Greater Toronto, Hamilton and Niagara areas seems to me ideal for piloting such a module.

activity so that participants can opt to chose a different Weekend One workshop if they wish. At the beginning of the 'make ethical decisions' module in the workshop, the facilitator instructor would need to explain the purpose of the pilot project and the format of the open-ended group exercises. Depending on available space and the total number of workshop participants, I would advise breaking down into small groups of three to five to discuss the questions while having the workshop instructor act as a facilitator.

At the conclusion of the final day of the modified Weekend One workshop, my suggestion would be to create an online response form and save twenty minutes at the end for participants to comment on the case study and open-ended group material. Asking for online responses after the participants have gone home may run the risk of getting low rates of return. Leaving time in the workshop for comments, observations and suggestions seems a worthwhile use of twenty minutes. I would propose that questions be open-ended so as to allow participants to tailor their feedback to their specific issues. I would suggest the following as initial ideas for general questions: 'Do you have any feedback on the content/material of the pilot Make Ethical Decisions module?' Do you have any feedback for the workshop instructor?' 'What else do you feel should be included in the Make Ethical Decisions Module? These questions will then be collected by the researcher who will write up a summary to bring to the post-workshop meeting in the next phase. It would also be advisable for the volunteer who served as the workshop instructor in the pilot module and the expert-non-participant observers to write-up a brief summary of their impressions of the module for the panel meeting in Phase Five. Given Leduc, et al's (2012) the point that coach education needs to be tailored to the cognitive structures of the coaches, the feedback from participants and instructors will be crucial here.

Upon completion of the summary of workshop participants' responses, the expert-coach panel and the researcher would re-convene for Phase Five. In Phase Five, recurring suggestions or comments that emerged in the feedback would be explored. At this stage, it would be crucial to carefully examine any material or exercises that participants indicated they felt was confusing or irrelevant. I echo again the importance of the study by Winchester, et al (2012 in highlighting the difference between learning in formal and informal settings. As much as possible, it would be desirable to promote the kind of interactions in the small

group settings that coaches often experience when talking informally with a colleague. The discussion in Phase Five would likely revolve rewording, reformulating or discarding sample questions for the open-ended group exercises and the Hamilton incident write-up. Once any additions, omissions or changes were agreed upon, a next-step would be to develop the final draft of the reference guidebook for workshop instructors (in consultation with the panel expert-coach who served as the workshop facilitator for the pilot module). The purpose behind this guidebook would be to create a resource for workshop instructors to help facilitate a discussion aimed at developing an account of what the notion of judgment means to workshop participants and strategies for promoting group dialogue and constructive critical appraisal of participants' experiences. A copy of the summary changes and a draft of the workshop instructor manual would be sent out to Rowing Canada Aviron and the CAC following the completion of this panel meeting. Assuming a positive response is garnered from both bodies, plans can be created for running additional pilot workshops in other locations where the RCA Coach certification workshops are taught.

Phase Six, the conclusion of the implementation strategy, would involve the dissemination of findings and materials through academic and professional channels. Academically, peer-reviewed journals in sport education and philosophy would be obvious targets for dissemination, as can be seen by the qualitative and philosophical literature review in Chapter One. For the professional community, the goal would be to provide executive summaries and conference presentations at the Rowing Canada Annual General Meeting, the Coaching Association of Ontario meeting as well as other provincial and national-level rowing and coaching conferences.

So far, I have focused this chapter on the first weekend of the RCA Coach workshop, which is where the bulk of the ethics-education material is introduced and taught (Trono, 2009). At the back of the workbook that accompanies the Weekend One manual, there is an assignment that each coach is supposed to complete in the (roughly) six-month period between the Weekend One and Weekend Two workshops. The assignment is divided into eight components, each one corresponding to a module taught in the course of the Weekend

One workshop (Trono, 2009).[16] The point of this exercise is to bring a partially completed assignment to the Weekend Two workshop and discuss progress to that point. The 'Make Ethical Decisions' component of the assignment asks only the following:

> During your coaching season, were you faced with an ethical dilemma? Did you use the process outlined in the workshop? Comment on whether this helped you resolve the issue that you were faced with (Trono, 2009, 105).

The easy answer to this question is 'yes' or 'no,' and it should not stretch the imagination to recognize that this kind of follow-up is basic to say the least. Beyond this very basic question, workshop participants are reminded that they must complete an online Make Ethical Decisions evaluation in order to attain certification.[17] A future research project aimed at exploring practices for a more robust debrief and discussion in the Weekend Two portion of the RCA Coach program could prove fruitful in the future.

4.3 The Future of Ethics Evaluation

In closing I would like to make one last suggestion for the future and it concerns ethics education evaluation practices for all NCCP sports. First, I would like to return to a point I made earlier. Ethics education is evaluated by an online test. The 'Make Ethical Decisions' online evaluation is a multiple-choice test. This test must be taken as a fundamental part of the coaching education curriculum for coaches in all sports (Coaching Association of Canada). Coaches have the option to take a multi-sport 'Make Ethical Decisions' workshop for their training prior to taking the test, or specific sports offer the requisite training in their 'Make Ethical Decisions' module. Regardless of which route one takes, the test is a prerequisite to achieving certification in the competition development stream (Coaching Association of Canada). The test taker has two attempts to achieve a score of 75 or higher before having to take the 'Make Ethical Decisions' training again.

If the philosophical discussion in Chapter Two and empirical study in Chapter Three have accomplished their tasks, then the profound inadequacy of this form of 'testing for

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[16] Personal experience; I completed this assignment between 2009-2010.

[17] I address some conceptual flaws with this practice in the next and final section of this chapter.

ethics' should also be apparent. Burrell & Hauerwas's (1977) warning that focusing on ethical dilemmas reduces morality to a branch of decision theory, finds form in this evaluative practice. Computers operate in the language of binaries. They can only offer prescribed options consistent with the algorithms used to program their software. There is no ability to creatively construct novel resolutions, no ability to elaborate or explain one's choices in such a way as to justify more than one 'right' course of action. By reducing the scope of ethical decision-making to that which can be captured in a multiple-choice format, the exercise fails to capture the highly nuanced, ambiguous texture of our ethics and ethical decision-making in coaching contexts. It is my hope that the philosophical analysis and the narrative exercises proposed for the RCA Coach 'Make Ethical Decisions' module might lead to broader discussions surrounding how to improve coaches' capacities for making skilled ethical judgments in other sports' coaching education workshops.

4.4 Chapter Summary

In this chapter, implications from the philosophical analysis in Chapter Two, and the empirical observations in Chapter Three were utilized to outline a hypothetical six-phase pilot program to introduce a group activity into the Make Ethical Decisions module to promote an understanding of how an education program might conceive and develop participants' capacities for making skilled ethical judgments. Finally, this chapter introduced some small ideas for future research and engagement with the academic and coaching community. Based on the outcome of consultations with the Coaching Association of Canada, a plausible next step would be to examine the feasibility and utility of adapting and introducing the material developed in this project to the NCCP certification workshops in other sports. Because each sport has its own culture, regulations and risks, the content of the ethics education module (in rowing at least) uses sport-specific hypothetical examples. The open-ended group exercise questions included in Appendix B, are meant to serve as starting points for exercise geared to initiate collective critical assessment of *real* examples and the development of capacities for skilled judgment in the workshop participants. The open-ended nature of the questions in Appendix B ought to make them transferrable without needing excessive re-wording or reformulation. Further, the implementation strategy in this chapter could potentially be used in other sports, based on initial surveys, ethnographies, and

observations of the ways in which ethics education is delivered in the NCCP competition-introduction workshops of other sports. It is my hope to undertake such research in the future.

Chapter 5

SUMMARY & CONCLUSION

5.1 Summary of Purpose

This dissertation set out to critically evaluate the conceptual intelligibility of the CAC Coaching Code of Ethics and the ways in which ethics education is taught in the NCCP competition-introduction stream for rowing. High school rowing as a sport has been overlooked in the coaching-education literature in Canada, as have high-school teacher coaches in a majority of the coaching-education related literature. This dissertation aimed to contribute by attempting to fill in portions of these gaps. Because of the variety of environmental and social factors that go into rowing, it is a sport that lends itself well to an examination of the ways in which the realities of coaching confront the structured, principle-driven nature of the ethics-education program in the competition-introduction RCA Coach workshop. The moral landscape coaches inhabit is textured, nuanced and multifaceted, and so, an ethics-education program built entirely around a code of principles cannot adequately capture the complexity of the situations coaches are likely to face. Given the value society places on youth sport in Canada, and the demand that our coaches exercise 'good judgment,' we need an account of what judgment is, and the processes we can develop and utilize to arrive at a rational judgment. Such an understanding will only be possible if we reframe our understanding of what 'rationality' encompasses. Therefore, this dissertation set out to i,) critically evaluate, via a philosophical analysis, the classical model of rationality and trace its influence in the conception ethics education program for rowing; ii,) outline a non-formal alternative account from the philosophy of science and bioethics; and iii,) illustrate how such an account offered a more complete basis on which to understand ethical rationality in the coaching context. Such an alternative account carries with it a markedly different set of pedagogical practices. This dissertation sought to combine a philosophical analysis, a limited empirical study on teacher-coaches and insights from critical pedagogy to fill a gap in the literature on ethics-education in the Canadian context.

5.2 Summary of Previous Chapters

In Chapter One, I elaborated the issue and justification for undertaking this project. The approach of combining a philosophical analysis with an empirical study offered a unique and fruitful way to examine the question of how best we can understand the rationality of judgment in the coaching context. The methods were laid out and consisted of a philosophical analysis supplemented by a limited empirical study. Philosophical analysis was defended as a legitimate tool for advancing our understanding of this area, and the way in which the analysis would proceed was explicated, as was the researcher position, theoretical orientation and background in the areas of study. The qualitative methodology and methods to be used in the empirical study were laid out in detail and the justification for the communities, coach population, sampling procedures and data analysis was laid out. A search of the literature revealed that coaching-ethics had been the subject of much work in the philosophy of sport, however a large number of these articles were on coaching practice in general, as it pertained to practice or competition. Where coaching education was the object of study, the specifics of ethics-education were not tied into the larger philosophical discussion around our understanding of rationality and judgment. Within the education and sociology literature, qualitative studies on coaching-education and teacher-coaches also tended to focus on the wider practice of coaching education and ignored the specific ethics education aspect. Given this gap in the literature, the approach of combining analytical approaches from philosophy and sociology, together with a framework for implementing pedagogical changes to ethics-education, offered a unique combination of theoretical insight and practical orientation to resolving a fundamental question in an understudied sporting population. That question is: 'what is judgment, how can it be rational in the coaching context, and how can we develop it?' This dissertation focuses on an evaluation of the written material in the ethics-education module of the competition-introduction stream for rowing because the written material provides a stable indicator the goals and practices sought in the program. In spite of these limitations, this dissertation still offers useful insights and can fill a gap in our understanding of how we conceive of rationality and judgment in the coaching context. Having a non-formal, alternative account of rationality not only vindicates the rationality of judgment, it also gives us an array of tools we can use and develop to arrive at a judgment using the most rational processes available to us.

The second chapter introduced the classical model of rationality and its' equating of rationality with reasoning and specifically formal reasoning. On this account, something is rational because of the form that it takes, and because the processes of logic and mathematics are two paradigm examples of rational, rule-governed behavior, deductive reasoning is seen as the paradigm of rational reasoning. What we seek by reasoning this way is universality, necessity and certainty. The influence of this model of rationality in the RCA Coach 'Make Ethical Decisions' module was highlighted before introducing an alternative, non-formal account of rationality, developed extensively in the works of Harold Brown and Cliff Hooker, and illustrated in biomedical ethics contexts by Barry Hoffmaster. Rationality, on this account was characterized by creativity and the ability to observe, construct novel concepts, appraisals, and methods for addressing problems in domains where the nature of the issue was ill-defined and could not be covered by a rule or set of rules. Judgment is fundamental to this account of rationality and is understood as the ability to assess evidence and arrive at a reasoned conclusion without following rules. Judgment is a fallible human skill and because of its fallibility, it must operate in a social-context where persons can submit their decisions to peers with experience and expertise in the issue being judged. Understood this way, rationality is the function of the procedure used to arrive at the decision. On this non-formal account, there are four major tools available to help rational agents make a judgment: observation, creative construction, formal and informal reasoning methods, and systematic critical appraisal. These four resources operate synergistically and when used collectively in a social context, can improve both individual and collective processes for making skilled judgments. It is this account, that provides a more convincing basis on which to understand ethical decision-making in the coaching context and indeed, the six-step ethical decision-making process is on the right track, save one important aspect. In step four, we find a kernel of the classical model of rationality remaining when workshop participants are given only one example for evaluating their problems: a code of ethics. In step five, we find participants asked to rank their principles in order to help them chose which option is best. We are even given a meta-rule for which principle has top priority: when in doubt, the 'do no harm' principle comes first. However, given the nature of some high school sports such as football and the semantic ambiguity around the idea of 'preserving the future health and well being of athletes,' the application of even this principle becomes a

matter of judgment. There is no meta-rule to tell us how and to what degree this principle applies. It is here that formal reason runs out, and here where we need to understand what judgment is and how it can operate when rules run out, or when more than one rule might apply. Chapter Two then provided some additional examples of how a formal ranking or appeal to principles can run into conceptual problems, especially with teacher-coaches who face ethical demands stemming from multiple codes of conduct. Non-formal reason, on the other hand, can account for the rationality of judgment in ways that a formal ranking of principles cannot and on this account, there are specific tools that coaches can use in attempting to arrive at a judgment using the most rational processes available to evaluate and chose their options.

In Chapter Three I carried out a narrative study to examine the processes each coach used in framing a past problem and arriving at a judgment. In each interview, the coach used some synergistic combination of the four tools enumerated by Cliff Hooker. While each coach was certainly aware of the Code of Ethics in the NCCP, carrying out a formal ranking of principles when evaluating and choosing their options was not an approach that any of them used. In fact no coach could fully articulate the exact principles in the code of ethics. Instead, they appeared to frame and address their problems utilizing their observations of the athletes, or re-conceive their role as a coach so as to re-configure the team environment in such a way as to allow for the development and flourishing of an athlete with special needs (and these are just two examples). Their judgments of whether and how they could pursue these courses of action were based on their experience and expertise not only in the sport, but also in their background as teachers dealing with high school aged students. Teacher training also heavily influenced the way that the teacher-coaches conceived not only their roles, but also their ethical obligations. In their own way, each participant noted that they felt a noticeable difference between their own ethical perspectives, coming from a teaching background, and those of their peers who were not trained teachers. Two of the interviewees felt that collective critical assessment thorough increased interaction with peer coaches in the coach-education program was badly needed. One interviewee even suggested that a module based on concepts from teacher-education ought to be incorporated for high school rowing coaches. This module, she suggested, should focus specifically on how coaches can best interact, fruitfully and professionally, with teenage athletes.

Chapter Four proposed a pilot program for implementing an open-ended group exercise within the RCA Coach Weekend One 'Make Ethical Decisions' module. This open-ended group exercise would be based on implications from the philosophical discussion from Chapter Two and the empirical study in Chapter Three. The kinds of questions that ought to be asked are ones that will bring out the experiences of the workshop participants and encourage collective critical assessment of *real* examples instead of scripted hypothetical examples. Ethics-education is a valuable place for this kind of inquiry because ethics are a product of values. In our multicultural society, values are subject to contestation and reconsideration as we become exposed to a wider variety of viewpoints on sport, and as our understanding of young athletes' physical and psychological needs evolves. One way to engage in this kind of discussion is to promote the sharing of real dilemmas by the participants, and the processes they used to arrive at a judgment of how to address their dilemma in the 'Make Ethical Decisions' module. Such an approach might not result in formulating new rules, but it would offer a way for participants to gain an appreciation of the complexity that often accompanies ethical dilemmas and to improve their individual and collective capacities for judgment by critically appraising their own processes and those of their colleagues. By so doing, they would be able to incorporate useful tools and methods of observation, construction and assessment into their own practice. The communities of practice literature aims to promote just such an environment, and Chapter Four proposes that coaching-education workshops can be the site of such learning and rational improvement of our individual and collective faculties for judgment. I concluded this chapter by suggesting that future research into the usefulness of open-ended group exercises might provide the beginnings of an examination into fruitful alternatives to the practice of evaluating individuals' ethical decision-making via an online multiple choice summative test.

5.3 Summary of Responses to Potential Objections

Before going further, I will now respond to some of the most salient objections that might be raised against the dissertation as a whole. First, one might object to my characterization of coach-education as being influenced by formal reason by noting that aspects of non-formal reason are very similar to what is discussed in the six-step ethical decision-making process. Participants are already given examples of the kinds of questions to

ask themselves, they are given a list of potential factors that might influence them (personal, social, environmental) and a criterion to use in making ethical evaluations (the NCCP Code of Ethics). On this objection, one could argue that the 'Make Ethical Decisions' module in the RCA Coach workshop does, in fact, invite participants to consider the same types of variables that go into decision-making as are found in non-formal reason. If one accepts these previous two points, then it would appear as though the 'Make Ethical Decisions' module is doing exactly what it should be.

This is a serious objection, and one to which I will try and offer as convincing a response as possible. It is true that the 'Make Ethical Decisions' module presents useful examples of questions to consider in deciding an action. But, I would like to backtrack for a moment to Step Two in the six-step ethical decision-making process. This stage asks participants to decide if their situation has legal or ethical implications. Participants are given a list of examples of behaviors that have legal or ethical implications and are then presented with a diagram for carrying out subsequent actions (See Figure 3).

Figure 3-Step Two: Determine if the Situation Has Legal or Ethical Implications (Trono, 2009, 4).
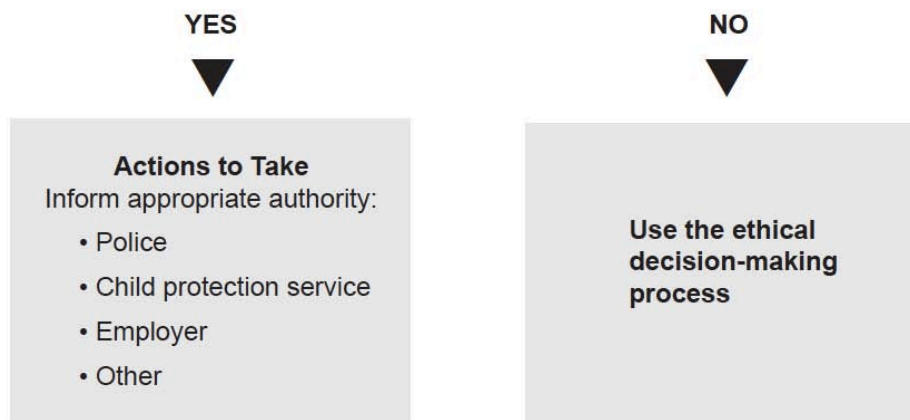
I will now set the stage for the main part of my response. The representation of rational decision-making overlooks the fact that it takes *judgment* to assess the situation in question and determine if the observations one is making are genuine or, at least probable enough to

warrant contacting authorities. There is also the question of making a judgment on which authorities to call. In an example of poor judgment on the part of a coach, Joe Paterno's firing was due in large part to his failing to contact *all* the relevant authorities (ESPN).[18] Furthermore, for teacher-coaches, the teaching codes of conduct to which they are accountable carry the force of law. Everywhere we turn in the 'Make Ethical Decisions' module, we are presented with questions to guide us in making a judgment, but there is no discussion about *what judgment is*, exactly. If coaches are expected to exercise 'good judgment,' it might be beneficial to allow participants to discuss their perceptions of what judgment is, as well as what tools and processes available for improving individual and collective capacities for judgment. In steps Four and Five of the six-step ethical decision-making process, there is a given criterion upon which to evaluate one's options in order to choose the 'best' option: the NCCP Code of Ethics. When faced with an ethical dilemma, coaches are asked to rank their principles, keeping in mind the meta-principle of 'physical health and safety of athletes.' This assumption is yet another example of the lingering influence of the classical model of rationality. While the 'Make Ethical Decisions' module does offer a useful starting point for making decisions, it ends up falling into some of the traps that come with the classical model of rationality. Participants in the RCA Coach workshops would benefit from a discussion in the 'Make Ethical Decisions' module about how we might understand judgment in concrete terms, as well as the tools and processes available to help us make rational judgments. Such an environment could be encouraged by incorporating open-ended group discussion activities focusing on the participants' own experiences. These discussions would be facilitated by a workshop instructor with the pedagogical training and acumen to encourage collective critical assessment of the processes and tools used in previous ethical dilemmas faced by the participants. Collective systematic critical assessment offers a potentially fruitful way to develop and improve individual and group capacities for making skilled, rational judgments.

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[18] In the Jerry Sandusky case, Joe Paterno did pass along what had been reported to him by his assistant coach, but he did not contact all those he should have.

A second line of objection would likely focus on non-formal reason itself. The alternative account of rationality offered by Brown bears some surface similarities to ideas put forth by Aristotle with regards to the concepts of 'deliberation' and 'practical wisdom' in *Nicomachean Ethics*. Those who take this line of argument might ask why I did not simply adopt and advocate an Aristotelian model for coaching ethics, based on the concepts of deliberation and practical wisdom. I will call this objection 'the Aristotelian objection' and I will respond to each component (deliberation and practical wisdom) individually.

First, to address the differences between judgment and deliberation, I will borrow from Brown's explication of the differences between what Aristotle had in mind, and the non-formal account of rationality he developed. Aristotle believed that when we deliberate, we do so where certainty is impossible. However, on Aristotle's account, we only deliberate in situations where we have the power to act on our deliberations (Brown 1988, 150-151). The non-formal account of rationality differs with Aristotle's concept of deliberation because Aristotle believed we do not deliberate on the things which we cannot control "because we lack any information relevant to determining whether the event in question will occur, or how to bring it about or prevent it, and any decisions we might make on the matter would be baseless" (Brown, 1988, 150). The difference between non-formal reason and deliberation, as Aristotle understood it, lies in Brown's observation that judgment, on his non-formal account of rationality, is a broader concept then Aristotle's notion of 'deliberation.' We do, in fact deliberate and make judgments based on things we cannot control, such as the weather (Brown, 1988, 151). For the purposes of coaching education, it is worth noting that coaches most certainly do "make informed judgments about what the weather is likely to be, even though we cannot alter it" (Brown, 1988, 151). Another component in Aristotle's concept of deliberation is the belief that we only deliberate about means, not ends. This notion also makes an Aristotelian approach problematic when applied to ethical deliberation in the coaching context. To illustrate, I take Brown's point that

> ends are not always given with the clarity that Aristotle requires. It is not clear that doctors should always heal, nor is it clear that orators ought always to persuade…there are often situations in which we must consider what ends to pursue, and in which our decisions are made in the context of a substantial body of relevant information, and with some accepted principles to guide us, but without sufficient information or a sufficient body of principles to permit us to calculate a result. These are matters which require

judgment…the fact that such decisions require *judgment* is not a sufficient basis for considering them to be epistemically suspect (Brown, 151-152).

In other words, judgment in non-formal reason is a broader, more encompassing concept than Aristotle's notion of deliberation, because it can account for the rationality of assessing items we cannot control and arriving at a fallible but rational judgment about them (e.g. a coach making a decision about the likelihood of wind conditions changing while his or her crews are practicing on the water). Aristotelian deliberation also cannot account for the rationality of judgment in coaching situations where it is not clear what ends we ought to pursue and must make a judgment on ends before making a judgment on means. The non-formal account of rationality and judgment does not run into these epistemic roadblocks, making it a more convincing account, especially in the coaching context.

I will end my response to 'the Aristotelian objection' by drawing attention to the differences that Brown identifies between his account of rationality and judgment and what Aristotle has in mind with 'practical wisdom.' Practical wisdom is a similar concept to that of deliberation. According to Aristotle, it is a skill we exercise that cannot be captured in a set of rules (Brown, 1988, 152). Specifically, practical wisdom involves getting at the truth by

> Considering who are the persons we credit with it .Now it is thought to be the mark of a man of practical wisdom to be able to deliberate well about what is good and expedient for himself, not in some particular respect, e.g. about what sorts of thing conduce to health or strength, but about what sorts of thing conduce to the good life in general. This is shown by the fact that we credit men with practical wisdom in some particular respect when they have calculated well with a view to some good end which is one of those that are no the object of any art. It follows that in the general sense also the man who is capable of deliberation has practical wisdom (Aristotle, 1941, 1026).

What Aristotle means here, is that when we use practical wisdom, we do not proceed by following rules (Brown, 1988, 153). Practical wisdom cannot offer us demonstrations or syllogisms that are the hallmark of science, where intuitive reason "provides us with universal, necessary, certain first principles" (Brown, 1988, 153). In spite of this lack of certainty, practical wisdom is not arbitrary, according to Aristotle (Brown, 1988, 153), because when we exercise it, we are utilizing "a reasoned state of capacity to act with regard to things that are good or bad for man" (Aristotle, 1941, 1026). Similar to the difference between non-formal reason and deliberation, judgment, on this account of rationality is a

broader concept, where 'practical wisdom' is but "one example of the exercise of judgment" (Brown, 1988, 153). Specifically, the difference between non-formal reason's account of judgment and Aristotle's practical wisdom lies in the fact that

> The abilities that Aristotle attributes to those who exercise practical wisdom are just those that are involved in any exercise of judgment, but judgment is required in a wider variety of fields that Aristotle exempts from the range of deliberation (Brown, 1988, 153).

To summarize, an Aristotelian model of ethical decision-making is more restrictive than the non-formal account of rationality and judgment. It falls short because if deliberation is the mark of practical wisdom, and if we only deliberate about that which we can control, then neither concept can account for the skilled, rational judgments coaches make all the time about things they cannot control (such as the weather). While the examples covered by Aristotle's concepts of deliberation and practical wisdom offer us a part of the picture, non-formal reason and its conception of judgment can account for the wider array of tools and processes described earlier (observation, creative construction, etc.) which coaches can utilize to rationally assess a situation and arrive at a decision. For this reason, non-formal reason offers us a more convincing picture of how judgment can be rational in the coaching context and how we can use and improve upon our capacities to make skilled ethical judgments, using specific tools and processes that are themselves improvable.

5.4 Conclusions

The purpose of this dissertation was to advance three claims about the 'Make Ethical Decisions' module in the RCA Coach competition introduction program: i,) a classical model of rationality cannot account for that one skill we so fundamentally expect from our high school coaches: judgment; ii.) Residue of the classical model of rationality remains in a part of the ethics-education module for coaching certification ; iii,) an alternative, non-formal account of rationality, developed in the philosophy of science and advanced in by a few bioethics authors, vindicates the rationality of judgment in the coaching context and helps us understand it as a socially-mediated capacity aided by specific non-formal tools; and iv,) emphasizing open-ended group discussions of real-life examples from the participants' experiences in the ethics education module for rowing coach education could be beneficial in

developing coaches' collective and individual capacities for making skilled ethical judgments in unfamiliar situations.

Chapter Two exposed the linkages between the classical account of rationality and the current influences of this model in the 'Make Ethical Decisions' module of the RCA Coach workshop. There are many more tools available to us to 'evaluate our options' than a single criterion of a code of ethics. A code is certainly valuable, but the nature of moral dilemmas is often much more complex and ranking or applying principles may not be a straightforward or ultimately fruitful task. Principles can be good servants, but as a sole criterion for evaluation, they are poor masters. The truly intractable situations are the ones in which the nature of an issue is ill-defined and might legitimately be framed in a number of different ways. The 'Make Ethical Decisions' module states this point flatly, but what is missing from steps four and five of the six-step process, is an explanation of judgment's role and the kinds of tools and processes that make judgments rational, even if they do not guarantee a 'right' answer. On the whole, the non-formal account of rationality offers a much more plausible way to understand ethical decision-making in the coaching context, and it vindicates many of the processes and tools that the classical account of rationality cannot.

Chapter Three consist of a narrative study to examine the tools and processes that a sample of experienced teacher-coaches used to frame and resolve ethical dilemmas in their past. Each interviewee was presented with a mix of hypothetical an open-ended questions designed to facilitate a discussion on the ways in which they arrived at a judgment. Each interviewee described their processes in ways that comport with the non-formal account of rationality. Further, each participant noted that their background and experience as a teacher framed the way they viewed their role as a coach, and this in turn, set them apart (in their view) from some of their non-teacher coach colleagues when it came to interacting with their high school athletes. Two of the teacher-coaches in particular felt that coaching-education needed to allow for more social interaction between coaches so they could discuss their dilemmas and the processes they used to resolve them. One of the two teacher coaches who felt this way specifically suggested adding a component to coaching-education programs for high school coaches that would teach participants how to interact with young athletes, similar to what is taught in teacher-education courses. In effect, these observations and suggestions

appeared to constitute an appeal for an institutional design that promoted a greater degree of collective systematic critical assessment, one of the tools of non-formal reason. Drawing upon these suggestions, I proposed, in the following chapter, some modest additions to the RCA Coach 'Make Ethical Decisions' module.

Chapter Four proposed a framework for adding open-ended group exercises to the RCA Coach program as a tool to enhance individual and collective capacities for making skilled judgments. The communities of practice literature has already noted the usefulness of environments where coaches can share their stories and incorporate useful tools and processes gleaned from these discussion into their own practices. This addition of new material should not be overly onerous, as it would simply fit in and replace some of the scripted example cases that are currently in the 'Make Ethical Decisions' module. Should the open-ended group discussions be deemed fruitful and worthy of wider implementation, following the conclusion of the pilot program, the next step might involve assessing the logistics of doing so, while beginning to investigate whether the 'Make Ethical Decisions' modules in other sports might benefit from these exercises.

Taken together, the conclusions here are limited to ethics-education for the competition-introduction stream in rowing. Whether or not the ethics-education modules in other sports have some of the same conceptual challenges as those of the rowing program remains to be seen. However, for the RCA Coach competition-introduction stream, the takeaways from this dissertation will hopefully serve as a springboard to evaluate not only the 'Make Ethical Decisions' module but also as a way to evaluate how we might fruitfully add to the material in the RCA Coach manual and workbook to promote more participant-centered open-ended critical discussions in the course of the RCA Coach workshops. These open-ended group discussions would be the seed for a rational process of critical assessment and improvement in coaches' individual and collective capacities to make skilled ethical judgments.

5.5 Recommendations for Future Research

The prospect of integrating pedagogical and philosophical research in the area of coaching education offers several avenues for further research. One immediate project for future research involves exploring how the multi-sport Make Ethical Decisions workshop is run and how the participants internalize their experiences as a result of participating in the specialized workshop versus a sport-specific coaching certification program. As indicated earlier, there are different streams for coaching certification in Canada, each corresponding to the level of athlete a coach will be working with. Competition-introduction is geared mainly towards high school aged athletes, while the competition development and competition high-performance streams are geared towards university and national caliber athletes, respectively. As these modules become available, future research could look at how ethics-education is delivered to participants who will be coaching at a higher level in rowing and other sports. The goal of these potential future studies would be much the same as the goal in the final chapter of this dissertation: to plant the seed for a process in coaching-education that promotes the rational improvement of coaches' individual and collective abilities to asses evidence and arrive at a reasoned ethical judgment when they are faced with conflicting sets of ethical demands, or in the absence of clearly applicable principles and rules.

The opportunity also exists to explore a topic more firmly situated in philosophical discourse. The kinds of practices that ethics education teaches us to admire or abhor in sport are the products of a particular view about the normative function of sport in our society. In sport philosophy literature, there has been a fair amount effort put into developing various competing normative accounts of sport. In particular, the non-formal reason may help solve a sticking point in the conventionalist account of sport advocated by sport philosopher William Morgan (2012), among others. This account situates sport as the product of a specific cultural-historical context. As such the practices and moral considerations that allow for rational debate in such a setting are dependent upon some shared conventions, otherwise, on this account rational adjudication of competing values in sport will be impossible if the same standards are not shared. On such an account, pragmatic or novel solutions are the result of foregoing a rational resolution and trying to move forward by other means (Morgan, 2012). If we view rationality in the narrow sense of testing arguments and premises against one

another, then it is easy to see why Morgan might believe that creative and pragmatic solutions lie outside the pale of rationality. However, if one adopts Hooker's view that creative construction is actually one tool among many in a rational process, then creatively constructing pragmatic solutions to bridge the gap between conflicting normative conceptions of sport no longer has to be non-rational. Scott Kretchmar (2013), a sport philosopher at Penn State, suggested in a recent conference presentation that we might consider whether there are in fact multiple sources of meaning and value that might legitimately have a place in our normative conception of sport. It is my hope that non-formal reason might contribute fruitfully to this ongoing debate within sport philosophy.

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Appendices

Appendix A: Non-Medical Research on Human Subjects—Ethics Approval Notice

Combined Letter of Information and Consent Form, & Participant Interview Questions

Western Research

Research Ethics

Western University Health Science Research Ethics Board
NMREB Amendment Approval Notice

Principal Investigator: Dr. Angela Schneider
Department & Institution: Health Sciences\Kinesiology, Western University

NMREB File Number: 103327
Study Title: The role of Codes of Ethics in Ethical Reasoning for Rowing Coaches: Pilot Study
Sponsor:

NMREB Revision Approval Date: June 18, 2014
NMREB Expiry Date: September 30, 2015

Documents Approved and/or Received for Information:

Document Name	Comments	Version Date
Revised Study End Date		

The Western University Non Medical Science Research Ethics Board (NMREB) has reviewed and approved the amendment to the above named study, as of the NMREB Amendment Approval Date noted above.

NMREB approval for this study remains valid until the NMREB Expiry Date noted above, conditional to timely submission and acceptance of HSREB Continuing Ethics Review.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Erika Basile	Grace Kelly	Mina Mekhail	Vikki Tran

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

Western University, Research,

School of Kinesiology

**Western
HealthSciences**

Project Title: The role of Codes of Ethics in Ethical Reasoning for Rowing Coaches: Pilot Study
Researcher: Mr. Mark Williams, PhD Candidate
Principal Investigator: Dr. Angela Schneider

Letter of Information

You are being invited to participate in this pilot research study examining how high school rowing coaches that are also active teachers have resolved non-routine situations that pose an ethical dilemma. You are being asked to participate because you are a high school rowing coach currently employed by the school board in which the high school team you are coaching is located and because you have coached senior level male and/or female lightweight athletes. The purpose of this letter is to provide you with the necessary information regarding study objectives, methods and potential benefits and harms for you to make an informed decision regarding participation in this research.

The purpose of this pilot study is to develop an understanding of how high school teacher-coaches that have undergone some level of formal coaching certification go about resolving challenging non-routine situations that pose an ethical dilemma. Individuals who are 19 years of age or older, are current or former high school rowing team coaches, have coached male and female lightweight senior high school athletes, are current teachers employed by the school board in which the school they coach at is located and who, at minimum, have gone through the Rowing Canada Aviron RCA Coach Weekend 1 & 2 workshops are eligible to participate in this study. Individuals under 18 years of age, who are not current teachers, who have not completed any RCA coaching certification workshops, who are not competent, or who are not directly involved in the coaching of high school rowing athletes are not eligible to participate.

If you agree to participate, you will be asked a series of five open-ended questions that will either ask you to explain how you would resolve a realistic example dilemma or ask you to reflect on how you specifically resolved non-routine situations that presented ethical dilemmas in your coaching career. If you give specific examples, any names of athletes, parents, other coaches, teachers, administrators or other persons involved in the example must be anonymized to preserve the confidentiality of their identity. These interviews will be recorded via a digital voice recorder. It is anticipated that the entire task will take 45-90 minutes over one session. The interview will be conducted at a mutually agreed upon location. There will be a total of two local and four total participants. The possible risks and harms to you include unpleasant memories or feelings associated with recollecting some of the challenging

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situations you have faced in your coaching career. You may not benefit directly from participating in this study, but information gathered may provide possible benefits to coaching education programs down the line by gaining a better understanding of how experienced teacher-coaches actually go about making difficult decisions in non-routine situations that present ethical dilemmas. Hopefully this understanding may lead to useful changes in the way ethics education modules are structured. You will not be compensated for your participation in this research. Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future employment.

If you require any further information regarding this research project or your participation in the study you may contact Mark Williams, [   ]. If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Research Ethics [   ], email: [   ] If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Mark Williams.

This letter is yours to keep for future reference.

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Consent Form

Project Title: The role of Codes of Ethics in Ethical Reasoning for Rowing Coaches: Pilot Study
Study Investigator's Name:
Mr. Mark Williams (PhD Candidate, Western University, Canada)
Dr. Angela Schneider (Principal Investigator)

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.

Participant's Name (please print): _____

Participant's Signature: _____

Person Obtaining Consent (Please Print Name): _____

Person Obtaining Consent (Signature): _____

Date: _____

Ethical Reasoning for Rowing Coaches—Participant Interview Questions

1.) It the last day to enter crews in the CSSRA Regatta. You are the coach of a boys four. Three of the crewmembers are easily below the lightweight cutoff but one sits just above. This crewmember is very lean but probably could lose the extra 5 pounds through reduced calorie and fluid intake in the days leading up to the race. If you enter the crew in a heavyweight event, the best they could hope for would be to make the semi-finals. If you enter them in the lightweight four, they stand a realistic shot at a medal. How would you sort through this issue?

2.) In the difficult situations you have faced thus far that involve athletes, do you feel that your resolution to these situations rested on rules that you simply applied? Was it a matter of judgment?

3.) Can you describe a situation in which the obligations of your role as a teacher and your role as a coach conflicted? How did you sort through this issue?

4.) Can you describe a situation where you had to find a creative solution to a dilemma with an athlete? Can you tell me what the thought process was in coming to this solution?

5.) It is the Sunday of the CSSRA Championships. This is the culmination of a full year's worth of work as a coach and the first time your crew (full of graduating grade twelve students) has made the final with a realistic shot of winning gold in the event. Not only that, your entire team is poised to take the overall points title at the regatta, however it is close. You have to win this event and (pick a team) the school most likely to be your biggest challenger in both your event and the overall points standings, must somehow place out of the medals in this same event; otherwise their team will win. You remember the times when you asked yourself if the price you asked your family, the athletes and their families to pay was too high. The 5:30AM practices in the pitch black in all

kinds of weather, the relentless repetition of kilometer after kilometer of rowing. But now you are here, and while the competition will be stiff, previous regatta results indicate that your crew is the likely favorite to win the gold (but by a margin no greater than 1-2 seconds). You are well prepared, everything is planned to the last detail, your equipment is set and in perfect order—you are ready.

But then you hear a story circulating around the island. One of the top crews from (the team you picked above), a medal contender in your event, has suffered an unforeseen equipment breakage with their boat. The reasons are unclear, but the crew members are clearly not at fault. You hear also that they are looking for a boat to practice in. You know these rowers; you have competed against them a couple of times before. They are *very* good. You know how they must feel being unable to fine-tune before the big competition. You then find that nobody seems willing to lend them anything. Other people have spare boats but no one wants to help out a rival. You also have a spare boat, but lending it to them might mean the loss of the overall points title if they medal in your race, and potentially the loss of a gold medal as well if they pull it together and can make up the 1-2 seconds on your crew. What do you do?

Appendix B: Sample Open-Ended Group Discussion Exercise Questions

Questions to be taken up in small groups.

1.) Take a few moments to consider what you feel are the characteristics and actions of an ideal coach.

2.) What do you value most about the sport of rowing? What morals or ideals do you hope it teaches young athletes?

3.) In general, what do you define as an ethical issue? Does it differ from the definition offered so far in the 'make ethical decisions' module? Discuss with your table.

4.) What, do you think the term 'judgment' means?

5.) In your coaching practice, have you ever been in a situation where you felt that trapped between two competing sets of ethical demands? How did you frame your problem?

6.) When you have to make a 'judgment call,' what does that usually entail? What processes go into making an ethical judgment for you? Can you give an example?

7.) If you feel comfortable, tell a story where you made a bad call, or where you felt you could have done things better. Tell your group about the details of that situation and how you framed the problem at the time versus how you see it now and what led you to see it in a new light.

8.) Discuss with your group a time that you had to come up with a novel or 'out-of-the-box' solution to a situation with ethical implications

9.) What, in general, has shaped your sense of morality? Any experiences, training, mentors? Take a few minutes to discuss in your group.

Appendix C: Supplemental Codes of Ethics for Coaches

A P P E N D I X II

OFSAA CODE OF ETHICS FOR COACHES
TO OFSAA CHAMPIONSHIPS[1]

I. Respect for Participants

The principle of *respect for participants* challenges coaches to act in a manner respectful of the dignity of all participants in sport. Fundamental to this principle is the basic assumption that each person has value and is worthy of respect.

Acting with *respect for participants* means that coaches:

(i) do not make some participants more or less worthy as persons than others on the basis of gender, race, place of origin, athletic potential, colour, sexual orientation, religion, political beliefs, socioeconomic status, marital status, age or other conditions;

(ii) have a responsibility to respect and promote the rights of all participants;

(iii) interact with others in a manner that enables all participants in sport to maintain their dignity; and

(iv) build mutual support among fellow coaches, officials, spectators, athletes and their family members.

II. Responsible Coaching

The principle of *responsible coaching* carries the basic ethical expectation that the activities of coaches will benefit society in general and participants in particular and will do no harm. Fundamental to the implementation of this principle is the notion of competence – responsible coaching (maximizing benefits and minimizing risks to participants) is performed by coaches who are "well prepared and current" in their discipline.

In addition, *responsible coaching* means that coaches:

(i) act in the best interest of the athlete's development as a whole person;

(ii) recognize the power inherent in the position of coach;

(iii) are aware of their personal values and how these affect their practice as coaches;

(iv) acknowledge the limitations of their discipline; and

(v) accept the responsibility to work with other coaches and professionals in sport.

III. Integrity in Relationships

Integrity means that coaches are expected to be honest, sincere and honourable in their relationships with others. Acting on these values is most possible when coaches possess a high degree of self-awareness and the ability to reflect critically on how their perspectives influence their interactions with others.

In being faithful to the principle of integrity in relationships, coaches would adhere to the following ethical standards:

(i)   explore mutual expectations with athletes in an honest and open manner, giving due consideration to the age and experience of individuals;

(ii)   accurately represent personal coaching qualification, experience, competence and affiliations in spoken and written communications, being careful not to use descriptions or information that could be misrepresented;

(iii)   make athletes and others clearly aware of coaching qualifications and experience;

(iv)   notify other coaches when working with those coaches' athletes;

(v)   honour all promises and commitments, both verbal and written;

(vi)   act with an enthusiastic and genuine appreciation of sport.

IV. Honouring Sport

The principle of *honouring sport* challenges coaches to recognize, act on and promote the value of sport for individuals and teams and for society in general.

Honouring Sport means that coaches:

(i)   act on and promote clearly articulated values related to coaching and sport;

(ii)   encourage and model honourable intentions and actions in their coaching practice; and;

(iii)   show high regard for and promote the value of sport in Canadian society and around the world;

(iv)   accept both the letter and the spirit of the rules that define and govern sport.

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[1] *The OFSAA Code of Ethics for Coaches to OFSAA Championships was adapted from the Coaching Association of Canada's "Coaches Code of Ethics - Principles and Ethical Standards".*

Appendix 2

Bye-Law to Article 57 of the Statutes – FISA Code of Ethics

1. **Preamble**

   FISA is responsible for safeguarding the integrity of the sport of rowing worldwide. FISA strives to protect the sport of rowing from illegal, immoral or unethical methods and practices that may harm it and bring it into disrepute. This Code defines the most important standards of behaviour and conduct within FISA as well as with external parties.

   The conduct of persons bound by this Code shall reflect the fact that they support the principles and objectives of FISA in every way and refrain from anything that could be harmful to these principles and objectives. They shall respect the significance of their commitment to FISA and its members, and represent them and behave towards them honestly, fairly, respectably and with integrity.

2. **Parties Covered**

   This Code covers any party that deals with FISA, is a member of FISA or shares in its activities, including a party which:

   - Participates in an event under the authority of FISA
   - Acts as an official (trainer, coach, team manager, delegate, representative, etc) of a team, a club, a national rowing federation, or a recognised confederation
   - Officiates as an international umpire or in a similar role
   - Organises or participates in a competition which is placed under FISA's authority, according to the Statutes and Rules of Racing
   - Assumes any role within FISA, within its Council, its Executive Committee, one of its Commissions or Committees or Working Groups or Management Boards
   - Otherwise deals with FISA and/or shares in its activities

   in relation to that dealing with FISA or involvement in its activities .

3. **Application of the Code**

   3.1 The Executive Committee of FISA will appoint an Ethics Panel composed of three people; two external to FISA and one member of the FISA Executive Committee. The names of the people on the Ethics Panel will be published annually.

   3.2 The FISA Ethics Panel will hear complaints received in relation to this Code, either generally or in relation to any specific matter.

   3.3 Anyone, including the Executive Committee of FISA, may make a complaint in writing under the Code to the President of FISA, who will refer it to the Ethics Panel with any comments he chooses to make.

   3.4 In reaching a decision on complaints that go before it, the Ethics Panel will apply the principles set out in Article 62 of the Statutes.

   3.5 This Code shall apply to any conduct referred to in paragraphs 5 to 10 hereof which occurs after adoption of this Bye-Law.   It will be the responsibility of the Ethics Panel to decide whether any conduct referred to it falls within Articles 5 to 10 of this Bye-Law.

   3.6 Any appeal against a decision of the Ethics Panel under this Code may be made only to the Court of Arbitration for Sport under Articles 64 or 65 of the FISA Statutes.

4. **Sanctions**

4.1 In the case of any decision that there has been an infringement of this Code, the Ethics Panel may impose the penalties set out in Article 63 of the Statutes, including deciding the scope and duration of the penalty, and the geographical area of the penalty. The penalty may be imposed by taking into account all relevant factors in the case, including the offender's assistance and cooperation, the motive, the circumstances and the degree of the offender's guilt, as well as whether the breach has been repeated or more than one breach has been committed.

4.2 The Ethics Panel may apply the other provisions of Article 63 of the Statutes, regarding suspension of a penalty or ordering payment of a fine.

4.3 The Ethics Panel may choose to notify the appropriate law enforcement authorities in a relevant case.

5. Relevant Conduct

5.1 Parties covered by this Code are obliged to respect all applicable laws and regulations as well as FISA's Statutes, Rules, Bye-Laws and Event Regulations.

5.2 Parties covered by this Code shall act in an ethical and dignified manner, and with complete integrity and credibility.

5.3 Parties covered by this Code may not abuse their position in any way to take advantage of their position for private, personal, commercial or other advantage or gain.

5.4 In all their dealings with FISA or their involvement in FISA's activities, parties covered by this Code shall remain neutral and act in a manner compatible with their function and integrity.

5.5 Information of a confidential nature in the knowledge of parties covered by this Code is to be treated as confidential. The obligation to respect confidentiality survives the termination of any relationship which makes a party covered by this Code.

5.6 Parties covered by this Code must not offer, promise, give or accept any personal or undue pecuniary or other advantage in order to obtain or retain business or any other improper advantage to or from anyone within or outside FISA. Such acts are prohibited, regardless of whether carried out directly or indirectly through, or in conjunction with, intermediaries or related parties. In particular, parties covered by this Code must not offer, promise, give or accept any undue pecuniary or other advantage for the execution or omission of an act that is related to their official activities and contrary to their duties or falling within their discretion.

5.7 Parties covered by this Code are prohibited from misappropriating or misusing FISA assets, regardless of whether carried out directly or indirectly through, or in conjunction with, intermediaries or related parties.

5.8 Parties covered by this Code are prohibited from accepting commission or promises of such commission for themselves or intermediaries and related parties for negotiating deals of any kind while performing their duties.

6. Duty of Disclosure

6.1 Parties covered by this Code shall immediately report any potential breach of this Code to the FISA Executive Committee.

6.2 Parties covered by this Code are obliged to contribute to clarifying the facts of a case, or clarifying possible breaches and to provide evidence requested by the Ethics Panel.

7. Conflict of Interests

7.1 Parties covered by this Code or parties standing for election to FISA or other relevant body shall disclose to FISA or that body any personal interests that could be linked with their activities or prospective activities,

7.2 Conflicts of interest arise if parties covered by this Code have, or appear to have private or personal interests that detract or may detract from their ability to perform their duties with integrity in an independent, fair and correct manner. Private or personal interests include gaining any possible advantage for the parties covered by this Code themselves, their family, relatives, friends, and acquaintances. In cases requiring interpretation, reference shall be made to the section entitled "Rules concerning conflicts of interest affecting the behaviour of Olympic parties" in the IOC Code of Ethics

8. Gifts and other Benefits

8.1 Parties covered by this Code may only offer or accept gifts or other benefits in relation to their dealings with FISA or in conjunction with their involvement in FISA activities which
   i. have symbolic or trivial value exclude any influence for the execution or omission of an act that is related to their official activities or falls within their discretion are not contrary to their duties
   ii. do not create any undue pecuniary or other advantage and
   iii. do not create a conflict of interest.

   Any gifts or other benefits not meeting all of these criteria are prohibited.

8.2 If in doubt, gifts shall not be offered or accepted.

8.3 Parties covered by this Code shall not offer to or accept from anyone within FISA cash in any amount or form or any reimbursement for expenses which are not official activities.

8.4 Parties covered by this Code may not be reimbursed by FISA for the costs associated with family members or associates accompanying them to official events, unless expressly permitted to do so by the FISA Executive Committee. Any such permission will be documented.

9. Non-Discrimination and Harassment

9.1 Parties covered by this Code may not offend the dignity or integrity of a country, private person or group of people through contemptuous, or discriminatory words or actions on account of race, skill, colour, ethnic, national or social origin, gender, language, religion, political opinion or any other opinion, wealth, birth or any other status, sexual orientation or any other reason.

9.2 Harassment is forbidden. Harassment is defined as systematic, hostile and repeated acts for a considerable duration, intended to isolate or ostracise a person or group and affect the dignity of a person or group.

9.3 Sexual Harassment is forbidden. Sexual harassment is defined as unwelcome sexual advances that are not solicited or invited. The assessment is based on whether a reasonable person would regard the conduct as undesirable or offensive. Threats, the promise of advantages and coercions are particularly prohibited.

10. FISA Resources and Finances

10.1 FISA resources may be used only for FISA purposes.

10.2 FISA resources distributed to parties covered by this Code shall be recorded in their accounts, which must be maintained in accordance with generally accepted accounting principles. FISA may require an independent auditor to audit these accounts as a condition of such funding or distribution.

10.3 In cases where FISA gives financial support to parties covered by the Code the use of these FISA resources must be clearly demonstrated in the accounts;

10.4 The parties covered by the Code recognise the significant contribution that broadcasters, sponsors, partners and other supporters of rowing make to the development and prestige of the sport of rowing throughout the world. However, such support must be in a form consistent with the rules of sport and the principles defined in the FISA Statutes and this Code. They must not interfere in the running of rowing institutions. The organisation and staging of rowing competitions are the exclusive responsibility of FISA, the National Federations or other independent organisations recognised by FISA.

Curriculum Vitae

Name: Mark Williams

Post-secondary   Denison University
Education and   Granville, Ohio, USA
Degrees: 2002-2006 B.A.

                                              The University of Toronto
Toronto, Ontario, Canada
2006-2007 B.Ed.

The University of Western Ontario
London, Ontario, Canada
2008-2010 M.A.

The University of Western Ontario
London, Ontario, Canada
2010-2014 Ph.D..

Honours and   IAPS Student Travel Award
Awards: 2011-2013

Related Work   Teaching Assistant
Experience   The University of Western Ontario
2010-2014

Publications:

Schneider, A.J., Szudy, N.V. & Williams, M.M. (2014). "The State of the Art: Meta-Theory and New Research Methods." *Journal of the Philosophy of Sport 41*(1). pp. 79-95.

Schneider, A.J. & Williams, M.M. (2013). "Thoughts on Being the Gadfly in the Sport Sciences Ointment: Building the Road to Meta-Theoretical Research Creation." *Sport in Society*