

CONSEQUENCE OF WINNING: INTERDISCIPLINARY ANALYSIS FOR DEONTOLOGICAL
PERSPECTIVES OF MORAL FUNCTION AND THE INTERACTION WITH MOTIVATION IN
DIVISION I COLLEGE ATHLETES

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The undersigned, appointed by the dean of the Graduate School,
have examined the Dissertation entitled
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A candidate for the degree of

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And hereby certify that, in their opinion, it is worthy of acceptance.

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This journey is dedicated to the coaches and players with whom I have worked to
echo the sentiment: Coaching is the Greatest Form of Teaching

ACKNOWLEDGEMENTS

John Nicholls said it best in his acknowledgements when he said that it is a most sincere compliment to peers and experts to consider their work enough to critique it. On merit and credentials I have no right to critique the likes collected in this research. I do so solely on the merits of intrigue and pursuit of knowledge. I do not see this undertaking as a project or a paper or even a task within my doctoral education. Instead I see it as the foundation for a life's work moving forward. In this I have intended to take the extant body of work from the amazing minds of sport psychology, philosophy of sport, sociology of sport, and moral philosophy and apply it through my own lens of intercollegiate sport as a college coach, sport psych practitioner, and former collegiate athlete. As such I do not write as one who has studied the culture of athletics from a distance, but instead as one who has lived within this culture and fought to resist the pull of its "attendant evils." There is a harsh and arguably biased tone within this manuscript, but one that is not without merit. Rather than writing and critiquing from the outside in I have looked within myself to see the how the unwritten code of intercollegiate athletics manifested itself in me as a coach. I am faced with the reality that the final words on the final page of this dissertation -- "I do not know" -- are the very same words I spoke to my head coach when I made the decision in 2007 to walk away from a highly successful, promising, young career in coaching. How does one go about coaching without allowing winning and the intoxication of victory to negatively impact their tactics and their motives? How does one operate within a culture where winning is singular and predominant without making winning singular and predominant? How do I coach without the intense desire to win invading and infecting the manner in which I go about teaching and coaching? My answer now is the same as it was then: I do not know. The only difference between then and now is that in my former response

I made the decision to walk away and in the latter response I choose to stick and make the difference that I can make.

I am a coach and I am a teacher. While philosophically I believe wholeheartedly that these are one in the same within sport, practically I could not make that a reality in my practice. Matthew 9:37 of the Christian bible says that the harvest is plentiful but the workers are few. When fully realized, the power of sport provides an educational experience over a body of achievement – wherein sport for each athlete becomes an internal pursuit of excellence rather than a pursuit of the external, i.e. winning. This is the harvest we should seek, and in deed the workers are few.

One does not arrive to the pinnacle of academic achievement without accumulating debts along the way. Indeed I have accumulated a great deal of debts throughout the life and span of this project, but none greater than those to my wife and partner, Rae. I know no other way than imbalance, and I guess in this way I am a product of the system of athletics: abandon all other responsibility in pursuit of victory and achievement. I have ventured off with intensity and one-sidedness under the guise of honor in accomplishment. As great as this project is, it is lessened in that I was so imbalanced in working to achieve, that you and our marriage become an object of afterthought, and often times, distraction in the midst. Assuredly this lessens the magnitude of this accomplishment, for a stronger person would have been able to do both, but I, conditioned more by achievement than affection, have not yet corralled this strength.

One of the most important discoveries from this project has been coming to understand just how exactly limited the English language is at times to accurately and fully define something. Be it the four different ways in which the Greek language defines love, or in the inability for a direct translation to provide context and insight into the embodiment of *Arête*, comparatively the English language is limited. The Hebrew framework for wife far eclipses that of the English. *Ezer Kenegdo*. *Ezer* meaning rescuer, saver, helper... it appears 21 times in the Old Testament, 14 as

an adjective for the strength of God. *Ezer* is of the Hebrew root for “strong”, often applied to military aides within the bible and meant to signify superior helper and servant. In its direct application *Ezer* connotes that the one providing the help is superior to the one who receives it. This is irrefutable in our case. You are superior to me in every way with your love and patience and devotion and assistance and support and encouragement. *Kenegdo* meaning helpfit. Together the term comes to signify “helpmeet” as a noun for what we define as “wife”. As a noun, again the English language, or at least my utilization of it, is limited to fully embody the term. An equal yet superior counterpart, you as my wife, my *ezer kenegdo*, have helped me accomplish what I could never have done on my own, by not only allowing me to do so, but loving me enough to allow me to do it the only way I know how. In terms of a working definition, *ezer kenegdo* is elusive, but it might best be constructed much in the same way we explain love: You know it when you see it – anyone who has met you, and I, who have loved and lived and shared life with you for 10 years now, agree: we know it when we see it, and we know you to be my *ezer kenegdo*. WI4

“I love you without knowing how, or when, or from where.

I love you straightforwardly, without complexities or pride;

So I love you because I know no other way than this:

Where I does not exist, nor you, so close that your hand upon my chest is my hand,

So close that your eyes close as I fall asleep”

Neruda Love Sonnet XVII

At the onset of this project in 2009 I was told that the smartest decision a doctoral student makes is the compilation of their committee. I was also informed that this should be a very strategic decision. While there was not a great deal of strategy involved with my committee selection, there was a serious voice of consideration for the one element I desired above all: support. There was no way to know at the onset of this project what I would have to endure along the path towards completion. With the value of hindsight being what it is, I am certain this was the most important decision within this project as there were plenty of opportunities within its life to abandon hope for its completion and limit support of its content and methodology. In the end their support did not waver which allowed me to ensure along the way that my dedication and efforts and vision for this project did not waver either.

Committee Members: aka Colleagues, Mentors, Friends

Alex Waigandt – Dissertation Chair

Purple Heart

There were many opportunities for you relent in your support and advocacy and belief in me to accomplish a project of this magnitude. 3,000 years of research; 320 pages; A more complicated statistical procedure than necessary for a dissertation; Colorful and critical in my assessment of Intercollegiate Athletics, and yet in the end, in the corner there you were, every single elbow in the path, encouraging and rallying support, while nurturing my need to resist contingencies and compromises in order to complete a manuscript worthy of the standards I hold for myself and those you expect from your students. In the end, you acted in a manner commensurate of the Purple Heart you were awarded in Vietnam: relentless in your support and unwilling to leave me behind, standing at the finish line with your hand extended, prouder than all to be the first to address me as Dr. Orr.

Greg Holliday – Committee Member

Scrabble Board

The scrabble board is the perfect depiction to signify your involvement in this undertaking. There were countless meetings with you where conceptually there was an overwhelming amount of information and degree of complex thoughts in my head that I simply could not figure out how to fit within the research model, and certainly had no conceptualization of how to communicate it to the world. From the jumbled arrangement in my head you were able to make sense of it all and somehow extract cohesion and comprehension out of me so that I put words to it. Countless calls and emails and moments of panic and there you were every step of the way with strategy and reinforcement, and the simplest yet most profound morsel of insight and encouragement. In the end you were there to lend perspective for the necessity to celebrate accomplishment, knowing that I as an achiever would shelf it and move on to the next “big thing.” Of all the things you have taught me along the way, this is the one I will presume I will reflect upon the most moving forward. In coaching the greatest compliment I think one could be bestowed with is the acknowledgement that as a coach we have helped another become what on their own they would have been unable to accomplish. I can state without reservation this to be the case with our relationship. Both in life and in this journey, your investment, your guidance, and your wisdom have helped me become a greater version of myself – one that I never would have become on my own.

Joe Johnston – Committee Member

Lake water at the break of dawn

In the darkest hour of my personal life and the deepest valley I have known to date I don't believe it to be by chance that I found myself enrolled in your positive psychology course. Even as a lifelong learner I have not come to regard it as common that a class changes your life. To come to understand that when we are able to facilitate our own happiness, mindfulness, and positive

thinking, our life path is mightier than the circumstances which surround it was life changing. Amidst a great storm of trial and adversity by applying what you taught us I was able to calm the raging waters of the sea into the lake water at the break of dawn. Your influence within positive psychology is one that you should take tremendous joy and pride in as a life's work because your instruction and your guidance and your ability to push us in these domains brings us all closer to the greatest version of ourselves.

Bryan Maggard – Committee Member

Spiritual Advisor

When Rachael and I first married in 2009 the first step I took towards building the marriage I felt she was worthy of was reaching out to you as a spiritual advisor. Driven all my life by a hunger for knowledge I can think of no greater educational journey than to understand more fully what it means to be a man of God. With that said, I can think of no greater teacher within that journey than you. You are an embodiment of Romans 12:12, "Be joyful in hope, patient in affliction, and constant in prayer." The journey is long and the work is bountiful, there is much thistle and weeds that my fruit has to battle through to reach harvest, but I look to your leadership, your mentoring, and your faith as a model to replicate along the way. I thank you for investment in me as a fellow believer, a young professional, and most importantly as a man trying to learn along the way, how to give a woman the love she deserves and model Christ in our marriage at all times. Words cannot express...

Rick McGuire – Committee Member

Legacy

What started as a five page paper in your class grew into a 300+ page dissertation, and most importantly has fermented into a life's work. All of us as doctoral students dream of going out into the world with a vision of transformation and an action plan for the change we hope to see. I

leave this chapter and go out into the world with one really simple pursuit – in the smallest morsel possible: extend and contribute to the legacy you started in order to utilize the full power of sport to impact a young person’s life. I cannot reach the whole world, but I can at least touch the little corner I have been given to harvest. And in doing so I hope I do right by the legacy and vision you created and set forth: to win kids with sport instead of winning sport with kids. I consider that you believe in me and in my ability to be a steward of your legacy as my greatest professional accomplishment to date.

Joe Scogin – Committee Member

Foreman

At any construction site or manual labor location there is a foreman who is responsible for communicating the plan and ensuring that all the pieces are operating in their appropriate manner. It involves strategy and vision and more strategy. Your strategy throughout this project has been invaluable and I leaned heavily on your advice. I thank you for always being willing to entertain my vision and my intended direction, and supporting it with a strategy you felt best served my interests and the interests of the study.

Supporting Cast

From Dr. Donna Jurich I learned the art of critical analysis and the importance of an interdisciplinary approach to understanding and investigating phenomena. I arrived under your wing with little understanding for the proper approach to education and I left your watch with a skillset for critical analysis and an insatiable desire for knowledge that spurs me to this day to be a lifelong learner and critic alike. You brought John Dewey’s principles for a democratic education to life and taught every single one of us under your watch that teaching is not an investment in knowledge or content, but instead an investment in the life of another; we use content and subject matter in order to open the door of opportunity as educators to make an impact in the lives of our

students. You established the standard which I hold myself to as an educator and you established the philosophy and foundation I operate from within my beliefs for the power of education in the life of another. This is an invaluable contribution and you deserve to reside in the high company that you find yourself amongst! This manuscript and the impending life work is a testament to your initial investment in me and I have no hesitations stating that I would have never dreamed this possible without your influence and presence.

Coaching is the greatest form of teaching. I love that quote because it takes sport and holds it accountable for something more than athletic outcomes. Yet the true power of sport to impact young people's lives in domains beyond the physical is nothing more than a potential. It only harnesses this power when it is applied in such a fashion to do so. Pat Riepma of Northwood University and Brent Becker, my former college coach, former Head Coach at Lake Forest College, and now an incredible high school coach in Chicago, embody everything you could hope for in a coach and an educator. I learned a tremendous amount from you both about how to coach and how to train young men to be better football players. More importantly, I learned that this thing we call sport had better be about a lot more than sport or we are failing these young people. Most importantly though, through your character and your integrity and your relationship with Christ I came to more greatly understand the imbalances in my own life and the value of faith in the workplace, in my personal life, and in my marriage. There are no two better coaches around because there are no two better men. I'd gladly face 3rd and short any day with you two!

I want to personally acknowledge and thank Dr. Chris Harwood from Loughborough University in the United Kingdom, Dr. Maria Kavussanu from the University of Birmingham, again from the United Kingdom, and Dr. Nicolas Lemyre from the Norwegian School of Sports Sciences in Oslo, Norway. The works of these three individuals became an intoxicating addiction. I have read and re-read as much of their material as I could get my hands on and allowed them all to

marinade with the hopes that just the smallest amount might stick with me. Your work inspired mine and like I did when I was in kindergarten I found myself ending the night and leaving the library only to return home so enthused and invigorated to learn more the next day that I could not find a way to thwart it enough to get to sleep. I consider it a humbling honor to have my work in some way advance and contribute to the seminal work you all completed which serves as the bedrock for mine. Dr. Harwood your individual investment in this project is probably the most humbling aspect of this long journey. For contextualization, cluster analysis, and variable interactions you were willing to go above and beyond to help attach the strings for a hungry, yet out-numbered graduate student. I will long remember our Skype sessions, you in England and I in the library here in the States, as the standard of excellence for a teacher who is unwilling to limit what they are willing to give in order to ensure the potential for growth in their students is equally unlimited. There is no influence within this manuscript and this research more prevalent than yours. I trust it will be much the same moving forward in my career.

I knew that my lens of motivation and moral function in terms of assessment and statistical measurement was off-center. If it is orthogonal in nature then surely there must be some manner to go about representing this through statistical procedures. What emerged was a model thick and rich in conceptual and theoretical frameworks and horrifically anemic in practicality and feasibility. I was forced to rely on a team of statisticians to pull this off and acknowledgement and gratitude must be directed towards them because this feat does not occur without their perseverance and patience to understand the complexities of the model I proposed and reduce it to their language. Angel Nickolov, Dr. Dr. Chris Harwood, Dr. Wade Davis, Dr. J. Wang, and Dr. S. Biddle: whether it be the articles you have written, the Skype conference calls you have used to teach me, or the hours we have spent side-by-side on the computer tweaking SAS to explore all the possibilities within this project, you all were amazing and surpass any ability of expression for gratitude and

recognition. There was no one more important than Angel Nickolov, who became the Wizard behind the curtain. I am completely incapable of expressing my gratitude to you Angel, other than to simply say that I would have never have been able to pull off such a tremendous body of research with you!

To Dr. Justin Dyer: the more and more I studied the Spartans and the Athenians, the more I realized you are the perfect embodiment of *Arête*. The moral function section is as much a result of our fruitful discussions, not for the sake of academia, but instead out of our desire for living a moral life. Morsels of your influence are dispersed throughout this entire manuscript. You are a true scholar, a true warrior, and more importantly a true man of God. Your friendship and influence in my life is a blessing and was an ever-present source of energy and refuge for me during this journey.

I once wrote a poem in 8th grade that envisioned (as much as someone that age can imagine) what it might be like to be condemned to hell. I remember being quite impressed with it at the time and I remember having great pride at its accomplishment. Not enough to keep track of it though. Somehow amidst the channels of life that poem was lost and every once in a while I express some angst at the poem that wonders our there somewhere. Even if I tried to re-write it I would never be able to recover it in its original luster. It is a sort of funeral-like sensation. I knew this feeling all too well when computer error cost me 67 pages of my manuscript: a large portion of my motivation in sport section from the lit review, and all of chapter 1 and chapter 3. I was deflated and my spirit was crushed because I knew, even in re-writing those sections that a bit of the luster of this project was diminished as I would never be able to fully recover the original form. The smartest thing I did that day was call Dr. Scott Brooks, a Sociologist from the University of Missouri. You went right to work and developed a writing plan for me and provided the exact encouragement and advice and support that I needed. You knew precisely what to say, precisely

what to do, and you delivered comfort and assurance in a time of turmoil and angst. More importantly, though you prayed and continued to pray and continued to support, and in the end you celebrated as loud as anyone. I thank you for your influence, your input, your commitment, and above all your belief in me! Together we will go about winning kids with sport!

One of the most difficult undertakings in this project has been the editing. The most troubling task for me in completing this manuscript has been the ability to communicate the complexities and intricacies inherent in contextual and interactional variables like motivation and moral function and the manner in which Division I Athletics is hypothesized to impact them. These are some of the most complex phenomena within human science and it is a craft of extreme ability and capacity to clearly and concisely construct a dialogue about them. This is a craft that eluded me for the most part, but without my dear friend and editor, Cassandra Casperson this project would have never reached the height of its current level. You have been able to synthesize a clear and artfully constructed delivery. You never dithered in your commitment to help procure a standard of excellence for this project and you never fatigued in your desire to understand what I was trying to express by searching for the fibers that would bring that to fruition. Without your influence and ability and proficiency I can state assuredly that this project would have never reached its current form. You demonstrated repeatedly the keen ability that eluded me throughout: to capture what I wanted to say and apply the proper language to illuminate it. I am beyond words to explain what it means to have your seal of approval on this project. You are a big part of this accomplishment. This moment does not get celebrated without your contributions. I cherish the fact that you were so intricately involved in this paper from the Greeks to the revisions!

Neither of my parents attended college; not because they did not want to or because of a lack of ability. Instead, their decision was driven by the intense desire to provide for their children. From there they embarked upon 40+ years of sacrifice to ensure that their three children have had

opportunities not afforded to them. Parenting, as I see it, is a thankless job. No matter how well it is done, children go off with the intent of outperforming their own parents and “giving my kids the opportunities I never had.” Nonetheless while hard to distinguish variance amongst parents love and sacrifices for the betterment of their children, I think my two sisters would echo the sentiment that to give our children opportunities we never had; to match such levels of sacrifice and devotion and commitment to their betterment, is a tall and stiff drink. My mother has repeatedly told me that she held me when I was a newborn and whispered that she knew I would do special things. 15 years later she was slapping me in the face in a motivational way and telling me to “go kick this guy’s ass” before I took to the wrestling mat! I love that story because it speaks to the intense level of celebration and support that came to be synonymous with my parents. I work with athletes whose parents/guardians have never seen them compete in college. Some have situations where one or both parents/guardians were never able to see them play in high school either. And even still there are a few who do not even have the option of no one showing because they have no one. Of all the blessings in life I will always bear in mind the fortune to have two parents who cheer loudly as their children “run the race”! I am still waiting to do those special things my mother whispered about, but I do feel as though this manuscript and the initiative it represents is a nice start. I thank you both for the sacrifices which paved the way and cleared out as much rummage as possible to ensure us an unobstructed pursuit of life.

The problem with thank you is it seems so wholly insufficient from the perspective of the communicator. It feels like there must be something greater done to communicate gratitude and appreciation, but nevertheless, thank you is beautiful in this sense: alone it is wholly sufficient to communicate precisely what we intend to express: gratitude. To those who gave much and to those who gave little, but that all who gave, did so out of belief in me and belief in the cause...

Equally, to those who made the early investments in my life and my education... Collectively and individually to you all I say thank you and hope that to be sufficient.

It takes a village...

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ABSTRACT

This is a pilot study of a proposed model for examining the main and interactionist effects of achievement goal orientations on moral function and the role of perceived ability as a potential moderator in sport morality levels through cluster analysis procedures. One hundred and three elite (103) athletes participating in Division I wrestling completed the Task Ego Orientation in Sport Competition Questionnaire (TEOSQ-COMP; Harwood, 2002), Perceived Ability Inventory Subscale (PAI; Lemyre, et al., 2002), and Hahm-Beller Values Choice Inventory (HBVCI; Hahm, Beller, & Stoll, 1989). Analysis of motivation involved the investigation of motivation from a goal profile standpoint through cluster analysis. Cluster analysis revealed three emergent goal profile combinations: Cluster 1 – High-Ego/Moderate Task; Cluster 2 – Low-Ego/Moderate-Task; Cluster 3 – Moderate-Ego/High-Task. The emergent cluster profiles were then examined for between group interaction effects of goal orientation and perceived ability upon moral function. ANOVA revealed strong interactions between ego orientation and moral function for Clusters 1 and 2, but not at significant effect. As well the moderating interaction of perceived ability upon moral function for Clusters 1 and 2 was strong, but again not at significant levels. These findings help encourage dialogue about the impact the motivational climate of Division I Athletics has upon its participants. By building upon the investigation of competition as a contextualized variable of impact on motivation and moral function (Harwood, 2002; van de Pol & Kavussanu, 2012), this study proposes a more advanced model for investigating the interactionist effect between these two and the motivational climate of Division I sport.

CHAPTER 1

INTRODUCTION

As a reference point for the critique of the place of sport in society and higher education, consider the following:

I supposed that some surrender their chance at fame because of destitution, but others buy a victory which involves no effort for the luxury it promises. There are laws against criminals who mutilate or destroy the possession of others, but the athletic title, for which even the gods once competed, athletes are free to buy and sell... a man won a championship by promising to pay \$66,000 to his opponent for throwing the fight... the loser swore in public that he had sold the contest and that they had agreed upon a price of \$66,000. The winner and initiator of the bribe refused to pay because he said his opponent put forth too much effort. Moreover, he stated this in a clear voice with no trace of embarrassment. The fact that this was announced in front of witnesses may make it more truthful, but it also makes it all the more sacrilegious and infamous... I do not absolve the coaches/trainers of blame for this corruption. They came to do their training with pockets full of money, which they loan to the athletes at interest rates higher than businessmen who hazard trade have to pay. They care nothing for the reputation of the athletes; rather, they give advice about the sale or purchase of a victory. They are constantly on the lookout for their own gain, either by making loans to those who are buying a victory or by cutting off the training of those who are selling. I call

these coaches peddlers, for they put their own interests first and peddle the arête of their athletes

The above quote could be read as a critical assessment of the state of modern sport in American society but it is actually a translation of the words of Philostratos' (from Miller's *Ancient Greek Athletics*, 2004 p.211) account of a bribery occurring at the Isthmian Games of the Panhellenic circuit circa 230 A.D. This quote best frames the viral manifestations of the "attendant evils" (Gardiner, 1930) within sport:

I supposed that some surrender their chance at fame because of destitution, but others buy a victory which involves no effort for the luxury it promises. There are laws against temple robber who mutilate or destroy a silver or gold dedication to the gods, but the crown of Apollo or of Poseidon, for which even the gods once competed, athletes are free to buy and sell... [a] boy won the pale at Isthmia by promising to pay \$66,000 to his opponent... [t]he loser swore in public that he had sold Poseidon's contest and that they had agreed upon a price of \$66,000. Moreover, he stated this in a clear voice with no trace of embarrassment. The fact that this was announced in front of witnesses may make it more truthful, but is also makes it all the more sacrilegious and infamous... I do not absolve the gymnastai (coaches/trainers) of blame for this corruption. They came to do their training with pockets full of money, which they loan to the athletes at interest rates higher than businessmen who hazard sea trade have to pay. They care nothing for the reputation of the athletes; rather, they give advice about the sale or purchase of a victory. They are constantly on the lookout for their own gain, either by making loans to those who are buying a victory or by cutting off the

training of those who are selling. I call these gymnastai peddlers, for they put their own interests first and peddle the *arête* of their athletes. (On Gymnastics 45; A 214, as cited in Miller, 2004)

Monetary gain as a means of reward in sport is not a new phenomenon, nor should it's mere presence be classified as the element most responsible for the dissolution of sport from its ancestral origins of purpose in the development of mind, body, and soul. Where the guilt in money lies in intercollegiate athletics today, it is not simply the inclusion of monetary gain that is the problem, but the issue lies within the amount of money attendant to sport in America today (Gardiner, 1930; Miller, 2004). This situation has created a chasm between the amateur backdrop on which intercollegiate athletics rests as the model trends itself towards replicating the professional model whose backdrop rests upon revenue and mere physical training (Kohn, 1992; Lapchick, 2006).

The backdrop of sport since its ancient origination as an entity within an educational program has roots in serving as a mechanism for the installation of cultural values program. The most constructive period for determining the history of sport and the origins of its purpose lies in the investigation of its rise within Grecian culture and history (Gardiner, 1930; Miller, 2004; Young 2004). Within the Athenian model of education, sport was viewed as education through the physical in pursuit of excellence in character through arêtaic principles of harmony between mind and body. The physical education program in Athens centered on its ability to develop youth into healthy agents of the state, able to "defend Athens in time of war and serve her in times of peace" (Mechikoff, 1998, p.43). In Athens, the cultivation of balance within the mind, body, and soul was their direction towards arêtaic excellence. Within the Spartan model of

education, sport was viewed as education of the physical with primary focus on developing youth physically for the main purpose of militaristic dominance and physical superiority over all. In these quests defeat was unthinkable (Mechikoff, 2013). In Sparta this was their direction towards pursuing arêteic excellence. These two cultural models juxtaposed against each other align with the same cultural value and purpose as educational programs, yet they are starkly independent of each other in their methodology: one, education *through* the physical, while the other, education *of* the physical (Miller, 2004).

The differences between these two educational programs are vast and polar. Yet there is a unity that merges them in principle with the state which currently defines the link between intercollegiate athletics and higher education. The NCAA (2013) maintains that the educational experience of the student-athlete as paramount (www.ncaa.org). There is an immense amount of rhetoric that flows from the NCAA about its regard for the total development of its constituents which extracts its influence from the Athenian principles of mind, body, and character. Nevertheless, there is a tremendous amount of evidence that speaks to the viral manifestations of ego orientation, maladaptive behavior, unethical play, and winning as the only thing sport amidst the uber-competitive structure that currently is Division I Intercollegiate Athletics (Bredemeier & Shields, 1986b; Duda et al., 1991); Kavussanu & Ntoumanis, 2003; Kohn, 1992; Nicholls, 1989; Tutko and Ogilvie, 1971; Whitehead, Lee, Ntoumanis, & Hatzigeorgiadis, 1999). These viral manifestations are not inherent in sport at any level. They are precisely as Gardiner eluded to in his 1930 discourse on the purported collapse of amateur sport in Greece

when he stated: “Over-competition...led only too soon to specialization and professionalism with its attendant evils: it proved fatal to the true amateur spirit” (p.3).

The attendant evil in the amount of money that has become available to athletic programs through successful athletic accomplishments has resulted in an imbalance between the purported educational aim of sport within higher education and its actual administration in athletics (Sack and Staurowsky, 1998). John Frost (1829) in his commencement address to Middlebury College laid the backdrop for the foundation of American Higher Education when he defended that “education is naturally divided into three great departments, *intellectual, physical, and moral* (Menna, 1992, p.4). Sport through its affiliation with higher education is obliged to operate under the tenets of the system which it serves, just as it did in its ancient origination in Athens and Sparta. It is in this spirit that sport, then, must give balanced focus and uniform development across those three identified domains.

As such, with annual revenues for the non-for-profit NCAA exceeding \$700 million dollars, television broadcasting rights generating \$10.8 billion dollars in revenue to the NCAA, and conferences receiving upwards of \$30 million dollars in payout for a single bowl game appearance, the lines between amateurism and professionalism are blurring as they did in ancient Greece (Chu, 1989; Miller, 2004; Sack & Staurowsky, 1998; Shields & Bredemeier, 1995). Proponents of such lucrative and infinite earnings argue that such revenue earnings allows the NCAA and its charter members make Title IX conformities, academic programs to keep student-athletes academically progressing towards degree (i.e. *athletically eligible*), as well as supportive of campus academic efforts (French 2004). This dynamic, however, generates a motivational climate where

coaches and athletes alike come to a predominant orientation on winning, sometimes at all costs, with imbalance towards ego orientation and egocentric conceptions of success (Ames, 1992; Bredemeier & Shields, 1986a; 1986b; Harwood, 2002; Kavussanu & Ntoumanis, 2003; Nicholls, 1989; Priest et al., 1999).

Motivational climate speaks to the fluid state of motivation as a cognitive, affective, and responsive state (Roberts, 1992). “Motivation and achievement behavior are manifestations of cognitions and thought processes within dynamic social contexts...” (Roberts, 1992, p.vii). Sport itself represents a social context, representative of the social and structural influences that shape achievement motivation (Duda et al., 1991). From achievement motivation two dispositions have emerged: task orientation and ego orientation (Ames 1992; Duda et al., 1991; Nicholls 1989). Task orientation is a mastery mindset where the athlete identifies with sport as the pursuit of internal excellence and self-maximization (Nicholls, 1992). Conversely, ego orientation is a motivation orientation in which egocentrism is the core pursuit (Nicholls, 1989). Motivation within ego orientation revolves around superiority over others. Under such light, sport enters the domain of being the means to an end, rather than a means in and of itself (Eitzen, 2012; Lapchick, 2006; Shogun, 2007). Linked to these motivations are behavior patterns, as the behavior one demonstrates in sport is directly associated with their view of sport. As sport enters the domain of egocentric satisfaction, the athletes have been shown to manifest maladaptive achievement strategies in pursuit of superiority and dominance of others in the social dynamics of sport under the normative criterion of success (Kavussanu, 2006).

Of the negative manifests attached to heightened ego orientation, moral function is at the pinnacle (Bredemeier & Shields, 1986b). Moral function, like motivation, is a fluid traverse through stimuli provided by underlying structures present within the context of sport (Haan 1978; Roberts, 1992). As moral agents enter moral dilemmas through interpersonal relationships or value-based conflict, a dialogue occurs within the self which seeks to resolve the dilemma (Haan, 1978). The values present within a moral dilemma are themselves contextual and specific to situations (Roberts, 1992; Shields & Bredemeier, 1995). Individuals oriented with task orientation report low in the achievement motivation to outperforming others which puts them in favour of strong sportsmanship (Duda et al., 1991; Dunn and Dunn, 1999). Extended exposure to the ego-oriented atmosphere of Division I athletics however, results in extended exposure to motivational and moral dilemmas (Kavussanu, 2006; Beller & Stoll, 1992a). As athletes come to identify with these moral dilemmas they seek resolution within both value and self-desire (McNamee, Jones, & Duda, 2003; Shields & Bredemeier, 1995; 2005). In the instances where athletes identify with high ego orientation, they then place a high value on winning, high value on superiority over others, and self-desire to outperform others (Bredemeier & Shields, 1986b, Kavussanu & Ntoumanis, 2003). The resulting impact of this heightened ego orientation is a lower moral function, as the athlete makes suspensions in moral contracts in order to secure that which s/he values or desires (Bredemeier & Shields, 1986b). In the presence of the burgeoning emphasis on winning at the Division I level and the luxury and vice attendant to winning at this level, the relationship between Division I sport participation, heightened ego orientation, and lowered moral function is problematic at best (Chu, 1989; Sack & Staurowsky, 1998).

The compounding of profit and prominence synonymous with the enormity of money now present in Division I athletics as a result of commercialization is best depicted in Kezar's (2004) assessment: "Athletics is an example of an area that has become so dominated by economic gain that it may never be able to incorporate educational values again." Study is required to understand the manner in which this rapidly shifting culture of athletics from amateur spirit to professionalism is impacting the development of our athletes across the domains of proposed concern for higher education and the NCAA (mind, body, and character). As the priorities within sport shift towards profit and prominence so too will the purpose of sport shift for the athlete as s/he comes to identify with sport in the manner which it is presented to him/her; an avenue for the pursuit of athletic achievement and self-excellence defined through the value of winning.

The status for the purpose of sport is vastly approaching the singular purpose of winning, but how will this climate impact the dynamic and complex range of human potential and diversity (Eitzen, 1988; Simon, 1983)? "When winning is everything the destination supersedes the journey, thus diminishing or negating the intrinsic rewards of sport participation" (Simon, 1983, p.25). High ego orientation in athletes correlates strongly with low moral function, and low moral function correlates strongly with maladaptive strategies when the desired effect is at risk (Kavusannu & Ntoumanis, 2003). This relationship then provides a treacherous threat to consider: if ego orientation centers on superiority over others and comparing oneself to others, and if in ego orientation success is defined through dominance over others, what is to be said of the individual, who though highly ego orientated, reports low perceived ability (Nicholls, 1989;

Kavussanu & Ntoumanis, 2003; Lemyre et al., 2002)? Amidst the shifting culture of Division I athletics and the revenue associated with winning at a high level, this phenomenon needs to be examined more closely in as many domains as possible for the sake of the athlete's welfare, and the integrity of the constitution of intercollegiate athletics' presence within higher education.

Statement of the Problem

While evidence of the relationship between heightened ego orientation and lowered moral function is evident (Bredemeier & Shields, 2008; Kavussanu & Ntoumanis, 2003), there are some underlying structures which still need to be considered by further investigation (Harwood, 2002; Lemyre et al., 2002; Priest et al., 1999). It is argued that moral function and moral reasoning is a contextually relevant domain (Haan 1978). As such the determinations of right and wrong, and the values which contribute to their formation, are fluid, respondent to stimuli, and adaptive to value inventories on behalf of the agent, in this case, student-athletes (Haan 1977a; 1977b; 1978; Kohlberg, 1973; 1984; Shields & Bredemeier, 1995; 2005). This relativity even goes so far as to conjecture that sport as a context represents an insulated environment in which a temporary suspension of moral judgment is legitimated free of the typical consequences which would accompany them in the "real world." However, this assessment of moral function is contradictory to deontological constructs of what constitutes moral action (Grassian 1981; Rowe & Broadie, 2002). The framework of moral function derived from principles of Kantian ethics, deontology and volition, embody a position of moral action which emphasizes a universal assessment of right/wrong – good/bad independent of context and contingencies (Kant, 1785). The moral character of a person is identified in

the ability to exact moral will upon moral desires, in the face of contingencies (Blasi, 2005; Paton, 1964). Still, there are some proponents of the context relevant nature of moral function who argue that the adherence of one to rules and standards, as is the case in sport, does not constitute a moral domain worthy of applicability to moral function. The dissension on the true construct of moral function and moral reasoning will continue as long as it is extant, but at this time without more explicit longitudinal studies on athletes upon exodus from sport, not enough is known of the effect of context specific moral reasoning to exact a true position.

The difficulty which accompanies this sort of inquiry lies in the characteristics of the variables at study. A globalized approach to study motivation and moral function fails to capture the heart of what we know to be at the center of both: contextualization. Global dispositions of motivation and moral function do not capture the stimulus impact of competition on athlete constructions of both. When an athlete demonstrates a mastery mindset through task orientation, the establishment of success and accomplishment is self-referenced terms of skill-mastery and progress through self-performance improvements. By contrast an athlete demonstrating an ego orientation, is dispositional towards a mindset wherein the focus is on superior ability over others and the establishment of success therein being superior performance over others. To truly capture the impact of Intercollegiate Athletics upon student-athletes, we have to begin to look differently at how we venture to assess such an impact. Global assessment of motivation fails to acknowledge the impact that competition has upon a permeable mindset such as motivation which means that a valid quantitative appreciation of an athlete's motivational profile lies outside global assessments that do not accurately

measure the dispositional influence of competition (Harwood, 2002; van de Pol & Kavussanu, 2012). The classification of motivational dispositions as orthogonal speaks to their trait as an idiographic assessment. The respective task and ego dispositions of an individual are not polar, nor are they intended as separate diagnostic inspections; instead their classification as orthogonal highlights that the two dispositions within an individual intersect along the spectrum of motivation. Thus in assessing motivation one should not study to diagnose an individual as task oriented OR ego oriented, but instead to understand the *profile* of an individual in the level of intensities displayed for *both*. The use of orthogonal for achievement motivation (Nicholls, 1989) orientations means that an individual can be both task oriented AND ego oriented at the same time; that one could be task oriented in one sport (setting) and ego oriented in another; that the profile of an individual is not one of concrete dispositions, but instead a profile that represents the ability to fluctuate between them in response to any given system of influences. Furthermore orthogonal speaks to the level of intensity within a given orientation: high, moderate, low. One can be any combination of these three within task and ego. These two main points: dispositions and intensities speak to the orthogonal nature of motivation and its interaction within the influence of context.

If motivation is better understood contextualized, then so too should the interactionist approach to study motivation's impact upon other variables. Essential to the contextualized characterization of motivation is the influence of structures and influences which accompany any respective context. Contextual influences upon dispositional variables, like motivation and moral function, are a system of structures which shift ones orientation or disposition within that given variable (Ames 1992; Haan

1978). The reasoning and eventual decision upon moral or immoral action is a disposition that serves as a response to a system of relational or situational influences (Haan, 1978). This lends an understanding of moral function which appreciates the influence of a coach or the sport atmosphere upon the action of student-athletes. As such it is critical to understand the same level of disposition within moral function which is applied to motivation. To apply the same global lens to moral function is to deny the same influence of competition upon motivation within the critical domain of moral action. The moral function instrument utilized in this study speaks to the situational and relational influences upon moral function present in intercollegiate athletics. Taken together these considerations construct a caution against research approaches that apply universal labels as individual assessments and idiographic purposes (Harwood, 2002; Harwood & Swain, 2001).

Conceptual Framework

Goal dispositions are orthogonal in nature and thus agents have the ability to fluctuate readily between task and ego orientation (Nicholls, 1989). Research supports at the collegiate level, that athletes who report low in ego orientation and high perceived ability express the highest levels of sportsmanship (Bredemeier & Shields, 1986b, Kavussanu & Ntoumanis, 2003, Shields & Bredemeier, 2008). The nature of the competitive structure of Division I sport is such that athletes are at risk of reporting high in ego orientation (Bredemeier & Shields, 1986b). Ego oriented athletes participate in sport as a means of demonstrating superiority over others and view sport as the pursuit of a product, rather than a process of task mastery (Lemyre et al., 2002). In ego oriented athletes, wherein success is predicated on the ability to establish supremacy over another

and competence is viewed in comparison to others, perceptions of ability take on exceeding consideration. This belief that ability in comparison to others is a qualifier for success at the Division I level may be detrimental for participants' moral functioning levels and sport experience outcomes (Duda & Nicholls, 1992; Lemyre et al., 2002).

Roberts (2001) found that individuals who were both high ego orientation and high perceived ability did not report maladaptive strategies in attempting to achieve their goals. This however, begs the question of what occurs if there is a change in perception of ability? The nature of Division I wrestling is a climate in which the greatest collection of amateur wrestlers assemble in one location and compete against each other amidst an ego-involving environment with one directional outcomes. Highly ego oriented wrestlers who establish success through superiority and based competence in relation to others, are at risk of changes in perception of ability as the talent gap decreases due to the high level of skill present in such an environment. As this perception of ability lowers, one could hypothesize that these athletes will adopt maladaptive strategies in pursuit of accomplishing their goal. Traditional sport literature supports that athletes who report high in ego orientation will also report low moral function, however an additional layer has been added to this equation in consideration of perceptions of ability. Lemyre et al., (2002) found that athletes with high ego orientation and high perceptions of ability reported high sportsmanship, whereas athletes with high ego orientation, but low perceived ability reflected lower sportsmanship values.

An additional dynamic is added when context is considered within achievement motivation dispositions. Harwood (2002) postulated that context would impact the disposition of an athlete within the orthogonal nature of goal orientations. As such he

calls for the consideration of competition as a dispositional variable in achievement motivation. The hypothesis is such that an athlete could report high task orientation within a global sport context, while reporting high ego orientation within a competition sport context, indicating how the nature of motivation as a contextual sensitive domain would respond in its orthogonal nature to the demands and structures of competition (Harwood, 2002; van de Pol & Kavussanu, 2012).

Operating from Harwood's call (2002) for the consideration of context as a caveat in achievement motivation study, the intent of this study is to build another explanatory level into the study of moral function in sport in hopes of gathering a more robust understanding for the investigation of the impact of lowered moral function brought about by Division I sport participation, specifically in collegiate wrestlers. The foundation for an additional explanatory level is Lemyre et al.'s, (2002) study which demonstrated the potency of perception of ability as mediator for low moral function in sport (p.129). The coupling of motivation in a contextual sense, rather than global, with perception of ability as a mediator in moral function, is hypothesized to yield a more robust explanation of motivation and motivational climates in Division 1 wrestlers.

Purpose of the Study

There are two levels to hypothesis one related to motivation in wrestling, but both are examined in one single analysis. Therefore hypothesis 1 has a secondary part, 1A.

Q1: Do the ego involving properties of wrestling as a sport impact achievement motivation construction in Division I Wrestlers?

H1: Student-athletes will report high on ego orientation as a result of their participation in a sport with ego-involving properties

Rationale: The TEOSQ in its common utilization does not tap into the achievement mindset as impacted by competition (Harwood, personal communication, February, 2012). Recent trends in research (Harwood, personal communication, February, 2012; van de Pol & Kavussanu, 2011; 2012; van de Pol, Kavussanu, & Ring, 2012) are beginning to investigate this phenomenon off of Harwood's work (2002), but to date there has been no research of this element in the domain of Division I athletes. Achievement motivation is impacted by the elements and structures of context (Bredemeier & Shields, 1995). As a sport, collegiate wrestling offers a context of ego-involving properties which should support Harwood's (2002) hypothesis that ego-involving properties of sport impact motivation achievement in athletes and orientate them towards ego orientation. Because the athletes are competing at the Division I level which has correlated highly with ego orientation, this dynamic will be exacerbated by the ego-involving properties of Division I Wrestling. The rationale is that the ego-involving properties of wrestling should cause a predominance of high ego-orientation in Division I wrestlers.

Analysis: Hypothesis 1 will be analyzed by investigating the goal profile groups that emerge from the dataset through cluster analysis (Harwood, Cumming, & Fletcher, 2004). Traditional mean split procedures in which correlations between task and ego are separately analyzed tend to reflect a polar characterization of goal orientations (Harwood et al., 2004). In fact, however, the very nature of goal orientation as orthogonal by contrast calls for the investigation of task and ego as conjunctive profiles from which varying levels of each emerge (Hodge &

Petchikoff, 2000; Wang & Biddle, 2001). Cluster analysis allows for grouping profiles to be analyzed in which clusters emerge from the data in groupings that reflect the combinations possible from orthogonal variables: high, moderate, or low across *both* orientations jointly. To determine if student-athletes exhibit a significant ego orientation, the cluster profiles will be analyzed against the suggested national norms for the TEOSQ (Duda & Whitehead, 1998; Harwood, personal communication, February, 2012).

Q1A: Within the contextualized impact of competition on goal achievement motivation are student-athletes more dispositional towards ego orientation than task orientation?

H1A: Student athletes will report high on ego orientation as a result of their motivational climate and the associated value placed in winning at the Division I level.

Rationale: There has been no research in this area within Division I athletes specific to the impact of competition on motivational disposition. The contextualization of competition as an added variable to the TEOSQ questionnaire has proven to demonstrate that athletes who under global sport contexts would not report high ego orientation, do so under the structural influence of competition therefore it is a stronger investigatory measure of the impact of Division I competition upon athlete motivation (Harwood, 2002; van de Pol & Kavussanu, 2012). This same paradigm for analysis has also demonstrated through contextualized assessment a comparative decrease in task orientation from the converse global assessment (Harwood, 2002).

Analysis: This hypothesis is closely related to hypothesis 1 and thus will be analyzed utilizing the cluster analysis profiles generated by the statistical procedures from hypothesis 1 and examining the z score qualities at a .05 criterion level.

Q2: Does the level of task orientation correlate to sport morality levels?

H2: Athletes demonstrating high task orientation will have correspondingly higher sport morality levels than athletes demonstrating low task orientation.

Rationale: An athlete who reports high in task orientation is more likely to adopt prosocial sport behavior (Bredemeier & Shields, 1986b; Kavussanu & Ntoumanis 2003; Shields & Bredemeier, 1995).

Statistical Analysis: Hypothesis two involves using task orientation as an independent variable which serves as predictor for sport morality levels. This information will be analyzed utilizing regression analysis for the global dataset as well as an ANOVA procedure for the interaction effect between the cluster profiles.

Q3: Does the level of ego orientation correlate to sport morality levels?

H3: Athletes high on ego orientation will have lower sport morality levels than athletes low on task orientation.

Rationale: An athlete who reports high in ego orientation has been shown to identify with competition in a self-reference context in which they perceive success in sport as superiority over others (Bredemeier & Shields, 1986b; Kavussanu & Ntoumanis 2003; Shields & Bredemeier, 1995). As a result of this orientation these athletes have been shown to adopt maladaptive, anti-social

behavior within sport (Bredemeier & Shields, 1986b; Kavussanu, 2005; Kavussanu & Ntoumanis, 2003, Roberts, 1992). Higher ego orientation reports to have a negative impact upon moral reasoning when the players are in a situation where they need to demonstrate superiority over others (Nicholls, 1992).

Analysis: Hypothesis three involves using task orientation as an independent variable which serves as predictors for sport morality levels. This information will be obtained through a regression analysis of the global dataset as well as through an ANOVA analysis for the interaction effect between cluster profiles.

Q4: Do the sport morality levels in athletes differ based on perceptions of ability?

H4: Athletes demonstrating low moral function will also demonstrate low perceived ability

Rationale: To date there is no known research comparing the perception of ability with sport morality levels in Division I Wrestlers. High perception of ability has been shown to be a positive predictor of prosocial behavior (Whitehead, et al., 1999). Equally athletes showing high ego orientation yet low perceived ability endorse anti-social sport behavior and maladaptive goal achievement strategies. The nature of Division I athletics is one of increasing demand on victory. As such, those athletes with low perceived ability and high ego orientation, who interpret success as superiority over others, will concede that they have to adopt maladaptive strategies in order to achieve their goals (Lemyre et al., 2002).

Analysis: Utilizing single sample descriptive data for the levels of perceived ability will represent those wrestlers who have low perceived ability. Without any national norms the qualification of low perceived ability will be determined

using suggestive norms as outlined by Lemyre et al. (2002). This is the qualifying variable for the major interactional statistical procedure of this study. The hypothesis is that in the interplay between heightened ego orientation and low moral function, perceived ability would serve as a moderator. Moderator regression analysis will be conducted to examine the possibility of perceived ability serving as a moderator in those athletes demonstrating low moral function in conjunction with heightened ego orientation.

Q5: Do the sport morality levels in athletes differ based on year in school?

H5: There will be no difference in sport morality levels according to year in school

Rationale: Priest et al., (1999) determined that across a four year time period athletes moral function scores decreased at a statistically significant level compared to non-athletes. Given the highly competitive structure of Division I sport this four year effect will look to provide insight into the longitudinal impact on athletes throughout their undergraduate playing career.

Statistical Analysis: Hypothesis 5 will determine if there is a significant difference in moral function levels as differentiated by year in school through the use of analysis of variance (ANOVA). Six differences in year categories were possible, red-shirt freshman, freshman, sophomore, junior, senior, fifth-year senior.

Significance of Study

The importance of returning sport to its origination within higher education, with the objective to positively develop students in mind, body, and character, is of paramount importance. In the face of ever-growing pressure to win, these athletes compete in an environment that defines success one-dimensionally: winning and superiority over others. The arena of Division I Athletics presents a rich laboratory regarding its impact upon participants as winning continues to take on greater significance with the burgeoning trend of television revenue and profiteering expenditures available to athletic departments across the entire landscape of Division I athletics. The element of contextualization in the impact upon motivation orientations was influenced by Harwood (2002) and van de Pol and Kavussanu (2011; 2012). The contextualization of sport as a motivational impact exponentially grows within the sport of wrestling because it involves participating in a sport with high ego-involvement. The high ego involvement is a necessary element to be investigated because it speaks to both to the contextual structures present in sport as well as the motivational climate's impact upon achievement motivation. The work of Priest et al., 1999 investigated the impact upon athletes of competing in an egocentric rich atmosphere like intercollegiate athletics. This study however was established before the advent of the Bowl Championship Series and the lavish amounts of revenue now associated with Division I Athletics. Thus, the impact of Division I atmosphere and climate begs to be explored again. Lastly, the importance of perceived competence takes on greater significance as the values projected by Division I further align with victory, winning, superiority, and other external domains. Within an ego-involving sport, this dynamic would seemingly be exacerbated. In the establishment of the standard to win as

a priority and a high value for ego involved athletes, and in the face of Division I sports tendency to produce high ego orientation, the following question needs answering: what measures will an athlete with low perceived ability take in order to seek his desire to win and be superior as a Division I Intercollegiate Athlete?

As standalone variables, achievement motivation, moral function, and perceived ability carry their own weight of importance as investigators into the effect of Division I athletics upon student-athlete development. In conjunction however, this study's proposed method of analysis of their interaction speaks to the complexities of each while also entertaining the qualities of contextualization for each. Cluster analysis of motivational dispositions as an idiographic profile, rather than a nomothetic diagnostic assessment, provides insight into the motivation of Division I athletes not previously conceived. Furthermore, to apply the emergent clusters in an interaction analysis with moral function and perceived ability as a moderator presents a pilot model for future research, again previously not conceived or attempted. To truly understand the interaction of such elusive variables such as motivation and moral function, it is necessary to utilize analysis that captures the characteristics of motivation as contextualized and orthogonal. This same contextualization and orthogonal center must be present in the interaction analysis as well which has previously not been utilized in exercise and sport psychology research. As a pilot study, this research presents the foundation for future research to consider when investigating the interaction between motivation and moral function in college athletes, specifically at the Division I level.

Cluster analysis is more centered on the characteristics of the variables at study

By building upon the investigation of competition as a contextualized variable of impact on motivation and moral function (Harwood, 2002; van de Pol & Kavussanu, 2012), this study proposes a more advanced model for investigating the interactionist effect between these two and the motivational climate of Division I sport.

Operational Definitions

Arête. Arête is a principle of excellence in character referenced in ancient Greek origins of sport in which a virtuous offset in life is achieved through a harmonious balance between mind and body (Miller, 1991).

Bracketed Morality. Temporary suspensions in moral contracts within the context of sport that is perceived to be absent of any consequence that would otherwise be present in the real world because of insulation from those consequences by the context of sport (Bredemeier & Shields, 1986b).

Deontology. Theory in ethics that moral agents can perceive right and wrong – good and bad within any context. This theory proposes that the morality of an individual is based not in their ability to discern right from wrong, but rather in the ability to do that which they know to be right (Grassian, 1981).

Disposition by Habituation. The principle within Aristotelian ethics in which a person becomes the virtue they hope to acquire through intention action in that virtue (Rowe & Broadie, 2002).

Division I Intercollegiate Athletics. The NCAA divides intercollegiate athletics into sectors of ability, scholarship, and revenue. These classifications include Division I, II, and III. Division I is the highest level of amateur competition within the United

States. These athletes are eligible for scholarship award in exchange for their services as an athlete. (www.ncaa.org, 2013)

Ego orientation. An achievement motivation orientation within sport wherein the athlete comes to identify sport as an outcome-based pursuit and establishes success as superiority over others while also gauging competence in reference to others (Nicholls, 1989).

Game Reasoning. Synonymous and interchangeable with bracketed morality. A temporary suspensions in moral contracts within the context of sport that is perceived to be absent of any consequence that would otherwise be present in the real world, due to insulation from those consequences by the context of sport (Bredemeier & Shields, 1986b).

Task Orientation. Achievement motivation orientation within sport in which the athlete comes to identify sport as a task-mastery pursuit and establishes success in a self-referenced fashion of maximization of potential and exertion of effort (Nicholls, 1989).

Non-Revenue Sports. Sport that is not considered a revenue generator for an athletic department; historically these are all sports other than football and men's basketball

Revenue Producing Sports. Sports which are considered to produce revenue for an athletic department based on ticket sales, merchandising, and television revenue. These typically include football and men's basketball but there is a trend towards Women's Basketball, Baseball, and Wrestling at a few select schools.

CHAPTER 2

REVIEW OF LITERATURE

Attendant Evils of Sport

Whether it be for militaristic dominance, spectacle and entertainment, economics and profiteering, or loftier aspirations of virtue and character, neither in its ancient origins, nor in the time passed since inception, has sport exclusively been for the sake of sport. Throughout the discourse on the origins of sport there will be great discussion regarding the viral manifestations of sport and the canyon they forge between sport and the possibility for educational aims within sport. In 1930 Norman Gardiner categorized the injection of specialization and rewards into sport, which birthed the rise of professional athletes, as "*attendant evils*" associated with the influx of money and glory into sport. The injection of money into sport is not a mere reference to paying athletes or rewarding them for performance marks. Indeed as history will reveal, this has been a practice within sport since its inception. The "attendant evil" of money within sport is held, not in the presence of money within sport, but in the growth of the *amount* of money available to athletes through sport (Miller, 2004). As this dynamic hit a crescendo in sport within Roman times and the advancement of the Olympiad, so too did the organism of glory associated with victory in sport. This fusion of money and glory leads to a viral manifestation where sport is pursued as an avenue to riches or glory, or in many cases: both. The risk of these products (money, glory, victory, pride, superiority) taking root as the core pursuit of sport, spur the abortion of sport as an institute of education, and shift it purely towards the specialization and rewards associated with the economical

and professional arenas. The performance of sport for profit and glory shifts sport from the Athenian paradigm, linked to educational aims of excellence in mind, body, and soul, to the Spartan paradigm of mere training and physical development.

Origins of Sport

The debate surrounding the origins of sport and its purpose throughout history is as fractured as it is inconclusive. The quest for critical analysis about the purpose of sport begins with establishing the origins of sport. Scholars have debated these questions for centuries and developed a myriad of tenable positions, but a scholarly consensus has yet to be reached (Mechikoff, 1998). The one academic agreement that emerges regarding the Greek origin of sport and its parallels to the present counterpart is simply that no consensus exists. Nevertheless, any discussion about the present culture of American sport hinges on the necessity to juxtapose it to its ancestral version. A complete and critical dialogue about the role of amateur sports, including its evolution as it relates to the NCAA and its membership affiliates, necessitates a discussion of the evolution from Greek origins. The critique of the current position of intercollegiate athletics and its relevance as a fixture within higher education must take root in dialogue regarding the origin of sport and its designated purpose. The extant of research available on this subject is intimidating in its breadth and depth, and the lack of any clear consensus makes establishing a position regarding the origin of sport elusive and controversial at best. Nonetheless, as Robert Mechikoff (2013) highlights in his extensive source, *A History and Philosophy of Sport and Physical Education*, from the abyss of critical analysis, opinion, and speculation about this subject, emerge two predominant themes: one directed as a traditional romanticist perspective while the other

centers on a modern sports historian perspective. The traditional romanticist perspective centers on the Aristocratic principle of *arête*, wherein sport devolved from physical education based on amateur *arête*ic principles to specialization for the sake of professional economic pursuits.

Distinctions in Defining Physical Education

One interesting footnote of consideration in this critical discussion surrounding the Greek origins of sport, as it provides context for present-day purpose of sport, is the spectrum of terms. Whether it be within the Athenian model where sport falls within a system of physical education or the Spartan model where it be called training, the emphasis is not on competitive sport, gamesmanship, and competition, but instead on sport as *physical education*. This distinction makes athletics a tenet of the system of education (Forbes, 1971). This inclusion itself is not without archaic, historic, and current debate. Across the spectrum debate has ensued regarding the purpose and pursuit of physical education. Plato and Aristotle feuded over the link of physical education to the balance of mind and body. The introduction of physical education into the American higher education curriculum brought about the same thematic dissension of Plato and Aristotle. Mechikoff (1998) repeats this historic debate when he chronicles the contrasts present in the debate between physical education pioneers, Jesse Williams (1886-1966) and Charles McCloy (1886-1959). Williams (1930) argues the position that physical education is an aim beyond the mere physical response. Physical education, or education *through* the physical, facilitates superior outcomes such as character, discipline, social and emotional development, and group behavior learning (Williams, 1930). This is a perfect representation of the Athenian model of physical education wherein virtue is at

the heart of the aim. In contrast lays the position of McCloy, which is more emblematic of the Spartan approach to physical education, wherein the result is merely that which it utilizes: physical development (McCloy, 1940). In the Spartan model, physical education served a purpose in and of itself, to develop the physical characteristics of men and women. The Spartans were a warrior people and their physical prowess and austerity and strength and willingness to endure physical strife were seen as virtues respondent to physical training. In this the Spartans embody the philosophy of education *of* the physical. As early as the 1800's John C. Mills the aspirations of intercollegiate athletics to be education through the physical have been heralded, and yet just as early, and just as often, they have been met with resistance and critique. This same resistance echoes in the current debate: is intercollegiate athletics really a mechanism of higher education? Does it promote the mission of institutions of higher education in this country? Or is the inclusion of sport better positioned as training academies within institutions of higher education, much like the palaestrae of Athens? Has intercollegiate athletics broken from its ancestral purpose as an embodiment of education through the physical to simply become education of the physical? These are all questions that rise from the current climate of intercollegiate athletics and its imbalance rooted in the necessity for victory. This imbalance makes the tenable classification of intercollegiate athletics as a model of physical education, weak at best.

Arête

The romantic historical view holds that ancient Athenian sport took root in arête, as sports became a vehicle for the principle of holistic excellence. The Athenian model of sport as physical education, encompassed within the Athenian foundation of education,

takes root in the principle of *arête*, a conduit for the installation of virtue in man. The search to truly define *arête* is one limited by the linguistic and cultural parameters of our society. Its counterpart linguistically does not exist; our only route towards a working definition lies in expounding on mirroring qualities and contextual similarities. Words through which we can arrive to understanding the qualities of *arête* include: excellence, virtue, moral prowess, physical prowess, sacrifice, ritual, submission. Independently all of these are wholly insufficient to encapsulate *arête*. Collectively they are altogether utterly anemic in definition and context for eliciting a definition of *arête*. Culturally there is no context which offers any substantive parallels to *arête*. It is an excellence in which our very pursuit of it is an offering to the Gods to make ourselves worthy in their light so that in victory they might look favorably upon us. It is excellence through pursuing excellence all the while being wholly incapacitated through human capacity to ever realize this obtainment. *Arête* is an excellence in all things through the ability of one to achieve at the highest levels of human capacity in all things: Excellence in physical capacity; Excellence in mental capacity; Excellence in moral capacity. It is a submission to a higher being through ritual sacrifice, wherein I see myself in defeat as a sacrifice to the gods, yet in victory I am humbled to know I have approached the gods favor. It is reciprocity between mind, body, and soul in which the health of my body reciprocally serves as a force for the health of my mind, both of which collectively and independently serve as a force for the betterment of my soul. Words and context are futile at best to envelop a conceptual construct for *arête*, but nonetheless this futility is perfectly illustrated by Stephen Miller (1991) in *Arête*:

A definition of *arête* would include virtue, skill, prowess, pride, excellence, valor, and nobility, but these words, whether taken individually or collectively, do not fulfill the meaning of *arête*. *Arête* existed, to some degree, in every ancient Greek and was, at the same time, a goal to be sought and reached for by any Greek. It cannot be translated by a direct one-to-one equivalent into the idiom of Modern American English, and even though the context of a particular use of the word may refine its meaning in that context, the word *arête* still carries with it a notion of ephemeral excellence and of transient triumph that makes its translation an exceedingly risky business. (p.vii)

Athletics within Ancient Educational Programs

The futility to define *arête* does not preclude us from utilizing it as a root element for investigating the origins and purpose of sport, as well as a lens for the link between sports and physical education. Within the Athenian educational program, physical education was intended to serve a utilitarian purpose of balance between mind and body. Plato ascribed to this harmonious balance between mind and body within education in *Republic*: "And what shall be their education? Can we find a better than the traditional sort? -- and this has two divisions, gymnastic for the body and music for the soul" (Plato, 376). Music, as the Greeks applied it to education, is a term intended to encompass all things academic. Though dichotomous in nature, the education of the mind and the body require a balance in concentration of efforts. This is the core of Plato's *Phaedo* in which he defines the body as evil without the temperance of music and thus the necessity for a plan of education to be divided between *gymnastics* (body) and *music* (mind) (Mechikoff, 2013). As such, Plato placed greater weight in the mind's governance over the body

which Aristotle expounded on when he posited that the health of the soul is contingent upon the health of the body. Because, to Aristotle, the health of the mind cannot exist without a healthy physical state, physical education is a necessity so that the health of the mind can be assured (Rowe & Broadie, 2002). This essential relationship between mind and body serves not only as the backdrop for the foundation of physical education, but more importantly as the indispensable link of sport to educational aims. The excellence that is *arête*, the life of virtue and excellence, along with a physique worthy of the gods, is a condition that Aristotle did not believe man could achieve through his own fruition. He believed this state could only be achieved through participation in an institution that served as a control of governance and influence. Aristotle ascribed that the state as a political franchise could educate man towards this elusive position. "The state then is a mechanism that will allow man to achieve this life of virtue... Man is not capable of achieving this without the state and the state will provide man a foundation, working to civilize him by providing a foundation of ethical and intellectual life" (Mechikoff, 1998, p.42). A key subsidiary vehicle of this mechanism is that of physical education and athletic competition. The prominence of physical education within the utilitarian Athenian model culminates on the pinnacle belief that athletics develops youth into healthy agents of the state, able to "defend Athens in time of war and serve her in times of peace" (Mechikoff, 1998, p.43).

Education Through the Physical versus Education of the Physical

Athenian model of education

The Athenian model represents the pinnacle of liberal arts educational aims, while the Spartan model holds stark similarity to the current direction of Intercollegiate Athletics within higher education. Athenian education embodies a program of education that is grounded in a holistic pursuit of development across the tripartite aim of mind, body, and spirit. As an approach, it is not a singularly academic focus, nor a singularly athletic focus, nor a singularly religious focus; it is instead a focus to educate and develop students across all disciplines in a harmonious balance that spreads equal levels of importance and emphasis across each respective domain. The moment imbalance perpetrates and the focus shifts to the favor of one over the other, the Athenian purpose and aspiration suffocates and yields to the favor of the imbalance. This is specifically why when the Academy was founded by Plato to be education through the physical students were not allowed to simultaneously train in athletics and academics at the same time. It was an A/B annual emphasis. For a certain period of time be it a year or three months the students were trained in music (academic themes). In the following time period the students were trained in gymnastics. Separate, never simultaneously, education through the physical, but not education of the physical exclusively. This alternation holds within it a great debate within education and physical education programs that is as diabolical as it is diametric: education *of* the physical versus education *through* the physical. The latter is representative of the Athenian principles of sport and physical education and competition as vehicles for the development of the loftier aims of education across character-grounded concerns. In contrast to the Athenian model is

education of the physical, which is emblematic of the Spartan model, where education is *training* within the aim of superiority, supremacy, and ultimately: victory. The loftier aim within this model is that of glory, which we will cover in full discussion later, might possibly be the most powerful consequence of the attendant evils of sport.

Spartan model of education

"Spartan cultural mores were not broad based, as with Athenian culture, but were focused and directed to achieving military superiority, which their program of physical education reflected. Athenians believed that the education of both the mind and the body was absolutely essential, and a great deal of care was given to this area. The Athenians thought it necessary to perfect the military skills of the citizen, while also teaching the appropriate values, virtues, and methods for the continued progress of the city through education and cultural enrichment" (Mechikoff, 1998, p.48). Moving beyond just military superiority, the Athenian reach of influence for education has a breadth that spanned the spectrum of context for harmony between mind and body: philosophy, art, music, dancing, sculpture, choir, painting... the reach of education was infinite in pursuit of the Athenian aspiration of education: virtue through harmony between mind and body (Dalen and Bennet, 1971). By stark contrast the Spartan model of education represents an imbalance towards the physical. Within the Spartan education program, athletics served an absolute and singular role: training. Where Aristotle saw athletics for its value of leisure which life necessitated, the Spartans saw athletics as a training ground for military rule, territorial supremacy, and the almighty pursuit of glory. "The Spartan approach of physical training (not physical education) was strictly education of the

physical, meaning that the training of the body was for military purposes" (Mechikoff, 1998, p.47).

Sport is best understood as a culture in and of itself, more so than a cultural activity. Sport is also best viewed as cultural byproduct of an educational program, designed to reflect the cultural paradigm. Any education program serves to reflect the cultural paradigm. Under the current tense of higher education, education programs are posited to reflect the cultural influences of the institution. Physical education then serves to embody the influences of the institution they represent, thus ultimately physical education programs reflect the cultural paradigms. In Athens this meant that physical education was a mechanism for the pursuit of virtue, whereas in Sparta physical education was a mechanism for the pursuit of glory. Both were rooted in victory - culturally participation for any other reason would not stand, because both were intended to serve as a means of receiving favor from the gods. Under this pursuit only victory could suffice. As models, the Athenian and Spartan approaches are unified in pursuit of victory, yet defined and delineated by the byproduct associated with that victory. The Athenian victory comes to bridge the gap between man and god; bringing man closer to the form of god and excellence in virtue known as *arête*. The Spartan victory, be it defeat in battle or donning as victor, serves to cloak the athlete in glory. For upon he who "ravages the flock" or succumbs to "death that no mortal can evade" shines the glory of the gods (Butler, 1999, XII, Line 24). The byproducts of victory: military supremacy and superiority, power to rule over others, dominance of many forms, all of these serve to attract the favor of the gods upon the athlete/warrior. Both education programs are unified in victory, yet clearly delineated in the purpose that the product of victory serves.

Amateurism in Greek origins of sport

Central to the traditionalist viewpoint is the demarcation of amateur and professional athletes, with the demise of sport as a tenet of physical education, coming from the platform in which the status of amateur athletics succumbed to a state of specialization, monetary and notoriety awards, and other "attendance ills" that money and glory host (Mechikoff, 1998, p.45). These are all attributed to the phenomena of specialization and spectacle, which is most widely associated with the fall of sport under the traditional romanticist view. The formation of city-states, along with the religious undertone of competition, led to the possibility of sport, and the pursuit of victory, to bring glory to the rulers and governors of those city-states. Athletic competition brought with it the opportunity for pension to train, cash reward for victory (or associated with victory in the case of the games) (Miller, 2004), and claims of glory, which in turn led to the specialization, spectacle, and other "attendant evils," as Gardiner (1930) so perfectly states, permeating throughout sport and destroying the original intent and "spirit of athletics" (p.3). Central to this traditionalist viewpoint is the consideration that the influx of profit from the infusion of spectacle and specialization in sport brought with it the erosion of the spirit of sport as an amateur entity of cultural education and the remainder better resembles professional training than anything educational. The words of Philostratos (from Miller's *Ancient Greek Athletics*, 2004 p.211) from an account of a bribery for \$66,000 at the Isthmian Games of the Panhellenic circuit circa 230 A.D. best depicting the viral manifestations of the "attendant evils" within sport:

I supposed that some surrender their chance at fame because of destitution, but others buy a victory which involves no effort for the luxury it promises. There are

laws against temple robber who mutilate or destroy a silver or gold dedication to the gods, but the crown of Apollo or of Poseidon, for which even the gods once competed, athletes are free to buy and sell... [a] boy won the pale at Isthmia by promising to pay \$66,000 to his opponent... [t]he loser swore in public that he had sold Poseidon's contest and that they had agreed upon a price of \$66,000. Moreover, he stated this in a clear voice with no trace of embarrassment. The fact that this was announced in front of witnesses may make it more truthful, but is also makes it all the more sacrilegious and infamous... I do not absolve the gymnastai (coaches/trainers) of blame for this corruption. They came to do their training with pockets full of money, which they loan to the athletes at interest rates higher than businessmen who hazard sea trade have to pay. They care nothing for the reputation of the athletes; rather, they give advice about the sale or purchase of a victory. They are constantly on the lookout for their own gain, either by making loans to those who are buying a victory or by cutting off the training of those who are selling. I call these gymnastai peddlers, for they put their own interests first and peddle the *arête* of their athletes. (On Gymnastics 45; A 214)

Debunking “amateur” status in ancient Greek athletics

The above quote while speaking to the demise of sport also provides central insight into the argument regarding the origins of its purpose. In light of the fallacy of the innocent past (Maraniss, 1999) where sport was once ruled by amateurs who competed for the love of the sport, glory to the gods, and in pursuit of virtue, there is an entire body of research that suggests the contrary. Modern historical perspectives have

expanded our understanding of the origins of sport and their historical cultural purposes. Counter to the romantic traditionalist perspective, modern historical theory relies on a linguistic platform, wherein Greek sport was absent of delineation between amateur and professional. On the principle of the linkage for the origins of sport to language, religion, and training, a capacious amount of expertise (Guttman, 1978; Harris, 1964; Kyle, 2007; Mandell, 1984; Mechikoff, 1998; Miller, 2004; 2013; Plecket, 1975; Slowikowski, 1989; Spivey, 2004; Young, 2004)) highlights the absence of the amateur-professional delineation, debunking the claim that Greek sport evolved into specialization and professionalism from amateur roots.

Linguistic limitations in defining amateur

"There seems now in the world of Classical studies full agreement that amateurism was never practiced in Ancient Greek competitive athletics. 'Amateur' athlete is one thing the Greeks did not even have a word for" (Young, 2004, p.93). As Young (2004) accounts with in the quote to follow, the proper lens for advancing towards an understanding of the origin of sport lies in part with linguistics. From Miller (2004): "There is no Ancient Greek equivalent for the word *amateur*...*Amateur* is the French derivative of the Latin *amator* which comes, as every student of Latin I knows, from *amo*: an amator, 'amateur,' is a lover, a person who does something out of love. It has nothing to do with money: one can do something for love and still get paid for it... *Professional*, on the other hand, comes from the Latin *profession*, a public declaration or acknowledgement... it has nothing to do with profit. Again, there is no monetary implication in the term *professional*, and it is not the antithesis of amateur... The confusion arises in part from our word *profit*, which derives from the Latin *proficio*, 'to

make progress' or 'to gain advantage,' hence to 'profit' monetarily, socially, politically, [and now athletically]" (p.212). The separation of ancient competitors along the lines of amateur and professional is fallacious at best. Furthermore, it carries with it the spurious attribution that the simply the presence of money linked to professionalism and specialization is guilty of causing the decline of sport. In addition to noting the linguistic implausibility for such a separation (amateur to professional), it is important to divulge the role money plays in the formation of the origins of sport; for as Miller (2004) highlights in his discussion of amateurism: "Money... played a key part in the athletic world from early days" (p.214).

Money as a Lens for debunking amateur status of ancient Greek athletes

In identifying that the Greeks had not a linguistic, nor systematic construct for the differentiation between amateur and professional, we are lead to the revelation that money's role in sport has far less guilt in its demise than posited by the romanticist perspective for the origins of sport. There is no sudden influx of revenue or profit which can be attributed to a shift in purpose for sport. There has been an exact fusion between athletic competition and money as certain and omnipresent within sport, as the bestowing of honor and glory to the victor. History documents the same "financial underpinning" to athletic competition which we see to date in our present form of sport, both collegiately and professionally (Miller, 2004). The all-embracing purpose of sport across the triumvirate of religion, spectacle, and education is evident as far back as the funeral games of Patroclus. And yet even in these commemorative games we find traces of an economics in motivation as "prizes of real cash value" were offered to the victor (Miller, 2004, p.213). The trail for the monetary link to sport does not stop there. In Theagenes

we have a great exemplar of the big money nature of sports and the presence of the dynamic which speaks to the root of the demise of sport as postulated by Miller (2004): "Greater economic benefits and greater opportunities to reap such benefits were the causes of abuses that arose [in sport]... The issue is not the presence of money, but the amount of money present" (p.214).

The Olympic *pankration*, an unadulterated contest of violence and brutality, combined the skills of boxing and wrestling and was characterized by the absence of rules other than the prohibition of eye gouging and biting. The most savage of all the events at the Olympic Games, victory in the pankration could only be assured "by the inability or unwillingness" of another to continue competing (Miller, 2004). Often this was signaled by one choosing simply to take the only means possible to signal defeat: running away (Miller, 2004). Theagenes was the victor of the pankration in 476 B.C. Prior to this he defeated Euthymos in 480 B.C. in boxing. To his tally he added 22 victories in either boxing or the pankration within the Panhellenic circuit. In other multiple city-state games, Theagenes is purported to have collected over 1,000 victories. For his cause at the city-state level, where he is reported to have collected close to 1,376 victories, he is said to have been awarded at least \$25,000... per victory. So throughout his heroic career Theagenes' prize money totaled upwards of \$44,400,000 (Miller, 2004). The crown games which composed the Panhellenic circuit have often been the romanticist link to the amateur - professional delineation which gave way to the period of specialization and thus the divide of sport from education and virtue. Readily in modern historical and classical scholarly evidence it emerges that even in the crown games the victor stood to earn a great deal of financial prosperity (Miller, 2004; Young, 2004). The

terms “amateur” and “professional” as delineators for athletic status and level identifiers are modern creations linked to the compensatory element of athletics in which athletes receive pay in return for service. These then, in turn, have been synthesized as a modern lens for our purpose of distinguishing between amateur and professional. As more information is pursued and evermore analysis continues to pour out, this romantic historical foundation is decaying. At best a fallacy, the romanticists' delineation of amateur to professional, is better yet stated as unrepresentative of the panoramic history and origin of sport: "like the walls of the ancient Acropolis in Athens, the foundation of the traditionalist/romantic interpretation of the origin of Greek sport is crumbling" (Mechikoff, 1998 p.46).

Beyond the face value of victory, Miller (2004) also expands how returning Athenian athletes were awarded a lifetime pension, granting the celebrated champion and hero a free state-subsidized meal. Even further, victors of multiple titles were recognized with a pension awarding them multiple daily meals. The Athenian principles of sport dictated that the physique of Greek athletes was a vehicle through which an athlete sought to honor the gods. We know from Classicists exhaustive efforts to understand the origins of sport that all athletes competing in the Panhellenic circuit or city-state games were required to report as much as a month in advance so that officials could assure the following: their bodies in a physical state pleasing to the gods, that they had been on a consistent training regiment, and to ensure under their system of "testing" that all athletes were "clean" at time of competition. In this arrangement it was the responsibility of the host site and athlete's representation to provide provisions of room and board for the athletes so that they could meet these requirements over as much as a month time period.

These provisions do not fit the traditional parameter of amateur as the modern linguistic application suggests: athletes competing for the sake of excellence and victory in and of itself. Indeed in light of the above extant of information to the contrary, it is considerably sage to assert that money, in its presence and link to sport, cannot, and should not, be attributed to the demise of sport under connotation of the shift from amateur educational aims to professional specialization. Instead, money, in the exorbitant amounts available to the victor, brings with it precisely what Gardiner (1930) spoke to: attendant evils. There is a fusion however that accompanies money, that of glory. In this fusion of economics and glory, within the context of either position: romanticist or modern historian, we come to consider the possibility that never in history did sport originate for the sake of sport. It is only logical to assume that glory enjoys a positive and linear relationship with currency: as the amount of money available increases so too does the opportunity for glory exponentially grow. Beyond statistical limitations and capabilities, this seems to be an infinitely linear correlation. As this study hopes to show, there is no more malevolent and villainous ill to the integrity of sport than that of glory. One of the greatest portrayals we have of glory is Homer's *Illiad*. In Book XII Homer provides us with a depiction that speaks to the intoxication of glory founded in victory. Homer describes Zeus' son, Sarpedon as they prepare to breach Grecian walls as "a lean mountain lion spurred by hunger to attack the walled fold and ravage the flock" (Butler, 1999, XII, Line 290). Sarpedon speaks to this hunger as a hunger for glory in victory when prior to breaching the walls proclaims in battle cry: "...but theirs the greatest courage too, who fight in the vanguard. Friend, if we were spared this battle, and ageless could live forever, I would not choose to lead this charge, nor send you into glorious

battle, but now, while the threat of death is upon us, death that is everywhere, death that no mortal can evade, let us advance, either to our own glory or that of others" (Butler, 1999, XII, Line 292). There is a reach of victory that far surpasses economics or education and it is that of the glory of victory. To stand as victor, supreme over all others, is a glory one is willing to give their own life for and the honor of either standing as a victor in favor of the gods or dying in pursuit of it is what each athlete who competes in sport advances towards:

Glorious Hector leapt inside, face dark as night; his body gleaming with baleful bronze, grasping his twin spears in his hands. None but a god could have checked him once he had passed the gates. Eyes blazing fire, he turned to the ranks behind and called to them to climb the battlements. At his order some men scaled the wall, while others poured in through the broken gates, as the Greeks, routed, were driven back to the hollow ships, in the midst of a relentless clamour. (Butler, 1999, XII, Line 297)

The intoxication of this single moment in sport; be it for a single play, a moment within a play, or at the pinnacle the given sport has to offer, to stand in glory as victor is a currency in and of itself.

Glory: The viral manifestation of sport in athletes

By definition, an athlete is one who competes for something. In multiple regards this something is a prize, something of "significant material gain" (Young, 2004, p.99). As the rise of information from Classicists on the history of sport crescendos, we garner more information regarding the economic history of the structure of sport, which in turn provides great context for understanding the origins of its purpose. Attached to the

earliest of ALL ancient competitions is the awarding of elaborate amphoras of oil and the like, which carried with them great monetary trade value. Olympic victors returned home to spoils of parades and the amenities of free meals and free lodging. Yet, there is also a duality to the competitive dynamic, in that the sole "prize" awarded to the Olympic victor was an olive wreath. There is, at play for the competitor, a greater award beyond the tangibles...that of glory and honour (Gardiner, 1930, p.3). Consider that amidst the promise of generational wealth, lifetime pensions of provisions and lodging, the Olympic champion received but a simple olive wreath. It is in this simplicity that we come to understand the role glory plays in sport. Beyond the tangible provisions of sport, there is also the prize the Greeks cherished above all in competition: honour. "The athlete is one who competes for something, but it is certainly not the material value of the prize that attracts him. The prize may be an ox, or a woman skilled in fair handicraft, a tripod, or a cup, but the most coveted prize in the Greek world was the wreath of wild olive which was the only prize at the Olympic Games" (Gardiner, 1930, p.3). As such, we see as competitors, the real prize was the intangible one: honor and glory. Any athlete who's ever competed at a high level can speak to the intoxication laced with the glory of being called *victor*. "For the best athletes, however, money alone is never the only, or even the main, incentive; rather, it is the urge to compete, to do one's best, to win at the highest level against others at the highest level - those were the athletes' main motives in coming to Olympia" (Young, 2004, p.72). Glory, however, just like its counterpart, money, holds a double-edged trait about it. It is, as Gardiner (1930) vividly states, "an attendant evil" linked to competition in sport. (p.3).

Consider the reality of Lance Armstrong and his doping scandal amidst seven straight Tour De France victories. Willing to cheat the sport; willing to cheat himself and his own integrity; willing to lie and discard any regard for truth and integrity; simply to again be called victor. In the end, it is not money, or spectacle, that brought Lance, and many others like him across other domains, to the depths of such great deception and malevolence. It is instead, the pursuit of glory linked to the claim of the victor. In Lance's eventual revelation of the truth that in fact he was doping throughout all seven Tour De France victories, and then embarked upon a network of scandal, destruction, and deception of others in order to vehemently deny doping, we see the draw of glory to the victor. At the denial of the opportunity to compete for the right to be called victor, Lance was willing to risk it all. The foundation of his entire empire was situated upon a knowing deception. Presenting himself as a champion and elite athlete of heroic proportions afforded him an empire of earnings, status, influence, prestige, prominence, and an entire brand situated around victory as a survivor. All he had to do was to continue to do that which he had done for years: lie and deceive. And yet what was the one thing they could take from him that would cause him to risk his entire empire? Glory - glory is a powerful reason for why we compete. Be it glory for ourselves, glory for our team, or glory for our country - there is great glory in standing erect with arm raised as the victor. They denied Lance the opportunity to compete and as such aborted his avenue to glory. And to resurrect that opportunity he risked everything: the money, the brand (LIVESTRONG), the prominence, the influence; all for the sake of competing again. In sport the opportunity for economics is as present as it was in its inception. The spectacle of entertainment is as great as it was at the palaestra and colosseum. And as it was then

so it is now: that the opportunity for glory leads many young bodies "gleaming with baleful bronze," whose "eyes blazing with fire" leap inside to the pursuit of victory, "in the midst of a relentless clamour" (Butler, 1999).

Role of religion within Greek sport

Consideration for the origins of sport must also have base in the religious undertone within the aspirations of athletic competition. The most prolific account describing the link between sport and religion is found in Homeric references. The link of sport to religion is not intended to identify sport as a religious activity. It is more as it is in light of the link between money and sport: there is a religious undertone within the culture of Greek sport whose influence dates as early as the Phoenicians, where we see sport rooted in religious heritage as a ritual activity of offering to the gods (Boutros, 1981).

At best the work of Classicists and Historians alike, would say that the evolution of athletics from the Phoenician to Grecian to Roman cultural roots, represent secular games with a sacred tone; a mechanism through which to pursue the pleasing of the gods – but by definition the scholars would not consider these games or competitions as religious ceremonies. In the earliest framework from Phoenician to Grecian culture, athletics is a religious product more so than a religious process or orientation; a product that aspires to have quality links to religious heritage, but the jump to classify sport as religious activity is tempered by the prize reward of cash present at funeral games. In pursuit of honoring the fallen Patroclus, Achilles commenced these games which included the burning of Patroclus' body at the altar accompanied by four slain horses and the execution of twelve Trojan prisoners. As the altar stood erect and awaiting

cremation, Achilles and his warriors engaged in a feast in preparation for the following days' competition, scholarly regarded as the Funeral Games. Once the altar was cremated warriors competed in chariot racing, discus throwing, spear contests, archery, footraces, in conjunction with the combat sports of boxing and wrestling. These activities were as much a cultural and religious activity as they were ceremonious. Intended to serve the honor of the fallen Patroclus, they also served the duality of honoring the gods, who the Greeks believed to extract entertainment and pleasure from athletic competition (Mechikoff, 1998). While the pursuit of these games was not intentionally worshipful or pious in nature, there are trace evidences of reverence in them as the athletes sought honor and favor as *products* of their competition.

There is great reference to Zeus and other Greek gods within sport as a means of injecting morality and ethics into competition. This is as much a mechanism of *arête* as it is reverence. "Greek competitive sport developed a moral concept which rests on values such as modesty, an awareness of the law, which would induce a reaction, a resistance against any form of infringement, any unfair decision, any impudence, any violence which are aspects of "hybris" (Panagiotopoulos, 1998, p.100). The massive statue of Zeus and accompanying altar before the stadium at Olympia are not intended to inject worship into competition, but instead to signify the activity of sport as a product that the gods take delight in and find favor in the competitors with honor (Mechikoff, 2013). There is additional scholarly evidence to suggest that the accompanying of Zeus near the playing arenas served to establish order and obedience to rules of the games through reverence to the gods whom the games were intended to honor (Mechikoff, 2013; Miller, 2004; Young, 2004). Laced within this *Arête* excellence is supremacy over others

within a fair and equal context. Excellence is awarded to he who demonstrates superiority in a fair and moral atmosphere. In this regard the morality and respect for rules is constituted in he who is the victor. In this there is an obligation for moral function that is intended to supplant the individual desire. Any individual who participates in sport is bound to this framework of morality whether they identify with the virtue of its purpose or not (Panagiotopoulos, 1998, p.101). There is an inherent unavoidable element in the establishment of excellence amongst the victor. That amongst a fair and equal field of competition, where all things were equal, the victor is he who demonstrated excellence and superiority over all. The spirit of excellence within the victor is abolished when amidst competing desires, an athlete, or collection thereof, decide to morally eschew from that which is right, for the sake of victory. It falsifies the standard of excellence and embodiment of *arête*. The emphasis on winning as the sole measurement of excellence strips sport of the regard for inner excellence. This is not meant to speak in direct correlation to the establishment of that which is moral (aggression, rules, doping, win at all costs), but is instead in capitol reference to the necessity of ALL individuals participating in sport to do so with ultimate regard to morals and sports ethics. The obligation to this ethical principle is infallibly linked to their mere participation. What is important to note however, is the fallacy that athletes' development of the ability to act upon that which is moral is facilitated through this same mere participation. This injection of morality and ethics is the most likely intention of the reference extracted by the establishment of altars and monuments of Zeus and others gods near the playing grounds. This is the central identifier of the role of religion within Greek sport.

The Greeks, in a fusion of humanism and dualism, separated the qualities of human existence into separate states: the mind and the body (Fleming, 1968). This dichotomous soldering is where we can find the allocation of athletics as a religious product and the competition of sport with pious undertone. Because the Greeks saw their gods as idealized representatives of carnal physique, aesthetic beauty, and physical prowess, they came to establish great regard for physical beauty, a body's physique, all the while admiring the athletic ability and agility of the perfectly sculpted body. According to Fleming: "[b]ecause it was through the perfection of their bodies that men most resembled gods, the culture of the body was a spiritual as well as physical activity" (1968, p.43-44). This lens serves as a further consideration for the critique of the romanticist perspective for the division of sport between amateur and professional. Beyond the linguistic limitations, and the presence of economics within the ancestry of sport, it is nonsensical within the religious lens that the Greeks would come to consider themselves "amateur." In acknowledging the religious importance of athletics as an offering to the gods in search of their favor and as a product through which to honor them, why would the Greeks ever come to assert themselves as amateur? For the notion of what it is to be amateur to exist, there must be some counter status ascribing to a higher loftier form of athlete. In understanding the importance of the Greek athlete as a mechanism through which one could come to resemble the gods in mind and body, it is questionable to posit that the Greeks would come to consider themselves amateur. With an understanding of *arête* and what it embodies as the pursuit of excellence in mind and body, it is further doubtful that in pursuit of such a lofty and virtuous aim of sport within an education program, would be connoted within the amateur athlete. The position of

reverent glory that the athlete held within Greek culture is the framework for our modern-day construct of hero. In this light it is questionable to reason that an agent of arêteic virtue and excellence, ludicrous financial offering, physical idealism, and religious offering would in any way be considered amateur in the eyes of the Greeks.

NCAA Division I Athletics as a Mirror of Spartan Principles of Training

The contrarian models of Athenian and Spartan education hold the perfect lens for the dialogue concerning the purpose of sport in present-day, and the cultural climate of intercollegiate athletics within institutions of higher education. Just as the parable of the dog speaks to the purpose of sport for the coach and athlete, so too is this parabolic consideration appropriate for the purpose of sport within a program of education. Sport in this regard is Pavlovian in that it responds as an organism to the stimuli it experiences. As sport experiences the stimuli of the need for victory its purposes in training are elicited. As sport experiences the stimulus of education through the physical, its purposes in educational aims are elicited. This stimulus is a mechanism of all the agents of sport, but with particular predominance on the behalf of the athletic administration. Nevertheless, at the root level the purpose of sport within an education program is determined by the purpose of the education program itself: Sparta educated for the purpose of military supremacy while Athens educated for the purpose of virtue and arête. As such their physical education programs diverged as the creeds for the missions they served were vehemently contrasting: one for supremacy and the other for virtue. The NCAA Division I athlete finds him/herself amidst this dilemma by participating in a culture which proclaims with great melody to aspire for the Athenian principles of sport. Education through the physical; yet these athletes find themselves participating in a

culture which ultimately holds within it great imbalance. The "we" I inject includes us all: athletic administrators, coaches, athletes, athletic trainers, physical therapists, academic service staff, sport psychology practitioners... we operate in a culture that masquerades behind the higher purposes of education: character, virtue, excellence, academic progress - the music to Plato's academy. But ultimately, amidst six and seven figure salaries, special admits who have not even the ability to read at an 8th grade level but hold the trump card of a desirable athletic feature, elaborate trophy cases, single game/tournament revenue expenditures in the tens of millions, development teams that could rival any fundraising campaign, 100 million dollar annual budgets, and lastly.. glory. How we love to boast and praise and acclaim our victors...amidst the above assembly of pursuits and byproducts lays the true question for the purpose of sport: when the most predominant benefit of sport (money/revenue) funnels through the necessity of victory, how then will an athlete come to identify their purpose in sport? The salary and incentivizing of head coaches at the DI level is rooted in the glory of victory. The prosperity and prominence of a DI athletic program is rooted in glory of victory. The academic eligibility of an athlete is rooted in its link to victory. The health and participation of an athlete is rooted in the glory of victory. Because each and every one of these *elements* of sport are rooted in the imbalanced necessity for victory. In the face of this imbalance what impression is forced upon an 18-22 year old student-athlete: Athenian pursuit of virtue through victory or Spartan supremacy through victory? As they are evaluated (win or lose) so too shall they come to identify their purpose... WIN. And to the victor go the spoils (Spencer, 1959).

The Place of Intercollege Athletics within Higher Education

American higher education is a system of institutions that commit to a central mission to educate students within a paradigm of principles in such a way that, they, upon exodus, will become stewards of these principles as agents in society. Athletics' place within institutions of higher education is cemented within the necessity to develop individuals along the very principles of education which their institutions are obligated to serve. The mission statement of the NCAA declares it their intent to ensure that their charter members wholly "integrate athletics within higher education" (www.ncaa.org, 2013). This integration should be enveloped within the values which a given educational system identifies. The verb integrate absolves intercollegiate athletics from the responsibility of simply being a subsidiary partner within higher education, and instead indicates it is obligated to be a mechanism responsible for the embodiment of institutional educational aims. In this light the athletic department is under no different obligation than the chemistry department. The chemistry department's primary vehicle for education is the content of chemistry, but the avenue for this vehicle is defined by the overarching educational mission of the institution within which the department is housed. Intercollegiate athletics cannot be regarded as a separate entity, but instead must be regarded as an agent of the educational mission and held accountable to the mission's identified purposes.

The mission of education, from a perspective of its origins, has roots in Aristotelian principles of education, which embody three core values: 1) education of the physical 2) education of the intellect 3) education of the soul (Arthur, 2008). This same foundation is replicated in the onset of American higher education in the 19th century

(Thelin, 2011). John Frost's 1829 Commencement Address at Middlebury College addressed the integration of physical exercise, intellectual development, and moral discipline as tenets of that period's educational reform movement (Menna, 1992). The intention within Frost's address is to appropriate that education is naturally divided into three departments: intellectual, physical, and moral (Menna, 1992). As such any subsidiary or entity of the American educational system should be bound by these compulsions. The same onuses which constitute the purpose of an institution's educational aims must manifest in its network of mechanisms for those aims, with athletics being no exception. In this regard, the necessity of intercollegiate athletics to impact students across the tripartite of mind, body, and soul, is a demand associated with its affiliation within higher education and the NCAA. In this qualification athletics at the intercollegiate level is not merely sport, but instead falls within the domain of physical education. The link between physical education and education is one that observes the capacity of sport to influence students across all human domains. We are a physical, intellectual, and spiritual organism. As such our education and development should focus on increasing the power of all of our capacities as human beings: mind, body, and spirit. It is in this spirit that American education was founded. Again, in Frost's 1829 address, he spoke to the denomination of education as a balanced approach across these three entities: "...[e]ducation embraces the culture of the natural faculties of the mind, the understanding, the judgment, the memory, the imagination, and the taste. That system of study best adapted to develop and strengthen all powers, and thus produce what may be denominated a cultivated and well balanced mind, ought to be selected" (Menna, 1992, p.4). Sport is unique as an arena, which affords for the triumvirate of influence upon the

three tenets of mind, body, and soul, both individually and collectively. It is within this exceptionality that intercollegiate athletics is burdened by educational constitution to produce champions of character, not just champions of athletic feats. Quite simply, we need to come to expect more from athletics than just athletic production.

Physical education and sport are essential to each human being for the perfect development of its personality and their free practice is recognized as a fundamental human right. This right implies that sport and physical education should be fully integrated in the educational system and all the other aspects of social life, as a means for individuals to *develop their physical, intellectual and moral qualities*. (Panagiotopoulos, 1998, p.100)

In the nomenclature of sport as athletics, we cannot lose the influence of sport as physical education. In the nomenclature of sport as an athletic department, we cannot lose the responsibility of sport to be of *education*. And even though the mechanism of sport is education through the physical, the impact of sport is education of the WHOLE. The end sight of education should be the maximization of self across mind, body, and spirit (Menna, 1992). As a representative of collegiate athletics with personal and professional experience in coaching, student-athlete development, athletic performance enhancement, sport psychology, and higher education, I can speak empirically for the exclusivity of sport to impact its athletes unanimously across all human domains. In this we find the amazing power of sport and the ultimate responsibility of athletics. An increase in the raw power of sport to spread its influence within the educational experience of its participants will not be found in a marked and continued emphasis upon *sport*. The predominance of sport exacts a paradigm shift from Athenian principles of

arête – education through the physical – to a Spartan mode of physical training – education of the physical. If improvements are to be made in the regard and place of athletics within higher education, they must come from a system whose actions and results support the designation of sport to influence the intellectual and moral culture of our athletes in conjunction with the physical development. This calls for a system that affords accountability of the power of sport: a power that is bi-lateral in nature - able to destruct as much as it is able to construct. Sport does not inherently *build* character, but instead holds within its core the awesome power of *possibility* to build character - but neither should be regarded or claimed as an immediate and inherent consequence of participation. The negative power of sport to detract from intellectual and character development is a claim that should be juxtaposed with considerations against the claim that it inherently builds upon them as a part of the educational experience.

The assertion that sport accompany the tenets of higher education, holds in it the commanding point that the presence of any subsidiary within higher education has a responsibility to serve the overall aim of higher education: to educate along democratic principles. This principle is lucid in Frosts' words: "[t]he place where we have assembled, and the occasion on which we have convened, naturally lead our thought to the subject of education" (Menna, 1992, p.3). Athletics' place within higher education should naturally incline one to regard that sport be education through the physical rather than education of the physical. Athletics' place within institutions of higher education; athletics affiliation with the NCAA, and the NCAA's partnership with institutions of higher education, leads our thoughts and regard of athletics towards legitimacy as an *inherent* component of educational aims of institutions of higher education. The NCAA

would even have us believe this is an inherent byproduct of being a student-athlete. That a student's experiences as an athlete somehow contribute to their educational development simply through raw participation. As this affiliation leads our thoughts towards educational regard there is an inherent fallacy equally laced within this misalignment and misappropriation. If we assume athletics merged in principle and pursuit with higher education, then we also presume athletics to marry and join with the focus of higher education which leads us towards the fallacy of sport and character education. When Frost highlighted the three facilitations higher education should aim to serve, he provided the evaluative standard to which athletics must be held. Yet, regardless of the time period, there seems to be re-occurring contention between the necessity for all-encompassing educational aims within intercollegiate athletics and the product yielded by intercollegiate athletics within higher education. Examination of the variables for this contention take strong consideration in another section of Frosts' address: "But it is equally probable, that a departure from the simplicity of nature, and the introduction of luxuries and vices, operating through many successive generations, have produced a deterioration in the human constitution" (Menna, 1992, p.7). The same relevance of Miller's (2004) position on the presence and impact of money in sport is evidentiary in Frost's comments. Not so much in the presence of money in sport do we find a lapse in the constitutions between sport and education, but instead in the *amount* of money present and the vice this luxury presents. That in 1829, Frost cautioned, with reference to sport in Greek and Roman culture, as well as in reference to his current time, that the constitution between athletics and education deteriorates with the introduction of luxuries and vices, speaks to the viral manifestation associated with money and prize

rewards, which Gardiner also cautioned for in 1930 and continues presently to be remunerated as the abortion of sport from educational aims. To falsely presume athletics as inherently constitutional of educational aims is to create fallacy, not against what the aim of athletics should be, but more importantly, and more drastically, in the claim of the service of athletics upon its participants.

As legislature at the state and national level continues to cut funding for higher education, the consequential response is that higher education has had to look within itself for funding opportunities. It is not the voice of this study to critique the impact of this commercialization trend across all of higher education. Adrianna Kezar (2004) brings to the forefront the impact of luxury and vice upon the integrity of the mission of higher education by scrutinizing how commercialization has infiltrated every sector of higher education, particularly collegiate athletics. Instead, this intention is defined simply in echoing the sector of Kezar's work centered on intercollegiate athletics. The colloquial reference with the most power in this regard is "cash-cow." There is no single entity within higher education that holds any parallel to the earning power of an intercollegiate athletic department. The commercialization effect is that athletic departments have taken on more of a utilitarian role, being recognized more as a goliath revenue generator than a patron of the educational values respective to higher education. The adjective most fitting for the partnership between intercollegiate athletics and higher education is as corporate sponsor rather than active patron; contributions in a monetary sense, rather than service. This trend clearly is not without severe question and inquiry as to the consequence of detriment to the service of athletics to the educational missions of higher education.

1977 Texas IRS Broadcast Revenue

The same source of erosion in the constitution between sport and the ancient educational systems is evident in that of our current state, which is the amount of money present and the influence this has on the atmosphere of sport. President of the National Paralysis Foundation, and former Division I Collegiate Athlete, Kent Waldrep, has some harsh insight on the NCAA's declaration of its athletes as amateur: "...the NCAA and its member institutions have consciously fabricated a myth that scholarship athletes are merely amateurs and have much more in common with intramural Frisbee players than with the professional athletes they have in fact become" (Sack and Staurowsky, 1998, p.x). Of all the causes the NCAA champions, there is none it proselytizes more than the amateur status of its athletes, and that the business of college athletics is educational not economical (Sack and Staurowsky, 1998). Fueling the guise of amateur athletics as an educational experience, consider the revenue earnings for the NCAA as *a non-for-profit organization* in 2012. According to the official NCAA website (retrieved February 2013), revenue earnings for 2012 report a total of \$871.6 million dollars. Given the dilemma that these revenue earnings pose to the nature of intercollegiate athletics as an educational entity, I am forced by my research to declare that there is no more single impactful decision for the fate of educational aims through sport, than the 1977 tax proposal feud between the Internal Revenue Service (IRS) and the Division I Athletics Departments representing the state of Texas.

In 1977 the Dallas branch of the IRS attempted to stake claim to the revenue sharings from television and radio broadcasts of football and basketball alike. It was the position of the IRS that these revenues were associated with activities not related to tax-

exempt purpose of higher education (Sack and Staurowsky, 1998). NCAA member institutions and lobbyists enacted a defensive assault against the IRS claiming that the revenue generated through these broadcasts was pivotal to the sustainability of the national landscape of intercollegiate athletics. James Moudy, then chancellor of Texas Christian University, lobbied U.S. congressman and house majority leader, James Wright, to defend the contention of the NCAA to Jerome Kurtz, commissioner of the IRS. Their concoctions of dissent include: 1) the IRS tax proposal and the pending reduction of income would “undoubtedly curtail and may even terminate many or most college and university intercollegiate athletic programs in this country” (Byers, 1977; 1995), 2) “any reduction of income would seriously jeopardize efforts to comply with federal initiatives in the area of women’s athletics (Title IX legislation)...taxes on broadcast revenues would contradict efforts to implement Title IX, pertaining to the civil rights of female athletes” (Byers, 1977; 1995). This context of objection to the IRS tax proposal set about on a tsunami of influence in an attempt to sequester the IRS’s efforts. Table 2-1 snapshots the contacts and nature of content of the contact associated with the NCAA lobbying efforts. Other prominent figures involved in the onslaught by collegiate sport who are worthy of note include: Tip O’Neil, then Speaker of the house, Alan Ullman, chairman of the House Committee on Ways and Means (contacted by O’Neil), and Senator Edward M. Kennedy. All in all, over 70 universities joined the lobbying offense against the NCAA (Sack and Staurowsky, 1998). This prime example spotlights the powerful presence of the NCAA not only as an establishment within higher education, but more so within the corporation of big-money sports, and as a lobbying megapower constructed to protect its business interests and revenue shares (Sack and Staurowsky, 1998). This 1977

effort on behalf of the NCAA set about a momentum towards projecting the amateur status of the student-athlete as insulation from the revenue which they generate. This momentum thrust collegiate sport down an avenue which approaches net revenue earnings of one billion dollars and served to reconstruct the purpose of sport within higher education, much the same as it did in ancient Greece.

What gives the *amount* of money present in intercollegiate sport a predominance as an attendant evil with a viral manifestation is in its reconstitution for the purpose intercollegiate athletics serves within the mission of higher education. Instead of acting as a representative of and servant to the mission in service, athletics has shifted to the mere presence as a financier of the mission. The connection of athletics to higher education is as a provider for the mission through the detached benefaction of revenue to support the service providers of the mission. Just as how the amount of money reconstituted the purpose of sport in Greece from Athenian ideals to specialization and reward, so too do we see this trend re-emerge in the NCAA with the infiltration of television revenue ever-challenging the validity of the NCAA as a non-for-profit entity. Of all the powers affordable to the NCAA in magnitude there is an imbalance that lies in its role as a lobbying megapower to protect its profitable interests in the amateur classification. In allotting for the protection of their tax exemption classification and precluding the sharing of broadcasts revenues, the NCAA set themselves upon the bedrock to stand in opposition to the very thing which they project to defend: the educational experience of the student-athlete. The inherent dilemma to the enormity of money now present in collegiate corporate sport, as a result of commercialization, is best depicted in Kezar's (2004) assessment: "Athletics is an example of an area that has

become so dominated by economic gain that it may never be able to incorporate educational values again” (p. 443).

Table 2-1 (constructed from information present in Sack & Staurowsky, 1999)

Network of Contacts Associated with IRS Tax Proposal Defense

Reference	Contact	Content
James Moudy Chancellor TCU	Lloyd Bentsen Texas Senator	May 12, 1977 Jeopardize Title IX efforts
James Moudy	James Wright House Majority Leader	May 12, 1977 Loss of revenue detriment to NCAA programs
James Wright	Jerome Kurtz IRS Commissioner	May 17, 1977 Jeopardize Title IX efforts Loss of Revenue hurts NCAA
James Wright	Michael Blumenthal Secretary of Treasury	May 17, 1977 Jeopardize Title IX efforts Loss of Revenue hurts NCAA
J. Neils Thompson President NCAA	CEO's of TCU & SMU	May 18, 1977 Urge legislators for quick action against IRS
Charles M. Neinas Commissioner Big Eight	Robert Dole Kansas Senator	May 1977 Plead case against IRS
Cotton Bowl Representatives	NCAA Executives	May 1977 To inform NCAA that former IRS chief counsel had joined the legal team representing the Cotton Bowl's objection to IRS
James Moudy Chancellor TCU	Lloyd Bentsen Texas Senator	May 12, 1977 Jeopardize Title IX efforts

Judging the activity present in Table 2-1, and the severity of the NCAA lobbying efforts it is quite evident that the NCAA stood to lose a great deal more than their procurement of Title IX. Let us also consider the hypocrisy laced in the NCAA masquerading behind Title IX in its opposition to the IRS when just three years earlier

the NCAA sponsored an amendment that would have adjudicated athletics as exempt from the jurisdiction of Title IX (Sack and Staurowsky, 1998). Never mind the also pressing reality that the NCAA vehemently opposed Title IX from the onset in that it represented the federal government “overstepping its bounds by interceding in the business of higher-educational institutions” (Sack and Staurowsky, 1998, p.121). In this Title IX appears at best to serve as nothing more than a guised avenue for the NCAA’s ultimate agenda: “to establish that negotiating multimillion-dollar (billion as of 2013) television deals contributes in an important way to educating big-time college athletes” (Sack and Staurowsky, 1998, p.108). Most clear in the 1977 tax revenue feud is that the same source of erosion in the constitution between athletics and education of ancient times is evident in our current state.

Growing Trend of Broadcast Revenue in 2012-2013

That single victory for the NCAA has changed the landscape of collegiate sport more than any in its inertia to redirect collegiate sport away from educational aims and overwhelmingly towards revenue and reward. Of the \$871.6 million in revenue the NCAA enjoyed in 2012, approximately \$771.4 stem from the very television revenue which they lobbied in favor of in 1977 (Smith, 2013). Another marker for the landmark of this 1977 thwarting of IRS efforts lies in the \$10.8 *billion* agreement the NCAA received in return for CBS’s exclusive broadcasting rights for the Division I Men’s Basketball Championship. This provides a unique angle of consideration for the nickname provides for this championship, March Madness. When the University of Alabama won the National Championship in football this past season their payout was \$23.6 million (Smith, 2013). The broadcast goliath better known as ESPN pays out an

annual \$150 million to The Bowl Championship Series (BCS) for television rights of the respective BCS bowl games. In 2014 when the Division I FBS shifts to a playoff structure, which ESPN also holds the rights to, the payout on behalf of ESPN is projected at \$500 million. The universities of Kansas and Kentucky generated a combined \$19 million for their respective conferences by advancing to the National Championship game in basketball. The money rewards enjoyed by these institutions, funded by the NCAA through the broadcast revenues they fought so hard to defend their right to, are shared with their respective conferences through conference revenue sharing. The \$13 million payout that Northern Illinois received this year for earning a bid to appear in the Orange Bowl is shared with their respective conference affiliates. These revenues are distributed to the conferences by the NCAA who directly receives all broadcast revenue.

It is then at the conferences discretion as to whether or not they will distribute those funds evenly or based on performance (Dosh, 2013). For Men's Division I basketball, each team representing their school in a single game at the championship tournament receives one unit. The unit is assigned an annual revenue nominal value which for 2012 was \$242,000. These units are collected for each school across a six year period and then dispersed in rolling format (Dosh, 2013). The lush and ludicrous amounts of money available through the NCAA Division I basketball championship is defended as supplemental to the educational missions of the student athletes. The NCAA instituted a basketball fund which cuts revenue checks to conferences each year based on representative performances in the tournament. For 2012 the Big East conference was top winner with \$24.9 (Dosh, 2013). The basketball fund revenues are related to the units earned in the tournament, but their dispersal is related to a system of criteria which only

exacerbates and extends the influence of luxury and vice as an attendant evil upon the educational aims of sport. The dispersal of funds to conferences and schools is relative to the following criteria: 1) number of sports a school sponsors 2) amount of grant-in-aid each school supports 3) academic service programs for Division I basketball players. The NCAA likes to hide the viral effect of revenue by masquerading behind the veil of opportunity the revenue provides for student-athletes. This veil however precludes the reality of critique for what is at stake when a single victory in a football game is worth tens of millions of dollars; when the NCAA basketball tournament yields television revenues nearing a billion dollars; when the appearance of a school in the NCAA basketball tournament yields them a payout of approximately \$20 million; when the bowl game revenues for schools of a particular conference are allocated evenly across ALL member institutions of that conference; when a single employee, a Head College Football Coach's salary, is \$5.4 million, which is a \$630,000 increase from the previous year (see Alabama's Nick Saban), when head coaches total compensation over the life of a multi-year contract runs upwards of \$50 million (see Nick Saban, Les Miles, Mack Brown); when women's basketball now holds 5 in its ranks who make more than a million per year (see Geno Auriemma, Pat Summit, Vivian Stinger, Kim Mulkey, Gail Goestenkors); when non-revenue coaches' salaries run upwards of \$200,000; and when I as a sport psychology consultant and athletic performance professional have heard coaches in response to athlete mistakes say – Son, I have a wife and kids to feed... I have a mortgage to pay...and I don't do that by tolerating your mistakes which cost me wins – when this is the reality of the climate of Division I Athletics, is there really any question

as to whether or not agents of Division I Athletics comes to identify their purpose as *winning*?

These luxuries have come to be readily associated as the growing trend in intercollege athletics and higher education, and as such, winning becomes the vice necessary to procure the paramount luxury: television revenue. It is the Pavlovian effect in sport: administrators who award the luxuries have to secure the means of those luxuries provided by winning; coaches understand that the awarding of the luxuries is contingent on victory, and thus athletes are rendered as mere machines designed to yield these results. In this regard an athlete's primary purposes forms as factories of athletic production, which help coaches secure the vice necessary for the luxury. Resultantly, athletics becomes imbalanced in its aims and pursuits and one-dimensional in its purpose. Even though situated within higher education, when Division I athletics is so overburdened by the pursuit and evaluation of victory, it does not serve the principles of a tripartite educational system (mind, body, and soul). Nor can it be said to serve to procure the NCAA's mission of making the educational experience of the student-athlete paramount. In the light of such luxury and vice, it is evident that the paramount objective is student-athlete success on the playing field. This absence of service to the remaining identified purposes of higher education (intellectual and character development) serves to imbalance athletics towards physical training, while distancing itself from any claims of linkage to educational development.

Veil of amateurism

"Could the veil be lifted from some of our higher seminaries, and all the sources of youthful corruption exposed, the better part of community would demand an

immediate reform, or withhold their patronage" (Frost, 1829 as cited in Menna, 1992). If the veil of amateurism could be lifted from the NCAA; if the veil could be lifted from sport as an experience where athlete's academic education is paramount; if the veil could be lifted revealing the true purpose of sport at the Division I level; if the veil of sport proclaiming sport to promote character development could be lifted; if all of these veils could be shed and the true face of Division I athletics revealed, we would come to see sport at this level as it truly is in the lives of these young impressionable agents of sport. That in fact college athletics represents a training ground for the pursuit of athletic excellence, which self-serves to secure victories which yield tremendous financial reward necessary for securing further future victories. If the veil could be lifted, we would all of us, agents and non-agents alike, reverberate the words of John Frost and for the welfare of the athletes scream for "immediate reform or withhold their patronage" (Menna, 1992, p.11).

Sport as the Pharmakon

French Philosopher Jacques Derrida's discourse on Plato in his essay, *Plato's Pharmacy*, provides the perfect lens for the story of intercollegiate athletics and its place in higher education with Derrida's establishment of the *pharmakon*. Sports are, as Mark Edmundson (2012), to whom credit for the pharmakon analogy within sports is due, asserts, "a world of danger, as well as one rich with humane possibility" (p.121). Athletics holds in the balance a duality in its potential to be either promotional or destructive. Athletics is what Derrida (1981) asserted through the pharmakon, both a poison and a remedy. In this we have the inherent contradiction of athletics in higher education as something that is designated by affiliation to be educational, when it is

instead vocational. When athletics is driven by thymos (the intense necessity for victory), then the attendant evils of sport are provoked and the impression upon our young student-athletes is caustic to the composition of higher education. When athletics is a mechanism to support in service, the enterprise of higher education, to develop students across the intellect, the physique, and the soul, then it holds true to the claim of physical education. One stands in direct contention to the other, but both speak to the singular possibility of sport to be either promotional of the constitutions of higher education or destructive. There is a dual voice; one of product, luxury, and vice, and another of principle, development, and higher purpose. For all the discussion of the pharmakon, it only speaks to the potential of sport to situate in one domain or another – poison or remedy. But athletics cannot in service be of both, for the attendant evils that come with billion dollar revenues act as corrosive meningitis, which when injected into sport have a way of rapidly necrotizing the limbs of education in pursuit of victory.

We need implorations of Frost, where demand against revenue is made in favor of education. The constitutions of higher education declared by Aristotle and echoed in the likes of Frost and Dewey and Kohlberg. We cannot relent upon this standard and prostitute higher education any further, and the pharmakon of sport calls for an analysis of the impact of the poison upon the fiber of our athletes. The thymos, the poison, the pursuit of victory, the singular purpose of athletics to educate of the physical, calls for a study which highlights the effect of participation in such an imbalanced environment. As it was Kohlberg (1981) who said that all psychological experiments start out as philosophical inquiries. We move now from the philosophical framework which

provided the foundational reasons for my study and head towards the psychological theory which will guide the empirics.

The demand that intercollegiate athletics stand for something more than athletic accomplishment lies in the appeal of the attrition. Table 2-2 (2013) taken from the NCAA’s official website (retrieved March 2013) provides the statistics from the NCAA’s estimated probabilities of collegiate athletes turning professional in their respective sport.

Table 2-2
Estimated Probabilities of Collegiate Athletes Turning Professional
 (retrieved from NCAA.org , January 12, 2013)

Sport	HighSchool Players	College Players	Draftees	% Playing Professionally
Baseball	471,025	31,264	806	11.6
Men's Bball	545,844	17,500	48	1.2
Football	1,108,441	67,887	255	1.7
Ice Hockey	36,912	3,944	11	1.3
Men's Soccer	398,351	22,573	49	1
Women's Bball	438,933	15,708	32	0.9

In lieu of such small capitulation upon the athletic development of athletes in the regard of sport benefits beyond college, it makes sense that sport should aim to develop athletes in areas serviceable to them post-athletically. In reiteration, American higher education was founded along the natural division of human makeup: mind, body, and soul. Any imbalances in focus towards one results in neglect of remaining two. Any neglect of one equals lack of adherence and constitution to the totality for purposes of education. Sport, like education, is an internal pursuit. The path within education should not be forged in a direction driven solely by credentialism and external measures such as diplomas and occupations. It is in this regard that education splits from its tenets of development and instead shifts towards vocational. So too it is with sport. If athletics is

to be in the purpose of its origins then it must be esteemed as physical education, education through the physical, which lends it to supporting the educational aims of higher education to develop its students across all three human domains. As an agent within higher education, intercollegiate athletics has to come to shed its corporate and economical focus, and adopt the principles of an educator as outlined by Kohlberg (1981):

Insofar as educators do not critically examine the values that govern life and discipline in the classroom or simply opt for enforcing existing conventions, they ‘cop out’ from really dealing with the values issue, and they engage in subtle or blatant forms of indoctrination. (p.1)

Intercollegiate athletics as an educator

Divorcing sport from educational aims, to make it vocational rather than educational, is to engage in indoctrination. As sport took the form dictated by Athenian and Spartan culture, sport in those respective cultures was diametrically different. Their differences were defined in the cultural values and purposes they reflected. Sport as a reflection of the larger body of cultural values through its service in physical education is necessitated upon the demand that sport not be separated from morality (Gruneau, 1983). Because sport is embedded in higher education and higher education is embedded in society, sport cannot be autonomous from either societal values or educational principles of a tripartite development across mind, body, and soul. “Sport is not the least bit autonomous from society: “[i]t is totally tied, as a form of social behavior, to the social framework of which it is a part” (Beamish, 1982, p.181). The ethics of sport through our understanding of the psychological domain and its relationship with sport, dictate that

when it is only utilized as a factory of production and outcomes, i.e. winning, then the intellectual and moral aims of sport, obliged through alignment with higher education, are threatened (Bredemeier & Shields, 1986b). If athletes are allowed to compete in a setting in which moral atrophy is a byproduct of that participation because winning is the only evaluative measure of concern, then the impact of sport is one-directional: indoctrination. As we come to understand that morality and character is not predetermined through participation in sport, and instead embrace morality, as Aristotle proposes, as dispositions of behavior (Rowe & Broadie, 2002), then we have all the evidence we need for the call to reform from the overbalance on winning as a vice for revenue attached to winning.

Character education

“The most important issue confronting educators and educational theorists is the choice of ends for the educational process” (Kohlberg, 1981, p.48). As a coach and educator with hopes of being an agent in the future to return sport to its origins of purpose, I can think of no better framework for the end result of education, and therefore athletics/physical education, than that of Dewey and Democratic Education. Not as a means or an approach but simply in the paradigm of purpose, the compass of democratic education merging with principles of justice provides the highest standard we can collectively hold education to (Dewey, 1916). There is a population of pundits critical of character education and its inclusion within higher education because of the lack of diversity at risk when a certain set of values are dispositional in education's aims (Simon, 1971). The fundamental purpose of education is to prepare students of a democratic society to be upstanding citizens upholding of the virtues upon which our democracy rests (Dewey, 1916). As such all agents of education then must model and promote the

social and cultural ideals present within the democracy (Dayton, 1994). But this immediately resounds in a critical opposition with those who fear democratic education and thus character-based education to be nothing more than the inculcation of a singular set of values (Engel, 1970).

The terms moral education and character education do not resonate well with a great many who are more concerned, not against values, but instead the indoctrination of a given set of values pushed by a majority upon a dissenting minority (Blasi, 2005; Engel, 1970 as cited in Kohlberg, 1973; Kohlberg, 1981). “Although moral education has a forbidding sound to teachers, they constantly practice it. They tell children what to do, make evaluations of children’s behavior, and direct children’s relations in the classrooms” (Kohlberg, 1981, p.6). In every classroom, on every team, in every lesson there are elements of rules. Beyond elements of rules, there are standards that teachers and coaches, alike, work to operate within their system of education. This operation joins teachers and coaches as agents of moral education. The essential variable in each of these settings is an atmosphere of respect. Respect for differences, respect for differing opinions, and backgrounds, and perspectives. At the minimum this too is the nucleus of democratic education: respect through justice. This is not a lesson but instead a virtue and something of virtue is a mechanism of character. From Aristotle’s *Nicomachean Ethics*, we encounter a dual domain for this respect born from virtue: one of intellect and moral (Rowe & Broadie, 2002). The intellectual virtue has roots in teaching of awareness and principle while the moral virtue has roots in execution and habituation (Rowe & Broadie, 2002). “Virtue is of two kinds, intellectual and moral. While intellectual virtue owes its birth and growth to teaching, moral virtue comes about as a

result of habit” (Kohlberg, 1981, p.31). Character-minded education does not have to be a mechanism of indoctrination. Character education, as Engel (1970) illustrates does not take hold in indoctrination of morals by teachers aimed at teaching students a defined and limited set of values. The intent of character education as Engel (1970) constructs it is value clarification. Value clarification is the essence of character education rooted in the collective purpose of virtue and respect and justice through the intellectual and moral domains. “Character education is not indoctrinative moral education aimed at teaching values – it’s value clarification rooted in self-awareness” (Kohlberg, 1973, p.605). The principle of respect as it relates to the disposition of virtue lies in self-awareness and awareness for others. Justice takes root when one is able to operate with and for others from a platform of respect despite individual differences. There can be no greater product from character education for the sake of the democracy than this. But this virtue is not feasible simply through intellectual appeal, it requires moral disposition acquired only through habituation. From awareness we must move to action and this is not possible without the assignment of moral will to execute moral desire (Blasi, 2005). In understanding the connective fibers between physical education and higher education, and embracing the contract between educators and the aims of education, we then have to come to regard sport not as an entity of higher education, but as an educator in and of itself. If educators within higher education are held responsible to the aims of education, then athletics must be regarded in this same light, and as we speak about education and educators and their contract with character education, athletics is not immune from this conversation.

What is the constitution of sport? What is that constitution within higher education? What ultimately is the constitution that institutions of higher education have with their students? The constitution of sport cannot be divorced from the constitutions of institutions of higher education to develop students physically, intellectually, and morally. Many argue, echoing McLaughlin and Halstead (1999), that the character education initiative is devoid of theoretical constructs and practical frameworks. Though many might cry for a separation from education from moral/character aims, I argue that this is often displaced disdain for religion and ethnocentric promotions (Lockwood, 1991; Purpel, 1991). But this constitution between education and student is not a pious matter or a claim of deity with roots in a particular religious sector. It is instead a cry for development across each of the respective human domains (mind, body, soul). For what good is intellect and physical vigor without temperate acumen for what is fair and right? The cultivation of individual moral will power is by far the most important part of education. Again a return to John Frost's 1829 address: "It is comparatively to little purpose, that we give to [students] a cultivated intellect and a vigorous arm, if they have not a heart to promote to beneficent action" (Menna, 1992, p.5-6). What we value must be present in what we produce. If we believe as the NCAA would have us, that athletics is intended to serve as a key component in the educational experience of a student-athlete, and inherent in that experience is development of the aims of education, then we must believe that athletics, serving to enhance the educational experience, facilitates growth intellectually and morally (character development), as well as physically (educating through sport). If it can be argued or proven through empirics that sport participation in fact does not promote any of these tenets, but in fact constitutes an

impediment, then the question of athletics serving as a part of educational experience must be highlighted. The power of education to serve as a social force of the impetus for individual advancement and empowerment dictates that the arena of athletics is bound to align with the root principles holding higher education to the divisional aim of a young person's intellectual being, physical being, and core of character. Agents of sport, as representatives of the objects of higher education, should be obligated to implore the adoption of a system of intercollegiate athletics within higher education that is bound more to education than economics; this cannot be claimed unless the development of student-athletes is inclusive of equal and fair consideration for intellect, physical, AND *moral* development (Dewey, 1900; Kohn, 1997).

Moral Function and Moral Reasoning

The scope of morality, moral function, and moral reasoning is interdisciplinary in nature: both philosophical and psychological. There are limits to the reach of psychometrics to quantify the cognition of something as complex as the components which comprise morality, especially when the pursuit to define moral function lies not in action or in reasoning, but rather a kaleidoscope of intention upon action, and action upon that which one knows to be good. The morality, or absence thereof, in an act lies in part with the morality guiding the intention of the action. Kantian influence for a deontological construct for moral function and moral reasoning results in defining the capacity of a moral being, not in the formation of moral judgments, but instead in the volition to execute upon that which one knows to be moral (Blasi, 2005; Kant, 1785; Grassian, 1981). But the greatest fraction between framing morality and moral function is found in the philosophical scope within which cognition finds its greatest limits: a

deontological lens in which morality is defined by the ability of one to execute the moral will to move forward in action with that which one internally defines as moral or good or virtuous. The Aristotelian influence upon moral function and moral character defines them, not through cognitive development or predispositions of personality, but instead through the disposition of one to make himself good by doing that which is good. Moral character, therefore, is not a fixed disposition that is either present within one or not. Moral character, being the ability to do that which is good and virtuous, does not lie within one like a gland or an organ, nor is it a predisposition that lies dormant within one until the atmosphere or context is such that lends itself to the manifestation of moral character. Operating from an Aristotelian perspective for morality involves a rather virgin embodiment, free of pretention or complexity in definition. The ethical life in this regard is simply connoted in this: the just man becomes just through doing just acts. Morality therefore is not a matter of one's ability to abide by rules or laws or act in utilitarian conscious on behalf of others. Morality is not a matter of an individual having affection or capacity for morality, but instead that because a person has regard for that which is moral, aligns in action with what is regarded as moral, and resultantly becomes moral through habituation upon moral action. The dynamic, and thus philosophical, dialogue regarding this disposition becomes very complicated in regards to an agent's formation of that which is good or moral. How does one acquire this information? Is it through cognition as posited by Kohlberg (1969)? Might it be through social structure regard as posited by Piaget (1932)? Or better yet, might it be something one arrives to through the mechanism of education as posited by Dewey (1916)?

There will be a bit of a chasm in this section as it relates to the formation of that which is right for this massively complex subject is not the main focus of this research. This research is driven by the notion that the disposition for that which is morally good is inseparable from our actions so that a moral person can only be defined as such through their actions. And the arrival of one upon moral territory within the ethical life has but one path to take: that of disposition through habituation. Moral function, therefore, in light of Aristotelian ethics, is not the ability to define an action as moral or the reasoning one enters into with the cognitive domain of moral function. It is not a rationalization of that which is moral based on context or contingencies, for that which is good is always good, and therefore moral function is the ability to execute the will to move forward in action within that which is good. Within this deontological lens, the ability of one to execute upon their own moral code; the ability to institute the moral will (i.e. will power) to execute moral desires within one's life is the epitome of moral function: to execute that which we define as right within our moral code absent of context or contingency. The ability of an individual to, in the rage of conflicting desires, execute moral acts, in turn makes them moral. It is the opinion of this research that this is the only perspective through which morality and moral function takes form and it is this perspective, this paradigm, that becomes especially important when defining morality and moral function within sports.

Psychology of moral reasoning

Lawrence Kohlberg – structural developmental theory

The seminal influencer in the study of moral reasoning and moral function is Lawrence Kohlberg with his focus in structural developmental theory (1969). His work

was foundational in both philosophy and psychology and operated from the foundation that what makes an act moral is the reasoning which motivates it (Shields & Bredemeier, 1995). Kohlberg's position is that "morality is the coordination of moral claims in a social context" (1984, p.73). Kohlberg (1984) based his research through the navigation of a hypothetical scenario coined The Heinz Dilemma which dealt with a terminally ill wife, grossly overcharged medication, and a husband's dilemma in securing the medication. From the Kohlberg's research centered on the dilemma emerge four main concepts: moral claims, moral orientations, moral levels, and moral stages.

Moral claims

Moral reasoning takes form in the conflicting claims of the self and the navigation of one's moral orientations through moral conflicts found in social context (Kohlberg, 1984). As one encounters a moral conflict, such as whether or not to take performance enhancing drugs or perform an illegal move in competition, there is a navigation that takes place within the conflict. This navigation can be constructed with reference to rules, egoism, social contracts, or virtue, but the nature of moral reasoning is found in the rationale for the decision to act in response to the stimuli provided by the conflict. This navigation is a cognitive structure that one formulates to define something as good or bad amidst conflicting values. This cognitive element is what Kohlberg (1981) postulates as moral reasoning.

Moral orientations

Serving as the fiber for the constitution of a moral act, the moral orientation is the bedrock of one's moral reasoning. The four orientations which emerge from Kohlberg's work represent the nucleus for an individual's navigation through moral conflict. These

orientations are presented in the hierarchical theoretical construct of which they are a part with first to last signifying lowest to highest operating orientation (normative, utility, justice, ideal self).

Normative – that which is moral to the individual is constructed with reference to rules and order (Kohlberg, 1984, p.49). This can be reduced to a common conception of obedience.

Utility – that which is moral to the individual is constructed with reference to a utilitarian regard for others (Kohlberg, 1984, p.49). This can be reduced to regard for others in that one does not steal because it would equate to a wrong against another person.

Justice – that which is moral to the individual is constructed with reference to the virtue principle of justice (Kohlberg, 1984, p.49). This can be reduced to a violation of a reciprocal social contract of fairness and equality between people in the form of social normative behavior (Shields & Bredemeier, 1995).

Ideal-Self – that which is moral to the individual is constructed with reference to inner virtue and principle (Kohlberg, 1984, p.49). This can be reduced to the ultimate regard for self-excellence and the principle of virtue. In order for one to be categorized as good, they must do good things and so in favor of the ideal-self the individual acts upon moral intentions.

Kohlberg (1969) believed that cognitive structure parallels and impacts our moral development. In this light moral action is guided by cognition which in its respective development elicits action relative to stage location. These stages are represented in three

levels with two corresponding stages each of consent and dissent to the Heinz Dilemma (Kohlberg, 1984).

Moral levels

These levels are representative of Kohlberg's belief in cognitive maturation. One's ability within moral reasoning, centered on the principle of moral action and moral reasoning, as growth constructs which paralleled their cognitive development. As one gains in cognitive ability so too would they gain in moral reasoning and moral action. Children and adults alike are reasoned to be able to express the lowest level of moral reasoning, preconventional.

Preconventional

Stage 1

Often demonstrated in young children, this is the earliest stage of moral development. In this stage rules are seen as fixed and non-negotiable, therefore the obeying rules is absolute because one has a higher regard for avoiding punishment.

Stage 2

The second stage within the preconventional level is classified as individualism. In this stage moral action is regarded as that which best serves the individual's needs.

Conventional

Stage 3

This third stage is categorized through interpersonal relationships through interactions within social units. In this stage what is moral is essentially constructed through the principle of the Golden Rule (Kohlberg, 1984; Shields & Bredemeier, 1995).

Stage 4

In this stage individuals begin to take into moral consideration society as a whole. In this stage what is right is defined through the necessity for social order and submission to authority for this order.

Post-Conventional

Stage 5

The penultimate in Kohlberg's development and "moralization" is similar to Stage 4, this stage centers on social contracts and individual rights, however distinct in that one acts upon what is moral not from a sense of the need for order, but instead as "a sense of obligation to one's social contract to abide by laws for the welfare of *all* people" (Kohlberg, 1984, p.49).

Stage 6

The ultimate level of development within Kohlberg's moralization theory rests in universal ethical principles. What is supreme is the principle of justice, not obedience to rules and norms.

Critique of Kohlberg

The critique of this theory from universalists and relativists alike is vast and diverse. May (1985) argues against Kohlberg's establishment of justice as the ultimate in moral contracts. Bandura (1991) and Gilligan (1982) argue against Kohlberg's methodology. A particular focus of criticism (Haan, 1978) however, rests upon Kohlberg's concentration on the cognitive domain of morality (Shields & Bredemeier, 1995). Common contention parallels that of Shields and Bredemeier (1995) in distinguishing that the moral domain of this reasoning can be misguided and unjustified through misappropriations of justice and moral principle.

Norma Haan and interaction morality

A collaborator alongside Kohlberg, Norma Haan's partnership was eventually submerged by her discontent with Kohlberg's over-regard for cognitive interpretations of morality (Shields & Bredemeier, 1995). Haan's work (1978) was grounded in a relational understanding of the process absorbed by one's morality. She was not concerned in how people morally reason in the abstract philosophical musings and debates about the best definition of morality. Instead, Haan, was driven by a desire to understand the construction of moral contracts and how people navigate these contracts from an interpersonal sense. Haan's model (1977a, 1977b, 1978, 1983) of understanding moral development hinges on a system of moral influences which are the nucleus of moral action: moral balance, dialogue, truth, levels, and secondary moral structures. To Haan moral action is a dynamic process of navigating dilemma through the system of influences which include circumstance, mood, insight, and incentive. Haan (1977b) was concerned with addressing the chasm between moral affinity and moral action. In particular she was focused on understanding the system of influences which led one to act against their moral affinities. Of acute note was the role stress played in the deterioration of one's moral contracts (Haan, 1978). Haan posits that moral imbalance, the chasm between moral affinity and moral action, is a result of the spectrum of egocentric orientation, conforming orientation, and ultimately the principle of fairness (Shields & Bredemeier, 1995). The tenet of moral imbalance is of particular interest in this study because of a level of clarification Haan makes with *legitimated imbalance* (Haan, 1978; Shields & Bredemeier, 1995). Agents enter into moral exchange with imbalance in action when a resource of greater responsibility and impact threaten their moral affinity.

In this light the influence of sport upon athlete's moral function takes on particular consideration. In preparation for this discourse, first an adequate spectrum for the definition of moral function is elemental.

Deontological ethics in moral function

The philosophical foundation of morality and moral function upon which this study lies is linked to Aristotle's framework of morality as disposition through habituation and Kant's deontological perspective of moral function. Kohlberg believed moral function and moral reasoning to be a matter of development upon a continuum of time (age) and maturation. And this comes with great skepticism to the fundamental assumption Kohlberg makes, that man by nature has the capacity for moral action and moral reasoning (1981; 1984). If we accept that the element of moral function and reasoning is the maturation and development of an individual upon a continuum with the ultimate being the principle of justice through universal moral principle, then we have to presume that the ultimate is even attainable first; that man has an inherent capacity for maturation in time by which to achieve this ultimate level. The defining element of moral function, and thus the critique of this thought of Kohlberg, takes root in Aristotle's *Ethics*: that the nucleus of "good" lies not in the ability to discern that which is moral or good, but instead in the ability to judge that which is good AND act upon that judgment. Knowledge of that which is good is without benefit to those who lack the ability to corral and control their conflicting desire for that which is against the good. Often our moral will gives way in conflict to our mortal desire (Blasi, 2005; Grassian, 1981; Kant, 1785). This emotional plight causes one to lack the necessary self-control to act upon that which they know to be good. Moral desires, hoping to do well, are not virtuous enough. Moral

desire is impotent to do good without the volition of moral will to abide in that good despite contingencies allotting against the call for good (Blasi, 2005). These contingencies are often our own moral desires. This measure of contingency against moral action can be reduced to a dualism of will: will as self-control (moral will) and will as desire (moral desire) (Blasi, 2005). The will as desire is the propensity and tendency of individuals to move forward towards that which they desire; *mortal* desire is the tendency to move forward towards that which we desire, but, commonly is the result of an emotional plight causing the desire of something which is absent of good. Moral will comes in the ability to act on one's moral desires, in accordance with the virtue of good.

Hartshorne and May (1928) were the first to study moral psychology in sport and the phenomena of the chasm between moral ethics and moral reasoning in action. They were concerned with investigating personality traits as the main explanatory factor for behavior that deviated from one's moral ethics. The prevailing account in moral psychology of moral function as malleable and not fixed to personality traits, but instead driven by the context presented within the environment surrounding the moral decision is in response to the Hartshorne and May's seminal work. Piaget (1932) was concerned with moral function from the standpoint of moral judgment, "[i]t is the moral judgment that we propose to investigate, not moral behavior or sentiments" (p.8). Piaget believed this moral judgment to be a function of one's cognitive development whose ultimate resided in rationalization as an adaptive capacity (McNamee, Jones, & Duda, 2003). Of utmost consideration within Piaget's work though is the dynamic at play between moral development and moral reasoning. Morality – morals – ethics are fixed over time and central to the cognitive development of an individual while the moral reasoning and

judgment of one is malleable to the specific context of a moral situation. This then leads us to consider that under Piagetian thought, the construction for moral reasoning is nothing more than a response to the moral world in which we interact. Moral judgment therefore, is a response to the moral stimuli presented by moral dilemmas (McNamee, et al., 2003).

The pertinent discussion in moral function through the Piagetian lens then requires the questioning of in navigating these moral dilemmas what system of rules or structures or influences underpin the eventual decision? If morality is in fact contextual and reasoning of it malleable, then the formation of the moral judgment is more important than the moral action itself. “All morality consists in a system of rules, and the essence of morality is to be sought for in the respect which the individual acquires for these rules” (Piaget, 1932, p.9). As moral beings who are at the same time rational beings, rules, following in line with Kantian ethics, have weight to compel rational beings to comply with them (McNamee, et al., 2003). Kohlberg’s (1984) research hinged on this adherence to rules in that moral action is to act in accordance with principles of justice and moral reasoning lies in the rationalization of one to break from these moral rules. To Kohlberg (1981), the act of being moral, is that area when one’s moral will is in union with a moral contract. Therefore moral action and thus moral agents are those who act with principle regardless of context and situation. This idealistic lens however fails to take into account the importance of understanding that while we are rational creatures who either inherently, or by impetus of social norms and systems of rules, have a contract for how we should act. Thus the truly important measure of moral function lies in answering the simple question: “if we know what we should do, then how do we go about

deciding not do it?” With the theoretical construct of Kohlberg and Piaget moral action is a derivative of moral rules such as justice and virtue and thus should be ever-consistent and not contextually variable. Yet, this is exactly the case. They are in fact, contextually variable, which begs the exploration of “why?” in order to truly pursue an understanding of moral function and moral reasoning.

Within the domain of understanding moral function it is important to challenge theoretical frameworks in which moral action is reduced to the ability to abide in moral duty. Moral reasoning and thus an individual’s morals is a constructive process involving feud between a contextual influences and inherent cognition of universal principles of right and wrong. The context of that which constitutes moral action is both adaptive and innate, and then so too is out operation within this contract of right and wrong. The essence of character education is to instill regard for the battle between moral will and moral desire within one, and then work to educate young people through self-awareness and principle to act in direct correlation with their moral convictions for what is right and wrong with the ultimate principle of avoiding temporary suspensions of moral contracts for the purpose of personal gain. These are defined as contingencies and in the consideration of these it is critical to avoid reductionism of moral function to the stern and disciplined abiding of moral rules. On the topic of reductionism consider McNamee et al.’s (2003) position:

The right thing to do is always the right thing to do and the converse is also true: the wrong thing to do is always the wrong thing to do. The fact that other features of the situations (self, one's relations, or context) might find their way into some children's reasoning was a sign of moral immaturity since these features

necessarily compromise the impartial character of morality....their ability to reason about the right thing to do which was to follow moral rules that were universal in scope, prescriptive in nature and impartial in application. (p.65)

McNamee et al. are attempting to highlight the level of grave oversight afforded by the ideology embedded in the above depiction of moral function as a fixed point absent of context and contingency. The aim of education is certainly aligned with universal principles of *arête*, universal justice, and respect in the domain of virtue. All educators would subscribe to the pursuit of Kohlbergian moral maturity, but the nature of man is susceptible to moral lapses or immaturity and the reality of this is as absolute as other universal laws that govern our existence: gravity, fatality, and relativity. The context of sport, which will come to light later in the study, presents an even more enticing break in moral judgment as young men and women operate under an environment of contingencies and contextual variations. Kohlberg's theory does not take into account the balance at play in moral reasoning by which an individual is fully keen to that which is moral, but rationalizes breaks from that in pursuit of a perceived betterment or supremacy. The greatest flaw of Kohlberg is the same as any discussion regarding moral function and virtue: the perception of humane ability or affinity to act in a moral obligation. The belief that an individual would suffuse their desire for supremacy and betterment in order to uphold a standard of excellence outside them is both abstract and quite easily argued as humanly implausible. The crux of any moral theory lies precisely in what Flanagan (1991) elucidates in response to Kohlberg's theory: "Any moral theory must be more than an abstract philosophical or psychological model

and must adhere to a principal of minimal psychological realism. It must be ‘possible’, or perceived to be possible, for creatures like us” (p. 32).

The main weakness of Kohlberg’s theory to serve as a fundamental gauge of moral function is the amount of faith he puts in moral maturity through cognitive development to be predictive of action regardless of context and free of contingency (McNamee, et al., 2003). The highest level of reductionism is in the simplicity of “do the right thing”. This is where McNamee et. al.’s term “reductionism” comes into play. We cannot reduce morality and moral reasoning to reductive simplicities. Human beings are far too complex for such elementary alignment.

Context and contingency in moral function

If Kohlberg’s framework for morality can be reduced to adherence to a system of rules and a universal principle of justice and virtue, then the alternative view speaks to the evidence that moral function is a complex organism with interactions of atmosphere, interpersonal relationships, and goal dispositions at play in the agent or agents within a moral dilemma. The consideration of the elements linked to Haan’s research speaks to the dynamic view of moral function best captured by Spiecker (1999) who presents moral function as a byproduct of fluid character traits better thought of as complex multi-track dispositions than simple reductionist ones (as cited in McNamee et al., 2003). In short, the theoretical contribution of Haan, adopts a more expansive consideration of moral function, one that is inclusive of the impact of context and contingency upon moral function within the viewpoint of moral action as an adaptive measure. Haan’s work, *Two Moralities in Action Contexts: Relationships to Thought, Ego Regulation, and Development* (1978), highlights the consideration of a set of structures which underpin

moral function, with exclusive weight given to ego processes. These ego processes are at the core of her pursuit to understand why people engage in moral action:

If we as social scientists were to set the philosophers' historic disputations aside and ask anew, 'What are people doing and what are they trying to do?' when they engage in moral decision and action, we would probably not conclude that they are trying to deduce the logically correct action indicated by a set of abstract rules, irrespective of personal-social contexts. The alternative view proposed here is that people engage in dialogues with each other with the intents of achieving new or maintain old moral balances, which may represent compromises or identifications of mutual interests, in order to protect and enhance their sense of themselves as moral beings among other beings. (p.287)

Haan's work implores the consideration of moral reasoning as a fluid organism at the disposal of the nature of the dilemma and the structure of people's coping mechanisms with the stress created by the moral dilemma. Our moral reasoning then takes root in the navigation of the structure of the situation presenting the dilemma coupled with our consideration of all the agents at play. In this light Haan (1978) proposes that the response in our moral action is affected by the nature of the situations (p.296). Whereas Kohlbergian thought leads us to deduce that morality is laced in the content of the action, Haan leads us to an avenue of consideration where the formation of the judgment within the context of the situation and the moral atmosphere is where the content for moral reasoning lies. In this, we see a return to the earlier principle that the formation of the moral judgment which precedes action is more important than the act itself. Haan's (1978) findings suggest that moral agents in moral dilemmas negotiated

each situation within its specific context (p.296). However, she also clarifies that interpersonal morality is more stable across situations (1978, p.296).

Interpersonal morality represents our colloquial designation known as ego orientation. An agent's negotiation of a moral dilemma is responsive to their ego processing, which is central to the context of the situation presenting the dilemma. How they respond to this context and work to resolve the ego-processing is the nucleus for contingency. If heavily ego-centric the individual will navigate the dilemma in favor of their self, unless an exchange in power through another agent is presented which causes them to supplant themselves for the sake of another resource (Shields & Bredemeier, 1995). If however, the individual is not heavily ego-centric then they will navigate situations with regard to particular context and affinity for the needs of both the self and the other. The interpersonal morality is stable across most situations whether it be high or low ego processing, unless an exchange in power or resources takes place compelling the agent to act against their ego processing, i.e. stress.

Juxtaposed against interpersonal morality is that of formal morality (Kohlberg, Piaget) which represents the paradigm of suppressing the context of the situation and operating from a universal platform where a general principle of justice and virtue become the panoramic ideal. As Haan, and others, have distinguished, this formal morality is as elusive as it is abstract. Yet the polar viewpoint for context and contingency also represents a problematic platform when morality is something that can be viewed as fluid and dependent on context. When viewed through the lens of Aristotelian and Kantian ethics, both of these positions are equally validated and challenged. The only remaining conclusion is that this debate is as complex and

circuitous as the agents which it intends to elucidate. Regardless of one's theoretical lens on morality and disposition towards interpersonal or formal, the foundation of moral action as a transaction between moral will and moral desire, can be defined in the virtuous inclination one has to capitulate in action upon their constitutions. The nucleus for the ability of one to be moral is held in the ability to execute upon that which he believes to be right and just. The formation of that which is right and just is of considerable importance and debate and there are sincere merits in both Haanian and Kohlbergian viewpoints, but at the end of the day, once the judgment has been made and the constitution has been identified, the moral agent can only be moral if s/he acts morally. Moral function is superior to the judgment process that produces a verdict in regards to action, because the product of moral reasoning is ineffectual without the resolve to act upon it.

Kantian ethics

There is an element of ideology and sternness that serves as the foundation for the complexity involved in establishing certainty in moral theory: be it in sport or other arenas. To reduce such a complex pursuit down to elemental nomenclature of right and wrong is to strip it of its composition and reduce it to inanimate, and probably unrealistic, principles of obligation and duty. This reduction strips the debate of the very heart which makes it so dynamic. If in fact Kohlberg's rationale and foundation were a complete and thorough telling of the story of human action then the element of study for morals, moral function (action), and moral reasoning (justification of action) would be quite the elementary pursuit; something so dynamic in nature, reduced to rudiment is devoid of the intrinsic value of its study (McNamee et al., 2003). If this reduction were true and

morality were reduced to mere progression within obedience to lawful and moral duty, then the platform for moral ethics in any arena would simply be developmental and the action of any individual across any setting would simply be predicted by their stage within the maturation and development of moral function (McNamee, 2003, p.64). In this reduction we find the very root for the importance of context within the dynamic of moral function and reasoning. For in this context we discover the rationale for morals classified as something far more complex than mere maturity upon a continuum of development. For Kant the problem was not in discerning what was right or wrong. This is served through external mechanisms of religion, law and other social structures, as well as socio-cultural influences. The power of moral function and moral reasoning for Kant manifests in the cultivation of the constitution to do what is right (Kant, 1785). Morality for Kant must be based in the principles of rationality and autonomy (Grassian, 1981). Only when a person is operating from a position of freedom and autonomy are they behaving in consideration of dignity. In the gap between rational thought and emotional desire, Kant says, the essence of morality can be found (Paton, 1964). In the constitution of knowing what is right, be it through religion or other order, the moral fiber of one is determined, by the ability to act and execute upon that which is right and just, outside of human desires which run against that constitution. As Kant frames, “one cannot be acting morally when one justifies one’s action by an appeal to one’s desires” (Grassian, 1981).

Kant had a particular warning against utilitarian ethics which lead one to a position of universal justice and principle as the bedrock for moral function. In utilitarian ethics, the action which will have the best consequences for the universality of justice is

that course which an individual should take as moral action. Thus moral rules should determine what we do. Kant however, reasoned that utilitarian ethics could lead one to justify unjust actions based upon contextually specific circumstances (Grassian, 1981). Against what is common thought, Kant projects a diametric against the theory that morality is upheld through moral action. More important to Kant was that of *intention* (Paton, 1964). There can be an elemental divide between the content of the action and the content of the intention. One can act upon and do the right thing for all the wrong reasons. Consider an individual who follows the rules, but only does so because if he follows the rules, he will be rewarded. We would not consider this act moral because the intention is not to act in the right way for right's sake, but it is done simply to avoid displeasure. There are a myriad of platforms for those who believe that the appearance of character in behavior is not character itself. "Merely blind rule-following observance is in a clear sense not the same thing as following a rule wholeheartedly, where one's actions are predicated on a conception and dedication to do the right thing by being the right kind of person" (McNamee, Jones, & Duda, 2003, p.72). This echoes the sentiments of Kant. The moral man to Kant, does not become moral by simply doing good out of a sense of duty because the will that is required of that person is directed towards duty rather than that which is good (Grassian, 1981). This is the heart of autonomy and freedom as it relates to Kantian ethics. The one who does good simply out of duty and obligation is not one who Kant's says is due "moral praise" (Grassian, 1981, p.75). The only thing that this demonstrates is the ability of one to have regard for duty and obligation, but in the area of context and contingency this duty and obligation might shift based upon the appearance of a more ultimate good.

If we state that athletes have character simply because they are obedient to team rules and operate out of sportsmanship then what should we consider of them upon exodus from sport? What if the only mechanism which urges them to do well is the rules of sport or the fear of punishment precluding them from sport? There is the necessity for the replacement of a mechanism to make them obliging and dutiful. This is not morality as much as it is discipline and rigor. If we accept that atmosphere and ego processing can lead to contingencies, then the foundation of ethics as he is who able to oblige rules is problematic as it relates to moral function, because there is the need for an external mechanism to always get someone to act morally. Instead, as Kant implores, we need to approach moral function through the lens that the agent himself is a reciprocal force of mechanism for moral action – that the obligation to act morally comes from within oneself rather than an external source such as rules, principles, or standards. It is in this light that we come to understand through a Kantian lens that moral function is defined as the ability to execute upon that which one knows to be right, despite contingencies against this right.

The core of this Kantian lens of moral function is the same as that of Aristotle, one of disposition by habituation. The position of Haan, in which moral dilemmas are presented in their respective context and situation and underlying structures, will always reflect the necessity for a moral construct of disposition by habituation over alignment with utilitarian ethics. As one traverses from one dilemma to the next, from one system of structures and pressures to the next, from one context to the next, he will encounter the *opportunity* for contingency. Be it the atmosphere within which the dilemma is presented, or the reward seemingly attached to breaking from one's moral constitutions,

the act of becoming moral lies in the ability to operate outside of contingencies and disposition one to do what is right despite the opposite desire. While rule following and duty to higher principles is praiseworthy and important to social order, it is not the framework for moral function as it does not lead to any disposition other than obedience; a disposition which is at grave risk for context and contingency and always requires an external impetus. This gives Kant his distinguishing core as a principle source of moral function: maximization of freedom. This concept, which is central to Kant's theory of the categorical imperative, holds that the maximization of human freedom is central to a moral disposition. Enveloped in the maximization of human freedom is our freedom to execute our moral will upon any desire: moral or mortal. The essence of this freedom lies in the moral virtue of executing what we identify as moral desire; our ability (given the freedom not to) to align with moral desire rather than mortal contingencies is the essence of moral function. Any agency employing character education must operate within this freedom in which an agent, amidst the freedom to choose against moral desire, executes moral will instead. For an agency to be of character, when the morals, justice, and virtue of one come into conflict through moral dilemmas, the agents must disposition themselves to choose virtue. If an agency can promote this disposition then it can market itself as promotional of character.

Aristotle and Arêtetaic ethics

To Aristotle there were two kinds of excellence: excellence in intellect and excellence in character. The two were reciprocal yet independent in domain. Excellence in intellect is best depicted through our colloquial understanding of wisdom. Excellence in character is a disposition acquired through practice which makes excellence in

character occur within the domain of moral action (Rowe & Broadie, 2002, p.17).

Aristotle reasoned that the essence of man is not one who is designed with an inherent constitution (which he describes as capacity) for virtuous activity. Virtuous activity, as Aristotle reasoned, is activity of the soul, and thus excellence of the soul comes to one through moral action (Rowe & Broadie, 2003, p.109). However, man is not capable of virtue through capacity or affection, but instead only by disposition through habituation. Thus the infamous quote: “we are what we repeatedly do”. There is a considerable level of influence on the conception of *arête* in his ethics. Rather than obtainment of performance within rules, Aristotle’s ethics are focused on virtue ethics directed by the *arêtaic* principle of being good rather than doing good (McNamee et al., 2003). In this we have his excellence of the soul which is the underpinning of virtue. In the liberty of choice, Aristotle says, it is not our nature to *choose* the higher moral ground, this is a capacity of which we are not capable. For Aristotle excellences in character and intellect are not considered inherent capacities within us. Nor in the same light are they considered excellences which we have affection for. The domain of affection is governed by emotion and we act based upon the feelings these emotions churn within us. Living by this emotion, as evidenced in his quote below, presents no way for one to achieve moral excellence:

...because they have a tendency to be led by emotions it will be without point or use for them to listen, since the end is not knowing things but doing them...for the deficiency is not a matter of time, but the result of living by emotion and going after things in such a way. (Rowe & Broadie, 2002, p.96 1095a5)

The attempt to approach excellence in character (moral function) through affection is nugatory without the self-control to arrange desires in an order where the most virtuous will exact effect upon the more desirable. In emotion we have a tendency to respond towards the path of least resistance or imposition. If the path of excellence in character somehow involved pain or discomfort then because affection is a matter of emotion the only way to ensure high moral function is through discipline and temperance. Each of us holds the capacity for the emotional appeal of affectation. I experience the emotion of anger, but this anger is neither good nor bad in nature. If in recognizing this surge of anger I choose to demonstrate temperance and emotional discipline, then in fact anger has now become good for its conditioning of my emotional fortitude. If, however, in anger I lash out and physically exert myself in response, then this anger has now become bad. Neutral in nature, good or bad in how I disposition myself in response to anger. So it is within the moral domain as well. Morality is not a matter of affectation, but instead a result of the dispositions I demonstrate across my encounters with moral dilemmas. Affectation cannot be argued to compel one towards moral high ground, because if it is not in our constitution, then there is not a compulsion within us to act in affinity for that which is moral. Knowing moral function is not a measure of capacity then affection has to be considered. In the eloquence of Aristotle's quote above, we extract the simple truth that if left to our own accord, living for the pursuit of our own desires, free of temperance or judgment, we will not act in a moral fashion, we will act in a fashion that secures our desires. Affection, resulting in the compulsion to pursue that which is moral, in light of Aristotle's position on capacity, and the absence of our constitution for morals, has no base Aristotle argues. The mention of affection is in the

same light as obedience for Kant. We might be able to be affected to excellence in character, but this does not qualify as moral or virtuous because of the nature of necessity for affectation to get us to the moral action. Moral action and the accompanying volition are not domains of capacity or affection. They are only achieved through the self-modulation that comes from disposition.

Disposition through habituation

...for neither are we called excellent by virtue of being capable of being affected, whereas we do not become excellent or bad by nature.... [I]f then the excellences are neither affections nor capacities, the only thing left for them to be is dispositions. We have said, then, what the (genesis) of excellence is. (Rowe & Broadie, 2002, p.116, 1106a5)

Through the above emerges the foundation of moral function. It is only through disposition that one is able to reach a state in which s/he is both capable and appreciative of the necessity for moral action. Habituation is a reference to those things which we acquire through habitually acting in accordance with that which we seek. This principle is evident in Aristotle's regard for action to create in us that which we seek: "Men acquire a particular quality by constantly acting a particular way. We become just by performing just actions, temperate by performing temperate actions, brave by performing brave actions" (Rowe & Broadie, 2002, p.117, 1106b10). The simplicity of a just man becoming just through just acts is not intended to reduce the level of conflict and affliction associated with habituation. In fact the difficulty of this arêteic excellence is noted in Aristotle's mention of the barrier our innate nature presents to excellence: "[i]t is because of pleasure that we do bad things, and because of pain that we hold back from

doing fine things” (Rowe & Broadie, 2002, p.114, 1105a1). The choice we make to be disposed to the bad or the good is not of affection and not of capacity. It is simply through our management of the good and the bad. We are disposed towards bad in anger, but we do not act upon it and as such we become temperate by being temperate. As we continue to habituate ourselves towards temperance we are disposed towards the good in anger through temperance. Moral function which arrives to us through excellence in character is not a capacity inherent in us. Nor is it affection, because we are not called good or bad because of a feeling. It is our decision to act upon that feeling that makes us good or bad – disposition through habituation. Excellence involves decision. Capacity is neutral. I have the capacity to be angry and that capacity is neutral until I decide to act upon it. It represents the capacity to be affected, but it is not good or bad until I have committed it as the formation for my reason to act. Ultimately, it is only through disposition that a man is able to reach a state in which he is both capable and appreciative of the necessity for moral action:

People become builders by building, and cithara-players by playing the cithara; so too, then, we become just by doing just things, moderate by doing moderate things, and courageous by doing courageous things. Lawgivers make the citizens good through habituation...This, then, is how it is with the excellences too; for it through acting as we do in our dealings with human beings that some of us become just and others unjust... (Rowe & Broadie, 2002, 1103b1 & 1103b, p.15)

And so it is that the disposition of an athlete to act with compulsion for morals rather than results is a level of moral maturity that is only reached through habituation. This habituation is only possible through the principles of education and modeling. If

sport is to behold the capacity to impact and educate student-athletes on a moral ground then it must be through moral obligation and disposition. The student-athlete, when compelled through the education of the moral atmosphere of the sport, gains a disposition towards morals over results, when that is the standard to which they are held. It is not something which we can hope to occur, nor is it something that we can idealistically expect to occur of its own accord. This acclaim of character through sport can only occur when the atmosphere and situation of sport as a context allows for a moral disposition within the actions and intentions of its constituents. It is precisely as Aristotle illustrates in disposition through habituation:

Excellence of character results from habituation -- which is in fact the source of the name it has acquired [ethike], the word for 'character-train' [ethos] being a slight variation of that for 'habituation' [ethos]. This makes it quite clear that none of the excellences of character comes about in us by nature; for no natural way of being is changed through habituation... (Rowe & Broadie, 2002, p.111 – 1103a15)

The simpler route to understand such complex thought-orders is to rely on another who sums it up compactly: "We become good by practicing good actions" (Arthur, 2003, p.81).

Acts of volition: moral will upon moral desire

Moral reasoning is unequivocally linked to moral action which is the casing of excellence in character as connoted by arêteic principles of virtue. Moral development then is a habituation of virtuous disposition in emotion (i.e. anger), ethics (i.e. violence), and reasoning (i.e. good versus bad): all of which are constituted by action (McNamee et al., 2003). In the philosophical foundation of moral function that resides in Aristotelian

and Kantian ethics collectively, a cornerstone for moral function within athletics emerges. For one to approach excellence in character, which is a tenet of the aims of higher education, he must come to habituate himself towards the disposition to choose the moral path. Within the context of a moral dilemma this involves a complex series of negotiations which the agent enters into as a means of navigating the dilemma. The crux of a moral dilemma is that it presents the opportunity for one to marshal himself in a disposition towards excellence in character through moral action. This crux however, cannot and will not be negotiated with the absolute paramount capacity to execute mediation between moral will and moral desire. Aristotle depicted it as an intermediacy known as the golden mean, in which, in the dilemma of excess or deficiency, we are able to arrive to moral excellence through intermediacy. Intermediacy is the absence of excess or deficiency and it is the core of the Kantian principle of moral function in which one demonstrates the ability, not to decipher right or wrong, but instead to institute the moral will to act upon that which is right. Augusto Blasi (2005) speaks to this intermediacy in what he references as core to the ability to achieve excellence in character through moral action. Blasi says: "What one needs with regard to moral character, is a will that desires and tends toward the moral good" (p.78). Being the balance between moral will and moral desire, intermediacy between moral will and moral desire is indispensable as an element of moral function.

The above clarifies a key discussion point which continually emerges with moral function: morality is not exclusively defined as the sole objective good (Blasi, 2005). This is pertinent to all contexts, but especially true given our concern for intercollegiate athletics. The essence of morality is the will to execute action within the conflict of

"goods", or better-stated, desires. In this conflict of desires it is difficult to ascertain moral goodness in any other context than intention and disposition. Mistakenly, pursuit of the objective good all too often falls into classifications of good rather than conceptualization of the ultimate good. Action can be classified as virtuous, or just, or good, or honorable, or noble and yet not lead to moral "goodness". Fear is not of a moral domain and yet through fear one could come to adhere himself strictly to rules and procedures and be perceived as good. Blasi (2005) points out the critical delineation here as it relates to moral volition: "in these people (those operating out of fear), the will leading to compliance could not be interpreted as moral" (p.77). So, too, sport can have traces of the elements of character: integrity, discipline, will, perseverance, and not yet lead to character. These are all instruments of the classification of morality through characteristics, but again, the Aristotelian perspective of ethics leads us to discern, not the action, but instead the intention. The element of "good" by disposition and habituation concludes that the just man becomes just through just acts. The trace of moral function within sport is the manner in which one arrives to decision in sport. When taking an extra stroke under the water goes against the moral code of an athlete, yet the athlete sees no other means to obtain his need for victory than to cheat, what is it in him that leads to the decision to either execute will in the moral desire not to take the extra stroke, or to move forward in pursuit of victory despite the obvious conflict against that which is good? Contingencies and context can lead this athlete to believe that there is no consequence upon the soul for this extra stroke when this action is validated internally by the stamp of excellence through victory. However, the moral consideration of morality as a disposition through habituation leads one to argue that this athlete has negatively

impacted their moral fiber by aligning with that which strayed from moral desire. The context of within which a moral action occurs with its attendant contingency in no way insulates the character from the detriment imposed by the intentional disregard of that which is good (moral will for moral desire) for that which is good (athletic excellence).

Volition is defined as choice or decision made by will. This would be the exact counterpart to decisions made based upon impulse. Blasi (2005) posits a powerful explanation of this concept as it relates to moral will in relation to the philosophical foundations of Harry Frankfurt. Blasi, expounding on Frankfurt's (1988) delineation between will and impulse, colors how in order for volition to be present one has to separate and distance from the spontaneity of the impulse and enter into conscious reflection and evaluation. "Volitions may also be in conflict with each other -- one's will to be loyal to their friend may on occasion be in conflict with their will to be honest in their job." (Blasi, 2005, p.79). This constitution of the self through interaction with moral structures serves to inject moral code upon impulsive desire. The impulse then is either rejected as counter to moral framework or endorsed and given energy which translates into action giving us our necessary framework for understanding the functional fibers between moral reasoning and moral action.

As we have already seen, for moral function to be present there must first be the presentation of a moral dilemma (reference: Aristotle, Haan, Kohlberg, Piaget). This moral dilemma can only be present when the self, or for our purposes, the athlete, is injected into the impulsive desire, and the athlete finds himself at the crux of moral negotiation. The execution of moral action lies in adhering to one's moral will as a means of combating the conflicting moral desires. To affirm our disposition towards

moral will requires navigation through and mediation of our conflict against moral desires, arriving to the point of intermediacy where we say “no” to counter desires so that we can say “yes” to our moral will. Within the context of sport it is vitally important to highlight this delineation between moral desire and impulse, for in this delineation we find the nucleus of morality in sport, and the moral function of athletes within the arena of sport. The pretense for arguments sake is that as agents we are aware of what is right or wrong, whether that be through cognitive development, interpersonal relationships, social structures, or merely through the structure of rules and standards. There is a specific reference to sport in that through sport there is a system of rules and regulations and social norms which quantify what should be considered right practice (Lumpkin, Stoll, & Beller, 2003). This statement is not intended in any way to confuse previous stances on the nature of moral function and excellence in character. Nor am I posing that the obligation of rules is a construct of moral excellence. I am instead proposing that regardless of where one rests on the spectrum of debate about morality, morals, ethics, moral function, and moral reasoning, the nature of it as it pertains to sports is that both inherently as a human being and contextually through rules, standards, and social norms a young person in sport can encounter a moral dilemma. As a facilitator for the purposes of higher education across its three inherent aims, intercollegiate sport has a responsibility to ensure that these moral dilemmas are navigated in such a way that is congruent with the principles of character education.

Intercollegiate Sport and Moral Development

In the attempt to further defend the necessity of sport to be considered under the umbrella of moral development, due to its affiliation with higher education, and the

values which higher education should esteem its efforts within (intellect, physique, character), consider Augusto Blasi (1987) and his constitution that behavior can be considered the basis for moral action: “if it is intentional, a response to some sense, of obligation, and if the obligation is a response to an ideal, even if vaguely understood” (p.86). While the basis of excellence in character is in fact the absence of a mechanism that compels us to do right, thus highlighting the necessity for freedom and autonomy, there is also strong merit for the position of Plato and the necessity of the state (Mechikoff, 2013). Plato acknowledged, as Aristotle does in his commentary on our lack of capacity for excellence in character, that man cannot come to virtue on his own and thus the state must serve as mechanism for this development. The state is referenced as the political system of rules and codes and regulations which are intended to modify behavior. Sport in this regard is a mechanism of the state to which Plato refers. Because sport represents an atmosphere within which one will encounter moral dilemmas in the form of interpersonal relationship, rules and regulations, or with principles and standards (i.e. winning as superior goal), disposition by habituation speaks to the ability of behavior to shape morality. Athletics as a mechanism of the “state” represents the potential to habituate the disposition in an athlete to act in accordance with that which is good. Just as Plato noted, and the wealth of research on moral function and athletics leads us to conclude: if left to autonomy, the athlete in the current culture and moral atmosphere of Division I sport, with its overbearing emphasis and necessity for winning, presents a major contingency upon morality in hopes of the greatest accumulation of victory. This risk is inherent within our pursuit of victory in sport.

Our view of autonomy must be centered on the regard that autonomy is the choice of the individual to align with the good dispositions presented within the context of sport through habituation. Sport has the potential to impact moral function. Thus, those of us under its authority must ensure that sport aligns with the responsibility to operate as a grounds for moral training (Austin, 2010; Shields & Bredemeier, 2005; 2008; Guiverneau & Duda, 2002). Sport is only promotional of character in so much as it disposes an individual towards the habituation to act upon that which he knows to be good (Shields & Bredemeier, 1995; 2005). Philosophically to constitute sport as character building, but then to absent it from the category of moral development under the premise of “game reasoning” or “bracketed morality” (see Bredemeier & Shields, 1986b; 1995; 2008) does not hold up against the understanding of what shapes moral action. Sport’s position within higher education, necessitates that it view itself as a valid entity within character education. Few can argue against sport as an educational tool that serves as both a force in the development of moral function, as well as the moral reasoning used to navigate moral dilemmas. In this we find the conclusion of circuitous academic debates, and instead can focus on the more implicating and dire debate: if intercollegiate sport has such influence, then what are we to do about it to ensure this influence is exacted upon?

Moral Function in Sports

There is a dangerous leap that occurs in the ascension of sport as character building. This claim carries with it an inherent and inseparable asterisk. The only context within which sport is promotional of character, is when it is conducive of

character through a climate and atmosphere which upholds the tenets of character education and excellence in character through moral action (McNamee et al., 2003).

Through Haan (1978) we know that moral function is an adaptive development responsive to context and other underlying structures like interpersonal relations and ego processing. The fluidity of sport as a contextual impact upon moral function takes on considerable importance when we consider the prevailing influence of the moral climate attendant to a particular context (Power, Higgins, & Kohlberg, 1989). The moral contingencies that agents come to construct are the result of complex navigation of influences and stressors (Haan, 1978; Power, et al., 1989). The idea of character occupied an enormous place in the ethical consciousness of our founders and in the root purpose embodied in the construction model and rising of the American higher educational system (Blasi, 2005). There is however, an inherent dichotomy at play in the institution of higher education and the placement of athletics within institutions of higher education. In this dichotomy, we find a system of intercollegiate athletics, that through affiliation with institutions of higher education, is promoted as linked to character development, but whose product for certain, and arguably whose root methodology, has no ascension of character, and perhaps in certain esteem could be held in contempt for destroying character. Nonetheless the assertion that sport builds character holds a large stake in the purposeful equation of higher education. Linked by an inelastic bond to this fallacious avowal are sport administrators, coaches, and higher education administrators, whose stake at profiteering renders them benumbed to the consideration for the threatening reality that sport may, at best negatively impact character development, or at worst, be attributed to its destruction.

Sport Builds Character?

Despite infinite claims to the contrary, sport does not build character. Of the plethora of work in psychology and the endless resources of philosophy, no empirical data supports the claim that sport can positively impact character growth (Lumpkin, Stoll, & Beller, 2003). Elements of character: discipline, persistence, integrity, resilience, work ethic, can be present in sport, yet sport still not be promotional of character. "These values give sport its special character and build a world with moral principles, what we call sports ethics, which have to be respected during the practice of sport" (Panagiotopulous, 1998, p.100). Because the tendency is to acclaim the desired result without regard for the process, the deflative nature of proponents for the defense of sport, and its influence upon character, masquerade behind sport as a vital component of the tenet of character development within the aims of education. We witness an individual with great discipline and work ethic and label them as high character and add another level onto that by stating that sport built their character. Yet this individual places immense value in victory, and in the face of dilemma within that value, will choose whatever path secures victory, because that is the highest of all values. Elements of character hold a path of great critique for the assertion of sport as morally developing:

Qualities of character are not a result of morality; they do not belong to the domain of consciousness. These are courage, energy, will, perseverance, endurance. Great criminals have possessed them. They can be equally well employed to do bad to do good. (De Coubertin, 1910, p. 317)

Pierre De Coubertin: moral culture in sport

Whether it be a leap that we make through social aspirations, or one evidenced in clever marketing by stakeholders (i.e. NCAA) who stand to profit enormously from the promotion of such, there is a historical leap that occurs in linking sport with morality. French Navy Lieutenant George Hebert (1912), in his manuscript on physical education, *Guide Pratique D'Education Physique*, addressed this potential of sport as an educational bridge transporting sport to moral development within the aims of education. “Never, indeed, has a bridge been laid more directly from one bank to the other, from that of sport to morality” (Hebert, 1912, p.5). Indeed sport does hold in its grasp this power to bridge physical training with moral indoctrination, but from the true understanding of moral character, we can come to understand that this leap requires a presence of a great deal of suitable climatology in order for this “bridge” to in fact come into existence. This climatology involves certain qualities and characteristics which must be present if this elusive ideal is to be upheld. “Now and again, all the means suitable for developing [morality through] physical qualities have indeed been employed, but...[m]orality has only ever received occasional and involuntary reinforcement from physical exercises” (De Coubertin, 1910, p.317). As De Coubertin’s critique illuminates: one of the principle qualities that Hebert (1912) identifies must be employed in order for morality to be preserved within physical education, is “abstention from anything deleterious” to the preservation of qualities morality within physical exercises. Central to morality is a balance in pursuit and principle. The athlete cannot come to imbalanced pursuit of and value for the physical domain – sport achievement. Just the same the system of sport and physical education cannot come to imbalanced emphasis on the physical over the

intellectual and moral. If sport is to have an attendant role in the development of an athlete's moral character, then sport achievement cannot be pursued superordinate to, and at the expense of, intellectual and moral development.

The student-athlete as Nietzsche's superman

In the excessive emphasis upon winning in sport, and sport's imbalanced regard for physical development over intellectual and moral, De Coubertin defends that the athlete becomes a mirror of Nietzsche's superman, subordinating all other pursuits in order to preserve the pursuit of physical achievement, or in colloquial constructs: winning.

The difficulty with sport and physical education (and I use the two interchangeably in reference to the NCAA and higher education) and its bridge to morality is that all too often the purposes are in direct conflict. The deleterious fiber of sport within the NCAA is that sport never rises above itself within the NCAA. The purpose of sport in higher education, unfortunately never extends beyond sport and physical achievement, and as such there are no impacts present within it beyond those very confines. Any resemblance of a relationship between sport and morality is best summed up in the attribution of qualities of character (discipline, work ethic, resilience, sportsmanship, etc.) produced by the physical development of the pursuit of victory. The value of winning within intercollegiate sport causes it to overly assert the contribution of the physical to the development of the moral. But the disciplined athlete can be disciplined for the sake of athletic accomplishment for the preservation of his athletic glory and not have a shred of morality, morality not excluded, is secondary to athletic accomplishment. Undoubtedly discipline can serve a young person well, and this

development through sport, has a profound impact. But, so too is there a profound impact from a climate which cultivates a moral compass by which the end justifies the means. Ultimately the projection that sport builds character has strong roots in physical culture and social character, but is baseless within moral culture and a true understanding of moral function from an Aristotelian perspective by which, across all contexts, we are what we repeatedly do. “That is why the doctrine of direct inculcation of morals through physical development is incorrect and disquieting” (De Coubertin, 1910, p.317).

De Coubertin’s critique of the moral leap within the impact of sport, highlights one of the most prevalent dynamics of sport, character, and moral function; if sport is to develop athletes along this domain, there are qualities that must be preserved for the sake of moral development. Sport, through its regimented physical development, certainly has an inherent link to the inculcation of social characteristics such as discipline, fair play, and perseverance, whether it be through educational impact or mere avoidance of negative circumstances (Rudd & Stoll, 2004). But as De Coubertin illustrates, these qualities of character do not resemble, nor are they byproducts of, morality itself. This distinction between social character and moral character is what leads De Coubertin to the declaration that morality receives occasional impact from physical education. Principle to this debate is the essential understanding that moral development and moral character hold an inherent delineation between social character and prosocial behavior (Kavusannu, 2006; Rudd & Stoll, 2004).

Social character versus moral character

The question as to whether sport truly builds character came into prominence with social critiques of athlete’s behavior and observations of egoism (Ogilvie & Tutko,

1971). The question has continued within intercollegiate athletics primarily through the context of sports impact upon character and moral function (Beller & Stoll, 1992; Bredemeier & Shields, 1986b; Kavussanu & Ntoumanis, 2003; Priest et al., 1999; Sage, 1988, 1998). This investigation often takes root in the formation of prosocial or antisocial behavior in sport and the interplay with these between motivation and moral reasoning (Kavussanu, 2003; Standage, Duda, & Ntoumanis, 2003). This prevailing opinion supports that athletics is a vehicle by which athletes come to demonstrate strong values for teamwork, utilitarian regard for others, fair play, prosocial behavior, work ethic, sacrifice, and discipline (Stoll & Rudd, 2004). Yet, research has shown (Kavussanu, 2006) that even prosocial and antisocial dimensions of character are independent of each other. “Low frequency in antisocial behaviours does not necessarily mean that one frequently engages in prosocial action...” (Kavussanu, 2006, p. 583). What is more, these elements, as present in De Coubertin’s argument (1910), do not necessarily represent the moral domain. They are instead more readily attributed to social character and citizenship which within the realm of athletics does not connote moral volition in so much as it signifies 1) adherence to rules and social norms of sport and 2) avoidance of negative consequences built within sport for the purpose of instituting adherence. The question in a rudimentary sense is this: could one come to be disciplined for the sake of sport, yet come to disregard moral constitutions congruently while participating in sport? Better yet, might it even be that athletes do not regard sport as a moral and ethical domain? If so, then the foundation for the claim of sport as promotional of character crumbles, as this revelation would call for delineation between social character and moral character. Continuing to advance upon the question of

whether sport builds character calls for a particular consideration in the designation of what is considered character.

In a study dedicated to understanding the relationship between collegiate athletes and college non-athletes in their support of social character and moral character, researchers Andy Rudd and Sharon Stoll (2004) shed light on the problematic reality that athletes can demonstrate high social character, while congruently demonstrating low moral character. In this study, collegiate athletes reported higher levels of social character than college non-athletes. Athletes in this study also demonstrated higher index scores for social character rather than moral character. Conversely, non-college athletes reported higher scores in moral character than collegiate athletes, but reported lower in social character. More specifically, non-athletes scored higher than team sport athletes on moral character indices while individual sport athletes scored higher than team sport athletes on moral character. What does it say of sport, intercollegiate sport specifically, that athletes can report high in social character indices, yet low in moral character indices? This evidence lays the oppositional foundation that there is little to no evidence that sport builds moral character (Stoll & Rudd, 2004). Furthermore, philosophically, these findings anchor De Coubertin's mention of the athlete as a manifestation of Nietzsche's Superman, wherein athletic moral ideals take their cue from the precedence of physical superiority. These elements of social character take their cue from the winning ,superiority, and victory in sport which they support (Eitzen, 2012). Rule adherence and obligatory obedience has no form of autonomy and moral action cannot be constituted within an absence of autonomy. The volition required for the preservation of morality necessitates an element of autonomy and free will, and thus morality is not rule

adherence and moral character in sport cannot be supported through elements of discipline, work ethic, sacrifice, sportsmanship, fair play, and teamwork. In this then, the question of the impact of sport upon athletes' character must be begged: which of these do we prefer, character of the moral domain or character of the social domain?

The great focus and regard for intercollegiate athletics is not on the process, but instead lies in the results, and as long as the *influence* of sport is fallaciously connected to the *development* of character, then the unjust heralding of sport upon the altar of moral education will continue. In accepting that sport is influential in social character development, maybe a greater intensification for this consideration is better served in the lens through which we view *how* sport goes about the installation of elements of character. Surely few would argue against sports ability to develop the aforementioned social traits in individuals, but these singular or collective traits do not compose character as a whole. Furthermore, the possession of these traits cannot be unjustly linked to one's ascension into a person of character no more than they can for the masquerade of moral function. For a collegiate athlete can surely develop discipline and perseverance and hard work through sacrifice, without ever having advanced his moral fiber. Avoiding negative consequences through rule adherence and sportsmanship should not constitute a leap to sport as promotional of moral behavior.

Kohn (1992) suggests these traits of character are merely byproducts of the social system in which the athlete competes. As such they are merely traits which are necessary for the purpose of victory more so than they are for the purpose of character (Kohn, 1992). They are such because we know that moral agents will come to identify with a moral dilemma as it relates to values and principles. The moral dialogue that occurs is

when the value of one thing, say the desire to win, becomes in conflict with another value, say fairness or ethics. While the fairness and ethics do not themselves constitute morality, the dilemma the athlete enters into as a result of them is real and one that comes with grave consequence based on the path chosen.

Kohlberg (1984) relates to this in Level III of his psychology of moral development when he regards the socio-moral perspective in which an individual “differentiates himself from rules and expectations of others and defines his or her values in terms of self-chosen principles” (p.173). The rationalization of the break from a moral contract within an athlete is a result of the moral dialogue regarding the dilemma between desires. In this dilemma, Kohlberg is saying that agents come to defined their values through a self-chosen principle which is formulated through values associated with the social system in which they interact. In this light we come to understand that moral function is both generated and guided by a value system and moral dilemmas are resolved through the establishment of hierarchical order within these values (Haan, 1978). Within this system the dialogue of moral dilemma occurs within the values of the context, structures, and atmosphere attached to the dilemma. Identifying with these stressors or resources within the perspective of the moral dilemma, the athlete attempts to maintain moral balance through readily defined principles and values (Beller, & Stoll, 2004; Haan, 1978). Herein is where sport gets murky as a social system of influence upon moral function. If moral dilemmas are generated by a conflict in values through ego processing of the agents (interpersonal relationship, self-defined values), but then are also resolved through the ego dialogue in perspective to these values, then what is to be said about Division I sport and its impact upon moral function when we consider the impact that

athletics has upon ego orientation? Through Kohlberg we know that athletes come to define values based upon navigation of self-chosen principles, but we also know through Haan that these principles and values can also be defined through stress and greater power exchanges in resources (i.e. coach-player relationship), then what is to be said of sport when the value that is promoted the most from the top down is winning? In the moral dilemma within sport, when athletes and coaches operate within a social system that values winning and superiority the most, what is to be said then of moral function (Orlick 1978; Tutko and Ogilvie, 1971)?

There is no immunity from the viral effect the necessity for winning can have upon the moral function of an athlete. In the confliction of values, deceived and misguided by the pretense of excellence as a byproduct of victory, which is the stress placed by the underpinning of the structures of the sport context (the coach, the administration, and atmosphere of the sport), the athlete has no protection from the psychological, moral, and physical spiral pending from an ego process and dialogue imbalanced by the necessity for winning. And thus a study driven by the need to understand moral function in sport, must consider the impact that competing in such an environment has upon the elements of moral function, with particular focus on the ego processing highlighted by Haan.

There is an excessive amount of research in support of the detriment of collegiate sport upon moral function. It appears across multiple domains of psychology: aggression, violence, fair play and ethics, sportsmanship, goal dispositions, and situational contingency. The dispositional nature of sport towards winning, often winning at all costs, led to raised concerns about the impact of sport upon the moral

reasoning and function of its participants. Most noted is the work of Miller (1980) who called for ethical armament of sport in hopes of thwarting the moral declination attendant to sport. There has been no more seminal presence in understanding the impact of collegiate athletics upon the moral function of student-athletes than Bredemeier & Shields (1983, 1984, 1985, 1986a, 1986b). Their work has been indispensable at determining the impact of the competitive orientation of Division I athletics upon the value and moral systems of athletes. The attendant incentive of winning causes athletes to neglect the interests and needs of their opponents, the rules and structures of the games, and even their own values when they conflict with the pursuit of victory (Bredemeier, 1983; 1984). Bredemeier (1985) echoes Haan (1978) in the establishment of morality as a “process of balancing one’s own needs and interests with those of others” (p.120). The detriment of intercollegiate athletics is that the situational goal structure, linked to Haan’s emphasis on context, is such that in exchange for winning or the emphasis of the coach upon winning, the athlete becomes imbalanced to accomplish the predominant goal of winning (Bredemeier & Shields, 1984a; Shields & Bredemeier, 1995). In this light the goal of winning takes on exceeding importance overcoming the regard for others and for rules. Gruneau (1983) was ahead of the trend in the regard of the impact of sport environment upon goal construction in his dialogue regarding the paradox of sport: “We tend to say that games and sport are ‘played,’ but the rules, customs, styles, and purposes of many of these activities seem almost completely determined by the social and cultural environments that frame them” (p.21).

This framework from Gruneau, under the pretense of Haan’s context and interpersonal navigation of moral dilemmas, is laced within one of the most elemental

contributions of moral psychology in sport, bracketed morality. Sport to the competitors appears to represent a context in which a temporary moral suspension is allotted for because the world of sport represents one that is void cognitively and emotionally from reality (Bredemeier, 1985). The impact of operating within this sort of context is what leads to the formation of Bredemeier & Shield's landmark contribution to the extant of sport psychology literature on moral function through the concept they coin, bracketed morality (1986a; 1986b).

Bracketed Morality and Game Reasoning

The traditional viewpoint of levels of moral reasoning held that an individual's levels remain consistent relative to the spectrum of influences provided by context and situations. While expected to remain constant, the structures of context and situation, emerged quite powerful in their influence upon one's moral behavior (Shields & Bredemeier, 2005; 2008). Kohlberg, who theorized based on his belief that levels would remain constant, through his prison research, found that inmates demonstrated lower moral function in response to actual prison dilemmas than hypothetical constructs (Shields & Bredemeier, 2008, p.505). This led Kohlberg to assert that the socio-cultural influences within a group can have a high influence in the moral judgment and action of the individuals within the group (Higgins et al., 1984). This nugget of research led Bredemeier and Shields to hypothesize that in the context of sport, sport participants would morally reason from an egocentric perspective and thus demonstrate high ego-orientation in their specific moral dilemmas within the context of sport. Their hypothesis looked to support the findings of Kohlberg that sport represents its own context:

The separate world of sports is governed by artificial rules and roles; sport activities are directed towards goals with no intrinsic meaning or value; and sport activities occur in their own special places and times, replete with designations of ‘in-bounds’ and ‘out-bounds’ and ‘time in’ and ‘time out.’ ...entry into this realm requires a radical transformation in cognition and perception. Given this literature it seems reasonable to categorize sport as a context in which moral reasoning for an individual might shift upon entry. (Shields & Bredemeier, 2008, p.505)

To its participants, sport represents the opportunity for a temporary suspension in moral contracts, which in turn, legitimates egocentric processing of moral dilemmas, lowered moral reasoning, and game reasoning (Bredemeier & Shields, 1986a; 1986b). Game reasoning is the connection of sport as its own context for the moral agent’s levels of moral reasoning (Shields & Bredemeier, 2005; 2008). “Sport elicits a temporary adaptation in moral reasoning such that egocentrism, typically the hallmark of immature morality, becomes an acceptable principle. Thus sports allow for a legitimated regression to a form of moral reasoning that is similar to less mature reasoning” (Bredemeier & Shields, 2008, p.505). That which they would never do in real-life situations, becomes a plausible course of action within sport competition, wherein the regular life values and morals are detached. This represents a deviation from one’s normal pattern of processing within moral dilemmas wherein they separate from their moral contract free of any consequence or detriment because they are insulated by the context of sport. Bracketed morality then constitutes a purported dichotomy in the systems and structures which modulate moral action in where morality in life occurs in a separate domain from reality in sport (Bredemeier & Shields, 1986b).

Bracketed morality within deontological ethics

This less mature moral reasoning represents a lapse in moral judgment or a temporary suspension of moral judgment in which the student-athlete suppresses their moral will and perspective of that which is right and just for the eventual realization of victory. It is a suppression of moral will for the progression of the will to win.

Excellence in character, otherwise stated as virtue, is not contained in a set of rules or a mechanism of obedience, it is a moral principle. Kohlberg expounds the credence of this delineation when he states that, there are always exceptions to rules but there are no exceptions to principles (1981). It is a code and a constitution with the self that has deontic roots. It is the ability to execute upon moral desire through moral will. This very understanding of moral excellence calls into grave concern the impact of sport with its situational goal construction and context of contingencies in moral action. The construct of measuring character is simplistically and adequately defined through the accord of one's actions, for they are the most transparent tool for determining character. It is easy to separate one from that which is proclaimed in written word... it is easy to separate oneself from that which is proclaimed in spoken word – these are the foundation for hypocrisy. It is not, however, easy to separate ourselves from our actions. For the purpose of the discussion regarding defining and measuring one's character, there is a mode that is simplistic in measure, but profound in definition: we are what we do. As scholars and theorists, we can choose to expand the perspective with definitions, speaking to the inner dimensions of a person, and the process through which moral dialogue manifests into behavior, but in the end actions cannot be divorced from character, and character cannot be divorced from morals.

The deontological perspective of moral function by which we come into character traits through action does not support the adoption of context as a situation where morality can be suspended and the agent can be insulated from any impact. If we become just through just actions; or we become honest through demonstrating honesty; or we become angry but giving into anger and emotion, then what is to be said of behavior that allots for dispositions towards the bad for the sake of resolving matters in an egocentric fashion?

The true nucleus for any discussion involving sport and moral reasoning is the gross and painful acknowledgement that sport does not inherently build character or develop moral reasoning; the superficial connotation and affirmation that sport builds character comes with grave consequence. Sport merely presents the awesome *possibility* for the impact upon character and morality, but this can only be accomplished when it is clearly defined as a mission and pursuit of an athletic department and then supported with a structured educational plan and comprehensive programming. Furthermore, it must be nurtured in an environment that is globally dedicated to ownership of this mission. This global environment must include all constituents: coaches, players, administrators, development officers, and all student-athlete support staff. As an ambassador of the educational principles and missions of institutions of higher education, athletic departments have a moral obligation and right to emphasize the elements of an athlete's character just the same as they do the physical elements.

The dynamic of the dichotomous delineation between an action being acceptable in sport but condemned in everyday life carries with it too great a risk and too great a responsibility to be placed in raw form in the lives of 18-22 year olds. Under this sport

excusal context for the purpose of success and achievement, through a lens of disposition through habituation, and deontic consequences against moral will, the only logical consequence is that the allowance of context, regardless of its form, is an admission for the erosion of moral fiber. This moral imbalance leads to a culture where the end justifies the means. In allowing for contextual morality the foundations is set for egocentric reasoning. What then occurs with the exodus of sport? What then when bracketed morality in sport is transferred to a bracketed morality within profession and industry, platonic relations and romantic relations alike, and individual moral and spiritual growth? Are we to argue then that these elements also present their own context and thus insulation? Character is driven by moral reasoning which translates into moral action. This equation has been built through the Aristotelian and Kantian lens of disposition through habituation and execution of moral will within dilemma. When the lines of delineation begin to fade into context, that area of good or bad that we repeatedly disposition ourselves becomes the foundation for our moral action. We are what we repeatedly do and the ability to execute moral action lies in the ability to manage the combatting desire NOT to do what which is right. If sport as a context represents a break from this as a bracketed morality, then what is to prohibit an agent from transferring this same principle to whatever other contextual identity comes to readily formulate their values? Sports may disappear, but how can we be sure that the mark of the bracketed morality and egocentricism does not dilute so easily. This is an area of future research that needs to be addressed in a longitudinal fashion in order to investigate the phenomena of impact of intercollegiate athletics in a broader spectrum than four to six years. Given the research that is available however in the impact that these four years has on agents,

the forecast suggests to be problematic in the time to come for agents upon exodus from college athletics.

Participation magnifier

The collective influence by context, contingency, and underlying structures upon ego processing in the resolution of moral dilemmas heeds exponential levels of detriment to moral reasoning in agents who come to direct towards resolution through an egocentric lens (Haan, 1978). Bredemeier and Shields have been able to establish sport as a valid entity of context in which moral suspensions and contingencies are present as a result of imbalances in ego processing while working towards resolution in moral dilemmas. There is existent webbing between context and moral reasoning, moral reasoning and ego processing, and therefore context and ego processing. If an agent finds himself in a context in which a perceived external value outweighs an intrinsic value, then imbalance infiltrates. If the context presents itself in such a light that causes an individual to resolve matters in an egocentric manner, then empirics, theory, and logic uphold that this context presents the opportunity for lowered moral reasoning. In this light, the impact of intercollegiate athletics, and the longevity of participation, must be examined. As a context that presents itself as a moral atmosphere, what impact does participation across a four or five year period have on a particular individual? There is research of particular note that support this equation as inverse: as participation length in intercollegiate sport increases, moral function decreases.

The research supports that participation in sport at the Division I level with its overemphasis on the necessity for winning results in lowered social and moral adaptations to dilemmas in both domains (Beller & Stoll, 1992a, 1995; Stoll & Beller,

1994). The moral domain we have covered extensively. The social domain is covered under the umbrella of sportsmanship.

Sportsmanship

Sportsmanship as a variable within morality in sport came into significance through prosocial behavior study which encompasses elements of consideration and utilitarian principles where consideration of others is considered within the scope of one's behavior. A significant early contributor is James Keating (1964) who asserted sportsmanship as an orientation in an athlete who shows concern for competing in such a way that the sport experience is enjoyable to all. Importance in this work is the distinction that Keating makes between sport and athletics. Sport to Keating is purely recreational activity engaged in for its own sake. This echoes the sentiments of Gardiner (1930) and Kohn (1992) as it relates to "play." Keating notes that his definition of sportsmanship is unrealistic when juxtaposed against the competitive backdrop of *athletics*. An adequate definition of sportsmanship is elusive, but what is accessible is the highlighting of the components of sportsmanship: adherence to rules and regulations of competition, fair play and prosocial behavior, and aggression/violence (Shields & Bredemeier, 1995). Loy, Birrell, and Rose (1976) attempted their own system for defining sportsmanship through norm embedded within sport. This study attempted to differentiate between norms and values, with values being principles which guide behavior and norms being context specific standards of conduct. These standards have later been extended to include the standards of the social environments amongst team members along with the standards of sport (Duda et al. 1991; Bredemeier & Shields, 1995). As it relates to moral function, there remains to be a lack of consensus as to the

validity to define sportsmanship, however its components have been and continue to be utilized as a lens for studying moral function in relation to anti-social behavior and deviance (Bredemeier & Shields, 1986a; Duda et al., 1991; Kavussanu, 2005, Kavussanu & Ntoumanis, 2003; Vallerand, 2007). There has been a fair amount of dissension about sport context and sportsmanship with the only consensus arriving to the point which Vallerand's work is directed: until we have a more standardized theory-centric construct for the framework of sportsmanship then it merely is just study about components related to a vaguely constructed variable (Vallerand, Deshaies, Cuerrier, Briere, & Pelletier, 1996). The final mention of rule adherence within sportsmanship is simply to echo a previous sentiment from earlier in this manuscript in the context of sportsmanship specific literature. Feezell (1986) noted most importantly within his work that there was far more to sportsmanship than just abiding by rules and standards of the game. Already having discussed at great length the element of rule adherence, the focus now directs towards aggression as a fiber for the debate of moral function in athletics.

Aggression

The most common source establishing the link between violence in sport and sportsmanship is Feezell (1986). Since there have been a number of researchers (Bredemeier & Shields, 1984, 1986a, 1986b; Kavussanu, 2005; Kavussanu & Ntoumanis, 2003) who have utilized aggression, assertion, violence, or some combination of all three to study moral function in sport. The general consensus is that the context of sport with its defined social value of winning, represents a climate where an agent will make contingencies on moral contract for success through the utilization of aggression (of some form). Almost exclusively this behavior pattern identifies with heightened ego

orientation as a result of the atmospheric impact of sport as context-specific as identified by Bredemeier and Shields (1986b). There are little grounds for dissenting against the utilization of violence within sport. Clearly this is an indication of an individual who adopts severe anti-social sport behavior as a contingency against moral contracts for the sake of the perceived better reward of winning. There is also the possibility that this individual simply does not construct sport as a moral dilemma, nor views violence in this light (McNamee, Jones, & Duda, 2003; Shields & Bredemeier, 2008). Regardless, the position of such is deplorable and incorrigible. But in the true sense of moral function and that which is deemed moral reasoning there needs to be strong consideration as to whether or not aggression is a true marker for the study of moral function and moral reasoning in competitive, Division I athletics. I return to our original position regarding moral function, intention. An act can only be deemed for its moral qualities when it is intentional. Under Blasi's (1990a) criteria for what constitutes a workable definition of moral action I highlight the significance of intent. As it relates to aggression in sport, and the call to absolve it as a marker for moral function, I note the consideration of intent even further. To state that accidental consequences of acceptable behavior within sport serve as a barometer for moral study is oxymoronic because the only confine for studying moral behavior is under the domain of intent.

For moral functioning to be present the individual has to identify with a dilemma in the moral contract within himself, or in the norms of the sport. An immoral act can only truly be deemed immoral by the individual, if at first the individual identifies with some dilemma presented in the commission of the act. To cheat for the sake of winning; to perform an illegal move for the sake of winning; to utilize violence with injurious

intent, these are all acts which if committed represent a suspension in moral contracts for the benefit of some other perceived good, which too often is the consequence of winning. If this element is not present then the investigation of such action cannot be linked to moral function because moral function is the regression from what is known to be right for the purpose of another perceived good, of whose reward supersedes any inclination to act upon that chief good. Aggression, as this study hypothesizes, is not a norm that elite athletes at the Division I level, specific to this study, Division I Wrestlers, will identify with as a moral dilemma. Aggression is part of the established norms of sport. Aggression is a necessary element of sport that is not perceived as unjust or immoral, but instead as code for optimal performance, athletic prominence, and thus excellence through victory. Any ramifications resulting from aggression are not attributed to the athlete, but instead to the aggression as an accidental bad, thus rendering it nugatory as a chief investigatory element in the inquiry of moral function and moral reasoning in sport.

Longevity in sport

With those essential distinctions clear from the total picture of sport experience at the collegiate level, the focus shifts back to the impact upon the student-athletes presented by this complex atmosphere with its array of underlying structures. As noted previously, sport psychology literature has distinguished a linear inverse relationship between sport participation and decreased sportsmanship inventories. The phenomena of sport participation and its impact upon sportsmanship, dates as early as 1964 with Keating, with a surging trend dating to 1975 with the respective works of Stevenson and Kroll. There have been studies who have also confirmed this inverse-natured relationship

at the scholastic level (Potter & Wandzilak, 1981; Vallerand & Losier, 1994). The study of particular weight to this research is the work of Priest et al. (1999).

Priest et al. – college athlete moral development over college career

In the seminal study on the impact of intercollegiate athletics on moral function, Bredemeier and Shields (1986a) found that in high school student populations, basketball players and non-athletes had similar moral reasoning scores. However, at the college level athletes reported lower moral function levels than non-athletes of the same college demographic. The rationale for studying the phenomena of college athletics as a moral training ground was set. Operating from these findings as a foundation, Priest et al. (1999) measured the ethical value choices of athletes at two points throughout their college career, and then inferred development or detriment based on the regression or progression of scores within the two tests. The research rationale as Priest et al. identifies it was to address three questions:

- (a) Do college athletes develop morally over 4 years?
- (b) Are there differences among intercollegiate team-sport athletes, intercollegiate individual-sport athletes, and intramural athletes in moral development?
- (c) Do male and female athletes develop morally at the same rate? (p.171)

The authors identify the primary focus within these three questions as “establishing whether or not 4 years of college sport experiences will foster moral development in athletes” (p.171). The most intriguing element of this study is the location for its population, The United States Military Academy (USMA – Westpoint). Westpoint is the pinnacle embodiment of the tri-partite purposes higher education with its focus equally weighted on intellectual, physical, and character development. As a part of

their values-based education program, students are exposed to instructional programs underlining the foundations of USMA: honor, respect, leadership, and the honor code (Priest et al., 1999, p.171). The work of Priest et al., in 1999 is a continuum of Priest and Bridges' 1983 study in moral development in West Point Cadets, which built upon the body of work presented by Rest (1979; 1984). The 1999 study completed a longitudinal study aimed at investigating the changes in students moral reasoning over 4 years. They found that students at USMA “increased in their principled moral reasoning over 4 years” (p.171). Furthermore, it is important to distinguish that at the USMA *all* students are required to participate in athletics every year at either the intramural or varsity/collegiate level. To distinguish within this study that over a 4 year period moral reasoning scores increased, is to imply that collegiate athletes have the capacity to develop morally. This is the bedrock of Priest et al.'s study: in studying athletes versus non-athletes there is a divide in cultural context. There is a certain level of competitiveness, confidence, and competence that attracts athletes to sports, and even more there is a certain intoxication present within sports that leads many to make moral contingencies for the sake of victory and glory in sport. This context is difficult to replicate in the non-athlete population. However, at USMA all students are athletes; some distinguished as varsity Division I Intercollegiate participants versus others as Intramural/Club participants. Representing the perfect delineation for understanding the dynamics present in intercollegiate athletics as a social environment and the pending impact upon moral function, this study involves athletes universally, but specifically distinguishes DI participants versus a control group of athletes, but not DI collegiate athletes. This distinction holds great power of potential

to understand the impact of the competitive social structures and specific environmental impacts of intercollegiate athletics upon its participants.

The lowest score on the moral reasoning inventories was present in team sports. Individual sport athletes' moral scores lowered the most between the two testing periods. Males scored lower on the moral reasoning tests than women did but there was no statistically significant difference year-by-sex interaction indicating that men do not seemingly decrease at a faster rate than women across the four year period. The athletes' perception of their coaches also yields a low moral reasoning interpretation. When asked what they believed their coaches would score on the moral reasoning test, athletes reported that they believed their coaches would score lower than themselves. This element is crucial given the information we have regarding the coach and his impact upon the atmosphere of sport as it relates to moral function (McNamee, Jones, & Duda, 2003; Shields & Bredemeier, 1995; Vallerand, 2007; Wandzilak, 1985).

The fact that USMA athletes are non-scholarship only exacerbates the concern for the effect of Division I sport on achievement motivation and moral function. Even within a non-scholarship environment, the competitive structure of intercollegiate athletics defaced the moral educational efforts of the academy and highlighted the negative impact of the environment of Division I athletics upon moral character. In an environment where character education is as pronounced as at the USMA, and where seemingly the emphasis upon winning is tempered due to the level of participation and the absence of scholarship, still, we find that participation in Division I sports lowers moral function.

Deontological perspectives in moral function and moral reasoning

The universal deontic code associated with Aristotelian and Kantian ethics is based on the principle that moral code applies in all situations regardless of the context of the situation (Priest et al., 1999, p.175). This is not intended to debunk the importance of context. Context has vital influence upon moral function, but deontological perspectives of moral function and context, with particular highlight of disposition by habituation, unwraps the relativistic lens that dismisses the moral hazard presented by context. An athlete at USMA might, through high ego orientation coupled with an intense desire to win, suspend his moral contracts within the context of sport, by asserting that the risk of moral deprivation consequential to allowing egoistic motives to override moral logic is insulated through the vacuum of sport. The relativistic flaw in which athletes are permitted to assert varying definitions of the principles of moral development within perceived "separate" contexts and contingencies carries with it a great and serious threat; albeit an unclear yet present danger. Moral function being a disposition which is acquired via habituation brings to light the seriousness of the deontic code, which argues for the envelopment of moral function as a universal fiber from which separation and insulation is not possible. Operating from this platform we come to understand the moral detriment associated by a climate which is promotional of suspension of moral codes through egocentric orientation and athletic advance in hopes of arrival upon athletic altars. One cannot morally operate under a code of truncated morality within sport and not expect that same truncation to translate into life upon exodus from sport. The findings of Priest et al. (1999), while small in quantification (barely statistically significant), are massive in implication. Quantitatively the decrease was small, but in the

eyes of the claim that sports build character, amidst the character-centric environment of our service academies, and the proposed decrease in emphasis of winning within the sport atmosphere, the report of a decrease of any detail is magnanimous. The dynamics that underpin this phenomenon are enveloped in the understanding of dispositional goal orientations and the impact of sport to orientate one in an egocentric state.

Achievement Motivation Theory

The study of moral function is firmly rooted in an egocentric goal disposition which causes one to base their view of competency and success in reference to others (Duda et al., 1991). Goal disposition is a related term within the sector of achievement motivation theory which has evolved into parallels within the study of sport (Duda, 1988, 1989a, 1989b, 1989c; Duda & Nicholls, 1989a). The prevailing consensus from these studies suggests that motivation is a dispositional goal construction based on achievement behaviour specific to a given context (in this case sport) (Roberts, 1992). The two major achievement behaviour dispositions are task orientation and ego orientation. Elliot and Dweck's (1988) study provided context for the foundation of defining the distinctions of task orientation and ego orientation when they randomly split children into groups and instructed them to perform tasks in such a way that either highlighted performance focus or learning focus. When given the chance to choose their next task those concerned with learning reported choosing harder tasks, whereas those of the performance group reported choosing easier tasks (Elliott & Dweck, 1988). This phenomena lead to the eventual delineation in motivation between task and ego orientations wherein task orientation represents a mastery focus and motivation within achievement representative of an internal self-contained, personal improvement focus (Nicholls, 1989). Ego orientation

represents an outcome focus where competence within a given task is defined in reference to superiority and rank within others (Nicholls, 1989). The concern in ego orientation lies not in self-contained improvement, but rather, in outperforming others (Nicholls, 1989). Central to this achievement motivation theory is the perception of competence in the realm of differentiation between ability and capacity. When perception of competence is self-referenced the achievement motivation is intrinsic and thus this person identifies as task-oriented. On the other hand, when perception of competence is others-referenced, the achievement motivation is extrinsic and motivation is identified as ego-oriented. It is critical to note that Nicholls (1989), who is most notably distinguished as the central figure to the establishment of task and ego orientation as clearly identified terms, specifies that these orientations are fluid and that one can pass in and out of these achievement orientations quite readily.

Differentiation of ability and capacity

In the differentiation that occurs in our own perception between ability and difficulty of tasks there is a hierarchy that speaks of progression towards the highest faculty: normative conception of ability. This hierarchy, from lowest to highest, is a pyramid of level one: egocentric; level two: objective; and level three: normative. At the highest level, normative, there is an integrated and differentiated distinguishing on our behalf between ability and difficulty, whereas at the lowest level, egocentric, ability and difficulty are entirely subjective and not differentiated in any behalf. Consistent with the theoretical construct for ego orientation, in the lowest level of Nicholls (1989) differentiation, children gauge ability and difficulty from a subjective lens, through which ability and difficulty are assessed in regard of probability for success (p.33). In this lack

of distinction between ability and difficulty when something is perceived as "hard," the individual actually manifests that as "hard for me", and again, due to the lack of distinguish associated with this level, "hard for me", equates to the manifest of: "I'm not good enough to do this hard task" (p.34). In the intermediary between egocentric and normative, lies the objective level of differentiation. In this level, while difficulty of task is independent of expectation for success, one can still not distinguish if failure is a result of low ability or high difficulty. This void results in the same manifestation as egocentric: "it's hard" cannot be distinguished from "too hard for me," which even more cannot be made distinguishable from "not good enough to do it." It is only in the normative level that ability and difficulty can be differentiated, wherein difficulty and ability are understood in terms of predictable success. Tasks that only a few can accomplish are regarded as hard while those that many can complete are regarded as easy. Those tasks which are regarded as harder ultimately are judged as requiring higher ability. In this light individuals are able to make the delineation that "hard for me" is independent from "hard." The trend within this pyramid is that children who trend towards the lowest level, egocentric, "fail to identify the most complex puzzles as those demanding the most ability." These trends within this phenomenon of conception of ability and difficulty are not central to children; they are fully present in adults as well. However, the distinguishing purpose of Nicholls research is to point that these developments are present at an age as early as two and burgeon exponentially through the adolescent period. As it relates to the present study, in the subjective realm of the egocentric level of differentiation of ability and difficulty, lays the quandary present in

the link between ego orientation and low perceived ability, within the equation of intercollegiate athletics and low moral function.

Task orientation

The nature of motivation within sport serves to direct one towards successful performance. The dynamic of achievement goal theory is such that it suggests that individuals engage in activity in order to demonstrate achievement (Ames, 1992). Where motivation delineates itself is in the basis for success and the perception of achievement across two respective domains: task and ego orientation (Ryan & Deci, 2000). An athlete demonstrating intrinsic motivation driven by task orientation within a mastery climate establishes himself as the criterion of success through task mastery or personal performance progression (Kavussanu & Roberts, 2001; Nicholls, 1989; Roberts, 2001; Ryan & Deci, 2000). Through this self-reference base for achievement and performance, success can involve comparison of current performance with marks of past achievements. Task orientation, then, is related to the self-referenced context for achievement in activity (Kavussanu & Ntoumanis, 2003). The satisfaction that one derives from this activity is self-contained and referenced to one developing and fulfilling their potential to the maximum of their capacity, which is readily defined not in outcome or ability comparison to others (Kavussanu & Roberts, 2001; Nicholls 1989). In that sport is a context in and of itself, representative of the social and structural influences which can underline achievement motivation, task orientation has also been shown to correlate with strong prosocial behaviour within sport (Duda et al., 1991). Individuals oriented with task orientation also report high opposition in the achievement manifest of outperforming others which consequentially aligns them with trends of: rule compliance, emphasis on

sportsmanship and prosocial behaviour with teammates and opponents, and lastly fair play (Duda et al.; Dunn and Dunn, 1999). With strong benefit to athlete outcomes in sport and positive sport experience, the counter of task-oriented athletes to defining achievement outside the need to outperform others, results in higher reports of goal resiliency, exertion of effort, and feelings of competence not dependent on outcomes (Ames, 1992; Duda et al.; Vallerand, Deci, & Ryan, 1988). Of particular note is the findings of Kavussanu and Roberts (2001) which determined that there was not a relationship between task orientation and adaptive judgments to dilemmas in moral reasoning. In this respect, the link between task orientation as a positive influence on moral functioning appears to be tenable. The domains of task orientation as defined above cannot automatically be implicated as measures of producing mature, adaptive moral reasoning (Kavussanu & Roberts, 2001).

Ego orientation

Again, the delineation within achievement goal theory supports that individuals in achievement situations participate in order to demonstrate competence. This competence can be an internal self-contained reference, or in the case of ego orientation, this competence comes to be defined under the basis of external references through the ability to outperform others (Ames, 1992; Nicholls, 1989). Extrinsic motivation driven by ego orientation and performance climate establishes successful performance through the ability of the athlete to outperform others (Kavussanu & Roberts, 2001; Nicholls, 1989; Roberts, 2001; Ryan & Deci, 2000). Through this normative base for achievement and performance, success involves comparison of one's performance with that of others, in which successful achievement requires being better than others. This is often linked to an

undifferentiated conceptualization of ability as capacity and therefore the reality that someone can perform at a higher level than the ego-oriented individual, manifests as a lack of ability and capacity for success for this type (Nicholls, 1989, p.32). Whereas the task-oriented individual comes to identify with tasks as a process, the ego oriented individual comes to identify with tasks as the pursuit of an outcome through which their primary means of demonstrating competence is through winning by outperforming all others (Kavussanu & Ntoumanis, 2003). As it relates to sport, when ego orientation is the prevailing climate of motivation within the athlete, the manifest is such that the athlete is motivated primarily to demonstrate superiority. When this also becomes the prevailing standard for the purpose of sport as reinforced by the motivational climate (coach, administrator, NCAA), the athlete enters a dilemma to establish superiority regardless of whatever behaviour pattern might be required (Bredemeier & Shields, 1986a; Eitzen, 1988; 2012). It comes as no surprise then that athletes with high ego orientation come to demonstrate maladaptive behaviour patterns within sport (Roberts, 1992) as a result of a decreased concern for rules and sportsmanlike behaviour (Duda et al., 1991; Stephens & Bredemeier, 1996). Because the concern within ego orientation is the capacity to maximize superiority and dominance over others in competition, winning becomes superordinate to the means (Nicholls, 1992). The detriment of this orientation however is not insulated by the context in which it occurs. There are empirical findings that support its detriment upon moral reasoning and moral action in sport as research has led us to discover that heightened ego orientation is a strong predictor in lower moral function (Bredemeier & Shields, 1986b; Kavussanu & Roberts, 2001; Kavussanu & Ntoumanis, 2003). However, there is a dynamic between goal disposition and moral

function that must first be examined before breaching the subject of ego orientation and moral function.

Interrelational effects in goal orientation

Duda et al.'s research (1991) regarding the impact of task and ego orientation on sportsmanship attitudes was designed towards investigating the interrelation between task and ego orientation as predictors of maladaptive behaviour within sport (Roberts, 1992). The hypothesis was such that unsportsmanlike behaviour and legitimated judgments of injurious and violent acts in sport would positively correlate with individuals who report with heightened ego orientation (Duda et al., 1991). The study further sought to extrapolate on the subject by identifying whether gender would be a positive indicator for unsportsmanlike behaviour within a given goal orientation. The results were landmark. A strong negative correlation to unsportsmanlike behaviour was linked with heightened task orientation, whereas moderate to strong correlations in ego orientation was positive for unsportsmanlike behaviour in sport. Furthermore, strong ego orientation positively correlated with legitimated acts of aggression and injury. Furthermore, within the social context of sport, heightened ego orientation reflected a belief in athletes that sport represented the opportunity to demonstrate superiority and dominance (Duda et al., 1991, p.17).

Kavussanu and Roberts (2001) were able to validate Duda et al.'s findings, exponentially underscoring the interplay of gender within motivation by indicating that female college athletes reported higher in task orientation and lower in ego orientation than their male counterparts. Furthermore, this 2001 study demonstrated that no significant relationship emerges for heightened task orientation and impacts upon moral

function and reasoning. As a result no definitive statements can be made regarding the power of task orientation to develop individuals strongly along moral reasoning and functioning; further debunking the claim that sports builds character (Shields & Bredemeier, 2008). One last expansion on the interplay between ego orientation and moral function comes to us via Kavussanu & Ntoumanis's (2003), who were able to add further power to the interplay between task and ego orientation when they discovered study regarding task and ego orientation and moral function. Their findings support that sport participation positively predicted ego orientation across team sports, individual sports, contact versus non-contact, and gender distinctions in sport. Men also reported to have lower task orientation than women. Contact sports reported higher ego orientation than non-contact sports. These findings support the pivotal role that context and environmental structures come to play in the moral function of agents as designated by Haan (1978). The studies of ego orientation and the impact upon moral function is also strongly supportive of Vallerand and Losier's (1994) position that the reasons athletes play the game (task versus ego) greatly influence their action within it. Those who are ego oriented are inclined to establish success in sport based on their propensity for superiority and performance against the backdrop of others. As it relates to ego processing within moral dilemma and moral dialogue imbalances will be present as the individual will be motivated by self-interest and self-concern (Bredemeier & Shields, 1986b, 1995; Haan, 1978). This imbalance leads to the phenomena so greatly scrutinized: participation in sport heightening ego orientation which in turn presents the risk of lowered moral function.

Structures underlying motivational constructs

Motivation has long been proclaimed as the nucleus for the morsel of success in athletic performance (Vallerand, 2007). Studied as a webbing of complex structures impacting the domain of motivation across a broad spectrum, humans seek to understand motivation in hopes of fabricating it within their own lives and the lives of others, so as to replicate the success it purports to produce (Roberts, 1992). The varying multitudes include the roots of motivation, the functioning of motivation across specific and particular constructs (team sport versus individual sport, amateur versus professional, cross-divisional, professional, and gender). There is even concern for the implications of motivation upon success in the realm of moral function and reasoning within athletics (Bredemeier & Shields, 1986b). All posture great importance within the inquiry of motivation within athletics, but as we progress our lens of athletics into one of educational context we cannot help but to include within the spectrum of study the linkage between motivational orientations of athletes and moral functioning within sport, and the role that intercollegiate athletics plays within this dynamic.

One of the most basic tenets of motivation is the satisfaction of our needs as this necessity will orientate us towards a particular pattern of behavior in pursuit of fulfilling these needs (Vallerand, 2007). It is of the utmost importance to consider the complex web of variables which impact this pursuit. The spectrum of research from Hartshorne and May (1928) to Piaget (1932) to Kohlberg (1969) to Haan (1978) to Bredemeier and Shields (1986b) compel us to consider motivation and the pursuit of achievement as dynamic and fluid organisms which respond to stimuli (Roberts, 1992). These stimuli include, but are not limited to, sport atmosphere, socio-cultural values, and interpersonal

relationships. It is also important in the consideration of motivation and moral function to consider that one's cognitive development is also a crucial stimuli effecting how one orientates towards achievement (Haan, 1978; Kohlberg, 1984). Within the scope of the NCAA and Intercollegiate Athletics considerable attention needs to be placed upon the socio-cultural impact of the sport atmosphere in which the athlete competes and its consequence within their achievement motivation and pursuit. As the athletes come to identify, at the collegiate level, with the necessity to win, there are grave consequences. The balance of these consequence is evident in Vallerand's (2007) assessment of athletics as a social environment:

In such a quest, the social environment is as much an opponent as it is an ally, sometimes leading one to activities that satisfy their needs and at other times steering one in directions that go counter to the adaptive development of the self and the experience of positive outcomes. (p.60)

Considering the interplay between environment, motivation, and moral function, Kavussanu (1997) found that when athletes perceived sport from a performance-based perspective, lower levels of moral function were reported. The atmosphere of Division I athletics, with its overwhelming emphasis on winning as the establishment of success, presents itself as a structure which greatly impacts the motivational climate of its coaches and athletes. In considering the culture of Division I athletics as a structure that underlies the motivational constructs of athletes, as this climate operates from a performance platform where success is attributed with superiority over others and excellence through winning, acknowledging that a performance climate corresponds with lower levels of

moral functioning in collegiate athletes is a problematic (at best) assessment of the impact of Division I sports on its participants.

Goal dispositions

The existence in a state of task or ego orientation is not a rigid confine of either/or; instead it is a traversable state wherein one passes in and out of regularly, or exists within both concurrently. The accurate conceptualization of task and ego orientation, and their interaction with context and atmosphere as variables of impact upon orientation in the two lies in what Nicholls (1989) posits as a fluid fluctuation between the two. This notion is as much of the intuitive domain as it is in the empirical. Fluctuation inherently holds in it a truth about sport: the purpose of sport is neutral and only defined by its purposeful pursuit. That which the athlete pursues through sport becomes both their core purpose in sport, as well as the core of sport itself. In accepting this transposable fluctuation of one between task and ego orientation however, our study must traverse to the investigation of impetus, asking what serves as the catalyst for fluctuation? The search for the construction of motivational orientations for any agent (participant, teacher, or administrator) in any setting, be it school, sport, or society, lies in how the agent comes to identify his or her purpose within that setting. This element of identification serves to mediate the fluctuation between task and ego orientation. Jagacinski & Nicholls (1984a) provided the framework to the phenomena of task and ego orientation through their studies in the conceptualization of ability as capacity. As a philosophical and psychological link to this current study, Jagacinski and Nicholl's work, serves as a beacon for the consideration of atmospheric elements of sport and the manner in which they anchor the fluctuation of athlete motivational constructs from task to ego.

Through their study the authors found that in competitive, ego-involving situations, students reported feeling less-competent when the effort required of them to complete a task was higher than that of their competitors completing the same task. Nicholls notes: "[w]hen achievement is equal, lower effort implies higher ability" (1989, p.46). The authors refer to this phenomena as a differentiated conception of ability and capacity and it is a direct result of an environment where individuals engage with tasks in a competitive or comparative light like that of athletics. When the motivational climate of Division I athletics is considered with regard to evaluation and its impact upon motivation, rather than being concerned with "self-referenced" based evaluation of progress and performance, Division I athletes participate in an environment where the evaluation of their performance is gauged by comparing their performance against that of their competition. When vying for a starting position or a more involved role, even an athlete's teammates become their competitors and a benchmark for self-referenced evaluation and comparison. In such situations, the athlete is not concerned with their ability to perform an activity, but whether or not they are able to do it better than their competitor[s]. When the evaluation of competitive performance is gauged less through a self-referenced criterion, and more through a normative means focused on superiority over others, extrinsic motivation becomes the predominant climate of motivation. The resulting ego orientation makes them aware of their ability, capacity, and performance in activity relative to others, shifting their focus from self-referenced evaluation, causing them instead to gauge their effort and success against that of others. Sports with ego-involving properties work to cultivate a self-awareness within athletes which capacitates them with a focus for superiority and outperforming others. This self-awareness is

increased when individuals report high ego-orientation, but also when *public* self-awareness is associated with the context of competition, which speaks to the exacerbation of this dynamic when the sport is characterized by ego-involving properties, like that of collegiate wrestling.

The hypothesis of this study rests in the supposition so many others (Bredemeier & Shields, 1995; Kavussanu & Ntoumanis, 2003; Standage et al., 2003) have shown to be valid: athletics facilitates in athletes an ego-oriented mindset more so than an intrinsic one. This study intends to show how the atmosphere of Division I athletics is such that the great power of influence within it have an overwhelming impact upon the permeable membrane that is athlete motivation. The greatest concentration of controls lies in the atmosphere within which the athlete participates, the evaluative standard to which the athletes are held (both collectively and independently) as well as the influence the individual properties of the sport hold over motivation. Despite the rationale that athlete motivation is interchangeable between task and ego and sport itself is inherently neutral in task, Division I athletics has become a connected force of controls which commands of its participants (administrators, coaches, athletes) an overbalance of focus and emphasis upon product; an overbearing demand for the supply of victory, superiority, and winning. As this continues to become the standard of excellence for Division I Athletics, superordinate academics and social responsibility, so too will our athletes continue to fluctuate towards outcome focus, rank-order superiority, and product mindedness, commonly referred to as ego-orientation.

Impact of evaluation upon motivation

Powerful insight into this relationship lies in applying the work of educational psychologist, Ruth Butler, as a philosophical lens of consideration for the arena of athletics, and understanding how the dominant emphasis upon winning as the standard of evaluation impacts student-athlete's motivational constructs. A strong positive relationship has been reported between task orientation and positive offsets within sport participation in the likes of sportsmanship and prosocial behaviour (Kavussanu, 2006). Conversely there is a body of research holding key findings that report no relationship between task orientation and such positive offsets (Kavussanu, 2006; Stephens & Bredemeier, 1996). Equal to this suggestion for the moderating effect of task orientation on prosocial/antisocial behaviour in sport, is the suggestion that the declination of moral function affected by ego orientation is mitigated by task orientation (Hardy, 1998). In the interplay between motivation and moral function, the opined power of the disposition to task orientation or ego orientation diminishes under the light of achievement motivation (mastery vs performance). The detrimental impact of ego orientation on moral function is contingent on the perception of a performance climate within sport (Kavussanu, 2006). When the purpose of sport is gauged through the lens of evaluation, the disposition within a task orientation is mitigated as the underlying pursuit rests within performance, which is consistent with a need to establish one's superiority over others. This dynamic is linked to the educational research which supports that interest and performance within academics, is shifted towards ego orientation, even when one reports high task orientation, when extrinsic incentives (i.e. grades) are present (Butler, 1988).

Understanding motivation as orthogonal and responsive to stimuli, the athlete's perception of the climate for sport as either a self-referenced, task-mastery determination of success versus one of a normative, performance-laced determination is a more robust lens for studying the impact of Division I sport on the interplay between motivation and moral function.

Ruth Butler applied to the context of sport

Expanding the premise of evaluation as a postulate for motivation in sport, involves the application of Ruth Butler's study of the undermining effect that variables of evaluation have upon student's interest and performance within education. Applying this work to the context of sport provides a niche of consideration for how evaluation serves as an underlying structure and context impacting the climate of motivation within sport. Butler's studies (1987, 1988) on the effect of evaluation upon motivation supports the posit that the motivation of an individual will be directly impacted the form of evaluation the student receives and comes to expect upon achievement (i.e. grades, oral feedback, or a combination of the two). Determining that assertion of effort on students' behalf to focus on task mastery, associated with a desire to improve upon the given task for the sake of improved performance, which in this case involved an improved letter grade mark, allowed Butler to ascertain the impact of evaluation upon motivation. In her desire to study the elements impacting student's attribution of efforts, Butler (1987) further concluded that student's applied effort based upon the desire to perform better than others and to "avoid underperforming comparatively" (Nicholls, 1989, p 89-90). With three levels of evaluation available, letter-grades, commentary, and then finally a combination of the two, Butler found higher levels of ego involvement in students who received

grades indicating their position in comparison to others, in others words: ego-orientation (Nicholls, 1989, p.90). One would anticipate this to be true of the group who were only evaluated per letter grade, however Butler (1988) also found that the mixed-evaluation group also reports higher levels of ego orientation, thus highlighting ego-oriented evaluation (letter grade) as an impetus for the adoption of ego orientation in students.

This dynamic brings the considerate discussion of how evaluation impacts motivation back to the arena of Division I Intercollegiate Athletics. With Butler's hypothesis, speaking to the fluctuation between task and ego orientation, holding that motivation is a derivative of the underlying evaluation, the form of evaluation instituted (task-involving evaluation or ego-involving evaluation) affects whether the student will in turn embrace task-oriented motivation or ego-oriented motivation for a given interest or performance within activity. Butler (1987) further hypothesized in light of fluidity between task and ego orientation, that "provision of both kinds of evaluation will promote ego involvement rather than task involvement". It is in this light that we come to understand the postulate that Division I sports, with its overbearing emphasis on winning as a necessity serving as the nucleus of evaluation, facilitates a shift within the fluctuation from task orientation to ego orientation in its associated agents (coaches, players, and administrators). As Butler's work (1988) demonstrates, agents come to identify purpose, and construct motivation around this purpose, based upon the provision of evaluation.

The perceived purpose of sport and an athlete's accompanying goal orientation is strongly defined by the coach and the atmosphere of competition promoted by him or her. Dissolving the advertising and marketing masquerade in which the NCAA presents intercollegiate athletics as an entity supportive of the tenets of higher education, true

dialogue and critique pleads for both the athlete and the sport to be considered as permeable membranes taking their cues of purposeful identity and atmospheric character from their agents. For sport to be truly educational and minded in character development, those responsible for its care must utilize sport in such a manner. In pursuit of insight regarding the relationship between Division I athletics and achievement motivation, the work of Nicholls (1989) and Butler (1988) highlight that within the realm of education, students' attribution to interest in work, and the impending and related assertion of effort on their behalf, is directly related to a desire for improved performance upon evaluation when external measures of evaluation are utilized (i.e. letter grades). "...[c]ombining task and ego-involving evaluation will induce an ego-involving orientation, just as does the provision of ego-involving evaluation alone" (Butler, 1988, p.13). Because individuals high in task orientation come to hold greater regard for mastery achievement than on outperforming others, a mastery climate within sport, allows these individuals to come to establish the criterion for success in a self-referenced fashion, and thus increases intrinsic motivation (Standage et al., 2003). This dynamic, coupled with the findings supporting that highly ego oriented individuals come to establish the criterion for success in a normative sense requiring a superior performance against others, calls into consideration the dominion of a performance climate in sport and ego orientation upon achievement motivation (Ames, 1992, Nicholls, 1989, Standage et al., 2003).

Within the construct of intercollegiate athletics, an overwhelming catalyst for athlete motivation lies in the manner in which their performance is evaluated. The complexity of motivational constructs for Division I athletes is more considerable than a demarcation between task mastery and outcome focus. This dynamic results in an

impending shift from task orientation to ego orientation, resulting in immediate "others focus" rather than "self-focus." Once evaluative letter grades became associated with student's performances, the construction of motivation orientates itself around the pursuit of a letter grade (ego orientation) and rank-in-order group comparison (Butler, 1988). Just as is the case with the students in Butler's study wherein the external measure of grades undermined intrinsic motivation from focus on process towards comparative focus on product in performance, so too is the case with Division I athletes. What causes one to fluctuate in their disposition between task and ego? Specifically what causes an athlete to more readily adopt an extrinsic goal orientation in which their achievement motivation becomes constructed through an "other-focus"? For athletes to engage in task mastery and self-referenced criterion for excellence and success, they must participate in an environment, an athletic department (Division I Athletics) within a governing body (NCAA), whose core is the pursuit of task-mastery and self-referenced success. When victory becomes the main purpose of pursuit within a sport, then superiority and winning become the standard of excellence, which shifts the athletes' focus toward ego-oriented contextual constructs. The identification of the athlete's motivation, while asserting effort towards task mastery, lies more in the focus of the process and the pursuit of self-improvement for the sake of self-excellence and task mastery. The product produced by the athlete under task-orientation, in the arena of sport, is measured in a self-contained fashion along a continuum of improvement and capacity for performance. As evaluation is presented in a construct of self-containment, be it racing against a clock or personal growth within a technique or performance measurement, the athlete is then able to adopt a more intrinsic mindset towards purpose and pursuit. In this light my performance as an

athlete would be totally related to my own skill sets and potential for performance. As such the assertion of effort is directed towards *task mastery*. However, within the context of Division I Athletics under its current climate and culture, where the standard of excellence is connoted in victory and rank-order superiority (be it individual or team sport), the application of purpose for sport and effort, as perceived by the athlete, is directed towards the performance goal of *outperforming others* (ego orientation). Thus, the desire of the athlete to master a given task masquerades as intrinsic task-oriented motivation, despite its true core being found in a desire to improve upon the task for the sake of *improved performance*, which serves the ultimate purpose of superiority over others, which is the core of ego-involvement and ego orientation.

Motivational climate and the interaction with moral function

The most revealing measure of moral function and achievement motivation as responsive organisms is in their interactive relationship with sport through the motivational climate. In this there are fluctuations that occur in both as a result of the influence of contextual structures (Bredemeier & Shields, 1986b; Haan, 1978; Kavussanu, 2006; Kavussanu & Ntoumanis, 2003). A contextual structure of considerable importance is that of the motivational climate present in sport (Kavussanu, 2006). In the interaction between motivation, moral function, and motivational climate, the positive offsets of task orientation are only enhanced when high mastery climate is prevailing within sport (Kavussanu, 2006). In the presence of a performance climate, not only does task orientation decrease, but perceptions of inability and lack of competence are exacerbated (Kavussanu, 2006). Mastery climate emerges as a negative predictor of antisocial behavior in sport due to its reinforcement of the drive consistent with task

orientation (Kavussanu, 2006). However, Kavussanu (2006) also notes that the detrimental effects of ego orientation are present regardless of the presence of task orientation when a performance climate is predominant in the sport setting. The nature of achievement motivation as orthogonal and fluctuant speaks to its responsiveness, which highlights the paramount conclusion that individuals with high task-orientation and high ego-orientation behave differently (pro vs maladaptive achievement) based on the motivational climate (Kavussanu, 2006). The reinforcement of these prevailing critiques speak wonders into the insight of Division I sport.

Given the negative relationship between moral function and ego orientation, if Division I sport represents a context in which a disposition towards ego orientation is demonstrated as a result of participation, and we also know that the motivational climate of Division I sport is predominantly one of performance emphasis, wherein superior accomplishment and outperforming others reigns as the majority inclination, then the conclusion is such that in the interaction between motivation and moral function, Division I sport as a motivational climate is detrimental to one's moral function. If a performance motivational climate dissipates task orientation, while heightening the ill effects of ego orientation and low perceived ability, then how does an emphasis upon task orientation reign as the prevailing mechanism of control against the interactionist consequence of Division I sport? This doubles as a critique and cautionary concern for the heralding of task orientation as the savior of character development in sport. The savior for character development in sport lies in the ability to make considerable impact on the motivational climate present in Division I athletics. The proposition to dilute the performance emphasis within Division I athletics is a large wall to scale, but necessary to

persevere against for the sake of the principle of character education. The prerequisite lies in more readily understanding the interplay between motivation and moral function and the interaction between these two respective domains with that of the perceived motivational climate of Division I athletics.

Domain-Specific Findings

Harwood and contextualization within achievement goals

It is the position of Harwood (2002), in line with Haan's assessment (1978) regarding the impact upon motivation from the underlining structures within context, that context has a specific and exact capacity to influence the structure of motivation for athletes. As such it is important, Harwood says, to consider the dynamic impact of competition as a contextual influence upon motivation achievement goal construction (2002). "An accepted technique for assessing goal involvement at a nomothetic level remains elusive" (Harwood, 2002, p.108). Goal orientation research is limited and restricted in its ability to account for contexts within sport. For instance, an athlete with reportedly low to moderate ego orientation for sport in general, within the context of 3rd and short at a critical point in a football game might experience significantly higher anxiety levels because of the situational effect presented by the context of competition and specificity of 3rd and short. This dynamic element of context, within the orthogonal nature of motivation, points us forward to the phenomenon that athlete motivation is constructed on a range; a spectrum of flux between the global context of sport in general (in which one can be found to have balance between task and goal orientation) and the more acute (and I argue accurate) context of competition (in which reports of higher ego orientation have been already validated).

Goal orientation in this complex light can best be described as in flux between task and ego in which the athlete traverses from task to ego respectively in response to the dynamics of competition. Harwood's research (2002) serves as a window into the manner in which research (Hall & Kerr, 1997; Hatzgeorgardis & Biddle, 1999; Ntoumanis & Biddle, 1998; Newton & Duda, 1993) has already demonstrated how athlete responses more dispositional to competition, have greater "predictive power harnessed by the contextual measure provided by competition" (p.108). Furthermore Harwood argues that this power in assessment for orientation towards task/goal, provided by context-specific goal orientation (i.e. competition), is one that "global dispositional assessments" fail to capture or elicit fully. "The TEOSQ and POSQ ask the respondent about what makes them feel most successful in their sport as a whole, not within the specific contexts such as training or competition that characterize their sport participation on a day-to-day basis" (Harwood, 2002, p.109). In light of this critical lens the empirical foundation to measure, assess, and delineate between goal orientations associated with the goal orientation theory appears to be just as limited and elusive as that within the morality and moral function. It is only logical that there are limitations within quantitative operations to gauge and depict and assess the complex range of human emotion in conjunction with other affective and cognitive domains (Shields & Bredemeier, 1995). This limitation was further magnified by Harwood (2002) when he employed qualitative interviewing as a means of demonstrating a more effective "targeting procedure for goal orientations" (p.109).

Individuals who reported at a high-task and low ego classification, when interviewed regarding context-specific sport domains (i.e. pre-competition/competition),

demonstrated responses consistent with highly elevated ego orientation: "Qualitative semi-structured interviewing had 'exposed' players whose dispositional and situational goal profiles were at best 'much higher ego/much lower task than nomothetic self-report measures had suggested" (Harwood, 2002). The nomothetic nomenclature present in this excerpt is in direct reference to the global goal orientation measures captured through the utility of TEOSQ and POSQ. Harwood's critique (2002) within this research captures the difficulty and magnitude of complexity associated with empirically investigating variables like goal orientation and moral function in all their density and complexity. Harwood's own intention is merely to "caution the use of nomothetic research measures as tools for accurate idiographic assessments by practitioners (of sport psychology)" (2002, p.109). This caution on behalf of Harwood serves the greater purpose of calling to attention the necessity for consideration of context within the assessment of student-athletes goal orientations. He contends, and it is the climate of this present study to agree with Harwood, that caveats of critique for the inability of global dispositional measures to accurately assess goal orientation stem from these measures lack of consideration for the impacting and influential preponderance of *context* upon the pull of an athlete from task to ego.

As such, Harwood created modified "alterations" to the TEOSQ and POSQ dedicated to project the context of sport competition into the investigation of athletes responses (TEOSQ-comp & POSQ-comp). Rather than focusing on global sport orientations, Harwood, through such alterations, sought the exact influence of competition upon goal orientation alignment. The findings support the bias for contextual goal orientation on behalf of all researchers and sport psychology

practitioners, while also magnifying the power of competition as an agent that works to magnetize athlete motivation and action towards ego-orientation.

The power of the modified instrumentation to account for context otherwise unspecified lies in the potency of its revelation into the impact of competition upon athlete goal orientation. Often regarded as an orientation which delineates female from male with the latter strongly reporting higher ego orientation, Harwood's study found within the context of competition that no statistically significant difference exists within the gender difference. In regards to task-orientation and the difference demonstrated between the TEOSQ and TEOSQ-comp, athletes within competition context (TEOSQ-comp) reported lower task-orientation than they did in global sport orientation (TEOSQ). Assessment of motivational disposition through the TEOSQ-COMP also eliminated gender differences previously apparent when motivation was solely examined through the TEOSQ. Furthermore, while historically individual sport athletes report higher task orientation than team sport athletes, when measured through the TEOSQ-COMP task orientation decreased significantly in individual and team sport athletes *alike*. Even more revealing, athletes within competition context, reported higher ego-orientation than they did in global sport orientation (TEOSQ). As it relates to differentiations upon ego orientation associated with the POSQ to POSQ-comp assessment, there was no significant difference in task orientation, but athletes did report a statistically significant elevated ego orientation with respect to competition. The variation in elevations between the TEOSQ and POSQ as it relates to task orientation very well could speak to the superior measure of the POSQ given its sport-specific development (Harwood, 2002). "The POSQ was specifically developed for sport through factor analysis of a substantial

pool of sport-related items; in contrast, the TEOSQ was created by adopting items from the Motivational Orientation Scales in the educational domain (Nicholls, Patashnick, & Nolen, 1985) and modifying these items in a sport-specific manner" (Harwood, 2002, p.116). The above variations associated with the TEOSQ, indicating the possibility for its disqualifying qualities and relevance in light of transference to the specific context of competition (Harwood, 2002). However, this focus should not serve to distract or lessen the true focus: regardless of the instrumentation utilized, findings strongly support elevated ego orientation in athletes when goal orientation is considered within the specific context of sport-competition. Even more central to this present study is the finding of Harwood's research that the increase in ego orientation within the context of competition was heavier in favor of individual-sport participants than team-sport participants. Harwood postulates the tilt of individual-sport participants to ego orientation through a lens attributing a link to individual-sport atmosphere and context, arguing that elevations can be explained through the inherent emphasis of these sports on ego involving properties of sport: "head-to-head confrontation, competitive goal structures, personal identifiability, and high levels of public evaluation in competition.

Ego-involving properties of sport

Through this rationale and logical lens, from the perspective of a former coach and athlete of both team and individual sports at the collegiate level, it only makes sense that individual-sport athletes, more specifically but not exclusively, wrestlers, influenced heavily through the constitutions of individual sport participation, would align more strongly with ego orientation. In a compounding sense, individual sports represent a context that poses the threat of lowered moral function (Harwood, 2002; Kavussanu &

Ntoumanis, 2003). Personal identifiability for all competitors, coupled with the element of low perceived ability (Roberts, 1992), competing in an atmosphere singularly identifying success through winning, within sport constitutions of glory and spectacle (one-on-one combat competition within public evaluative light) as an atmosphere is a breeding ground for detriment in moral function in light of the interplay between heightened ego orientation upon moral function (Bredemeier & Shields, 1986b; Duda et al., 1991; Kavussanu & Ntoumanis, 2003; Nicholls, 1989, 1992).

Personal identifiability

Personal identifiability is an element of individual sport that catalyzes the facilitation of ego orientation through its highlighting of the individual. The personal identifiability constitution of individual sports presents the unique setting in which all attention in performance and association of success for that performance is attributed solely to the individual. By contrast in a team sport, even within great individual performance, there is still elemental attention towards the group/unit/team for performance, and relative association of the individual's success shared in the direction of the group. In this there is an element of deflective protection from the inherent risk of competition. Every competition holds for every competitor, an inherent duality in threat, of defeat and/or disappointment. This pressurized scrutiny is magnified within the individual sport where success or disappointment is readily identified and associated with the individual competitor. This pressure weighs heavier for individual competitors in a head-to-head combat where only one clearly identifiable winner emerges (Duda et al., 1991).

Head-to-head confrontation

The confrontation presented by the nature of head-to-head combat holds within it an inherent promotion of ego orientation. Without any necessity for empirical foundation, rationale logic and basic thought structure, along with basic understanding of human function and human emotion, independently, as well as collectively, support the claim that head-to-head confrontation presented by individual sports presents a leaning towards ego orientation (Harwood, 2002). This is without mention of the exacerbating factor of wrestling as a *combat* individual sport. This dynamic speaks to the effect of the context of sport to impact motivation as the value construct of winning comes to push athletes to identify in other-comparisons for capacity and ability and perception of competence relative to others (Harwood, 2002; Roberts 1992).

High levels of public evaluation in competition

Two competitors competing against one another in elements of a combat sport, under the singular spotlight of the arena, commanding the draw of everyone's attention at that single extended moment in competition brings the dynamic of acute public evaluation to their competition. Within a team setting the public evaluation of an individual is less intense. There are elements of assignment and cooperation and camouflage associated with team performance which make high level public evaluation less feasible, with the exception of key performances. Sub-par or maximal though it may be, the performance of an athlete competing in an individual-sport occurs within the plain view of both the laymen spectator and the avid sport connoisseur. Even more so than mere evaluation, public evaluation of an individual sport also rightfully involves the proclamation of a victor as a byproduct contained in public judgment of performance.

The transparency for public evaluation through focused observation of two single competitors with proclamation of only one victor is what distinguishes individual sport from team sport and furthermore that which sets wrestling apart in its exclusivity within ego-involving properties of sport. Though poor in relevance and weak in strength, there is argument for another individual sport to claim inherent level (not the absence of HIGH) of public evaluation in a competition context, single's tennis. This is the one entity of the ego-involving properties of individual sport of which wrestling cannot claim exclusively. With the addition of the nomenclature "high", wrestling again finds itself exclusively amidst that claim.

Individual sports can represent a catalyst for all ego-involving properties of sport as it presents a natural counter to intrinsically minded task mastery pursuit (Hardwood, 2002). In collegiate wrestling we have a sport whose nature greater parallels the properties of ego-orientation than that of any other. Striving to be the best one can be and attempting for the sake of process/task mastery (task orientation) is a great construct when evaluation falls within the parameters of self-reference such as personal records in time, distance, or technique, which is all too often emblematic of individual sport constructs. This same orientation (striving to be the best/task mastery) is not such a great construct when in head-to-head confrontation emblematic of the individual sport construct of wrestling by which head-to-head confrontation takes root in combat warfare where only emerges successful as the winner (Nicholls, 1989). In the current climate of Division I athletic where motivational cues and confines of success are constructed through the paradigm of arêteic excellence obtained through winning, this above construct of sport (head-to-head confrontation) is even more damaging and problematic.

NCAA Division I wrestling and ego-involving properties of sport

In lieu of the ego-involving properties of individual sports, it is important to shift this lens upon wrestling as a context within the context of sport which presents a unique webbing of underlying structures possibly impacting motivation. Competitor A is identifiable infallibly as Competitor A and Competitor B is identifiable infallibly as Competitor B and upon conclusion of the competition between A and B the victor will clearly and infallibly be identifiable. This attributional distinction is not shared by the constitution of team sports, and is not paralleled by any other individual sport, thus presenting wrestling as a great laboratory for the study of the impact of ego orientation within the context of competition in an ego-involving sport. The commanding quality wrestling and its draw of attention to its competitors through one-on-one combat nature, identifiability of competitors, public awareness, and readily assessable public evaluation of performance and outcome, commands attention in future research efforts within motivation, low perceived ability, and moral function.

Lemyre et al. and low perceived ability

Kavussanu and Ntoumanis (2003) found that length of contact sport participation positively predicted ego orientation which, in turn, predicted low levels of moral functioning. The direct effects of sport participation on moral functioning became insignificant in the presence of ego orientation, hereby debunking the claim that sports are promotional of character development. This suggests that it is not participation in contact sport per se that leads to poorer moral functioning, but rather the adopted goal perspective that often accompanies longer sport participation (Beller & Stoll, 1992a).

Lemyre et al. (2002) working off of Dunn and Dunn (1999) examined perceived ability, and the manner in which perception of ability correlated inversely and strongly with high ego orientation, and thus expressed the lowest respect for rules and officials, and endorsed more cheating. Operating from Nicholls (1992) belief that ability is the qualifier for success in sport competition, Lemyre et al. (2002), hypothesized that sport may represent a threat for those participants with low perceived ability. Knowing that individuals who are ego involved are motivated to demonstrate superior physical ability, or to avoid incompetence, perceptions about competence within desired outcomes take on pivotal importance (Lemyre et. al, 2002, p.122). Because normative comparison takes on an increased variable importance within heightened ego orientation, competence and success within activity becomes other-referenced and outcome-dependent (Lemyre et. al, p.122). As such Lemyre et al concludes that “it is therefore essential to consider both goal orientations and perceived ability to attempt a thorough understanding of moral behavior in sport” (p.122).

Dunn and Dunn (1999) looked at motivational patterns in 4 interplays (high task - low ego, high task high ego, low task, high ego, and low task low ego. In the interplay for these patterns and moral function research has shown that individuals with high task orientation, yet also demonstrating high perceived ability, did not report maladaptive strategies within sport; however, individuals with high ego, low task and low perceived ability were more likely to endorse maladaptive strategies within sport, such as cheating (Lee, Whitehead, Ntoumanis, & Hatzigeorgiadis, 1999; 2008). Further highlighting the importance for the impact of high ego orientation upon the moral function of an athlete, Lemyre et al.’s work also begs for the consideration in perception of ability. Knowing

that these domains are specific to their context also takes on considerable impact as upon entrance into collegiate athletics an athlete could experience a change in perception of ability, which very well might lead to maladaptive strategies not previously encountered at lower levels of competition. This is in direct reference to the standard of Division I athletics as success through winning. This value will remain constant, but the athlete will experience a shift in perceptions about competence to achieve that standard which poses negative threat upon moral function. As Alfie Kohn suggests (1992): "[w]henver a value is set forth which can only be attained by a few, the conditions are ripe for widespread feelings of personal inadequacy." High ego naturally risks lower perceived ability as their self-inventory is dependent on external comparison with excellence arriving in the consequence of outperforming peers/opponents. This value in conjunction with low perceived ability is going to naturally burgeon the necessity to win at all costs with a threat of low moral function. As Lemyre et al.'s work suggests, the athlete is at risk to come to rationalize that he has to cheat to win - has to compromise his moral constructs to win, because he has to win to be successful, yet is not good enough to obtain this excellence through his own accord (low perceived ability).

Summary

With the luxury and vice attached to the pursuit of victory, the need of the Division I athlete is no different than that of the professional counterpart: win (Chu, 1989; Sack and Staurowsky, 1998). The Division I athlete perceives their entity within an athletic department in an employee orientation, therefore aligning themselves with the perspective that it is their dutiful obligation and responsibility to win (Kjeldsen, 1992). The nature and atmosphere of Division I athletics is such that these young men prescribe

to this employment with an "at all costs" mentality (Bredemeier & Shields, 1986b). Beyond the separation by nomenclature in level (DI versus IAA, II, III) and scholarship allotment, the atmosphere of DI separates itself from its counterparts in its prize reward for the attainment of victory. Pursuits of an agonic domain, especially when linked with profiteering, revenue, and other egocentric qualities are going to bring with them dire necessity for superiority (Duda et al., Nicholls, 1989). Athletics and the atmosphere it promotes is in no way immune to this cultural and economic phenomena. DI athletics stands alone atop the intercollegiate pyramid in its placement of winning as a dutiful obligation and burden upon all whom compete (Eitzen, 1988). To the revenue sports like basketball and football, the necessity to win comes as a fruitful effect for the economic prosperity of the athletics department (Smith, 2013). To the non-revenue athlete, the same necessity to win is underlined by the cultural and atmospheric backdrop of Division I athletics (Vallerand, 2007). The pressure to win for these athletes arrives, not in economic terms, but rather, in the embodiment of the standard of excellence that is associated with Division I athletics: winning. Central to participation at this level is the acknowledgement that all whom compete within this level are atop the pyramid of skill and talent within intercollegiate athletics. The culture of this block within the pyramid is one of superiority through victory, and thus all whom "enter within these walls" know that to establish themselves as superior, to fulfill their duty as athletes (employees), and to align themselves with excellence, it is required of them to win (Nicholls, 1989).

Vallerand's remarks (2007) regarding the social environment and its impact takes on particular focus within Division I Athletics: what impact does the environment of Division I athletics have upon the adaptive faculties of its athletes? In what direction

does this need for winning steer these participants as they navigate adapting to this atmosphere (Haan, 1978)? What is the tendency for maladaptations versus prosocial ones? If sport is to fit within the tenets of education as the NCAA proposes, and as is necessitated by athletic department's affiliation with institutes of higher education, then the necessity that they embody development of character excellence proportionate to their development of athletic excellence is essential to their core existence (Sack and Staurowsky, 1998). For intercollegiate athletics and the student-athletes it serves, the consequence of the imbalance between the value for athletic excellence and that of the educational domains (academic and citizenship) results in a grave threat posed to the athletes, the purpose of sport, and its alignment with higher education. Winning as we see it in the NCAA's current state, represents a risk far too great, and an abandoning of principle far too deeply rooted for this domain of sport to remain in the consideration of its founding purpose.

CHAPTER THREE

RESEARCH DESIGN METHODOLOGY

Introduction

The proposed study design is to investigate the interplay between achievement goal motivation within the contextualization of competition, perceived competence, and moral functioning and reasoning within the context of sport. By investigating the contextualization of competition, it is intended to shed light on the impact of achievement motivation in wrestling as a sport with high ego-involving properties. Because of the dynamic emphasis upon winning at the Division I level it is important to consider the caveat of contextualization of competition in assessing achievement motivation because competition context sheds greater light upon the impact of the Division I environment upon the athletes. Competition as a contextualization, along with wrestling as a sport with high ego-involving properties, also provides rich context for the impact upon perceptions of ability. In an environment where success is defined as superiority over others, it has been proven that many will come to identify with ability as a preceptor for athletic success. In the absence of high perceived ability maladaptive behaviors become present in the athlete's achievement strategy. Lastly, the perceived ability will be utilized as a lens for investigating it as a mediator in morality in sport indexes. This study will investigate the impact of Division I sports on achievement motivations within the context of competition. This study will identify what, if any, correlations exist between levels of perceived ability and moral function in athletes. This study will also look to examine the

impact of four years across the moral function of athletes through class comparison (fr, redshirt fr, soph, jr, sr, fifth-year).

Subjects

The student-athletes participating in this study are all voluntary subjects who meet the qualification of Division I Collegiate Wrestler. The population from which the subjects were drawn was determined based on proximity to researcher's home locale. Attempts were made to survey all team members presently competing at 4 Midwestern Division I Wrestling Programs, but not everyone on official roster was available due to independent training arrangements, exam schedules, and class schedules. Many researchers have utilized Division I student athlete populations for research so this is a valid representative population from which to draw my sample. The four school single population sample drew a data set of approximately 120 student-athletes. All student-athletes were males, which statistically have been shown to be higher in ego orientation and lower in moral function (Bredemeier & Shields, 1986b; Kavussanu & Ntoumanis, 2003).

Data Collection

The participants in this study include voluntary student athletes from four Midwestern Division I University's Athletic Program. At the time of publication for this study the four schools were all ranked in the top ten nationally amongst NCAA Division I schools, with three being represented in the top five nationally. The intention in the selection of these institutions was driven by location in terms of proximate location to the researcher so that research could be completed in person, as well as in regards of selecting from the most successful programs in hopes of examining the impact of success

at the highest level the sport has to offer in the amateur domain. Each participant will be given a brief background to the study, and opportunity to ask questions. Researcher will then give the opportunity for anyone who chooses to opt out of the study to excuse themselves. Researcher will then ask voluntary participants to sign informed consent form. Student-athletes and coaches will be assured of privacy and protection of identifiability prior to beginning the questionnaires. Student-athletes will then be informed of the protective measure researcher intends to exact in order to safely store documents to ensure confidentiality.

Upon receiving permission from the Human Subjects Committee, surveys were administered in person to each team within their practice facility. In order to correlate with the competition contextualization the researcher felt it was important to assess the athletes in a competition domain such as their training facility. Arrangements were made with the coaches to determine the best timing for questionnaire dispersal as it related to both training and competition schedules. Because there are three separate instruments, the ability to match all 3 respective questionnaires with the single athlete, was of utmost importance. The athletes were instructed to pick a codename which replaced their name on the top of each questionnaire. That code name then became the identifier of that individual for each sheet. If an athlete picked “milkshake” for the first questionnaire, then their codename for questionnaire two and three would also be “milkshake.” This assured the researcher the ability to establish confidentiality and eliminate identifiability, while at the same time being able to ensure that the three independent measures could be readily established with each respective participant. Consistent with Harwood’s (2002) procedures the questionnaires were administered one at a time with a full day off in

between in order to ensure minimal interference with practice and training schedules and to ensure that there was no familiarity or consistency complications. Thus the three questionnaires were distributed to each team across a five day period. Each day of questionnaire dispersal the athletes were reminded that this was voluntary. In any instances in which participants were unsure of a scenario they were told to leave the answer blank so as to avoid investigator bias or leading. If they were unsure of terminology, definitions were offered, however no interpretations were offered. The TEOSQ-COMP timed out at about 12 minutes for a 35 man roster. The Perceived ability Subscale timed about at approximately 7 minutes for a 35 man roster. The HBVCI timed out at approximately 27 minutes for a 35 man roster.

Variables

Independent Variables

- *Task orientation.* Task orientation served as an independent variable within this study. The variable was measured via the TEOSQ-COMP questionnaire to determine athlete's task orientation level
- *Ego Orientation.* Ego orientation served as an independent variable within this study. The variable was measured via the TEOSQ-COMP questionnaire to determine athlete's ego orientation level
- *Perceived Ability.* Perceived ability served as an independent variable within this study. Perceived ability questions were a subscale of the Intrinsic Motivation Inventory (McAuley, Duncan, & Tammen, 1989).
- *Longevity in Sport.* Time spent in sport served as an independent variable within this study. Time spent in sport is defined through the categorization of year in school:

freshman, sophomore, junior, senior. This is answered as an additional question on one of the main instruments.

Dependent Variables

- *Sport Morality Level.* Athletes' levels of moral function and moral reasoning represent the dependent variable in this study. This is assessed through the HBVCI (Hahm-Beller-Values Choice Inventory).

Instrumentation

The Task and Ego Orientation in Sport Questionnaire – COMP STEM

The TEOSQ consists of 13 items, 7 of which measure task orientation and 6 of which measure ego orientation. In order to measure dispositional goal orientation the TEOSQ was modified in the same format as Harwood 2002 proposed when he studied the contextualization caveat in his work comparing the TEOSQ to the TOESQ-COMP. The stem of “I feel most successful in my sport when...” was modified to “I feel most successful in competition when...” The internal consistencies of the modified TEOSQ-COMP for the task domain was .76 and for the ego domain was .78. To prevent order effect the questions are randomized so that they are not grouped by orientation context (task – ego). The factorial stability of the TEOSQ has long been evidenced by its presence in a plethora of motivational studies, however to note the primary evidence for the establishment of its internal consistency, reference Duda and Whitehead (1998) who found acceptably high levels of subscale internal consistency through Cronbach's (1951) coefficient alpha scores of .82 for task and .89 for ego. White, Duda, and Keller (1998) measured coefficient alphas of .83 for task and .76 for ego. White and Duda (1994) reported coefficient alphas in the range of .77-.87 for the task orientation subscales and

.77-.91 for the ego orientation scales. The stem adaptation mirrors all of these findings which measure at a high acceptability rate for internal consistency.

The Hahn-Beller Values Choice Inventory (HBVCI)

The HBVCI is an instrument that measures moral reasoning in sport through deontological ethical perspectives. The instrument is inclusive of moral theory from Kohlberg's Philosophy of Moral Development (1981), Rest's theory of moral development (1984), and Piaget's (1932) theory of moral development. The HBVCI is a 16-item questionnaire prompting responses ranging from strongly agree to strongly disagree across a 5-point Likert Scale. The questions occur within the structure and underpinning of sport specific context. The instrument has been used with over 80,000 participants both within sport and outside (Beller & Stoll, 2004). The inventory reports at a 9th grade reading level and has Cronbach alphas between .77 and .88. The range of scores on the inventory is 10-80 with the higher value indicating the more the individual aligns with higher moral functioning levels. Scores in the lower range (20-30) indicate an egocentric processing of moral dilemmas (Hahn, 1978); scores in the 30's reflect an understanding of social rules and laws; scores in the 40's reflect an understanding of moral principles as they relate to directing oneself towards moral action.

The HBVCI is composed of values from three domains of deontic ethics: honesty, responsibility, and justice. Any situation arising that comprises a moral dilemma or moral context should be solved deontologically, utilizing these principles of honesty, responsibility, and justice. Implied within each of these questions is the notion that what is right is constituted within these principles which establishes the right action that should be followed in order to avoid immoral action. In this the HBVCI is not intended to make

projections about an individual's moral function, instead its intent is to provide characterization of how athletes morally reason to construct judgments about moral issues in sport arising from their sport participation (Beller & Stoll, 1992a).

Perceived Ability Subscale

The perceived ability subscale of the Intrinsic Motivation Inventory (IMI) is the final portion of this study. The IMI is used to assess various domains with relation to intrinsic motivation. Some of these domains include interest and enjoyment, perceived competence, and effort. Of particular focus to this study is the 6 question sub-scale related to perceived competence. The perceived competence concepts have been statistically proven to be positive predictors of both self-report and behavioral measures of intrinsic motivation. Consistent with Lemyre et al.'s, (2002) utilization of this subscale in their study on the effect of perceived ability as a mediator of moral function, an additional question of "how good of a college wrestler are you?" was added to the assessment tool to assess overall perception of competence in ability in line with the demograph of questioning consistent with the IMI (Lemyre, et al., 2002, p.124). A total of six items were used to assess athlete's perception of their abilities as college wrestlers in a sport specific context. Participants responded on a five-point Likert scale with answers ranging from SA strongly agree to SD strongly disagree. The summary IMI question at the end assessing their overall perception of ability was anchored with responses of VG very good to G good to A average to BA below average to P poor. In Lemyre et al.'s, original utilization of this scale a reliability analysis revealed that the item "I experience that I don't do well on the practice drills we have" did not have strong

reliability. As such this item was removed and the remaining questions, along with the added modifier for perception of overall ability, resulted in a Cronbach alpha of .66.

Purpose of Sport Question

Limitations

The following limitations accompanied this proposed study: the survey method assumes that all individuals can read at a 9th grade level, and that they would make an honest effort to engage with the questions and answer them truthfully. The HBVCI has been shown to be valid and reliable for those persons 14 years or older, therefore anyone with a reading level below that could have potentially answered incorrectly due to misinterpretation, misidentification of key terminology, or lack of knowledge due to language barrier. As it relates to the HBVCI it is important to note that a certain limitation rests in utilizing proposed generic and hypothetical constructs. To suggest that a hypothetical moral dilemma has the ability to speak to the volition one might demonstrate within a real moral dilemma is problematic at best and must be noted as a heavy limitation within the study of moral function as a whole within sport psychology. Furthermore, this limitation is exacerbated in the presumption that the athletes being studied will be able to identify with and relate to the proposed scenarios which cover a diverse spectrum of sports and sport-specific scenarios. Intended as a pilot study, this study surveyed a specific sample, and albeit relatively small sample, for investigatory purposes, which limits the ability to generalize the results towards the population as a whole.

Delimitations

A number of delimitations were placed on this study. The student athletes participating on their respective teams at the time of the questionnaires comprised the sample. The same survey conducted at a different time of the year, different calendar year, or at different universities at different Divisions (II or II or NAIA or Junior College) may not have exacted the same results. Another delimitation is that all participants sampled in this study are males. This is further delimited to the sport of wrestling. Given the focus on the impact of competition upon motivation and moral function the population was restricted to only those athletes who are currently competing thus post-eligible athletes who have exhausted their athletic eligibility were excluded from participation.

Research Questions and Hypotheses

There are two levels to hypothesis one related to motivation in wrestling, but both are examined in one single analysis. Therefore hypothesis 1 has a secondary part, 1A.

Q1: Do the ego involving properties of wrestling as a sport impact achievement motivation construction in Division I Wrestlers?

H1: Student-athletes will report high on ego orientation as a result of their participation in a sport with ego-involving properties

Rationale: The TEOSQ in its common utilization does not tap into the achievement mindset as impacted by competition (Harwood, personal communication, February, 2012). Recent trends in research (Harwood, personal communication, February, 2012; van de Pol & Kavussanu, 2011; 2012; van de Pol, Kavussanu, & Ring, 2012) are beginning to investigate this phenomenon off

of Harwood's work (2002), but to date there has been no research of this element in the domain Division I athletes. Achievement motivation is impacted by the elements and structures of context (Bredemeier & Shields, 1995). As a sport, collegiate wrestling offers a context of ego-involving properties which should support Harwood's (2002) hypothesis that ego-involving properties of sport impact motivation achievement in athletes and orientate them towards ego orientation. Because the athletes are competing at the Division I level which has correlated highly with ego orientation, this dynamic will be exacerbated by the ego-involving properties of Division I Wrestling. The rationale is that the ego-involving properties of wrestling should cause a predominance of high ego-orientation in Division I wrestlers.

Analysis: Hypothesis 1 will be analyzed by investigating the goal profile groups that emerge from the dataset through cluster analysis (Harwood, Cumming, & Fletcher, 2004). Traditional mean split procedures in which correlations between task and ego are separately analyzed tend to reflect a polar characterization of goal orientations (Harwood et al., 2004). In fact, however, the very nature of goal orientation as orthogonal by contrast calls for the investigation of task and ego as conjunctive profiles from which varying levels of each emerge (Hodge & Petchikoff, 2000; Wang & Biddle, 2001). Cluster analysis allows for grouping profiles to be analyzed in which clusters emerge from the data in groupings that reflect the combinations possible from orthogonal variables: high, moderate, or low across both orientations jointly. To determine if student-athletes exhibit a significant ego orientation, the cluster profiles will be analyzed against the

suggested national norms for the TEOSQ (Duda & Whitehead, 1998; Harwood, personal communication, February, 2012).

Q1A: Within the contextualized impact of competition on goal achievement motivation are student-athletes more dispositional towards ego than task?

H1A: Student athletes will report high on ego orientation as a result of their motivational climate and the associated value placed in winning at the Division I level.

Rationale: There has been no research in this area within Division I athletes specific to the impact of competition on motivational disposition. The contextualization of competition as an added variable to the TEOSQ questionnaire has proven to demonstrate that athletes who under global sport contexts would not report high ego orientation, do under the structural influence of competition therefore it is a stronger investigatory measure of the impact of Division I competition upon athlete motivation (Harwood, 2002; van de Pol & Kavussanu, 2012). This same paradigm for analysis has also demonstrated through contextualized assessment a comparative decrease in task orientation from the converse global assessment (Harwood, 2002).

Analysis: This hypothesis is closely related to hypothesis 1 and thus will be analyzed utilizing the cluster analysis profiles generated by the statistical procedures from hypothesis 1 and examining the z score qualities at a .05 criterion level.

Q2: Does the level of task orientation correlate to sport morality levels?

H2: Athletes demonstrating high task orientation will have correspondingly higher sport morality levels than athletes demonstrating low task orientation.

Rationale: An athlete who reports high in task orientation is more likely to adopt prosocial sport behavior (Bredemeier & Shields, 1986b; Kavussanu & Ntoumanis 2003; Shields & Bredemeier, 1995).

Statistical Analysis: Hypothesis two involves using task orientation as an independent variable which serves as predictor for sport morality levels. This information will be analyzed utilizing regression analysis for the global dataset as well as an ANOVA procedure for the interaction effect between the cluster profiles.

Q3: Does the level of ego orientation correlate to sport morality levels?

H3: Athletes high on ego orientation will have lower sport morality levels than athletes low on task orientation.

Rationale: An athlete who reports high in ego orientation has been shown to identify with competition in a self-reference context in which they perceive success in sport as superiority over others (Bredemeier & Shields, 1986b; Kavussanu & Ntoumanis 2003; Shields & Bredemeier, 1995). As a result of this orientation these athletes have been shown to adopt maladaptive, anti-social behavior within sport (Bredemeier & Shields, 1986b; Kavussanu, 2005; Kavussanu & Ntoumanis, 2003, Roberts, 1992). Higher ego orientation reports to have a negative impact upon moral reasoning when the players are in a situation where they need to demonstrate superiority over others (Nicholls, 1992).

Analysis: Hypothesis three involves using task orientation as an independent variable which serves as predictors for sport morality levels. This information will be obtained through a regression analysis of the global dataset as well as through an ANOVA analysis for the interaction effect between cluster profiles.

Q4: Do the sport morality levels in athletes differ based on perceptions of ability?

H4: Athletes demonstrating low moral function will also demonstrate low perceived ability

Rationale: To date there is no known research comparing the perception of ability with sport morality levels in Division I Wrestlers. High perception of ability has been shown to be a positive predictor of prosocial behavior (Whitehead, et al., 1999). Equally athletes showing high ego orientation yet low perceived ability endorse anti-social sport behavior and maladaptive goal achievement strategies. The nature of Division I athletics is one of increasing demand on victory. As such, those athletes with low perceived ability and high ego orientation, who interpret success as superiority over others, will concede that they have to adopt maladaptive strategies in order to achieve their goals (Lemyre et al., 2002).

Analysis: Utilizing single sample descriptive data for the levels of perceived ability will represent those wrestlers who have low perceived ability. Without any national norms the qualification of low perceived ability will be determined using suggestive norms as outlined by Lemyre et al. (2002). This is the qualifying variable for the major interactional statistical procedure of this study. The hypothesis is that in the interplay between heightened ego orientation and low moral function, perceived ability would serve as a moderator. Moderator

regression analysis will be conducted to examine the possibility of perceived ability serving as a moderator in those athletes demonstrating low moral function in conjunction with heightened ego orientation.

Q5: Do the sport morality levels in athletes differ based on year in school?

H5: There will be no difference in sport morality levels according to year in school

Rationale: Priest et al., (1999) determined that across a four year time period athletes moral function scores decreased at a statistically significant level compared to non-athletes. Given the highly competitive structure of Division I sport this four year effect will hope to provide insight into the longitudinal impact on athletes throughout their undergraduate playing career.

Statistical Analysis: Hypothesis 5 will determine if there is a significant difference in moral function levels as differentiated by year in school through the use of analysis of variance (ANOVA). Six differences in year categories were possible, red-shirt freshman, freshman, sophomore, junior, senior, fifth-year senior.

Purpose of Sport Inquiry

And additional question was asked to the athletes as a separate question on the bottom of the perceived ability instrument. This question was not included in the perceived ability statistical procedures. It was a standalone research question that was not intended to be a part of this statistical model for any other reason than to simply survey the perceived purpose of sport. This a growing sector within sport psychology research, and has great weight to be a topic in future research to

come, but for the purpose of this research this was simply intended to be anchored against the Division I motivational climate inquiry to see how predominant was the trend to see winning as the main purpose. The student-athletes were asked how they believe they were evaluated; which of the following carried the greatest weight in their evaluation: winning, maintaining good grades and graduating, or being a socially responsible citizen.

CHAPTER FOUR

ANALYSIS OF DATA

Purpose of study

This research is composed of an interdisciplinary study contributing critical analysis of the extant research in the areas of philosophy of sport, sociology of sport, and sport psychology. From the emphasis areas of philosophy of sport and sociology of sport, the critical analysis within this study was directed towards the consideration for the current climate of Division I Intercollegiate Athletics and its place within the trichotomous purpose of American higher education. Additional analysis from this area was founded in an investigation of the principles of morality in consideration of the impact of Division I Intercollegiate Athletics upon student-athlete development. From the domain of sociology of sport, specific consideration was paid to the economic dynamics between the revenue growth presently attached to Division I Athletics and the impending effect upon the purpose of sport within American higher education. From the domain of sport psychology, the research was directed towards investigating the interplay between goal orientation, moral function, and perceived ability. The rationale directing this domain of study was to explore the niche of competition as contextualization within motivation and the resultant interplay with moral function in Division I wrestlers. Specific to this interplay is the potential variance in moral function explained by the associations between goal orientation and perceived ability. The collective measure of the interplay between these variables as a psychological element in combination with the contributing critical analysis from the domains of philosophy and sociology of sport serve

as this project's lens for examining the place of Division I Athletics within higher education.

Instrumentation

TEOSQ-COMP

The TEOSQ is the most ubiquitous instrument employed for the study of achievement goal orientation within research involving athletes. The cautionary limitation of the TEOSQ however lies in its failure to account for variance associated with contextually specific influencers, such as competition. The TEOSQ has well-established predictive powers for the global disposition of one's achievement goal orientation, yet appears limited to yield discernible assessment for contextual dispositions, such as competition in the case of this research. For this reason the TEOSQ-COMP was chosen in favor over the TEOSQ in order to most readily assess the influence of Division I sport upon athletes achievement goal orientations. The compilation of the TEOSQ-COMP is achieved by altering the stem of the lead on the questionnaire from "I feel most successful in my sport when..." to "I feel most successful in *competition*" (researcher added emphasis to highlight point within manuscript – original questionnaire utilized in study does not contain such typographic emphasis).

The establishment of the parametric properties of the TEOSQ has long been evidenced throughout sport psychology research. To note the primary evidence for the establishment of its internal consistency, reference Duda (1989c) who found acceptably high levels of subscale internal consistency through Cronbach's (1951) coefficient alpha scores of .82 for task and .89 for ego. Moreover, White and Duda (1994) reported coefficient alphas in the range of .77-.87 for the task orientation subscales and .77-.91 for

the ego orientation scales. White, Duda, and Keller (1998) again validated the internal consistency then they measured coefficient alphas of .83 for task and .76 for ego. The internal consistencies of the modified TEOSQ-COMP utilized in this research reported an alpha .76 for the task domain and .78 for the ego domain. The stem alteration mirrors all of these findings which measure at a high acceptability rate for internal consistency consistent with historical investigations. To prevent order effect the questions are randomized so that they are not grouped by orientation context (task – ego).

Hahm-Beller Values Choice Inventory (HBVCI)

The HBVCI is composed of values from three domains of deontic ethics: honesty, responsibility, and justice. Any situation arising that comprises a moral dilemma or moral context should be solved deontologically, utilizing these principles of honesty, responsibility, and justice. Deontic reasoning involves perception about which action a person must execute with respect to moral principles. Moral principles are reflected in social context, situational appraisals, and relational structures as well. Through these contexts agents are introduced to moral dilemmas requiring moral reasoning as a precedent to moral (or immoral) action. Implied within each of these questions is the notion that what is right is constituted within these principles of honesty, responsibility, and justice. Moral function therefore lies in the ability to execute upon these principles, and moral reasoning is reflected in how one perceives and navigates situations of dilemmas within contexts for each of these principles. This is the foundation for the construction of the HBVCI which presents hypothetical contexts presenting such dilemmas within athletic settings. The HBVCI then speaks to how athletes as moral

agents come to construct views about moral action through formations of moral reasoning within the domain of sport.

Measures to establish the reliability and validity of the HBVCI have been numerable and exhaustive. The first version of the HBVCI consisted of 21 questions across the three ethical constructs: honesty, responsibility, and justice. An additional four questions serve as consistency check items for a total of 25 questions. Historical alphas for the HBVCI-25 report between .75 and .88 with a most common range between .77 and .79. The revised HBVCI-16 consists of 12 questions across the same ethical constructs with the same four consistency check items for a total of 16 questions. The new reported alphas range from .84 to .86.

Perceived Ability

In order to assess perceived ability, continuing on the precedent established by previous researchers, this research utilized the perceived ability subscale of the Intrinsic Motivation Inventory (IMI). The IMI is used to assess various domains with relation to intrinsic motivation, one which specifically is perceived ability. This subscale involves six questions related to perceived competence which have been statistically proven to be positive predictors of both self-report and behavioral measures of intrinsic motivation. The established Cronbach's alpha for this subscale is .66 which is an acceptable measure for the purposes of internal consistency.

For further clarification of rationale for utilization of instrumentation, instrument characteristics, and in depth inspection and discussion of validity and reliability of each respective questionnaire please refer to chapter 3.

Data Collection

One hundred and three (103) student-athletes from four Division I athletic programs volunteered to participate in this study. All 103 student athletes were male collegiate participants in the sport of wrestling. Because of the importance of capturing the dispositional impact of competition as a niche effect within goal orientation, the researcher limited his solicitation of participants to only teams ranked in the top ten of the National Coaches Wrestling Association Poll, which is the most commonly regarded poll for Intercollegiate Team Rankings for NCAA Wrestling. Because there are only 76 Division I wrestling programs to be ranked in the top twenty-five is not a proportional significance as it is in other sports like basketball and football. A top twenty-five ranking in wrestling indicates membership in the top 32% of all Division I programs, which when trying to reflect the impact of the competitive drive for excellence, the top 32% is not as powerful a pool. The top ten however is indicative of membership in the top 13% of Division I wrestling while the top five is indicative of the top 6%. Both of these proportionate limitations are more reflective of competition at the elite level within the sport of collegiate wrestling. At the time of data collection all four teams identified as participants were ranked in the top ten nationally, with three of the four ranked in the top five nationally. Of the 103 paired questionnaires gathered, 95 were determined to be usable for data analysis. Three respondents (3) failed to list year in school making their data unusable for analysis. Five respondents (5) selected a codename on the TEOSQ-COMP and PAI, but provided their first and last name on the HBVCI which made them identifiable to the researcher and rendered them exempt from the study due to researcher's agreement with IRB. These questionnaires were immediately destroyed

since identifiability measures for these individuals were compromised. The individuals were informed that their data was compromised because they provided last and first name and the destroyed documents were given to them to do with at their discretion. Three separate survey instruments were utilized and a CODENAME was selected by the athlete in order to pair all three respective instruments to one single identity. Upon completion of data entry, frequencies and scatter plots were visually examined in order to identify discrepancies, outliers, extreme scores, or other parametric indicators for the fit of the data within the proposed models of research. Following this visual inspection, data tables and frequencies were examined to ensure consistency in n across each of the data sets for each respective instrument. Visual inspection confirmed that no further inspection was warranted and an alpha level of .05 was determined for all research questions in order to investigate for statistical significance.

Demographics

The available classifications in terms of athletic eligibility include True Freshman, RS Freshman, Sophomore, Junior, Senior, or Fifth Year. These respective nomenclatures are in reference to the student-athlete's athletic eligibility, which is representative of their years of participation in collegiate wrestling, rather than their academic year in school. Not every first year collegiate wrestler takes a redshirt season at the onset of their career, and sometimes the decision to do so is made later in athletic career due to injury or strategic development. As such there was a need to delineate between true freshman and redshirt freshman, as well between senior and fifth year senior. A senior would be representative of someone who has not in their athletic career taken a redshirt season. A fifth year is indicative of someone who has taken a redshirt at

some point in their career. There were no post-eligible athletes polled in this research as they are not in competition and therefore cannot accurately be considered to be representative of the impact of competition upon motivation. The demographic composition of this sample across athletic eligibility was as follows: 23.15% Freshman (n=22), 15.78% Redshirt Freshman (n=15), 15.78% Sophomore (n=15), 16.84% Junior (n=16), 12.63% Senior (n=12), 15.78% Fifth Year Senior (n=15). An overview of athletic eligibility demographics is provided in Table 4-1.

Some unique demographics speak to the credentials of this sample population of Division I wrestlers. Of the 103 respondent athletes from the four schools researched there are a total of 22 All-Americans (place in top 8 at respective weight class at National Tournament), and 4 Individual National Championships.

Table 4-1
Athletic Eligibility Respondent Breakdown

Athletic Eligibility	Frequency	Sample Representative Percentage
True Freshman	22	23.15%
RS Freshman	15	15.78%
Sophomore	15	15.78%
Junior	16	16.84%
Senior	12	12.63%
Fifth Year	15	15.78%
Total	95	100.0%

N = 95

Frequency distribution procedure

This particular section investigates the frequency distributions for the instruments included in this study. The first instrument examined will be the Hahm-Beller Values Choice Inventory. The task and ego orientation questionnaires were omitted from these frequency procedure analyses since its scores do not lend themselves to such procedure.

Hahm-Beller Values Choice Inventory (HBVCI)

Frequency Distribution of HBVCI Scores

Moral Function				
mf	Frequency	Percent	Cumulative Frequency	Cumulative Percent
16	3	3.16	3	3.16
17	1	1.05	4	4.21
18	3	3.16	7	7.37
19	2	2.11	9	9.47
20	1	1.05	10	10.53
21	1	1.05	11	11.58
22	5	5.26	16	16.84
23	3	3.16	19	20.00
24	7	7.37	26	27.37
25	2	2.11	28	29.47
26	4	4.21	32	33.68
27	4	4.21	36	37.89
28	4	4.21	40	42.11
29	2	2.11	42	44.21
30	3	3.16	45	47.37
<hr/>				
31	4	4.21	49	51.58
32	4	4.21	53	55.79
33	5	5.26	58	61.05
34	6	6.32	64	67.37
35	6	6.32	70	73.68
36	4	4.21	74	77.89
37	1	1.05	75	78.95
38	4	4.21	79	83.16
39	3	3.16	82	86.32
40	4	4.21	86	90.53
<hr/>				
41	1	1.05	87	91.58
42	3	3.16	90	94.74
43	1	1.05	91	95.79
44	1	1.05	92	96.84
45	1	1.05	93	97.89
46	1	1.05	94	98.95
56	1	1.05	95	100.00

Lower Moral Reasoning

Scores on the HBVCI below 31 are indicative of low moral reasoning which is a precursor for immoral behavior. Agents within this range demonstrate a level of moral reasoning that is consistent with a junior high level. These agents demonstrate an egocentric perspective when working to resolve moral dilemmas presented within the context of sport.

Moderate Moral Reasoning

Scores on the HBVCI between 31 and 40 indicate a moderate level of moral reasoning. Agents within this range take into consideration societal and contextual norms when working to resolve moral dilemmas presented within the context of sport.

High Moral Reasoning

Scores on the HBVCI between 41 and 50+ indicate a high level of moral reasoning wherein a set of principles guide moral reasoning rather than immediate benefit towards perceived good (i.e. outcomes in sport)

Forty-Seven percent (47%) of all respondents are frequented in the low moral function region of scores (16-30), while 43% of all respondents are frequented in the moderate moral function region of scores (31-40). This represents a cumulative frequency of 90% of all respondents demonstrating low to moderate moral function. Only 10% of all respondents demonstrate what is considered to be high moral reasoning levels within sport.

Perceived ability inventory

Frequency Distribution of PAI Scores

Perceived Ability/Competence				
pa	Frequency	Percent	Cumulative Frequency	Cumulative Percent
16	2	2.11	2	2.11
17	5	5.26	7	7.37
18	10	10.53	17	17.89
19	5	5.26	22	23.16
20	9	9.47	31	32.63
21	6	6.32	37	38.95
22	9	9.47	46	48.42
23	7	7.37	53	55.79
24	14	14.74	67	70.53
25	9	9.47	76	80.00
26	5	5.26	81	85.26
27	6	6.32	87	91.58
28	3	3.16	90	94.74
29	3	3.16	93	97.89
30	1	1.05	94	98.95
31	1	1.05	95	100.00

Eighty-Five percent (85%) of all respondents are frequented at or below the mean score for perceived ability (26). There are no established norms for the PAI and given that it is an individual's perception of their ability, which is often constructed through a comparative lens of oneself to another, one's location against the central mean speaks to their level of perceived competence within a given population (Lemyre, 2002). Furthermore, the three most frequent scores for perceived ability, 18 (10), 24 (14), and 25 (9) all fall below the mean as well.

Purpose of sport inquiry

Frequency Distribution of Purpose of Sport Responses

This distribution contains the distribution of responses for the question of the athlete's responsibility and purpose within sport. The possible responses were 1) to win 2) to maintain good grades and graduate 3) to be socially responsible.

Table 4-PSI

Purpose of Sport Inquiry Responses

Q1: Purpose of Sport				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
1	64	67.37	64	67.37
2	25	26.32	89	93.68
3	6	6.32	95	100.00

Sixty-Four (64) of all respondents selected winning as the purpose of sport and their responsibility within it accounting for 67% of the total responses.

Breakdown of Survey Responses

The following section represents the breakdown of the total responses of each survey instrument with respect to each question. The first instrument that will be examined is the Task and Ego Orientation in Sport Competition (TEOSQ-COMP). There are 13 total items that comprise this survey.

TEOSQ-COMP

For survey item TEOSQ-COMP #1 – “I feel most successful in competition as a collegiate wrestler when I learn a new aspect of technique and it makes me want to train more” – breakdown of responses are represented in Table 4-2.

Table 4-2
Breakdown of Responses to TEOSQ-COMP #1

Q1: New Aspect					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Disagree	5	5.26	5	5.26	
Neutral	10	10.53	15	15.79	
Agree	53	55.79	68	71.58	
Strongly Agree	27	28.42	95	100.00	

For survey item TEOSQ-COMP #2 – “I feel most successful in competition as a collegiate wrestler when I’m the only one who can do a particular move” – breakdown of responses are represented in Table 4-3.

Table 4-3
Breakdown of Responses to TEOSQ-COMP #2

Q2: Only Move					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	7	7.37	7	7.37	
Disagree	21	22.11	28	29.47	
Neutral	17	17.89	45	47.37	
Agree	25	26.32	70	73.68	
Strongly Agree	25	26.32	95	100.00	

For survey item TEOSQ-COMP #3 – “I feel most successful in competition as a collegiate wrestler when I learn something that is fun to do” – breakdown of responses are represented in Table 4-4.

Table 4-4
Breakdown of Responses to TEOSQ-COMP #3

Q3: Learn Something Fun					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	3	3.16	3	3.16	
Disagree	22	23.16	25	26.32	
Neutral	20	21.05	45	47.37	
Agree	28	29.47	73	76.84	
Strongly Agree	22	23.16	95	100.00	

For survey item TEOSQ-COMP #4 – “I feel most successful in competition as a collegiate wrestler when I can do better than my peers” – breakdown of responses are represented in Table 4-5.

Table 4-5
Breakdown of Responses to TEOSQ-COMP #4

Q4: Better than Peers				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Disagree	1	1.05	1	1.05
Disagree	2	2.11	3	3.16
Neutral	12	12.63	15	15.79
Agree	29	30.53	44	46.32
Strongly Agree	51	53.68	95	100.00

For survey item TEOSQ-COMP #5 – “I feel most successful in competition as a collegiate wrestler when I am the best” – breakdown of responses are represented in

Table 4-6.

Table 4-6
Breakdown of Responses to TEOSQ-COMP #5

Q5: Best				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Disagree	1	1.05	1	1.05
Disagree	3	3.16	4	4.21
Neutral	9	9.47	13	13.68
Agree	20	21.05	33	34.74
Strongly Agree	62	65.26	95	100.00

For survey item TEOSQ-COMP #6 – “I feel most successful in competition as a collegiate wrestler when the others can’t do as well as me” – breakdown of responses are represented in Table 4-7.

Table 4-7
Breakdown of Responses to TEOSQ-COMP #6

Q6: Others can't do as well					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	3	3.16	3	3.16	
Disagree	10	10.53	13	13.68	
Neutral	29	30.53	42	44.21	
Agree	37	38.95	79	83.16	
Strongly Agree	16	16.84	95	100.00	

For survey item TEOSQ-COMP #7 – “I feel most successful in competition as a collegiate wrestler when I work really hard” – breakdown of responses are represented in Table 4-8.

Table 4-8
Breakdown of Responses to TEOSQ-COMP #7

Q7: Work Hard					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	1	1.05	1	1.05	
Disagree	4	4.21	5	5.26	
Neutral	3	3.16	8	8.42	
Agree	31	32.63	39	41.05	
Strongly Agree	56	58.95	95	100.00	

For survey item TEOSQ-COMP #8 – “I feel most successful in competition as a collegiate wrestler when I learn a new skill or technique by trying hard” – breakdown of responses are represented in Table 4-9.

Table 4-9
Breakdown of Responses to TEOSQ-COMP #8

Q8: New skill try hard					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	1	1.05	1	1.05	
Disagree	3	3.16	4	4.21	
Neutral	10	10.53	14	14.74	
Agree	45	47.37	59	62.11	
Strongly Agree	36	37.89	95	100.00	

For survey item TEOSQ-COMP #9 – “I feel most successful in competition as a collegiate wrestler when something I learn makes me want to go and practice more” – breakdown of responses are represented in Table 4-10.

Table 4-10
Breakdown of Responses to TEOSQ-COMP #9

Q9: Learn want practice more					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Disagree	5	5.26	5	5.26	
Neutral	17	17.89	22	23.16	
Agree	44	46.32	66	69.47	
Strongly Agree	29	30.53	95	100.00	

For survey item TEOSQ-COMP #10 – “I feel most successful in competition as a collegiate wrestler when I score the most points” – breakdown of responses are represented in Table 4-11.

Table 4-11
Breakdown of Responses to TEOSQ-COMP #10

Q10: Score most points				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Disagree	9	9.47	9	9.47
Neutral	17	17.89	26	27.37
Agree	31	32.63	57	60.00
Strongly Agree	38	40.00	95	100.00

For survey item TEOSQ-COMP #11 – “I feel most successful in competition as a collegiate wrestler when a skill I learn really feels right” – breakdown of responses are represented in Table 4-12.

Table 4-12
Breakdown of Responses to TEOSQ-COMP #11

Q11: Skill feels right				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Disagree	3	3.16	3	3.16
Neutral	19	20.00	22	23.16
Agree	34	35.79	56	58.95
Strongly Agree	39	41.05	95	100.00

For survey item TEOSQ-COMP #12 – “I feel most successful in competition as a collegiate wrestler when others mess up and I don’t” – breakdown of responses are represented in Table 4-13.

Table 4-13
Breakdown of Responses to TEOSQ-COMP #12

Q12: Mess up				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Disagree	7	7.37	7	7.37
Disagree	30	31.58	37	38.95
Neutral	25	26.32	62	65.26
Agree	22	23.16	84	88.42
Strongly Agree	11	11.58	95	100.00

For survey item TEOSQ-COMP #13 – “I feel most successful in competition as a collegiate wrestler when I do my very best” – breakdown of responses are represented in

Table 4-14.

Table 4-14
Breakdown of Responses to TEOSQ-COMP #13

Q13: My best				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Disagree	2	2.11	2	2.11
Disagree	7	7.37	9	9.47
Neutral	16	16.84	25	26.32
Agree	22	23.16	47	49.47
Strongly Agree	48	50.53	95	100.00

Hahm-Beller Values Choice Inventory (HBVCI)

The following section represents the breakdown of the total responses of the HBVCI with respect to each question. There are 16 total items that comprise this survey.

For survey item HBVCI 1-1 – “Two rival basketball teams in a well-known conference played a basketball game on team A's court. During the game, team B's star player was consistently heckled whenever she missed a basket, pass, or rebound. In the return game on team B's home court, the home crowd took revenge by heckling team A's players. Such action is fair because both crowds have equal opportunity to heckle players” – breakdown of responses are represented in Table 4-15.

Table 4-15
Breakdown of Responses to HBVCI 1-1

Q1: Heckling					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Agree	24	25.26	24	25.26	
Agree	46	48.42	70	73.68	
Neutral	14	14.74	84	88.42	
Disagree	8	8.42	92	96.84	
Strongly Disagree	3	3.16	95	100.00	

For survey item HBVCI 2-2 – “During the double play in baseball, players must tag second base before throwing to first. However, some players deliberately fake the tag, thus delivering a quicker throw to first base. Pretending to tag second base is justified because it is a good strategy. Besides, the umpire's job is to call an illegal play” – breakdown of responses are represented in Table 4-16.

Table 4-16
Breakdown of Responses to HBVCI 2-2

Q2: Double Play					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Agree	20	21.05	20	21.05	
Agree	43	45.26	63	66.32	
Neutral	16	16.84	79	83.16	
Disagree	15	15.79	94	98.95	
Strongly Disagree	1	1.05	95	100.00	

For survey item HBVCI 4-3 – “Swimmers are taught to stand completely still just before the gun shot that starts the race. Some coaches teach their swimmers to move their head and upper body slightly which possibly forces an opponent to false start. If swimmer B false starts he will probably stay in the blocks a fraction longer when the race starts. Consequently, swimmer A may have an advantage during the race. Because all competitors have equal opportunity for this strategy, this is an acceptable means for swimmers to increase their advantage” – breakdown of responses are represented in Table 4-17.

Table 4-17

Breakdown of Responses to HBVCI 4-3

Q3: Swimmer Jump Gun				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	20	21.05	20	21.05
Agree	47	49.47	67	70.53
Neutral	16	16.84	83	87.37
Disagree	9	9.47	92	96.84
Strongly Disagree	3	3.16	95	100.00

For survey item HBVCI 5-4 – “Male Soccer players are allowed to play the ball with any part of their body except the hands or outstretched arms. A soccer player receives a chest high pass and taps the ball to the ground with his hand. The referee does not see this action and the play continues. Because it is the referee's job to see these actions, the player is not obligated to report the foul” – breakdown of responses are represented in Table 4-18.

Table 4-18

Breakdown of Responses to HBVCI 5-4

Q4: Hand ball				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	38	40.00	38	40.00
Agree	39	41.05	77	81.05
Neutral	10	10.53	87	91.58
Disagree	8	8.42	95	100.00

For survey item HBVCI 6-5 – “A female gymnast with Big Time U tries diligently to be a great athlete, but alas the gods are not with her. The more she works, the more she seems to ail at the most inappropriate times: the big meets. She decides to seek help for her mental shortcomings. She sets monthly appointments with her school's sport psychologist. In six months, the meetings prove fruitful, and she begins to see results” – breakdown of responses are represented in Table 4-19.

Table 4-19

Breakdown of Responses to HBVCI 6-5

Q5: Gymnast + Sports Psych				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	53	55.79	53	55.79
Agree	30	31.58	83	87.37
Neutral	7	7.37	90	94.74
Disagree	5	5.26	95	100.00

For survey item HBVCI 8-6 – “Basketball player A skillfully dribbled the ball around her opponents to the basket. Just as she moved toward the basket, she was tripped by player B, causing the basket to be missed. If player A had not been tripped, two points probably would have been made. Player B is charged with a foul and player A must shoot two free throws. Player A missed the two shots from the free throw line. Player B is demonstrating good strategy by forcing player A to shoot two foul shots instead of an easy lay-up” – breakdown of responses are represented in Table 4-20.

Table 4-20

Breakdown of Responses to HBVCI 8-6

Q6:BB Trip				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	46	48.42	46	48.42
Agree	34	35.79	80	84.21
Neutral	8	8.42	88	92.63
Disagree	4	4.21	92	96.84
Strongly Disagree	3	3.16	95	100.00

For survey item HBVCI 10-7 – “Certain basketball teams are coached to run plays that cause the opponents to foul. Players and coaches believe this is clever strategy because the opponents may foul out of the game, giving their team an advantage. Because the coach orders this type of play, players should follow his directions” – breakdown of responses are represented in Table 4-21.

Table 4-21

Breakdown of Responses to HBVCI 10-7

Q7: Run Plays Foul				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	38	40.00	38	40.00
Agree	44	46.32	82	86.32
Neutral	9	9.47	91	95.79
Disagree	4	4.21	95	100.00

For survey item HBVCI 11-8 – “A highly recruited sprinter from Zimbabwe attends every practice, works diligently, and is highly respected by his peers and coaches. He is a good student, sits in the front of every class, and is an active participant. He is an NCAA finalist and must miss three days of class for the championships. As per university policy, he contacts all of his professors and receives permission to take his final exams at a different time and place” – breakdown of responses are represented in Table 4-22.

Table 4-22

Breakdown of Responses to HBVCI 11-8

Q8: MTO Exam adjust				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	81	85.26	81	85.26
Agree	13	13.68	94	98.95
Neutral	1	1.05	95	100.00

For survey item HBVCI 15-9 – “Player A who is the center on an ice hockey team skated the puck down the ice, around several opponents. He had a clear shot at the net as he passed player B. Player B, while pretending to go for the puck, decided to turn at the last second to trip Player A with his stick. Consequently, Player A missed the goal. Because Player A must now attempt a penalty shot instead of an easy goal, this is demonstrating good strategy” – breakdown of responses are represented in Table 4-23.

Table 4-23

Breakdown of Responses to HBVCI 15-9

Q9: Hockey Trip					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Agree	27	28.42	27	28.42	
Agree	38	40.00	65	68.42	
Neutral	18	18.95	83	87.37	
Disagree	12	12.63	95	100.00	

For survey item HBVCI 16-10 – “During a volleyball game player A hit the ball over the net. The ball barely grazed off player B’s fingers and landed out of bounds. However the referee did not see player B touch the ball. Because the referee is responsible for calling rule violations, player B is not obligated to report the violation” – breakdown of responses are represented in Table 4-24.

Table 4-24

Breakdown of Responses to HBVCI 16-10

Q10: VB Miss Touch					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Agree	42	44.21	42	44.21	
Agree	41	43.16	83	87.37	
Neutral	5	5.26	88	92.63	
Disagree	7	7.37	95	100.00	

For survey item HBVCI 17-11 – “A starting linebacker for Big Time U is a good person, is known for his hard work and determination. He is also known as a fierce competitor and is aggressive on every play. The best part about him is that he is a consummate player. He loves the game and the experiences gained from it. He is also known as a good sport. He has won every team award for sportsmanlike conduct. After the big interstate rivalry, he shakes hands with all opposing players and coaches” – breakdown of responses are represented in Table 4-25.

Table 4-25

Breakdown of Responses to HBVCI 17-11

Q11: Sportsmanship					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Agree	66	69.47	66	69.47	
Agree	21	22.11	87	91.58	
Neutral	6	6.32	93	97.89	
Disagree	2	2.11	95	100.00	

For survey item HBVCI 19-12 – “Football players are not allowed to move beyond the line of scrimmage until the ball is snapped. Some coaches encourage their players to charge across the line of scrimmage a fraction of a second before the ball is snapped. The officials have difficulty seeing the early movement, therefore, the team has an advantage compared to their opponents. Because the strategy is beneficial and the officials must call the infraction, the team's actions are fair” – breakdown of responses are represented in Table 4-26.

Table 4-26

Breakdown of Responses to HBVCI 19-12

Q12: FB Early Start				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	36	37.89	36	37.89
Agree	42	44.21	78	82.11
Neutral	13	13.68	91	95.79
Disagree	4	4.21	95	100.00

For survey item HBVCI 20-13 – “During an intramural basketball game, a student official awarded one free throw shot instead of two to team A. Team B knew the call was wrong, however chose to remain silent, knowing the call was to their advantage. Because the official's job is to make the proper calls, and it is not a formal game, team B's action was acceptable” – breakdown of responses are represented in Table 4-27.

Table 4-27

Breakdown of Responses to HBVCI 20-13

Q13: Intra BB				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	20	21.05	20	21.05
Agree	38	40.00	58	61.05
Neutral	16	16.84	74	77.89
Disagree	20	21.05	94	98.95
Strongly Disagree	1	1.05	95	100.00

For survey item HBVCI 23-14 – “The star of the swim team at Big Time U was 21 and had just completed a great collegiate career by winning both of her events at the

NCAA Championships. Her parents traveled over 200 miles to support her and cheer her on to victory. After the finals, they take her out to dinner to celebrate. She decides to have a glass of white wine with her fish filet entree” – breakdown of responses are represented in Table 4-28.

Table 4-28

Breakdown of Responses to HBVCI 23-14

Q14: Swim Celebration					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Agree	44	46.32	44	46.32	
Agree	34	35.79	78	82.11	
Neutral	9	9.47	87	91.58	
Disagree	6	6.32	93	97.89	
Strongly Disagree	2	2.11	95	100.00	

For survey item HBVCI 24-15 – “During a youth sport football game, an ineligible pass receiver catches a long touchdown pass and scores. The officials fail to determine that the player was ineligible. Because it is the referee's job to detect the ineligible receiver, the player or the coach does not have to declare an ineligible receiver” – breakdown of responses are represented in Table 4-29.

Table 4-29

Breakdown of Responses to HBVCI 24-15

Q15: Youth Football					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Agree	23	24.21	23	24.21	
Agree	36	37.89	59	62.11	
Neutral	21	22.11	80	84.21	
Disagree	12	12.63	92	96.84	
Strongly Disagree	3	3.16	95	100.00	

For survey item HBVCI 25-16 – “Ice hockey is often a violent game. Even though players are often hurt, hitting hard and smashing players into the boards is normal. Player A and B are opponents playing in a championship game. While trying to control the puck, player A smashed player B into the boards. Even though the puck is on the opposite side of the arena, player B, a few minutes later, retaliated by smashing player A into the boards. Because "hitting hard" and "smashing players into the boards" are an inherent part of the game, player B's action was acceptable” – breakdown of responses are represented in Table 4-30.

Table 4-30

Breakdown of Responses to HBVCI 25-16

Q16: Hockey Violence				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Strongly Agree	40	42.11	40	42.11
Agree	29	30.53	69	72.63
Neutral	15	15.79	84	88.42
Disagree	10	10.53	94	98.95
Strongly Disagree	1	1.05	95	100.00

Perceived ability inventory

The following section represents the breakdown of the total responses of the PAI with respect to each question. There are seven (7) total items that comprise this survey.

For survey item PAI #1 – “I am pretty good at college wrestling” – breakdown of responses are represented in Table 4-31.

Table 4-31

Breakdown of Responses to PAI #1

Q1: Pretty Good – College Wrestling				
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent
Disagree	4	4.21	4	4.21
Neutral	33	34.74	37	38.95
Agree	39	41.05	76	80.00
Strongly Agree	19	20.00	95	100.00

For survey item PAI #2 – “Compared to other college wrestlers, I do pretty well” – breakdown of responses are represented in Table 4-32.

Table 4-32

Breakdown of Responses to PAI #2

Q2: Comparatively Do Well					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	1	1.05	1	1.05	
Disagree	7	7.37	8	8.42	
Neutral	34	35.79	42	44.21	
Agree	38	40.00	80	84.21	
Strongly Agree	15	15.79	95	100.00	

For survey item PAI #3– “I am satisfied with my performance in this sport” – breakdown of responses are represented in Table 4-33.

Table 4-33

Breakdown of Responses to PAI #3

Q3: Satisfied					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	27	28.42	27	28.42	
Disagree	37	38.95	64	67.37	
Neutral	17	17.89	81	85.26	
Agree	13	13.68	94	98.95	
Strongly Agree	1	1.05	95	100.00	

For survey item PAI #4 – “After wrestling a while, I felt pretty competent” – breakdown of responses are represented in Table 4-34.

Table 4-34

Breakdown of Responses to PAI #4

Q4: Felt Competent					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	2	2.11	2	2.11	
Disagree	8	8.42	10	10.53	
Neutral	23	24.21	33	34.74	
Agree	46	48.42	79	83.16	
Strongly Agree	16	16.84	95	100.00	

For survey item PAI #5 – “I am pretty skilled at wrestling” – breakdown of responses are represented in Table 4-35.

Table 4-35

Breakdown of Responses to PAI #5

Q5: I am skilled					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Disagree	2	2.11	2	2.11	
Neutral	20	21.05	22	23.16	
Agree	47	49.47	69	72.63	
Strongly Agree	26	27.37	95	100.00	

For survey item PAI #6 – “I can’t wrestle very well” – breakdown of responses are represented in Table 4-36.

Table 4-36

Breakdown of Responses to PAI #6

Q6: Can't wrestle well					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Strongly Disagree	61	64.21	61	64.21	
Disagree	25	26.32	86	90.53	
Neutral	7	7.37	93	97.89	
Agree	2	2.11	95	100.00	

For survey item PAI #7 – “How good of a college wrestler are you” – breakdown of responses are represented in Table 4-37

Table 4-37

Breakdown of Responses to PAI #7

Q7: How good?					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
Disagree	3	3.16	3	3.16	
Neutral	33	34.74	36	37.89	
Agree	42	44.21	78	82.11	
Strongly Agree	17	17.89	95	100.00	

Perceived purpose of sport

The following section represents the breakdown of the total responses of the question “My ultimate responsibility as an athlete, how being successful is evaluated is based on whether: A) I win B) I maintain good grades and graduate C) I am socially responsible” – breakdown of responses are represented in Table 4-38.

Table 4-38

Breakdown of Responses to Perceived Purpose of Sport:

Q1: Purpose of Sport					
Response	Frequency	Percent	Cumulative Frequency	Cumulative Percent	
1	64	67.37	64	67.37	
2	25	26.32	89	93.68	
3	6	6.32	95	100.00	

Research Questions and Associated Hypotheses

Each of the six research questions are presented in a summary of the analyses, investigation of effects, and statement of power of relationship in terms of statistical significance. Descriptive statistics for the means and standard deviations were calculated for each of the variables across all the hypotheses. An alpha level of .05 was established within all statistical analyses in order to investigate for statistically significant effect.

Hypothesis One: achievement goal orientation

The inquiry driving hypothesis one is whether or not the contextualization of motivation is of consideration within the sport of wrestling. Does the contextualization of wrestling as a sport demonstrating ego-involving properties come to impact task or ego orientation in a statistically significant fashion? Means and Standard Deviations were calculated respectively for both task orientation and ego orientation and those demographics for the entire data set are reported in Table 4-39. These means and standard deviations above provide the necessary data for z score calculations and the accompanying cluster analysis.

Table 4-39

Means and Standard Deviations for Task and Ego Orientation in Division I Wrestlers

Variable	Label	N	Mean	Median	Std Dev	Min	Max	Lower 95%	Upper 95%	25th Pctl	75th Pctl
to	Task	95	4.06	4.14	0.56	1.85	5.00	3.94	4.17	3.71	4.57
eo	Ego	95	3.80	3.83	0.61	2.33	5.00	3.67	3.92	3.33	4.16

The next step in analyzing hypothesis one was to perform cluster analysis in order to assess the goal profiles emerging from the data. Because of the orthogonal nature of goal orientation dispositions cluster analysis is a more relevant approach given that traditional mean split procedures tend to reflect a polar characterization of goal orientations (Harwood, Cumming, & Fletcher, 2004). The purpose behind cluster analysis in general is to group respondents of a questionnaire in such a fashion that all individuals grouped within a given cluster are similar across an established criterion, in this case task and ego orientation (Harwood et al., 2004). In this particular research the emerging clusters are reflective of the combinations possible from orthogonal variables: high, moderate, or low across both orientations jointly. To determine if student-athletes exhibited a significant ego orientation the cluster profiles visually were analyzed against the suggested national norms for the TEOSQ (Duda & Whitehead, 1998; Harwood, personal communication, February, 2012). Following the procedure for cluster analysis within task and ego orientation outlined by Harwood and colleagues (2004) outliers from outside the cluster generations were removed from the data ($n = 16$). Investigation of cluster analysis involves a two-tier approach of investigating both the agglomeration schedule and the graphic representation provided by the dendogram (Harwood, Cumming, & Fletcher, 2004). Cluster analysis through Ward's method, as established by Harwood, identifies the total number of clusters that emerge from the data. This particular data set produced 15 clusters once the outliers were removed. These 15 clusters are based off of the remaining outlier-free data ($n = 79$). Investigation of the differentials for the semipartial R-squared and R-squared through the agglomeration schedule indicate the amount of variance between clusters with preference being in those

that demonstrate the greatest discrepancies (Harwood et al., 2004; Hodge & Petchikoff, 2000; Wang & Biddle, 2001). This information is contained in Table 4-40 and provides the quantitative grounds for the selection of three clusters for the purposes of this research.

Table 4-40

Ward's Minimum Variance Cluster Agglomeration Schedule

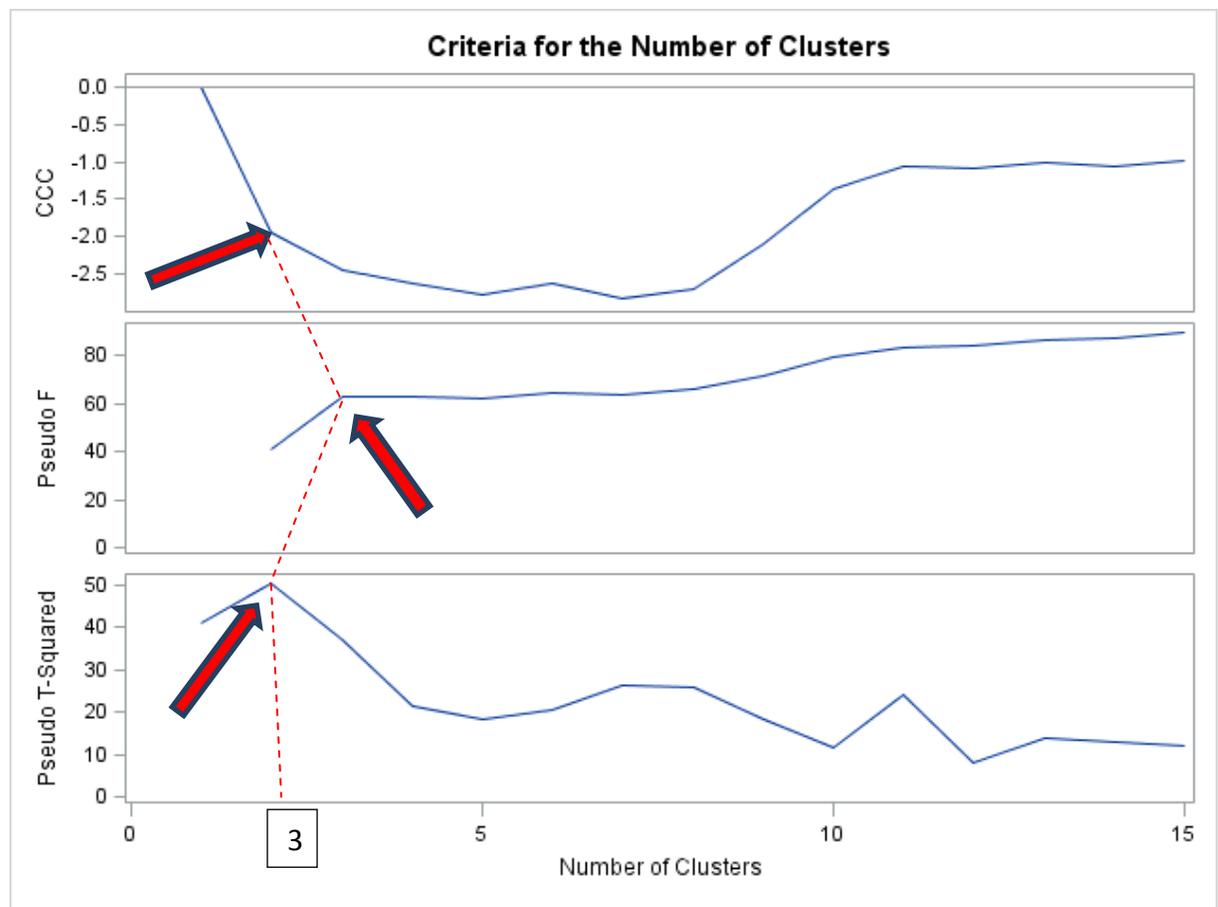
Cluster Profile Groupings for Task and Ego Orientation							
# of Cluster:	Freq	Semipartial R-Square	R-Square	Approximate Expected R-Square	Cubic Clustering Criterion	Pseudo F	Pseudo T Square
15	7	0.0056	.951	.956	-.98	89.6	12.3
14	5	0.0056	.946	.952	-1.1	87.3	13.0
13	9	0.0057	.940	.946	-1.0	86.4	13.6
12	14	0.0076	.933	.940	-1.1	84.2	8.1
11	7	0.0082	.924	.932	-1.1	83.1	24.3
10	9	0.0127	.912	.923	-1.4	79.2	11.7
9	13	0.0207	.891	.912	-2.1	71.6	18.3
8	17	0.0244	.867	.898	-2.7	65.9	25.9
7	17	0.0248	.842	.880	-2.8	63.9	26.3
6	17	0.0268	.815	.855	-2.6	64.4	20.3
5	19	0.0442	.771	.821	-2.8	62.2	18.5
4	34	0.0565	.714	.770	-2.6	62.5	21.3
3	26	0.0911	.623	.684	-2.4	62.8	37.0
2	45	0.2754	.348	.414	-1.9	41.1	50.3
1	79	0.3478	.000	.000	0.00	.	41.1

Based on the agglomeration schedule in Table 4-40 investigation of the differentials reveals four significant differential values starting with cluster 4. The difference between cluster 5 and 4 is .057. The difference between cluster 4 and 3 is

.091. The difference between cluster 3 and 2 is .275, while the difference between cluster 2 and 1 is .348. The boxed outline within the agglomeration schedule indicates the representation of four identified clusters. Investigation of the semipartial R-squared indicates that three clusters is ideal as this represents the biggest differential (.0911 →.2754). The suggestion for establishing three clusters as ideal for the research model is represented by the dashed line box outline within the agglomeration schedule in Table 4-40. Inspection of the dendrogram (see Table 4-41) reveals that a 3- or 4- cluster selection best fits the data, which when combined with the agglomeration coefficients, supports the conclusion that a 3-cluster representation best fits the data (Harwood, et al., 2004).

Table 4-41

Dendrogram Representation of Cluster Emergence



When investigating the graphic representation of a dendrogram a researcher is looking for elbows within the lines. These elbows speak to the points at which the clusters emerge within the data. Elbows 1 and 3 point to the suggestion of 3 clusters, while Elbow 2 points to a suggestion of 4. This information in conjunction with the coefficients of agglomeration supports the conclusion that a 3-cluster solution best fitted the data (Harwood et al., 2004).

Once the number of clusters have been identified as best representative of the data it is important to perform some measure of consistency checks. This particular analysis should reveal statistical significance for both task and ego orientation as they relate to a given cluster profile characteristic. The small p values and the numeric relationship for the coefficients of the between cluster differences across task and ego respectively should correlate with the characteristics of the given cluster (i.e. moderate-task/high-ego). All three clusters demonstrated significant statistical values for their correlated to both task orientation and ego orientation and the coefficient numeric relationship was in the appropriate direction within each cluster for both task and ego, thus it was determined that these clusters appropriately represent the data (Harwood et al., 2004). These relationships are demonstrated in Table 4-44.

Interpretation of Cluster Profiles for Task and Ego Dispositions

Cluster profiles were interpreted for their groupings of the two goal orientations along the criteria of high, moderate, or low. This was accomplished using a z score criterion of ± 5 as established by Hodge & Petchikoff (2000) and Wang & Biddle (2001). This same criterion was replicated by Harwood et al. (2004). Table 4-42 contains the

means, standard deviations, and z scores for each respective cluster. The cluster representation and characteristics within task and ego orientation as an entire data set are represented in Table 4-43 and Table 4-44.

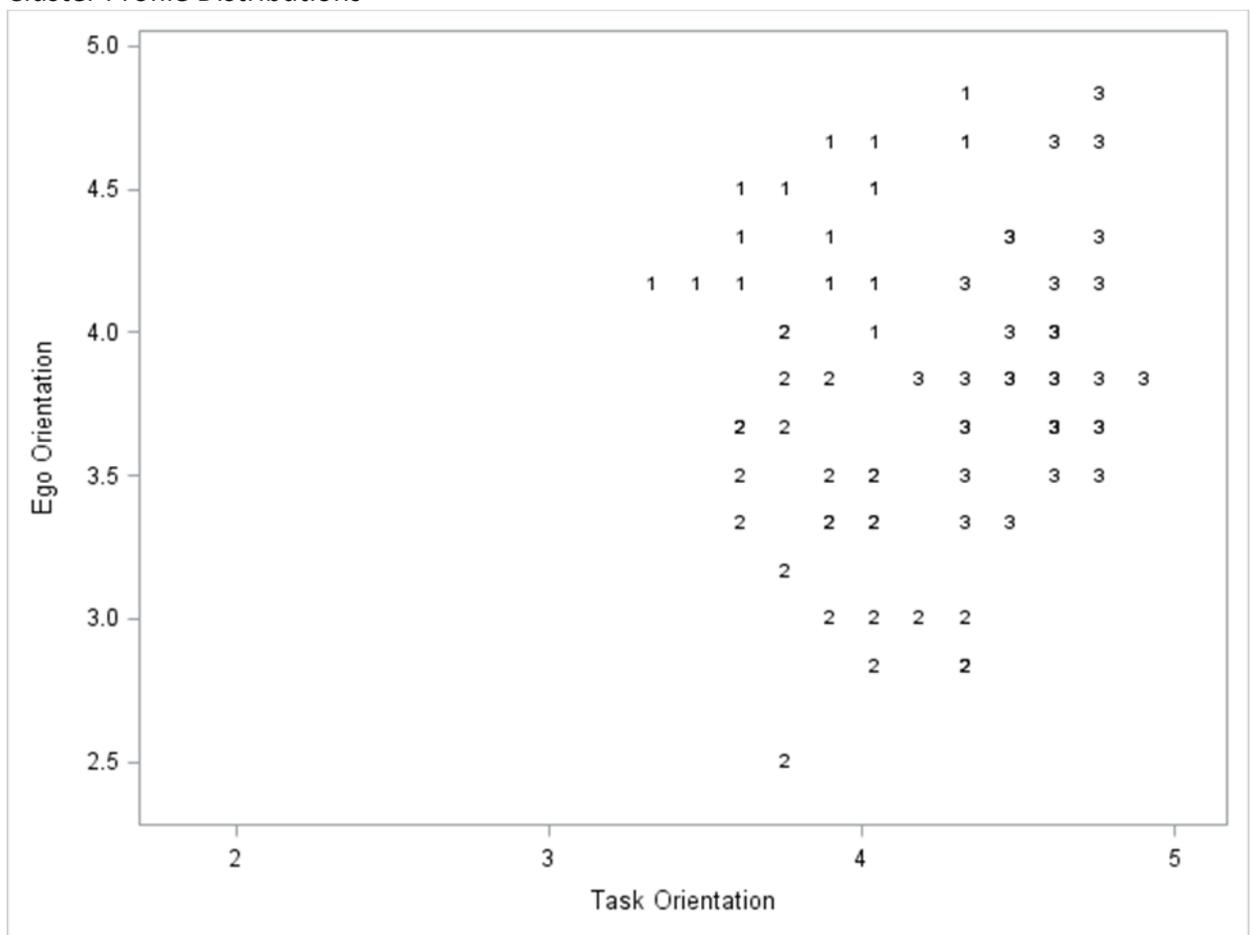
Table 4-42

Characteristics of Cluster Profiles

Clusters	n	Task			Ego		
		<i>M</i>	<i>SD</i>	<i>z</i>	<i>M</i>	<i>SD</i>	<i>z</i>
1 High-Ego/Moderate-Task	19	3.86	0.28	-0.33	4.39	0.24	1
2 Low-Ego/Moderate-Task	26	3.89	0.23	-0.3	3.33	0.41	-0.83
3 Moderate-Ego/High Task	34	4.53	0.17	0.76	3.91	0.37	0.18

Table 4-43

Cluster Profile Distributions



Cluster 1: High Ego – Moderate Task

Correspondent to the above parameters Cluster 1 demonstrated a z score of 1 for ego orientation and -0.33 for task orientation. Resultantly, Cluster 1 (n = 19) contained athletes who demonstrate a High-Ego/Moderate-Task profile.

Cluster 2: Low Ego – Moderate Task

Cluster 2 demonstrated a z score of -0.83 for ego orientation and -0.3 for task orientation. Resultantly, Cluster 2 (n = 26) contained athletes who demonstrate a Low-Ego/Moderate-Task profile.

Cluster 3: Moderate Ego – High Task

Cluster 3 demonstrated a z score of 0.18 for ego orientation and 0.76 for task orientation. Resultantly, Cluster 3 (n = 34) contained athletes who demonstrate a Moderate-Ego/High-Task profile. With an n of 34 this profile also demonstrates the highest proportion of athletes.

With only cluster demonstrating the characteristic of high ego orientation, Hypothesis 1 is not supported in the representation of the data (see Table 4-42). Between Cluster 1 and Cluster 3 there are a total of 53 athletes demonstrating either moderate or high ego orientation which equates to 55.7% of the population sample being moderately or highly ego oriented which supports the rationale for hypothesis one (see Table 4-42), however there were no statistically significant differences between clusters on either task or ego orientation or for the entire data set as a whole (see Table 4-45). In conclusion,

hypothesis one, “Student-athletes will report high on ego orientation as a result of their participation in a sport with ego-involving properties”, was not supported.

Table 4-44

ANOVA Outputs for Task and Ego Orientation

Task Orientation

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	4.525210084	B 0.03846455	117.65	<.0001
CLUSTER 1	-0.660548430	B 0.06424240	-10.28	<.0001
CLUSTER 2	-0.646903206	B 0.05781542	-11.19	<.0001
CLUSTER 3	0.000000000	B .	.	.

Ego Orientation

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	3.906862745	B 0.06063282	64.43	<.0001
CLUSTER 1	0.479102167	B 0.10126723	4.73	<.0001
CLUSTER 2	-0.573529412	B 0.09113618	-6.29	<.0001
CLUSTER 3	0.000000000	B .	.	.

Hypothesis Two: Task orientation and sport morality levels

Hypothesis two considered whether the level of task orientation correlated strongly and positively to the sport morality levels. The prevailing research postulates that student athletes demonstrating high task orientation are more likely to demonstrate positive attitudes towards prosocial behavior and sportsmanship (Kavssanu & Ntoumanis, 2003; Kavussanu, 2006; Shields & Bredemeier, 1995; Standage, Duda, & Ntoumanis, 2003). These demonstrate linkage to high levels of sport morality levels. A GLM regression for the entire data set demonstrated a t Value of .16 and p value of .87. Cluster

Analysis of task and ego orientations upon moral function through ANOVA conveyed no significant relationship between task orientation and sport morality levels therefore hypothesis two – “Athletes demonstrating high task orientation will have correspondingly higher sport morality levels than athletes demonstrating low task orientation” was not supported. These relationships are conveyed in Table 4-45 and Table 4-46 respectively.

Table 4-45

Regression Model Equation for Task Orientation Upon Moral Function Levels

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	44.52901005	65.44640523	0.68	0.4980
to	2.27679640	13.91088939	0.16	0.8704
eo	-5.04906939	13.07456257	-0.39	0.7003
pa	-1.01343057	2.58243522	-0.39	0.6957
to*eo	-0.37531371	2.36649559	-0.16	0.8744
to*pa	0.04679200	0.51851499	0.09	0.9283
eo*pa	0.23716225	0.39912948	0.59	0.5539

Table 4-46

Cluster Analysis Interaction Upon Moral Function - ANOVA

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	29.72302158	B 8.13419899	3.65	0.0005
CLUSTER 1	-7.56317028	B 14.16511842	-0.53	0.5950
CLUSTER 2	-6.91928957	B 12.00777454	-0.58	0.5662
CLUSTER 3	0.00000000	B .	.	.

Hypothesis Three: Ego orientation and sport morality levels

Hypothesis three considered whether the level of ego orientation correlated strongly and negatively to the sport morality levels. Research has demonstrated the precedence that student-athletes demonstrating high ego orientation also demonstrate low

sport morality levels (Bredemeier & Shields, 1986; Kavussanu & Ntoumanis, 2003). ANOVA demonstrated an F value of 0.46 and p value of 0.81. The overall model equation $[M = 44.5 + (-5.0)]$ reveals a negative correlation, indicating that ego orientation does have a negative interaction with moral function, although not statistically significant. Cluster interaction of task and ego orientations between moral function conveyed negative interaction with sport morality levels $[M = 29.7 + (-7.6)$ for Cluster 1 and $M = 29.7 + (-6.9)$ for Cluster 2, but again these measures are not statistically significant. Therefore, hypothesis three – “Athletes demonstrating high ego orientation will have correspondingly lower sport morality levels than athletes demonstrating low ego orientation” is supported, but not at statistically significant levels. These relationships are conveyed in Table 4-47 and Table 4-48 respectively.

Table 4-47

Regression Model Equation for Task Orientation Upon Moral Function

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	44.52901005	65.44640523	0.68	0.4980
to	2.27679640	13.91088939	0.16	0.8704
eo	-5.04906939	13.07456257	-0.39	0.7003
pa	-1.01343057	2.58243522	-0.39	0.6957
to*eo	-0.37531371	2.36649559	-0.16	0.8744
to*pa	0.04679200	0.51851499	0.09	0.9283
eo*pa	0.23716225	0.39912948	0.59	0.5539

Table 4-48

Cluster Analysis Interaction Upon Moral Function - ANOVA

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	29.72302158	B 8.13419899	3.65	0.0005
CLUSTER 1	-7.56317028	B 14.16511842	-0.53	0.5950
CLUSTER 2	-6.91928957	B 12.00777454	-0.58	0.5662
CLUSTER 3	0.00000000	B .	.	.

Hypothesis Four: perceived ability as a moderator

Hypothesis four inquired if perceived ability acted as moderator in the relationship between goal orientation and moral function. The hypothesis was such that those students with high ego orientation who report low moral function would explicity demonstrate low perceived ability as well, indicating that perceived ability acts as a moderator in the relationship between ego orientation and low moral function (Lemyre et al., 2002). It is first essential to note that the differences between measures of PA across athletic year all demonstrated statistically significant differences (See Table 4-49). The overall F value is 6.62 with a p value of .0001. It is also of particular note that the ordinal rank of PA across athletic eligibility is ascending, indicating an inverse relationship in perceived ability with year in school.

Table 4-49

ANOVA for PA Across Athletic Eligibility

	DF	Sum of Squares	Mean Square	F Value	Pr > F
Model	5	322.381202	64.476240	6.62	<.0001
Error	89	867.155640	9.743322		
Corrected Total	94	1189.536842			
Interaction Effect	Estimate		Standard Error	t Value	Pr > t
Intercept Moral Function	26.14285714	B	0.83423711	31.34	<.0001
Eligibility 1	-4.96103896	B	1.06715970	-4.65	<.0001
Eligibility 2	-5.14285714	B	1.15995963	-4.43	<.0001
Eligibility 3	-5.20952381	B	1.15995963	-4.49	<.0001
Eligibility 4	-2.67226891	B	1.12653812	-2.37	0.0198
Eligibility 5	-2.64285714	B	1.22796378	-2.15	0.0341
Eligibility 6	0.00000000	B	.	.	.

Related to the interaction between PA and ego orientation, the overall model equation $[M = 26.1 + (-1.0)]$ reveals a negative correlation, indicating that PA does have a negative interaction with moral function, although not statistically significant. ANOVA demonstrated an F value of 0.46 and p value of 0.81. Cluster interaction between moral function and perceived ability conveyed negative interaction with sport morality levels $[M = 29.72 + [-1.01]*.04 + .29 (-7.6)]$ for Cluster 1 and $M = 29.7 + [-1.01]*.04 + .37 (-6.9)]$ for Cluster 2 in that as perceived ability lowers there is an equal and accompanying drop in moral function. However, these measures are not statistically significant. Therefore, hypothesis four – “Athletes demonstrating low moral function will also demonstrate low perceived ability” is supported, but not at statistically

significant levels. These relationships are conveyed in Table 4-50 and Table 4-51 respectively.

Table 4-50

Regression Model Equation for Perceived Ability Upon Moral Function

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	44.52901005	65.44640523	0.68	0.4980
to	2.27679640	13.91088939	0.16	0.8704
eo	-5.04906939	13.07456257	-0.39	0.7003
pa	-1.01343057	2.58243522	-0.39	0.6957
to*eo	-0.37531371	2.36649559	-0.16	0.8744
to*pa	0.04679200	0.51851499	0.09	0.9283
eo*pa	0.23716225	0.39912948	0.59	0.5539

Table 4-51

Cluster Analysis Interaction Between Perceived Ability and Moral Function – ANOVA

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	29.72302158 B	8.13419899	3.65	0.0005
CLUSTER 1	-7.56317028 B	14.16511842	-0.53	0.5950
CLUSTER 2	-6.91928957 B	12.00777454	-0.58	0.5662
CLUSTER 3	0.00000000 B	.	.	.
pa	0.03879753 B	0.34837441	0.11	0.9116
pa*CLUSTER 1	0.29066343 B	0.60554254	0.48	0.6327
pa*CLUSTER 2	0.37419707 B	0.53270938	0.70	0.4846
pa*CLUSTER 3	0.00000000 B	.	.	.

Hypothesis Five: four year effect

Hypothesis five investigated the differences in moral function levels between the available classifications of athletic eligibility. The primary focus of this hypothesis was

to inquire if there were any statistical differences in sport morality levels based on athletic year of eligibility. Secondary emphasis was concerned with differences in the related variables of task and ego orientation, perceived ability, and purpose of sport amongst classifications of athletic eligibility. The primary variable of investigation for this hypothesis is moral function as Priest et al., (1999) determined that across a four year time period that athletes moral function scores decreased at a statistically significant level compared to non-athletes. Priest found specifically that individual sport athletes had higher sportsmanship levels than team-sport athletes, but over a four year period demonstrated a greater decline than their team-sport counterparts. For further investigation of the four year effect, between group differences were examined for task orientation, ego orientation, perceived ability, and purpose of sport additionally.

The overall model equation [$M = 32.92 + (-1.79), (-1.72), (-3.46), (-2.75), (-4.59)$] for each eligibility grouping reveals a general downward trend in moral function across athletic eligibility, however no single computation was found to be statistically significant. This particular ANOVA demonstrated an F value of 0.53 and p value of 0.75. This decline trend, as illustrated in Table 4-52, demonstrates the impact upon moral function across the four to five year span of a student-athlete's career and speaks to the hypothesis that moral function will decline over a four to five year period as posited by Priest et al., but without the merit of statistical significant interaction. As such, hypothesis five – “There will be no difference in sport morality levels according to athletes' perceptions of ability” is supported, but not at statistically significant levels.

Table 4-52

ANOVA for Morality Levels in Sport Across Athletic Eligibility

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	32.92857143	B 2.15170806	15.30	<.0001
Eligibility 1	-1.79220779	B 2.75247420	-0.65	0.5166
Eligibility 2	-1.72857143	B 2.99182864	-0.58	0.5649
Eligibility 3	-3.46190476	B 2.99182864	-1.16	0.2503
Eligibility 4	-2.75210084	B 2.90562613	-0.95	0.3461
Eligibility 5	-4.59523810	B 3.16722850	-1.45	0.1503
Eligibility 6	0.00000000	B .	.	.

Table 4-53

Mean Distribution for Morality Levels in Sport Across Athletic Eligibility

Eligibility	N	Mean	95% Confidence Limits	
6	14	32.929	28.653	37.204
2	15	31.200	27.070	35.330
1	22	31.136	27.726	34.547
4	17	30.176	26.297	34.056
3	15	29.467	25.336	33.597
5	12	28.333	23.715	32.951

Additional Investigations of the Four Year Effect

In order to draw greater insight into the consideration for the four year impact as a framework established by the work of Priest et al. (1999) the research investigated the differentials in task orientation, ego orientation, perceived ability, and purpose of sport across the available levels of athletic eligibility. While these are not investigations contained within established hypothesis' within this body of research, they are intriguing

as an investigatory light for the effect of competition at the Division I level in elite amateur student-athletes across a four to five year period.

Task Orientation

The prevailing opinions within sport psychology and advances in motivation and perceived climate of sport anchor the promotion of task orientation as a strong denominator in mastery climate, process orientation, prosocial behavior, high levels of sport morality, and sportsmanship (Kavussanu, 2006; Kavussanu & Ntoumanis, 2003; Roberts, 2001; Shields & Bredemeier, 1995). The mean distributions are in Table 4-54 and ANOVA by athletic eligibility is contained in Table 4-55.

Table 4-54

Mean Distributions of Task Orientation

Eligibility	N	Mean	95% Confidence Limits	
1	22	4.2597	4.0253	4.4942
2	15	4.2095	3.9256	4.4934
5	12	4.1667	3.8492	4.4841
6	14	3.9592	3.6653	4.2531
3	15	3.9143	3.6304	4.1982
4	17	3.8319	3.5652	4.0986

Table 4-55

ANOVA for Task Orientation Across Athletic Eligibility

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	3.959183673	B 0.14790444	26.77	<.0001
Eligibility 1	0.300556586	B 0.18920000	1.59	0.1157
Eligibility 2	0.250340136	B 0.20565278	1.22	0.2267
Eligibility 3	-0.044897959	B 0.20565278	-0.22	0.8277
Eligibility 4	-0.127250900	B 0.19972738	-0.64	0.5257
Eligibility 5	0.207482993	B 0.21770944	0.95	0.3432
Eligibility 6	0.000000000	B .	.	.

Ego Orientation

The detriment of high ego orientation has been readily established within multiple domains investigating collegiate sport (see Bredemeier & Shields, 1986; Kavussanu & Ntoumanis, 2003; Priest et al., 1999). Specifically it has been linked to lower levels of moral reasoning and maladaptive achievement strategies. The mean distributions for this study are in Table 4-56 and ANOVA by athletic eligibility is contained in Table 4-57.

Table 4-56

Mean Distributions of Ego Orientation

Eligibility	N	Mean	95% Confidence Limits	
4	17	4.0000	3.7014	4.2986
1	22	3.8030	3.5406	4.0655
2	15	3.7889	3.4711	4.1067
6	14	3.7857	3.4567	4.1147
5	12	3.7222	3.3669	4.0776
3	15	3.6667	3.3488	3.9845

Table 4-57

ANOVA for Ego Orientation Across Athletic Eligibility

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	3.785714286	B 0.16557493	22.86	<.0001
Eligibility 1	0.017316017	B 0.21180417	0.08	0.9350
Eligibility 2	0.003174603	B 0.23022260	0.01	0.9890
Eligibility 3	-0.119047619	B 0.23022260	-0.52	0.6064
Eligibility 4	0.214285714	B 0.22358928	0.96	0.3405
Eligibility 5	-0.063492063	B 0.24371970	-0.26	0.7951
Eligibility 6	0.000000000	B .	.	.

Perceived Ability

The high ego-involvement associated with wrestling in a context bent towards superiority as success (Division I Athletics), the element of perceived ability takes on considerable weight. Specifically it has been linked to lower levels of sportsmanship and respect for rules and officials (Lemyre et al., 2002). The mean distributions for this study are in Table 4-58 and ANOVA by athletic eligibility is contained in Table 4-59.

Table 4-58

Mean Distributions of Perceived Ability

Eligibility	N	Mean	95% Confidence Limits	
6	14	26.1429	24.4852	27.8005
5	12	23.5000	21.7096	25.2904
4	17	23.4706	21.9663	24.9748
1	22	21.1818	19.8595	22.5041
2	15	21.0000	19.3986	22.6014
3	15	20.9333	19.3319	22.5347

Table 4-59

ANOVA for Perceived Ability Across Athletic Eligibility

Interaction Effect	Estimate	Standard Error	t Value	Pr > t
Intercept Moral Function	26.14285714	B 0.83423711	31.34	<.0001
Eligibility 1	-4.96103896	B 1.06715970	-4.65	<.0001
Eligibility 2	-5.14285714	B 1.15995963	-4.43	<.0001
Eligibility 3	-5.20952381	B 1.15995963	-4.49	<.0001
Eligibility 4	-2.67226891	B 1.12653812	-2.37	0.0198
Eligibility 5	-2.64285714	B 1.22796378	-2.15	0.0341
Eligibility 6	0.00000000	B .	.	.

CHAPTER 5

DISCUSSION AND IMPLICATIONS

Introduction

As our understanding of the connective fibers between achievement motivation, goal orientation, and moral function expands so too should our concern for critical analysis of the purpose of sport and its place within intercollegiate athletics and higher education. Intercollegiate athletics and sport and sport and higher education are all too often used without distinction bringing about false hope and false accusations of sport as a tool for the ontogeny of the mind, body, and soul and athletics as an accomplice to the developmental aims of education. Our concern should rest in the manner in which sport is applied in the lives of athletes at all levels for the only way sport becomes educational and developmental across mind, body, and soul is if in fact it is applied in such a fashion. In short, the only way sport builds character is if in fact it is used in such a way (Austin, 2010).

This claim of sport to build character in its participants cannot simply be ascertained as a result of observing the resultant finished product on the field and leaping to the claim that because a young person is able to demonstrate themselves in an exemplary fashion on the field, that they are too able to do so in the classroom and in the community. Even more, the ability to do so across all of the above mentioned domains is not a claim that is exclusively the rights of sport as a benefactor, and yet all too often this is precisely the case. Despite the preponderance of evidence which speaks to the contrary, masses march in proclamation of the great and awesome power of sport to

develop young people, none more than the NCAA. And yet it seems as though we have migrated tremendously from the founding principles of sport within which intercollegiate athletics operates as a machine for the development of the three natural aims of higher education: intellectual development, physical education, and character development. As a college football coach, director of strength and conditioning, academic coordinator for student-athletes, and sport psychologist who has worked at every level intercollegiate sport has to offer, with the majority of my career and services provided at the highest level (Division I), I can state with conviction that more than a machine for intellectual, physical, and character development, sport within athletics at this level, is at risk of becoming nothing more than a mere factory for victories on the playing field. And yet this is not a new trend in collegiate athletics.

In 1929 The Carnegie Foundation issued a report on American College Athletics (Lapchick & Slaughter, 1989) which asked two prominent, and still today, relevant questions: 1) what relation to the work of an intellectual agency like a university has the astonishing work of athletic display and 2) how do students, who are supposed to be devoted to study, find either the time or the resources to stage such performances? The same questions remain some 85 years later. As the benefits laced with success in college athletics grow exponentially and predominantly in the form of revenue, so too is the purpose of sport directed towards this pursuit. The risk of the benefit is far too great of a threat to abstain from. The benefit of a successful athletic department to an institution of higher education is far too exceeding for one university to say they are willing to cap their share of fringe benefit by limiting the lengths to which they emphasize the very thing which provides the benefit: winning. The true arms race within intercollegiate

athletics is profit. Not every department is bent towards imbalance on winning. Not every department is defined by the pursuit of luxury attached to winning. Not every department operates with millions of dollars at stake. In this there is a great diversity present within intercollegiate athletics where the range of budgets runs from \$4 million on the low end to \$150 million at the top (Lapchick & Slaughter, 1989). Clearly the climate of sport and the drive for success looks starkly different between Coppin State University (\$4 million budget) and the University of Texas (\$150 million budget). But within each respective level the pressure and the threat is ever-present. The denominator for athletic success is currency and whether it be Coppin State or Texas to not fight to secure your respective portion of the luxury is to open the door for your neighbor to do so. And with the amount of money that pours into institutions through the athletic arena gates and the boost in admissions and enrollment through the notoriety and prestige of a successful athletic department the incentive to emphasize winning is far greater than the incentive to emphasize education of other forms (Kezar, 2004). A reiteration of Kezar's quote from earlier drives home this point ever again: "[a]thletics is an example of an area that has become so dominated by economic gain that it may never be able to incorporate educational values again" (2004, p.243). In this intercollegiate athletics and the NCAA as a whole are more guilty of abetting and aiding the erosion of such principles in sport than they are vigilant in the preservation of such.

The very core of this debate was present in Pierre De Coubertin's (1910) article on sport and morality in which the qualities of sport link the two can only be preserved by abstention from anything "deleterious" to the sake of moral and social character. "In order for sport to become a direct aid (to moral and social character), we must assign to it

a considered goal which will raise it above itself” (De Coubertin, 1910, p.318). This, De Coubertin argues, is the proper formula for ensuring sport builds character, but we should certainly subscribe to the consideration of the luxury and vice of glory, spectacle, and profit linked with intercollegiate sports as deleterious to the cause. De Coubertin goes on to argue that excess towards any one domain over another in a man or a system is abandoning the harmonious balance necessary for morality. This points to a consideration for intercollegiate athletics and higher education. In the purported purpose of intercollegiate athletics, both currently and historically, there is suggestion of a tripartite emphasis on mind, body, and character. Such a focus requires balance and imbalance in one leads to diminishment in the others. This is the very foundation of Nietzsche’s Superman, whose body when used as a machine for superiority and domination becomes an idol (De Coubertin, 1910). In the imbalanced priority for success within athletics, athletics itself has instituted imbalance in the principles of education and as we understand the effects of sport climate upon motivation and motivation upon moral function, this imbalance becomes increasingly alarming.

Motivation in Sport

Motivation is an energized directive towards a given product or perceived value as influenced by a certain identified source and as such the study of it involves the study of the direction and the energy spurring the action towards the direction (Roberts, 2001). From the study of the direction of motivation we understand that individuals construct motivation in pursuit of a certain achievement and these constructs are respectively regarded as intrinsic and extrinsic motivation. Engaging in an activity simply for the sake of satisfaction contained within that activity is defined as intrinsic motivation (Deci

& Ryan, 1985; 1991; Ryan & Deci, 2000). Intrinsic motivation however can still have an external focus. Take for instance the domain of education and the construct of grades and evaluation. Grades themselves are external, but can be an internalized directive through which one comes to construct motivation to know more, gauge of self-accomplishment within learning, and a mark for future growth (Vallerand, 2001). Contrastly, when the directive of a goal, or the perceived incentive attached to the directive, is outside of the activity itself motivation has shifted to the extrinsic domain (Deci & Ryan, 1985).

Returning to the analogy of grades through an extrinsic reference means that grades to the extrinsically motivated individual serve as a mechanism for normative comparison (Nicholls, 1989). No longer is the pursuit of achievement internalized and self-referenced, instead within extrinsic motivation, achievement lies in the ability to outperform others. Thus, the matter of a B or A- being the best performance within an individual is of little to no-concern, instead achievement motivation for the extrinsically motivated person means B or A- is less of an achievement because there are others performing at a higher level. Research has shown this form of motivation to have less sustainability and to bring about feelings of incompetence, reduced motivation, and sometimes even amotivation so as to avoid such feelings (Ryan & Deci, 2000)

Motivational Climate

Regardless of whether the achievement motivation is constructed from an internal or external reference, its function is to direct one towards achievement. In this the directive of motivation is achievement itself and an additional level of consideration comes in the definition of achievement (Standage et al., 2003). How an individual comes to perceive achievement constitutes their criteria for success and this is effectively

referenced as the energy spurring action within motivation (Kavussanu, 2006; Roberts 1992; 2001). This too can be internal or external. When it is internal an individual is task oriented and the accompanying determination of success rests in a subjective assessment along the inventory of developing and mastering new skills within the activity, exerting maximum effort, and improving upon previous personal performance (Nicholls, 1989; Standage et al., 2003). These are the criteria underlying the determination of success within a given activity. With an external energy spurring action, ego-involvement is activated and in this climate an individual perceives successful achievement in sport to stem from a normative means of outperforming others and showing superior demonstrations of physical ability and accomplishment (Harwood & Swain, 2001). These two distinctions provide the context for what is referred to as motivational climate, and as an energy spurring action, this domain within sport can either be perceived as a mastery climate, where the regard is favored upon individual task mastery within activity and self-referenced progress marks, or performance climate, where the emphasis is on a normative means of success defined through outperforming others (Kavussanu, 2006; Nicholls, 1989).

The motivational climates within sport and the goal dispositions which define them are best understood as goal profiles rather than diagnostic states of either-or. Task and ego orientation were never intended to be diagnostic, polarizing labels for categorizing individuals as mastery-minded or performance-driven (Harwood, personal communication, February, 2012). The related issue here concerns the manner in which goal dispositions are studied. The predominant method involves a mean-split procedure categorizing individuals in grouped classifications of high/low task or ego orientation and

then examining some prescribed order of interaction effect within another domain (moral function, perceived climate of sport, sustained effort, imagery). This research has attempted to prove that this approach is highly indeterminate and problematic across the theoretical and applicational domains. The very nature of task and ego orientation as orthogonal dispositions speaks to the inability of one to be polarized within one or the other. The fact that dispositions within each have assigned nomenclature of high, moderate, and low is evidentiary of what recent research has proven: individuals are capable of being high, moderate, or low in *both* orientations in combination within a given activity or pursuit of achievement. Additionally, from an interactionism perspective with other variables, the global dispositional polar classification associated with mean-split procedures, tends to produce spuriously high main effects that do not exist in the generalized population without the dichotomized effect of data (Kavussanu, 2006). Furthermore, dichotomized data situated upon established means within a non-diagnostic instrument like the TEOSQ and TEOSQ-COMP is a cautionary methodology in that any detected interactions at the significant level must be presumed to be spuriously high as a result of the dichotomization (Kavussanu, 2006). A more applicable avenue for studying motivational dispositions, versed in the implications of a variable orthogonal in nature, is to examine task and ego orientation as conjunctive goal profiles (through statistical cluster analysis) which emerge in clusters along points in the data which establish themselves as centers (Harwood, Cumming, & Fletcher, 2004). Rather than fixing the data to the constraints of a polar limit such as high task or low ego, cluster analysis affords the researcher the ability to search within the data for a variety of clusters from which a certain few will emerge as best-fitting the data (Harwood, Cumming, &

Fletcher, 2004). In the end, cluster analysis allows the researcher to identify cluster groups which exhibit maximum between-group differences, while achieving within-group homogeneity (Hair, Anderson, Tatham, & Black, 1998).

In stating that there is an interaction between goal dispositions and motivational climate, is drawing on an ever-important principle within sport psychology and the science of coaching: that while independent constructs, the two interact within a given environment, context, or situation to affect behavior (Roberts, 2001). Appreciation of the interaction between sport and motivation embraces the orthogonal characteristic of motivation in that, based upon the climate presented by the context of sport, motivation can be dispositional in accordance to, or in opposition to, the motivational climate present in sport. What we understand of motivation tells us that the perceived climate of sport has the ability to impact and disposition athletes along the spectrum in accordance with the perceived climate of sport (Kavussanu, 2006; Roberts, 2001; Standage et al., 2003). Moreover we know that just as motivation is responsive to environment stimuli, social context, and environmental influences, so too is moral function and moral reasoning both within and outside athletics (Bredemeier & Shields, 1995; Haan, 1978; Kohlberg, 1984). At play are underlying structures which come to influence the volition of one to act upon and reason about that which is right (Haan, 1978). These structures include the sporting environment itself (motivational climate), social norms within the sport, evaluative measures (winning versus mastery), and authority sources (coaches and administrators). Any number of these elements independently and/or collectively comes to interact with moral function, and moreover, come to influence behavior in athletes along the spectrum of moral to immoral action within sport.

While themselves independent constructs, research has fortified the consideration of the impact of sport, by demonstrating the interactionist link between motivation and moral function (Bredemeier & Shields, 1986; Kavussanu & Ntoumanis, 2003; Lemyre et al., 2002; Priest et al., 1999). The prevailing theme emergent from this literature supports that a heightened disposition within ego orientation trends with lower levels of moral function and moral reasoning. This dynamic is exacerbated across the impact of ego orientation upon behavior in sport and the underlying criteria for success and achievement when the athlete perceives the achievement climate in a performance sense (Bredemeier & Shields, 1986).

Capitulating on the work of Bredemeier & Shields (1986) a succession of research has led us to understand the pitfalls associated with heightened ego orientation (Ames, 1992; Nicholls, 1989; Kavussanu & Ntoumanis, 2003; Kavussanu, 2006; Priest et al., 1999). In that behavior is manifest of motivation and the understanding that resultant from high ego orientation is lower moral function, which has been proven to lead to maladaptive strategies for goal achievement, justification of intentional injurious acts, and antisocial behavior, the threat of ego orientation to exacerbate the already existent detriment of moral action in Division I athletes is alarming and threatening (Bredemeier & Shields, 1986; Kavussanu, 2006; Lemyre et al., 2002; Standage et al., 2003). An additional layer of threat and detriment is added when we consider the interaction between perceived ability, motivation, and motivational climate. Research shows that when the perception of a performance climate is marked in student-athletes who have low perceived ability, intrinsic motivation is thwarted, maladaptive strategies are supported, and moral reasoning takes an egocentric perspective (Nicholls, 1989; Standage et al.,

2003). Within the climate of Division I sport where the criterion underlying success hinges on outperforming others and superior athletic accomplishment, with the correlation to low moral function in those who are ego oriented, what is to be said of those of low perceived ability? In the perception of insulation from moral defection within immoral action provided by sport (see Bredemeier & Shields “Bracketed Morality/Game Reasoning”), wherein one can rationalize suspensions in moral contracts on behalf of athletic accomplishment, and in the perceived “lapse” of reality presented by the context of athletics, we are compelled to consider the erosion of moral fiber and character in our athletes as the pursuit of the altar of success represents a grave threat associated with sport participation. Furthermore we are compelled to consider in light of these realities a clear and exact sever from what we want sport to embody. Does volition flow from the individual exclusively or should there be consideration in the influence of the environment on the ability to execute volition (Blasi, 2005; Kavussanu, 2006)? As it relates to sport to understand the destruct a performance climate plays, while considering the impotence of task orientation to mitigate the occurrence of maladaptive strategies and antisocial behavior and consequences of lower moral reasoning, provides all the alarm needed to critically analyze Division I sport participation and its impact on moral function.

Discussion of Findings

Three individual instruments were utilized in this study: the TEOSQ-COMP, the PAI, and the HBVCI. The TEOSQ-COMP is an alteration from the widely popular and oft-utilized TEOSQ. The PAI is a subscale from the Intrinsic Motivation Inventory (IMI) which is a reliable and valid measure for one’s perceived competence. The IMI itself is

widely utilized and commonly regarded for its reliability and validity measures. The HBVCI is of the same company: wide utilized and highly regarded for its reliability and validity across global dispositions in levels of moral reasoning. One additional question brought about insight into the perceived climate of sport: “My ultimate responsibility as an athlete, how being successful is evaluated is based on whether: A) I win B) I maintain good grades and graduate C) I am a socially responsible citizen.” This question was not intended to be investigated as a perceived climate of sport inquiry nor was it an intentional hypothesis to use this in interactions with motivation, moral function, or perceived ability. It simply was a single question that would provide the researcher with a snap shot for how success is defined in Division I athletes. If anything it provides a nice juxtaposition against the values of sport proselytized by the NCAA: competitive excellence, academic excellence, and social responsibility. Collectively 103 questionnaires were returned with only 95 of them readily useable for analysis. For such an advanced study with multiple levels of interaction amongst the variables and the accompanying cluster analysis a sample of 95 is undersized, but this research was trying to get to the caveat of contextualization within motivation implored by the likes of Harwood and Kavussanu. In desiring to truly assess the manner in which competition impacts motivation, the manner in which the desire to win impacts moral function, the researcher philosophically felt it was critical to study the athletes in the environment in which competition was rich. There is research that looks at goal orientations towards training situations versus competition and it is determined that competition intensifies athlete’s goal profiles towards a more ego oriented disposition (Harwood, 2002; van de Pol & Kavussanu, 2012). In understanding that the interaction of motivation and moral

function are contextually sensitive dispositions not immune to influence from environment, but instead defined and affected by it, it was decided to study these athletes in the most contextually rich environment available: The National Championships for Division I Wrestling. While at the same time a powerful limitation on the study for the possible influence provided by this context, it was essential to do this in order to truly begin to provide meaningful research into the effect of contextualization on the interaction between motivation and moral function and any accompanying variables (in this case perceived ability). As such, however, the population and sample size, and most likely the present power for statistical significance, is limited by this methodology until a greater sample size can be attained through future continued research efforts.

Findings from Hypotheses

Hypothesis one inquired whether student-athletes were statistically significant in their disposition towards ego orientation over task orientation. Because of the orthogonal nature of goal achievement dispositions a cluster analysis was determined to be the best method of research for understanding the dispositions of these athletes towards task and/or ego orientation. The emergent profiles indicated that a 3-cluster solution best fit the data and these clusters were then validated through z-score analysis and regression for statistically significant interaction between the identified characteristics (high ego/moderate task, etc.).

It was determined that there was no significant disposition of these athletes towards ego orientation, but what was both surprising and interesting was the higher than expected levels of task orientation. Item analysis revealed the necessary explanatory

points for gaining a greater understanding to not accepting the hypothesis that these Division I wrestlers would demonstrate high ego orientation.

TEOSQ-COMP #1, “I feel most successful in competition as a collegiate wrestler when I learn a new aspect of technique and it makes me want to train more” revealed that 84% agree or strongly agree with this statement (reference Table 4-2). This question clearly has roots in task orientation and based on the nature of what we understand about ego orientation and the hypothesis of the impact of contextualization upon motivation, the rationale supported that the response to this question would gravitate towards disagree due to the normative means of success linked with the hypothesized ego orientation. Further analysis was required to get a thicker understanding of the preponderance of task orientation in this population.

TEOSQ-COMP #3 dealt feeling successful due to learning something in competition that is fun to do. Again, given the gravity placed upon the need for winning at this level the rationale of the hypothesis would support an overwhelming disagreement with this statement. However, a full 20% of all wrestlers feel within each respective category (disagree, neutral, agree, strongly agree) and the greatest portion responded that they agreed with the above statement (reference Table 4-4). This equal distribution of responses provides strong insight into the influence of task orientation within this population of student-athletes.

For TEOSQ-COMP #7, feeling most successful in competition when they work really hard, reflective of a mastery mindset, an overwhelming 58.95 percent responded that they strongly agree and an additional 32.6% responded with agree combining for 91.5% of all responses. Again, the rationale of this hypothesis based upon the

contextualization of motivation and what we understand about how competition affects motivation and the underlying influence of the importance placed on winning at the Division I level, merits a conjecture that regardless of working hard and exerting high effort, without winning there is no basis for feeling successful.

It had become apparent that a significant consideration had been missed regarding contextualization. While the environment and motivational climate of a sport provides significant influence as an element underlying the construction of motivation, so too does the nature of a sport. Individual sport athletes have historically reported higher in intrinsic marks than team sport athletes (Roberts, 1992) and while the hypothesis posited that the ego-involving properties of wrestling would significantly disposition student-athletes towards ego orientation, the nature of the sport of wrestling dictates that one must be highly task oriented as well. Even if the perceived criterion is winning as the standard of success, within the sport of wrestling a predominant requirement for winning is supreme technique and superior mastery of skill, both prime characteristics of task orientation.

Given the orthogonal nature of achievement motivation the next level of this hypothesis involved examining the goal profiles for the population through the cluster analysis. The analysis of the emergent clusters and the best fit for the data involved a joint investigation of the agglomeration tables and dendogram (see Tables 4-40 and 4-41 respectively). Four differential values and three elbows suggested that a 3- or 4- cluster solution would best fit the data. A 3-cluster solution was decided upon and the emergent profiles which corresponded were 1) high-ego/moderate-task 2) low-ego/moderate-task 3) moderate-ego/high task. The prevalence of moderate task again was validated by these

clusters. Z-score validation of these goal profile combinations at a level of ± 0.5 validated the profile combinations and then corresponding regression analysis for each respective cluster revealed statistically significant relationships between the cluster characteristic (high-ego/moderate-task etc.) and the respective orientation (task and ego).

While the hypothesis of heightened ego orientation through the contextualization of competition at the Division I level cannot be supported with statistical significance, the profile characteristic of two clusters being high ego orientation and moderate ego orientation indicate that the data is trending towards the hypothesis. Expanded sample size will provide greater clarity into this phenomenon.

Hypothesis two inquired whether the level of task orientation correlated to high sport morality levels. Previous research presented that student-athletes demonstrating high task orientation are also more likely to adopt positive attitudes towards prosocial behavior and positively adapted strategies to goal achievement. However, after performing a regression analysis for the interaction between task and ego orientation and moral function, no significant interactions emerged. While the population as a whole has a predominant lean towards moderate to high task involvement, the moral function levels as a whole were low in this study. It would appear then that the nugget of research (Bredemeier & Shields, 2008; Kavussanu, 2006; Kavussanu & Roberts, 2001) beginning to emerge to question the ability of task orientation to positively impact moral function levels has significant merit.

Scores on the HBVCI below 31 are indicative of low moral reasoning which is a precursor for immoral behavior in sport or the perceived legitimacy of immoral action in

sport. Athletes in this range demonstrate a level of sport morality that is consistent with a junior high reasoning level while also adopting an egocentric perspective for the resolve of moral dilemmas within sport. Of the range of 16-30 for available scores in the low criterion, of which 47% of the population fell, scores of 22, 24, and 26 were of the highest frequency. That the majority of the population demonstrate moderate to high task orientation, but lower levels of moral function speaks to the disconnect between the ability of task orientation to be *promotional* of moral function over tangential links to traces of character in the like of sportsmanship and prosocial behavior. Interaction analysis between the clusters and moral function revealed that Cluster 2, demonstrating moderate task levels, and Cluster 3, indicating high task orientation, did not correlate strongly with higher levels of sport morality (reference Table 4-45). Furthermore, Cluster 3 only demonstrated an intercept of 29.7 within the ANOVA which is well below any qualification of moderate to high levels of moral function (reference Table 4-45). As such it is not tenable to declare task orientation as correlative to high levels of moral function as is so pervasively promoted. Expanded sample size will provide greater merit for such claims and provide tremendous insight into an iconoclastic direction within sport, moral function, and character development.

Hypothesis three inquired whether the level of ego orientation correlated to low sport morality levels. Student-athletes with a heightened disposition of ego orientation have been shown to have lower sport morality levels. This effect can manifest in approval of intentionally injurious acts within sport (Kavussanu & Roberts, 2001), willingness to operate outside the confines of the rules of the game and/or sportsmanship (Lemyre et al., 2002), or justification of suspensions in moral beliefs for the sake of

athletic superiority (Bredemeier & Shields, 1986, 1995, 2008). The overall model equation demonstrated a regression equation of $[M = 44.5 + (-5.0)]$ for the interaction effect of ego orientation upon moral function. Interaction analysis between the clusters and moral function revealed that Cluster 1, demonstrating high ego levels, and Cluster 2, demonstrating low ego orientation, correlated inversely with levels of sport morality (reference Table 4-45). Furthermore, Cluster 3 only demonstrated an intercept of 29.7 within the ANOVA which is well below any qualification of moderate to high levels of moral function (reference Table 4-45). These findings, while not at the necessary significant levels are trending towards the hypothesis that heightened ego orientation will lower sport morality levels. It was surprising to find that there were no statistically significant levels for this interaction between ego orientation and moral function, but this could easily be explained by the reduced sample size.

From an individual variable regard, as well in the interactionist context, the lack of variability across achievement motivation orientation profiles presents a certain level of concern for the research outcomes. Not only in the lack of heightened ego orientation as hypothesized, but in the overall lack of variability across the profiles. For the most part this population is distributed across moderate levels of both task and ego orientation, not demonstrating a significant amount of variability. As such, the ability to measure the interaction of motivation and perceived ability for statistically significant differences in their effect upon moral function is resultantly tenuous. As it relates to the theoretical model applied to this research, (interaction between motivation, moral function, and perceived ability) it is well within reason to posit that there simply is not enough variability in the measures of achievement motivation dispositions resulting that the

characteristics of this data are discrepant to the theoretical framework of the proposed model.

Hypothesis four investigated whether perceived ability levels moderated sport morality levels in those demonstrating high ego orientation. Operating from the premise that heightened ego orientation leads to lower levels of moral function, Lemyre et al., (2002) found that individuals demonstrating high task orientation in conjunction with high ego orientation did not correspondingly demonstrate lower levels of sport morality. Indicating that perhaps ego orientation does not fully capture the entire spectrum for explaining lower moral levels, Lemyre et al., introduces the fact that perceived ability operates as a moderator in this interaction. This hypothesis served as the main interaction analysis between goal orientation and moral function with the posited relationship being that in those athletes who were highly ego oriented, demonstrating lower levels of moral function, the common thread would be low perceived ability. In an environment where the criterion for success is overwhelmingly constructed in terms of winning and outperforming others, the incidence of low perceived ability poses great threat. Furthermore, in the link between low moral function and maladaptive strategies for goal achievement, the element of low perceived ability again speaks to the detriment sport can play in the moral development of an individual. This particular hypothesis within this research study poses some considerable insight into low perceived ability as an interactional variable as the moderating effects of perceived ability on levels of moral reasoning in those ego oriented did not hold as hypothesized. The two most relevant questions to perceived ability, PAI #1 and #7, respectively ask respondents if they agree with the statement “I am pretty good at college wrestling” and “How good of college

wrestler are you?”. To question 1 41% of respondents selected that they agree with the statement that they are pretty good at college wrestling while 34% selected neutral. The fact that 34 percent would select neutral is particularly interesting when question 7 is considered. 44.2% of all respondents said they perceived themselves as good college wrestlers, while 18% responded as perceiving themselves as very good. This is a collective 62.1% of all respondents which is a fair majority of these student-athletes demonstrating high perceived ability. All the while there was still a strong inverse main effect for PA upon the levels of moral function. Related to the interaction between PA and ego orientation, the overall model equation $[M = 26.1 + (-1.0)]$ reveals a negative correlation, indicating that PA does have a negative interaction with moral function, although not statistically significant. Cluster interaction between moral function and perceived ability conveyed negative interaction with sport morality levels $[M = 29.7 + .04 + .29 (-7.6)]$ for Cluster 1 and $M = 29.7 + .04 + .37 (-6.9)]$ for Cluster 1 and Cluster 2 in that as perceived ability lowers there is an equal and accompanying drop in moral function. While not demonstrated at statistically significant levels, these results do indicate some strong caveats to be made in terms of the potency of perceived ability as interactionist variable.

Division I college wrestlers are elite athletes and within the sport structure represent the highest national level of competition possible besides that of the international Olympic level. Wherein other sports Division I represents a penultimate stage just below professional ranks or minor leagues (baseball, basketball, football, softball, tennis, volleyball), Division I wrestling represents the national ultimate. This presents some tenable rationale as to why perceived ability would be higher than

hypothesized for even in the least competent wrestler at this level, there is still the reality that he is wrestling at the highest level the sport has to offer (with exception to the far superior Olympic level). In this it is possible that perceived ability does not involve seeing oneself as the best or superior to others as heightened ego orientation would lead one to suspect, and instead is better understood as seeing oneself as “good enough” to be better than most. Again, as it relates to the theoretical model applied to this research, (interaction between motivation, moral function, and perceived ability) it is highly within reason to posit that there simply is not enough variability in the measure of perceived ability and therefore presents itself as discrepant to the theoretical framework of the proposed model of research. Nevertheless, from a theoretical standpoint the link between perceived ability and motivational climate in regard to Division I Athletics continues to take on considerable importance and will grow in prominence with future research efforts (Standage et al., 2003).

Hypothesis five investigated the differences in moral function levels between the available classifications of athletic eligibility. The primary focus of this hypothesis was to inquire if there were any statistical differences in sport morality levels based on athletic year of eligibility. This speaks to the attempt of Priest et al. (1999) to investigate the impact of the environment of Division I sport on the moral fibers of its participants. While Priest et al.’s study was longitudinal in design, the principle still carries over to this present research study in the investigation of differences in sport morality levels between athletic eligibility. The overall model equation $[M = 32.92 + (-1.79), (-1.72), (-3.46), (-2.75), (-4.59)]$ for each eligibility grouping reveals a general downward trend in moral function across athletic eligibility, however no single computation was found to be

statistically significant. This decline trend, as illustrated in Table 4-50, demonstrates the impact upon moral function across the four to five year span of a student-athlete's career and speaks to the hypothesis that moral function will decline over a four to five year period as posited by Priest et al., but without the merit of statistical significant interaction. The fact that this analysis did not reveal statistical significances was intriguing in that Priest's work demonstrated precisely the opposite and that of Beller and Stoll (1995) found that levels of moral function decline the longer student athletes participate in sport, especially at the collegiate level. However, as it relates to this particular study and the lens upon contextualization of competition upon motivation, there is a potential disconnect in that the HBVCI is a global measure of moral function in sport through hypothetical scenarios across a range of sports. It is possible that the student-athletes from the sport of wrestling did not identify with these scenarios from a contextually specific domain of competition because they were presented in a global context.

Implications of Study

By building upon the previous research pertaining to the interaction between achievement motivation and moral function, this research provides a magnified look at the interplay of contextualization of competition upon both as a caveat for the trending level of importance and necessity placed upon winning at the Division I level. Furthermore, it provides considerable insight into the importance of goal profile analysis within achievement motivation when interactionist approaches are going to be utilized.

A considerable implication rising from this study is a critical light shed upon how when task orientation is understood from an interactionist perspective its prominence is

reduced. That the majority of the population demonstrate moderate to high task orientation but lower levels of moral function speaks to the disconnect between the ability of task orientation to be *promotional* of moral function. Instead this assertion has greater relevance to tangential links to traces of character in the like of sportsmanship and prosocial behavior. In this the heralding of task orientation by most as the redemptive agent within intercollegiate sport and development of character comes into question. Task orientation in its internal focus and its self-referenced criterion for success certainly holds merit within the domain of sport for its link to prosocial behavior, higher levels of moral function, and positive attitudes towards sportsmanship. One areas of fallacy in these projections is that the above criteria hold merit as measures of moral function. Moral function is execution of moral will upon moral desires. The formation of that which is a moral desire rests in the level of moral reasoning. We should caution to make leaps of sportsmanship and fair play and prosocial behavior as traces of moral function for if this were the case then the high task orientation would not only be linked to high levels of moral function, but also would hold power in the ability to mitigate the occurrence of antisocial behavior, intentionally injurious acts, and maladaptive achievement strategies. As such no claim of task orientation can be made, its promotion as the link to reducing the ill effects of ego orientation should be muted so that a more robust understanding of the interaction between motivation and moral function can occur. This is a considerable implication resulting from this study, which echoes a rising sentiment within sport psychology research and the interactionist approach to study the interplay between moral function and motivation.

Motivation as an independent organism of sport can be understood in the light of task orientation and mastery focus and the ultimate good this plays within sport and athletics for the reinforcement of self-referenced constructs of success and competence. Moral function as an independent organism of sport can also be understood in this light of task orientation and mastery as conducive to character development when self-referenced constructs of success and competence are reinforced. However, the most revealing measure of them as independent organisms is in their interactive relationship with sport through the motivational climate. In this there are differentials that occur in both as a result of the impact contextual structures have on motivation and moral function. The finding in research that the positive offsets of task orientation are only enhanced when high mastery climate is prevailing within sport, are reinforced by the findings of this study. The other emergent fact of intrinsic motivation's interaction with mastery climate is such that it is only enhanced when high mastery climate is present. In the presence of a performance climate, not only does task orientation decrease, but perceptions of inability and lack of competence are exacerbated. The reinforcement of these prevailing critiques speaks is powerful insight into the arena of Division I sport.

If Division I sport represents a context in which a disposition towards ego orientation is resultant from participation, then we also know that the motivational climate of Division I sport is likely to be one of performance emphasis, wherein superior accomplishment and outperforming others reigns as the majority inclination. If a performance motivational climate dissipates task orientation, while heightening the ill effects of ego orientation and low perceived ability, then how does an emphasis upon task orientation reign as the prevailing mechanism of control against the interactionist

consequence of Division I sport? This doubles as a critical and cautionary concern for the lean towards intervention courses within intercollegiate athletic departments and reductionist claims that elements like community service can help mitigate the potential offsets of high ego orientation within a performance-dominant climate. This implication in practice and research of the viral effect of a performance climate and the search for mitigation and dissolution is one which all sport psychologists, researchers and practitioners alike, need to identify with and unite with coaches in order to disseminate the information in such a manner that is discernible and available to all who have reach within athletics. To think we can shift the performance emphasis within Division I athletics is a tall order, but a noble quest for all to commit ourselves to. The precursor must first be to more readily understand the interplay between motivation and moral function and the interaction between these two respective domains with that of motivational climate.

A final consideration resulting from this study is the measure of moral function. If we accept that moral function and motivation are respondent to structures such as environment and interrelationships then the call for contextualization is a caveat within the study of moral function as well. If it can be proven (and it has) that motivation within training and motivation within competition are two succinct measurements then motivation is itself a permeable organism of sport and athletics that adapts to pressures and influences, both relational and environmental. Should not the same be true of moral function? This was at the heart of the very impetus which caused Haan to break from Kohlberg: that moral function is responsive to relational and environmental structures. As such then competition itself is a structure and therefore global assessments of

dispositions, be it motivation or moral function, are anemic in their power to truly speak to the impact upon behavior. In attempting to study motivation more powerfully adaptations have occurred which transcend global dispositions and work to assess from a contextually specific lens. The same must be done within moral function if we are to truly approach understanding the interaction between moral function and behavior in sport.

Future Research

The predominant suggestion for future research is directed in the need to expand the sample size. The lack of statistically significant results in this present study is paramount because to more readily understand the interaction between motivational climate and moral function and motivation it is important to understand if the results from this study are reflective of potential new insight or mere incidental fallout from the trials of measurement. In expanding the research base however it is critical to understand the theoretical framework presented in this present study from a contextualization standpoint. To truly understand the impact of competition upon motivation and the link of motivation to moral function and the link of moral function to behavior in sport it is essential to study athletes within the context of *competition*. This niche must be upheld in future efforts moving forward to advance this research model.

In this regard, future research within the conceptual framework of this study, the interaction between moral function, motivation, and perceived ability through cluster analysis, is one which should be applied across all of Division I sport, both male and female. This research would provide valuable insight into a more robust understanding of the interaction and hopefully lead to a more fruitful discussion about the impact of

Division I sport on its participants. This paper has presented the tenuous grounds for which task orientation is heralded for enhancing positive offsets from sport participation, including higher levels of moral function and reasoning (Kavussanu & Ntoumanis, 2003; Standage et al, 2003). In this regard it is important to note that the positive offsets of task orientation are only prevalent when they occur within a high mastery climate (Standage et al., 2003). As such, the current climate of Division I sports, with its trend for the influx of lucrative television revenue has to be considered as a trend towards a more performance-oriented climate wherein the criterion of success lies in outperforming others. For task orientation to have a chance to impart its positive offsets, a mastery climate must be present, and in the current state of affairs for Division I athletics, this proposition is at best doubtful, and at worst worthy of being characterized as ignominious. Historically education has been a function of supporting and advancing cultural ideals. Dewey promoted education with the fundamental purpose of preparing citizens and that all agents of education must model and promote the ideals of a society's culture (Dayton, 1995; Dewey, 1916). Whether it be a mechanism for positive impact or a detriment, the educational system of a culture serves as a vehicle for the inculcation of the culture's values in its citizens (Engel 1970, as cited in Kohlberg, 1973). With such luxuries attendant to success in sport, how is one supposed to surmise that the predominant value within the culture of Division I athletics would not be placed in winning? There is an inherent irony in the parallels of the influx of spectacle, profit, and glory into intercollegiate athletics to that same trend in Ancient Greece. Yet, beyond this irony is the greater irony, that as such influxes brought about the demise of the integrity of the purpose of the ancient games, so too do we see the trend shifting in American

Higher Education. Even more, the greatest irony might rest in that as intercollegiate athletics was incorporated into American higher education as a result of its corporate and revenue magnetism, so too might this lead to its eventual exodus (Gerdy, 2006).

In light of this shift and trend towards such massive capitol rewards for successful athletic programs, future research must be implored upon to investigate the shifts in athlete's perception of purpose in sport and athletes' perception in climate/criterion for success. This research will be paramount to understanding how the shift in Division I culture is impacting student-athlete motivation, which will allow for more robust insight into the continued investigation of the interaction between motivation and moral function. One possible proposition here for research is to consider perceived climate of sport/purpose of sport as a moderator in the interaction between achievement motivation and moral function.

In light of the anecdotal truths I know regarding the current climate of Division I sport and the empirical base research has demonstrated for the outline of a performance climate and its interaction with motivation, it is in fact surprising that this research model did not produce more statistically significant results. This causes one to reason why these differences did not occur so that future research can continue to contribute to the cause. In this instance the population which I identified to pilot this study does not appear to contain the inherent characteristics needed to reveal the interaction effect between task orientation, ego orientation, and perceived ability upon sport morality levels. Because the athletes were selected from such a unique demograph: Division I Collegiate Wrestlers, National Tournament Qualifiers, and Members of Top Ten/Top Five teams, it every well may be that these individuals are all so similar in ability and goal constructs

and success criterion that the only way to reveal differences would be to expand the sample and diversify the pool. In this voice then the proposition for future research from the interaction of motivation, moral function, and perceived ability is to apply this proposed model of cluster analysis for interaction across both male and female sports, individual and team sports, contact and non-contact sports, all at the Division I level. This more diverse pool of respondents might help shed some light into the differences that occur and the root for such.

Given the delineation between global dispositions and situational dispositions within the consideration of moral function, it would also be of interest to compare student-athlete responses of the actual HBVCI and a sport specific alteration of the HBVCI in order to measure the residuals between the two and garner valuable insight into the possibility for contextualization within the study of moral function.

There are a great many Division I athletic departments whose operating budgets, and thus, operating expenditures, exceed the \$100 million mark. Under the pretense that as the luxury of sport increases so too does the emphasis placed upon winning, a cross-sectional demographic study of the same design comparing student athletes from schools representative of the spectrum of Division I economical demographs would also provide fascinating insight into the landscape of sport at the Division I level. A continued focus on non-revenue sport teams provides a more robust understanding and contribution to the field of research in that it is predominantly logical that revenue teams would subscribe to win at all costs, consistent with a performance-centered motivational climate. In the likes of C.S. Lewis (1943), who stated that the proof of a negative is more powerful, to prove that non-revenue sport teams are just as performance-centered as their revenue

counterparts helps debunk a central component of the guise behind which the NCAA boasts for its commitment to the student-athlete experience as a whole by promoting the activities of its non-revenue sport athletes as a counter to the performance/outcome emphasis of revenue sports like football and men's basketball.

To truly measure the intervention possibilities present within character education, the NCAA should be approached about incorporating moral education into the freshman learning strategies curriculum present at most BCS conference schools. Pre and post measurements of moral levels would speak to the intervention effect, but an important clause should be added to ensure that this class be offered every year in throughout their college career in order to understand the longitudinal effect presented by some compelling research on the decline in moral levels throughout four years in collegiate athletics. This would require a waiver on behalf of the NCAA to ensure that this class is not penalized against APR and Progress-Towards-Degree marks as it relates to major-specific credit. Of course the NCAA would respond and state that this is up to "institutional control and discretion" so this falls on the athletic departments as a whole to make this commitment. One way to avoid this burden might be to provide the education in the form of special programming central to each team, however, this would be a massive undertaking for any department and at best would involve a programming activity two to three times each semester, which is wholly inadequate and inconsistent as a mechanism of impacting *lasting* change in student-athlete character development across moral and ethical domains. Regardless of the chosen avenue, the NCAA could prove itself favorable to this movement by providing the funding necessary for such an undertaking.

The implications of performance climate and its effect on moral function and motivation should be of paramount concern to all associated with Division I athletics and the impact of participation upon the student-athletes. If we are to continue with the classification of these athletes as amateur then we must continue to subscribe to the elevation of athletics to a purpose higher than athletic success and physical development. If it is, as I suspect it is, trending towards the revocation of athletics' "amateur" status, then the understanding of the impact of motivational climate upon moral function and motivation becomes of paramount importance as the imbalance towards the physical will ever increase. Regardless of which ever trend emerges, the call to continue this research and expand our knowledge for the purpose of maximizing the reach of sport and athletics should be the cardinal pursuit for administrators, coaches, and athletic support staff alike.

Conclusion

Sport is beautiful – athletics is messy. This is as true of today's intercollegiate version as it was of Ancient Greece and the Modern Olympiad. Sport: the internal pursuit, the internal measure of excellence, the act of acutely committing to a goal within a task, and then either as an individual, or part of a collective whole, establishing a singleness of purpose and vow with this goal, resolute in determination, resilience, achievement, and discipline until that goal is conquered. This is the power of sport that is as intoxicating as it is indoctrinating. As an athlete there is nothing more beautiful than to stand convicted in the proof of oneself as capable of the accomplishment and achievement set forth. As a coach and sport psychologist there is a distinct power in the vicariate joy celebrated in the accomplishment of my athletes. An accessory to this beauty of sport however, is the dichotomous evil of the vessel through which athletes,

coaches, and administrators alike use sport in pursuit of the altar of success, otherwise known as athletics. It was Einstein (1956) who said that the yearning to establish oneself as better, stronger, or more intelligent than another should be cautioned and tempered as it is this desire that easily leads to an excessively egoistic psychological adjustment. The altar of success within any domain does not in and of itself represent the opportunity for reprobate occurrences; for to be blessed by the gods, adorned with a wreath of olives, or recognized as a lottery pick in the upcoming draft are not evil in potential (Reid & Austin, 2012). As ancillary products however, resultant from superior performance in athletics, these luxuries represent the viral effect of athletics upon the nucleus of sport. The altar of success with its concomitant luxuries brings about in agents of sport (administrators, coaches, athletes) an egoistic adjustment in the purpose of sport and the climate of pursuit within it. In our pursuit of the altar of success within athletics we mustn't turn a blind eye to the consideration for the path taken. Furthermore, in our celebration of the altar itself we mustn't turn a blind eye to the offerings which pour as a result of standing upon the altar. Echoing the sentiments of Miller (2004) where the root for the chasm with ancient sport from its founding principles was not found in the presence of money, but instead the amount of money present, it is not commercialism or capitalism that has led to the failure of Division I to upkeep its academic constitutions within higher education (Gerdy, 2006). "Rather, it is the fact that the higher education community has allowed the professional sports model to develop on campus virtually unchecked. And higher education simply has no business being in the business of professional athletics" (Gerdy, 2006). While success itself is awesome and exultant, it cannot be the defense for all that is good within sport. The path taken within

intercollegiate athletics in pursuit of the reward linked to success is riddled with incentives which exact an adjustment in the purpose of sport bringing about discord with the principles of higher education upon which sport and intercollegiate athletics were founded. When olive wreaths and vats of oil as recognition and glory for fine athletic performance in Ancient Greece bring about pension and exchange commodities in the upward ranks of \$44 million for a single athlete's career (Miller, 2004); when the head coach of a public university, a public institution of higher education, can make upwards of \$50 million across the life of his contract to coach a sport; when an institution itself can operate an annual athletic department budget upwards of \$110 million; when, the NCAA, a "non-for-profit organization" can receive \$10.8 *billion* in revenue as a result of broadcasting a single amateur sport... how can we argue against the claim that the offerings of athletics dictate the nature of the pursuit along the path to the altar of success in sport? What is the one thing that is required for this altar? Success. What was true in Ancient Greece is true today: the presence of olive wreaths within sport is not the problem, but instead the value associated with the olive wreath as an exchange commodity and as a symbol of the glory associated with victory. Television revenue is to American Intercollegiate Athletics what the olive wreath was to ancient Greek competitors and just as it led to an adjustment in sport in Ancient Greece towards specialization and the modern-day construct of the professional athlete, so too does it lead to an adjustment within collegiate sport. The core of this adjustment lies in the importance linked to superior performance – internal pursuits of inner strength and inner excellence become fossilized beneath the pursuit of victory and winning, which by nature involves the context of success being constituted as a superior performance over another,

which is defined by no other means than ego orientation. The vessel of athletics amongst all its power holds this same severe threat we see in the tale of Amundsen and Scott and in the cautionary words of Einstein. The egoistic adjustment in sport towards normative conceptualizations of athletic altars of success not only changes the path of *pursuit* within athletics, but moreover, changes the *purpose* of sport itself. Sport as an entity is nothing more than a permeable membrane taking its cue for its purpose from the intent of its use. Sport as a mechanism within athletics to deliver educational experiences and render trichotomous development of mind, body, and soul is only possible when it is utilized in such a fashion. When such imbalance rests upon the reward associated with successful athletic performances, how can we not be critical in our assessment of whether athletics has any purposeful link to principles of education, and if in fact the fiber of intercollegiate athletics within higher education connecting it to development of any type other than physical has not fully eroded?

The intention of the NCAA is to enhance the verisimilitude of any contribution on the behalf of intercollegiate athletics to the aims of higher education by forging campaigns of candidates who demonstrate the qualities the NCAA covets in order to upkeep the masquerade established to insulate its greater interests. At the heart of this masquerade is a nucleus of irony that hinges on the horizon of hypocrisy. For an organization that adamantly defends against the trend to pay its “amateur” athletes is the slogan we have come to associate with the NCAA: “we have a lot of student-athletes here at the NCAA, many of whom will go pro in something else besides their sport. Having spent my entire life in athletics; having spent every waking moment of my adult working life associated with intercollegiate athletics, committed to investing in young men and

women; living (and sometimes dying) vicariously through their triumph and their disappointment it should be more difficult to write such a critical piece of work. As it is though these discussions and the implications presented in this research are critical because the aim of intercollegiate athletics is currently so off-center it is at danger of never centering again on its principles of higher education and its ancestral origins in a trichotomous aim for the development of mind, body, and soul. True dialogue with introspect and critical analysis is necessary if there be any chance at centering athletics back upon educational links and to do this we must shed the public relations sheath and the lobbying efforts fortifying the economic stakes and the general masquerade which currently envelops Division I Intercollegiate Athletics. It is time to see past the proselytizing of student-athlete achievements in the classroom and in the community and the marketing onslaught of the NCAA in order to begin to critically analyze the current trending direction of intercollegiate athletics, the luxury and vice associated with it, the viral manifestations of these as attendant evils linked to winning, and simply beg the question: what impact does all of this have on the student-athlete and the intent of intercollegiate athletics within American higher education? Sport is beautiful – athletics is messy.

A perfect portrayal of the manner in which a pursuit can take its cue from the purpose is in Nicholls (1989) layout of the “moral tale of Roald Amundsen and Robert Falcon Scott” from Roland Huntford’s recount of the pair’s arctic treks to be the first to reach the South Pole (p.103). Amundsen was driven less by the pursuit to reach the South Pole first, but instead by the accumulation of data and experiences along the way. He never regards his accomplishments along the way as glory-laced achievement, but

instead as data to be collected as a part of a process that would eventually lead to unparalleled accomplishment (Nicholls, 1989).

In recording his experiences [along the way it took multiple treks to teach the South Pole] he ignores the historic significance of what he has helped to do. He does not expatiate on the glories of discovery, there are no rhapsodies on the sensation of treading where human feet have never trod before. He is wholly and soberly occupied with the lessons he has learned. (Huntford, 1983, p.68)

To the contrary is that of British naval lieutenant Robert Falcon Scott. Scott was intensely driven by the glory attached to achievement which caused him to see the trek to the South Pole as nothing more or less than “a means to an end” (Nicholls, p.104) and “a passport to promotion” (Huntford, 1983, p.132). “When Scott could have been preparing for his expedition, he wrote letters, ‘looking over his shoulder at an unseen audience, concerned more with his reputation than his actions’...Scott turned polar exploration into an affair of heroism for heroism’s sake” (Huntford, p.523). And just as Nicholls (1989) points out: each man got what he sought. Amundsen arrived upon the altar of success his team intact and with no life spared and with the prestigious claim as the first to expedition to the South Pole. Scott, dead in his tent, arrived upon the same altar of success marked by the South Pole, but glory befell him as death came about by his attempts. The injection of purpose to pursuit within a given activity ultimately defines that activity. The polar expedition for Amundsen was about the experience and education of arctic travel while for Scott it was about egoistic glory and self-contained reward. It is the same with sport: the purpose which defines sport lies within what is pursued as a part of it.

In its present form wherein success is defined by superiority over others, and athletic departments use this success for prestige, prominence, and profit, sport becomes imbalanced in principle and flawed in purpose for education being *of* the physical, rather than *through* the physical (Eitzen, 2012; McCloy, 1940). Used for this purpose within athletics, sport is nothing more than imbalanced specialization within the physical development, with an impending disregard for character and intellectual development essential to the founding principle of balance in mind, body, and character. For now, the positioning of intercollegiate athletics within the institution of American higher education symbolizes a responsibility for a tripartite development spanning the physical, intellectual, and character domains of its participants. In this responsibility, imbalance towards the physical is an assault against athlete's inherent purposes as a vessel within higher education. Until the time comes, most likely in the near future, when the veil of amateurism is lifted, the impact of sport upon character and intellectual development alike, must be critically analyzed and considered, and unequivocally demanded for in the positive affect.

Within the realm of character education and character development an important delineation must be made separating ethical domains from moral domains. The delineation by nature is not hierarchical – proclaiming one superior to the other. Philosophically however, as it relates to moral function and moral reasoning, and the manner in which the principles of volition apply to individual character development, the delineation between morals and ethics is of critical importance. Ethics considers the impact of one's actions through the scope of others – otherwise known as utilitarian ethics. Morality, however, is a more introspective, individual assessment of one's

character. Character, not in the sense of obligatory and dutiful regard for rules, regulations, and social norms; character, not in the sense even of knowing that which is right; instead the definition of character which education and athletics alike should concert its efforts should be in the disposition to act upon that which one knows to be right (Grassian, 1981; Kant, 1785; Rowe & Broadie, 2002; Stoll & Beller, 2006). In the most simplistic terms possible: talk is cheap. Our regard for the character portion of character education should rest in the balance between *knowing* versus *doing*. This personal constitution is the heart of Aristotle's debate separating morality into capacity, affectation, and disposition which is echoed in McIntosh's (1979) translation of moral action:

the morally educated person is expected not only to be able to make moral judgments but act upon them. The moral life necessitates a host of personal dispositions. The moral person must think the issue through to the limits of his capacity but if morally right action is to occur the person must be disposed to act on his moral judgment. (p. 167).

If morally right action is to occur in the lives of our student athletes, then they must be disposed to act on moral judgments – this is a difficult feat to accomplish through hypothetical round table discussions and case study methodologies. It is in fact contingent upon the vital fiber of athletes coming to 1) value the importance for ethical choices and 2) recognizing sport as a domain which presents ethical dilemmas (Arnold, 1997; Russell, 1955).

If morality were simply a byproduct of the faculty for acknowledging that which is wrong then principles of sportsmanship and fair play would equate into character

development. As such research and philosophical constructs have disproven this regard (Kavussanu, 2006; Kavussanu & Ntoumanis, 2003; De Coubertin, 1910; Standage et al., 2003; Stoll & Rudd, 2004). The knowledge of that which is wrong rests in the principles of sportsmanship and fair play which serve as the foundation for social character (Stoll & Rudd, 2004). Social character is representative of utilitarian ethics in which the action of one is considered in the realm of the potential harm it might bring to others (Stoll & Rudd, 2004; 2006). The first fallible mark against such a paradigm lies in the matter of adherence. Under the tenets of volition, in order for moral development to take place autonomy must be present for character to be impacted. Without this constitution the offset of social character results in a byproduct of rule adherence and inculcation through obligation (Engel 1970, as cited in Kohlberg, 1973; Stoll & Rudd, 2004; 2006). Under this light the premise is such that wrong-doing (immoral action) only occurs when one gets caught or against the potential harm to others. However, within what we know to be true of moral function and moral character through disposition by habituation this paradigm is unsubstantiated philosophically and empirically (Rowe & Broadie, 2002; Stoll & Rudd, 2006). Under this consideration sport never enters an ethical domain as patterns of justification emerge in moral suspensions wherein the wagering of an ultimate good is juxtaposed against potential harm (Bredemeier & Shields, 1986b; 2008; Stoll & Rudd, 2006). This paradigm for character education is further tenuous in the consideration of avoidance. What is perceived to be moral action and disposition towards moral character in fact has no separation from avoidance of negative consequences. It further conditions athletes to the response that something is wrong only when they are caught or it causes harm to others (Stoll & Rudd, 2006). With the incentive of following

rules for the sake of continued participation or simply to avoid punishment as a response to a construct of a social norm, rule adherence does not represent a moral domain.

Understanding moral character as an autonomous display of right action within the freedom to choose otherwise, sportsmanship and fair play within the sport domain cannot and should not be touted as moral function and displaying of moral character (Arnold, 1999). Moral action is not aping a dictated set of rules and norms – it is to disposition oneself to act in a moral manner; what Aristotle regarded as disposition by habituation... the common colloquialism of “we are what we do” (Rowe & Broadie, 2002; Stoll & Rudd, 2006).

Until the NCAA and institutions of higher education adopt this as the standard for defining character and moral behavior, the masquerade of sportsmanship will be upheld as the gold standard for the positive contribution of sport to the character development of student-athletes. What is necessary is an integrated sport atmosphere from the administration down to the coaches that is committed to presenting sport as an ethical domain where moral dilemmas occur and suspensions upon morals for the sake of the ultimate good: winning, are not encouraged nor are they allowed. Until athletes come to conceive sport as a moral training ground wherein they can disposition themselves towards moral or immoral, sport is at risk of a pattern of justification for moral suspensions which could very well disposition one towards a life of repeated immoral justifications for the sake of a perceived greater “good” (Eitzen, 1999). The initial momentum is housed in the ability to educate our athletes in such a fashion that they recognize sport as a moral and ethical dilemma representing the opportunity for training

and development in the moral or immoral – the disposition of which is their choice to make.

It takes no special ability to write a scathing article or critique about the NCAA or intercollegiate athletics itself. Instead the finer faculty lies in the ability to critically analyze how we return sport to its educational roots as a cultural machine, able to instill cultural values in its citizens. None of us who has trekked about the path towards doctoral status has reached the pinnacle without receiving the sage advice: “when there is something that you do not know, the proper response is simply that: ‘I don’t know’.” I echo these words as a conclusion. Within the inventory of information presented: that motivation takes its cue from its directive; that the directive within Division I Intercollegiate Athletics is winning; that this directive leads to, or is a result of, ego orientation and normative means of success through outperforming others; that this orientation leads to lower levels of moral reasoning and antisocial behavior and maladaptive strategies for goal achievement; that a mastery climate does not have the ability to thwart such orientations and impending manifestations; and that all of this is exacerbated now as it was 3,000 years ago by the luxuries associated with victory... how then do we turn back; how do we apply the ideal within sport in which the emphasis is not on outperforming others, when outperforming others brings such lucrative reward? How do we erode or limit the scope and reach of this reward so as to return sport upon the mean of the three founding purposes of education? How do we pull back the luxury (revenue generated from sport) which 3,000 years ago burgeoned a chasm between the founding principles of sport and its application; how do we reduce the presence of the same luxury which now changes the trajectory of intercollegiate sport on every college

campus? How do we remove or limit its influence upon the founding purposes of sport?

The same advice applies here: I do not know.

APPENDICES

Appendix A: TEOSQ-COMP

Motivation in College Wrestlers Questionnaire #1

CODENAME _____ Athletic Eligibility _____

Please indicate the degree to which you agree with the following statements.
There are no right or wrong answers and **your confidentiality is assured.**

I feel most successful in competition as a collegiate wrestler when.....

(1) strongly disagree (2) disagree (3) neutral (4) agree (5) strongly agree

- | | Strongly disagree | | Strongly agree | | |
|---|-------------------|-----|----------------|-----|-----|
| | (1) | (2) | (3) | (4) | (5) |
| 1. I learn a new aspect of technique and it makes me want to train more | (1) | (2) | (3) | (4) | (5) |
| 2. I'm the only one who can do a particular move | (1) | (2) | (3) | (4) | (5) |
| 3. I learn something that is fun to do | (1) | (2) | (3) | (4) | (5) |
| 4. I can do better than my peers | (1) | (2) | (3) | (4) | (5) |
| 5. I'm the best | (1) | (2) | (3) | (4) | (5) |
| 6. The others can't do as well as me | (1) | (2) | (3) | (4) | (5) |
| 7. I work really hard | (1) | (2) | (3) | (4) | (5) |
| 8. I learn a new skill or technique by trying hard | (1) | (2) | (3) | (4) | (5) |
| 9. Something I learn makes me want to go and practice more | (1) | (2) | (3) | (4) | (5) |
| 10. I score the most points | (1) | (2) | (3) | (4) | (5) |
| 11. A skill I learn really feels right | (1) | (2) | (3) | (4) | (5) |
| 12. Others mess up and I don't | (1) | (2) | (3) | (4) | (5) |
| 13. I do my very best | (1) | (2) | (3) | (4) | (5) |

Appendix B: Perceived Ability Subscale

Motivation in College Wrestling Questionnaire #2

CODENAME _____ Athletic Eligibility/Year _____

Please indicate the degree to which you agree with the following statements.
There are no right or wrong answers and **your confidentiality is assured.**

As a Collegiate Wrestler I experience that....

(1) strongly disagree (2) disagree (3) neutral (4) agree (5) strongly agree

- | | Strongly disagree | | | Strongly agree | |
|---|-------------------|-----------|----------|----------------|-----------|
| 1. I am pretty good at college wrestling | (1) | (2) | (3) | (4) | (5) |
| 2. Compared to other college wrestlers,
I do pretty well | (1) | (2) | (3) | (4) | (5) |
| 3. I am satisfied with my performance
in this sport | (1) | (2) | (3) | (4) | (5) |
| 4. After wrestling for a while, I felt pretty competent | (1) | (2) | (3) | (4) | (5) |
| 5. I am pretty skilled at wrestling | (1) | (2) | (3) | (4) | (5) |
| 6. I can't wrestle very well | (1) | (2) | (3) | (4) | (5) |
| 7. How good of a college wrestler are you | Poor
(1) | BA
(2) | A
(3) | G
(4) | VG
(5) |

8. My ultimate responsibility as an athlete, how being successful is evaluated is based on whether:
A) I win B) I maintain good grades and graduate C) I am a socially responsible citizen

Appendix C: Hahm- Beller Values Choice Inventory

An Instrument to measure moral function in sport

The following scenarios involve dilemmas with high school and college athletes. Carefully read the scenario and respond in one of five ways: **SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, and SD = Strongly Disagree.** There is no right or wrong answer. Fill in the appropriate bubble with your response.

Please Circle Your Choice

1 - 1 Two rival basketball teams in a well-known conference played a basketball game on team A's court. During the game, team B's star player was consistently heckled whenever she missed a basket, pass, or rebound. In the return game on team B's home court, the home crowd took revenge by heckling team A's players. Such action is fair because both crowds have equal opportunity to heckle players.

SA A N D SD

2 -2 During the double play in baseball, players must tag second base before throwing to first. However, some players deliberately fake the tag, thus delivering a quicker throw to first base. Pretending to tag second base is justified because it is a good strategy. Besides, the umpire's job is to call an illegal play.

SA A N D SD

4- 3 Swimmers are taught to stand completely still just before the gun shot that starts the race. Some coaches teach their swimmers to move their head and upper body slightly which possibly forces an opponent to false start. If swimmer B false starts he will probably stay in the blocks a fraction longer when the race starts. Consequently, swimmer A may have an advantage during the race. Because all competitors have equal opportunity for this strategy, this is an acceptable means for swimmers to increase their advantage.

SA A N D SD

5- 4 Male Soccer players are allowed to play the ball with any part of their body except the hands or outstretched arms. A soccer player receives a chest high pass and taps the ball to the ground with his hand. The referee does not see this action and the play continues. Because it is the referee's job to see these actions, the player is not obligated to report the foul.

SA A N D SD

6-5 A female gymnast with Big Time U tries diligently to be a great athlete, but alas the gods are not with her. The more she works, the more she seems to ail at the most inappropriate times: the big meets. She decides to seek help for her mental shortcomings. She sets monthly appointments with her school's sport psychologist. In six months, the meetings prove fruitful, and she begins to see results.

SA A N D SD

8-6. Basketball player A skillfully dribbled the ball around her opponents to the basket. Just as she moved toward the basket, she was tripped by player B, causing the basket to be missed. If player A had not been tripped, two points probably would have been made. Player B is charged with a foul and player A must shoot two free throws. Player A missed the two shots from the free throw line. Player B is demonstrating good strategy by forcing player A to shoot two foul shots instead of an easy lay-up.

SA A N D SD

10-7. Certain basketball teams are coached to run plays that cause the opponents to foul. Players and coaches believe this is clever strategy because the opponents may foul out of the game, giving their team an advantage. Because the coach orders this type of play, players should follow his directions.

SA A N D SD

11-8 A highly recruited sprinter from Zimbabwe attends every practice, works diligently, and is highly respected by his peers and coaches. He is a good student, sits in the front of every class, and is an active participant. He is an NCAA finalist and must miss three days of class for the championships. As per university policy, he contacts all of his professors and receives permission to take his final exams at a different time and place.

SA A N D SD

15-9 Player A who is the center on an ice hockey team skated the puck down the ice, around several opponents. He had a clear shot at the net as he passed player B. Player B, while pretending to go for the puck, decided to turn at the last second to trip Player A with his stick. Consequently, Player A missed the goal. Because Player A must now attempt a penalty shot instead of an easy goal, this is demonstrating good strategy.

SA A N D SD

16-10 During a volleyball game player A hit the ball over the net. The ball barely grazed off player B's fingers and landed out of bounds. However the referee did not see player B touch the ball. Because the referee is responsible for calling rule violations, player B is not obligated to report the violation

SA A N D SD

17-11 A starting linebacker for Big Time U is a good person, is known for his hard work and determination. He is also known as a fierce competitor and is aggressive on every play. The best part about him is that he is a consummate player. He loves the game and the experiences gained from it. He is also known as a good sport. He has won every team award for sportsmanlike conduct. After the big interstate rivalry, he shakes hands with all opposing players and coaches

SA A N D SD

19-12 Football players are not allowed to move beyond the line of scrimmage until the ball is snapped. Some coaches encourage their players to charge across the line of scrimmage a fraction of a second before the ball is snapped. The officials have difficulty seeing the early movement, therefore, the team has an advantage compared to their opponents. Because the strategy is beneficial and the officials must call the infraction, the team's actions are fair.

SA A N D SD

20-13 During an intramural basketball game, a student official awarded one free throw shot instead of two to team A. Team B knew the call was wrong, however chose to remain silent, knowing the call was to their advantage. Because the official's job is to make the proper calls, and it is not a formal game, team B's action was acceptable.

SA A N D SD

23-14 The star of the swim team at Big Time U was 21 and had just completed a great collegiate career by winning both of her events at the NCAA Championships. Her parents traveled over 200 miles to support her and cheer her on to victory. After the finals, they take her out to dinner to celebrate. She decides to have a glass of white wine with her fish filet entree.

SA A N D SD

24-15 During a youth sport football game, an ineligible pass receiver catches a long touchdown pass and scores. The officials fail to determine that the player was ineligible. Because it is the referee's job to detect the ineligible receiver, the player or the coach does not have to declare an ineligible receiver.

SA A N D SD

25-16 Ice hockey is often a violent game. Even though players are often hurt, hitting hard and smashing players into the boards is normal. Player A and B are opponents playing in a championship game. While trying to control the puck, player A smashed player B into the boards. Even though the puck is on the opposite side of the arena, player B, a few minutes later, retaliated by smashing player A into the boards. Because "hitting hard" and "smashing players into the boards" are an inherent part of the game, player B's action was acceptable.

SA

A

N

D

SD

Appendix D: IRB Informed Consent

Dear Student-Athlete:

This research is being conducted by Brandon Orr, a doctoral student in the Department of Educational, School, and Counseling Psychology at The University of Missouri. The purpose of this study is to investigate the relationship between confidence, motivation, and moral function in collegiate wrestlers.

This study is entirely voluntary and you should feel in no way obligated to participate in it. By electing to complete the attached questionnaires you are voluntarily and freely designating your consent to choose to participate in the research project, “Deontological Perspectives in Sport Psychology and Philosophy of Sport for Moral Function and the Interaction with Motivation in DI Collegiate Athletes.”

As a result of voluntarily choosing to participate in this study you will be asked to fill out three separate paper and pen questionnaires. The total time commitment for each questionnaire will be about 15 minutes. Your participation is completely voluntary and if at any point you decide that you do not want to continue participating you may stop without any consequence. All questionnaires will be kept completely confidential and there will be no link between your self-chosen codename and your true identity. There is no Identifiability between you and your answers to these questionnaires. All answers to questions will be kept confidential and identified by numeric code within the data sheets. Information obtained during the course of the study will remain confidential to the extent afforded by the law. Overall findings will be reported in the form of a dissertation write-up, but individual schools participating in the study will not be identified or revealed.

You have the right to ask questions at any point throughout the process of introduction and explanation of study, as well while participating in the study and completing the questionnaires. During the actual completion of the questionnaires any general questions can be asked to explain the definition of a word but no context or further explanation regarding the content and scenario of the questionnaires will be answered so as to avoid researcher bias and leading in any way on behalf of the research. All questions will be answered to the fullest extent possible without jeopardizing the integrity of the process. You reserve the right to leave any question blank you so choose.

Any inquiries or concerns you have regarding the current study, you have the right to ask. You may contact Brandon Orr, University of Missouri Sport Psychology, University of Missouri Athletics, for answers to whatever questions you may have about this research or your rights within it. All efforts on researcher’s part to answer your questions will be exhausted to the fullest possible extent.

Return of completed questionnaires will be considered your consent to willingly consent to participate. There will be no signed consent form with personal identifiers so as to exhaust all measures possible to protect your identity within study participation. Thank you in advance for your cooperation and participation in this study.

Questions or concerns regarding your rights as a part of participation in this study should be addressed to Institutional Review Board, Human Subjects Committee, 205 Jesse Hall, Columbia, Missouri, 65203; Telephone (573) 882-9585.

Sincerely,

Brandon Orr
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Department of Educational, School, and Counseling Psychology
University of Missouri
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VITA

Brandon Orr began his tenure at the University of Missouri in 2008 after a successful collegiate coaching career. In his time in coaching he served in a number of capacities ranging from co-defensive coordinator to Director of Strength and Conditioning. In his six seasons he developed seven All-Americans and saw five of his athletes accomplish their dream of reaching the pinnacle of their sport by playing professionally. Brandon left coaching to pursue a doctoral degree in Sport Psychology and Sport Performance Enhancement at the University of Missouri under the direction and instruction of Dr. Rick McGuire. Brandon has served, in conjunction with a team of dedicated practitioners and graduate students, alongside Dr. McGuire in starting up a nation-wide movement for coaches' education at the scholastic and intercollegiate level. The Institute for Positive Coaching is the vision and legacy of Dr. McGuire and is dedicated as a tool of coaching to the area of sport performance enhancement through the fusion of positive psychology and applied sport psychology. Through the Missouri Positive Coaching Institute and Initiative, Brandon serves as a member of a team of coaches and educators assisting Dr. McGuire with curriculum development, coaches' education and instruction, and applied sport psychology services to coaches and athletes alike. He is also a member of the Men4Men Panel dedicated to character education programming for University of Missouri athletes.

