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## **An etho-conventional decision-making model for sport managers**

Adam G. Pfleegor

*Louisiana State University and Agricultural and Mechanical College*

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AN ETHO-CONVENTIONAL DECISION-MAKING  
MODEL FOR SPORT MANAGERS

A Dissertation

Submitted to the Graduate Faculty of the  
Louisiana State University and  
Agricultural and Mechanical College  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Philosophy

in

The School of Kinesiology

by

Adam G. Pfleegor

B.A., College at Brockport, State University of New York, 2008

M.A., Brock University, 2011

August 2013

This dissertation is dedicated to my parents, James and Gwenda Pfleegor, and my fiancé Erica, who have provided unconditional love, encouragement, and patience throughout my academic career. Without them, I would not have been able to complete one of my life long dreams.

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## **Preface**

At first glance, the connection between the philosophy of sport and sport management may be difficult to conceive. However, I hope that you will see, as I have through the study of both subjects, the connections are vast. Many scholars claim they do not understand philosophy, however, I believe this to be far from the truth (if there is such a thing). Philosophy, and practical ethics in particular, is a way of thinking; a way of questioning, and perhaps most importantly for this dissertation, concerning oneself with right and wrong. I hope that the realization of the connection between ethical concerns, moral values and the management of sport becomes apparent to you as you proceed through this research.

Ultimately, I set out to accomplish two specific goals with this dissertation. The first, and probably most obvious, was to create a practical decision-making model that can be implemented by sport managers in times of ethical dilemma. Although current models exist to achieve such a goal, they contain significant limitations in regards to the practicability for elite sport. I believe that by combining elements from some of the most seminal and prominent business decision-making models with ethical inquiry and thought, I have created a comprehensive model that can be employed at multiple levels of athletics by accounting for the dynamic nature of sport. Secondly, yet perhaps more importantly, I wish to raise awareness about the significance and importance of ethical research in sport academia. It is the position of this work that quality moral questioning, classroom instruction and practical hands-on experiences that future generations of sport practitioners can become more adept at making vital ethical decisions for their firms. It is

my hope that a field that has seen its fair share of unethical behavior, once again realizes the meaning of competition and engage in a quest for excellence through cooperation.

Before setting out to accomplish these tasks, it is important to recognize my personal ethical perspective. Although I attempt to remain completely impartial to all ethical maxims and sport philosophical perspectives, it is my view that a researcher can never completely remove him/herself from their personal mindsets. Rather than ignore the potential for any bias, an acceptance and recognition of a personal stance is important in all forms of research, qualitative and quantitative alike. Therefore, in the context of sport, I believe that sport has an autonomous, internal quality that cannot be ignored. For this reason, I often construe sport through the lens of broad internalism (or interpretivism). It is important to note that by stating this precursor, it is by no means a goal to support one position over another. In fact, the model presented in this dissertation has been constructed specifically to avoid this major meta-ethical downfall. Ultimately, it is not a matter of what ethical perspective a sport manager chooses to abide by, but rather than one is simply chosen in order to maintain ethical consistency and effectiveness. When this step takes place, it allows for the manager to remain systematically consistent in regards to their ethical decisions.

Adam G. Pfleegor  
Louisiana State University  
Baton Rouge, Louisiana

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## **Abstract**

The need for an ethically conscious sport management workforce is evident in contemporary athletics (Simon, 2010). As the complexities of regulations continue to increase, the intricacy of ethical-decisions faced by managers similarly intensifies. Interestingly, future sport managers are rarely prepared with appropriate ethical decision-making education (Malloy & Zakus, 1995). This lack of education is problematic due to the far-reaching implications that managerial decision-makers have on firms. The aim of this investigation was to develop a novel ethical decision-making model for sport managers that can be practically implemented to resolve ethical dilemmas that they may encounter on a daily basis. The constructed model demonstrates applicability in three differing levels of elite sport (i.e., interscholastic, intercollegiate, professional). Furthermore, this review had a secondary purpose to advocate for an increase in ethical scholarship within the sport management field.

Throughout the history of business scholarship, a series of seminal decision-making models and morality progressions have been presented (e.g., Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Kohlberg, 1969, 1973; Rest, 1986; Trevino, 1986). Additionally, a multitude of contemporary ethical-decision making models for organizations were posited based on these seminal works. Despite this focus on decision-making in general business contexts, few sport-specific models exist (e.g., DeSensi & Rosenberg, 2003; Malloy, et al., 2003; Bridges & Roquemore, 2004). Therefore, in the dynamic business of sport, it is necessary to pursue the development of a comprehensive model that respects both business scholarship and sport as a context.

In order to accomplish this main objective, this dissertation establishes and presents an analysis of the most prominent ethical perspectives (i.e., deontology, teleology, existentialism). Further, to tailor the model to sport, three sport philosophical foundations (i.e., formalism, conventionalism, broad internalism) are analyzed and incorporated. Lastly, this dissertation uniquely supports historical investigation during the fact generation phase of decision-making to provide a foundation for the establishment of conventional norms. Once the ethical perspectives, sport philosophical perspectives and conventional foundations are established, this dissertation relies on prominent features of seminal decision-making works in order to posit an etho-conventional ethical decision-making model for sport managers.

## **Chapter I: Introduction**

The need for a greater number of ethically conscious sport managers is evident in contemporary competitive athletics from youth sport to professional athletics (Simon, 2010). Sport managers, at a vast array of athletic levels, encounter ethically based dilemmas on a daily basis involving a significant number of stakeholders. For example, current Washington State University head football coach, Mike Leech, was fired from Texas Tech University in 2009 after allegations of his mistreatment of players. Specifically, it was alleged that Coach Leech locked and confined a recently concussed member of his team in a small, dark shed near where the team was practicing (“Leach fired short of Tech’s bowl game”, 2009). From this unexpected incident, university sport administrators were forced to consider a series of ethically based decisions (e.g., What information should the university release to the public? Should the university retain Leech as the head coach? What steps can be implemented to deter future unethical occurrences from taking place at Texas Tech? Are various forms of corporal punishment acceptable in competitive sport and others not? What are the legal ramifications of Leech’s actions? What decision-making processes and/or factors allowed Coach Leech to act in such a way?). Reports from the National Collegiate Athletic Association (NCAA) similarly showed its member institutions committed what the Association labeled as ‘unethical conduct’ 117 times since the year 2000 (NCAA, n.d.b). The escalation of unethical conduct by universities and other elite sport-related personnel has many potential explanations (e.g., increased pressure to win on players, coaches, and managers, vague descriptions of ethical versus unethical conduct by governing bodies). Noting this,

many of these unethical decisions could be explained through the lack of moral education and training programs focused on ethical decision-making responsibilities.

In support of the claim surrounding morally undereducated managers, Malloy and Zakus (1995) claimed, “clearly the indictment...is on the education inherent in the professional preparation...” (p. 37). This position is further highlighted by the accreditation standards established by one of the leading international business school accrediting institutions, the Association to Advance Collegiate Schools of Business (AACSB). The AACSB required schools to provide ethically based education to students prior to graduation. More specifically, a foundation of the ethical decision-making process is expressly mentioned as a vital component to the education of business students (AACSB, n.d.). These standards can similarly be found in sport management specific accreditation standards. The Commission on Sport Management Accreditation (COSMA) supports and requires sport ethics education for accreditation of both undergraduate and graduate programs across the United States and Canada (COSMA, 2010).

Managers and administrators in charge of all types of business ventures are faced with ethical decisions on a daily basis ranging from personnel decisions to specific business strategies (e.g., Arjoon, 2007; Bridges & Roquemore, 2004; Brooks & Dunn, 2012; Brown & Trevino, 2006; Dane & Pratt, 2007; Dane, Rockmann, & Pratt, 2012; DeSensi & Rosenberg, 2003; Gunia, et al., 2012; Jones, 1991; Malloy, Ross, & Zakus, 2003; Mayer, et al., 2009; Schaubroek, et al., 2012; Street, et al., 2001; Trevino, 1986; Trevino, Weaver, & Reynolds, 2006; Useem, Cook, & Sutton, 2005; Verges, 2010; Walumbwa, et al., 2011; Watley & May, 2004; Woiceshyn, 2011). The ramifications of these managerial ethical decision-making opportunities are critical in determining the

course of firms. For instance, Trevino (1986) argued such “decisions and acts can produce tremendous social consequences; particularly in the realm of health, safety, and welfare of consumers, employees, and the community” (p. 601). Similarly, Useem, et al. (2005) added that “decisions take on special significance when made by those in leadership positions because they impact the fate of many others and...the enterprise itself” (p. 462). Watley and May (2004) and Woiceshyn (2011) further highlighted the significance of this topic suggesting that leaders today face a greater number of ethical decisions and often with little to no training on the decision-making processes. Therefore, overstressed and undereducated managers engaged in ethical decisions could champion dangerous outcomes, which were more likely to result in negative consequences for the firm (e.g., significant financial loss or bad publicity) (Woiceshyn, 2011).

To expand on this notion, the establishment of a pattern of unethical decision-making could significantly strain relationships with a variety of stakeholders. As noted by Duffy, Ganster and Pagon (2002) and Duffy, et al. (2006), interpersonal relationships, both internal and external to firms, “are critical determinants of what occurs in any organizations – how it functions, how effectively it performs its central tasks, and how it reacts to its external environment” (Duffy, et al., 2002, p. 331). This emphasis on relationships was a highlight of Trevino’s (1986) person-situation interactionist decision-making model too.

In order to address these concerns and prevent undesirable effects, business scholars and practitioners developed and thoughtfully employed to a series of seminal decision-making models and stage progressions of moral cognition (e.g., Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Kohlberg, 1969, 1973; Rest, 1986,



Trevino, 1986). As a result, many firms experienced positive impacts by analyzing the decision-making process, either through the implementation of a scholarly model or the self-examination of organizational practices, missions, philosophies and values (Useem, et al., 2005). Interestingly, despite this recognition by other management disciplines (e.g., marketing), a limited amount of scholarly attention has been given to ethical decision-making models in the sport business and management context (e.g., Bridges & Roquemoire, 2004; DeSensi & Rosenberg, 2003; Kjeldesen, 1992; Malloy, et al., 2003; Malloy & Zakus, 1995). Kjeldesen (1992) explained that this lack of attention is peculiar because “sport managers must deal with...complexities perhaps more than managers in other sectors of society where the organizational mission is less integrated with other fields...” (p. 106). Moreover, Kjeldesen (1992) expounded, “...the need for improved ethical behavior in sport is a noncontroversial given” (p. 99).

Coakley (2009), Drewe (2003), and Simon (2010) also acknowledged competitive sport (i.e., typical of interscholastic, intercollegiate, and professional athletics) continues to encounter unethical behavior from both direct participants (e.g., athletes, coaches, referees) and indirect participants (e.g., sport managers, athletic directors, franchise owners). Furthermore, decisions-makers deserve some ethical attention and analysis (Coakley, 2009). This claim is furthered by Malloy, et al. (2003) who offered, “ethical dilemmas cannot be avoided. It would be advantageous to have developed a reasoned moral stance before proceeding with any decisions or action” (p. 49). The authors continued to reiterate that confronting ethical problems, issues or decisions “requires...the clarification of your own values” (Malloy, et al., 2003, p. 58). Noting this, it remains problematic that many competitive sport institutions, programs, and

organizations are not providing the necessary education their managers and organizational leaders need to make challenging ethical decisions.

### **Purpose of Study**

From a highly identified avid sport fan down to the casual observer of television sport highlight or talk shows (e.g., ESPN's SportsCenter, ESPN's Pardon the Interruption; TSN's SportsCentre), most have consumed a media story about the negative consequences of a poor ethical decision. In order to increase the ethical awareness and acumen of the current and future sport managerial workforce, a greater emphasis must be placed on establishing an ethical foundation and decision-making process in sport administration and management academic programs. Many sport intellectuals understand the positive ramifications that can come from a responsible ethical educational approach (e.g., Bredemeier & Shields, 1986; Bryant, 1993; DeSensi & Rosenberg, 2003; Hums, Barr, & Gullion, 1999; Kihl, 2007; Kjeldsen, 1992; Malloy, et al. 2003; Malloy & Zakus, 1995; Pfleegor, Seifried, & Soebbing, in press; Rudd, Mullane, & Edwards, 2010; Zakus, Malloy, & Edwards, 2007; Zeigler, 1984, 2007). Therefore, it becomes apparent that the construction of a comprehensive ethical decision-making model for sport managers that can be practically implemented in elite competitive organized sport (e.g., varsity interscholastic sport, intercollegiate sport, professional athletics) is necessary. Additionally, an ethical decision-making model is uniquely positioned to add to the growing volume of sport management literature and educational pursuits.

In order to partially accomplish this task, this dissertation aims to first establish an ethical methodological base and support the model with the fact-finding rigor (e.g., a combination of legitimate primary and secondary sources) reinforced by historical

research. Although the combination of ethical inquiry and elements of historical methodology may not be initially apparent, this dissertation's implementation of convention (e.g., social, organizational, legal) utilization in the decision-making model highlights their unique symbiotic relationship. Many scholars have advocated for the engagement of historical research to strengthen the current approaches and for others to embrace and work more cooperatively with scholars employing that orientation (e.g., Booth, 2005; deWilde, Seifried, & Adelman, 2010; Park, 1983; Pfleegor & Seifried, 2012; Seifried, 2010a; Zeigler, 2007). Considering that no methodology is without weaknesses, such a conventional inquiry appears to possess the ability to compliment better-established qualitative and quantitative methods and helps to improve the efficiency and effectiveness of the decision-making process (Mason, McKenny & Copeland, 1997; Seifried, 2010a).

This dissertation begins the creation of the decision-making model by completing a literature review on existing managerial decision-making models. Once this is established, a brief overview of three dominant ethical maxims (i.e., deontology, teleology, and existentialism) and three prevailing sport philosophical foundations (i.e., formalism, conventionalism, and broad internalism) are highlighted. Finally, implementing a combined ethical and convention-based methodological approach, an ethical decision-making model for elite sport managers is established.

It should be noted that the overview of ethical maxims and sport philosophical foundations is a vital component to not only comprehend and utilize within the decision-making model, but also to encourage sport managers and their organizations to examine and/or establish their own set of moral and ethical principles within their guiding mission

statements and strategic plans. Within the proposed model, three sport philosophical foundations produced three potentially detached outputs to show how a single decision-making act can have a different outcome depending on the ethical foundation of the sport manager, organization, or institution charged with producing a decision. The outputs are supported by four separate moderators. Those include: 1) the use of historical examples of similar acts in order to determine if the action is an accepted convention; 2) whether the decision upholds local, national and governing body laws and regulations; 3) whether the decision upholds the current culture of the organization or institutions; and 4) whether the decision espouses the mission of the organization or institution. Notably, it was the ultimate goal of this dissertation to support ethical decision-making education for future and current sport practitioners in order to create a more ethically and morally conscious and consistent sport workforce.

### **Primary Research Questions**

This dissertation answers the following primary research questions:

1. What popular ethical foundations are suitable to inform management decision-making processes in the realm of sport?
2. What popular sport-specific philosophical foundations are appropriate to inform management decision-making processes in the realm of sport?
3. How can philosophical and ethical methodologies be supplemented by conventional inquiry and historical methods, such that conventional inquiry acts as a valuable supplement to ethical thought processes?
4. What elements from seminal business decision-making models and sport-specific decision-making models are proper to include in a more comprehensive decision-

making model that is practical for managers and administrators of elite (i.e., highly competitive) sport?

5. What type of moderating factors, both internal and external to organizations and firms, influence the ethical decision-making process?
6. How can the constructed and supported etho-conventional decision-making model for sport managers be effectively implemented in various levels of contemporary competitive athletics (i.e., interscholastic, intercollegiate, professional)?

Systematically addressing the above questions aided in the development of the aforementioned two main goals of this dissertation investigation; 1) The creation of an effective decision-making model for sport managers, and 2) Highlighting the importance of philosophical and ethical decision-making education in sport management curriculum across the globe. Additionally, these six primary research questions are revisited in the concluding portions of the manuscript in order to note the accomplished tasks.

### **Outline of Chapters**

The progression of this dissertation investigation is integral to the understanding and development of the decision-making model. This section briefly outlines this work.

#### **Chapter II: Review of Literature**

The literature review chapter of this dissertation is primarily separated into two significant portions. The first is a review of seminal decision-making models in the business literature. The need and rationale behind the establishment of these models is established by briefly discussing the negative consequences firms encounter or have experienced from poor managerial ethical decision-making. Next, a set of carefully chosen seminal decision-making models is analyzed. Choosing to review only the

seminal works as suggested by scholars such as Brooks and Dunn (2012), DeSensi and Rosenberg (2003), Harris and Sutton (1995), Herndon, Jr. (1996), Jones (1991), Watley and May (2004) is vital due to the expansive nature of contemporary decision-making models. However, the majority of contemporaneous models are informed by one or more of the seminal models/frameworks. The seminal decision-making model examination was delimited to Kohlberg's (1969, 1973) moral stages, Rest's (1986) four-component model, Ferrell and Gresham's (1985) contingency framework model, Hunt and Vitell's (1986) marketing ethics theory, Trevino's (1986) person-situation interactionist model and Jones' (1991) issue-contingent model. Each model is depicted in a figure or table and comprehensively analyzed such that the parts of each that will be implemented into the etho-conventional model proposed within become evident. Furthermore, noteworthy positive features and any potential pitfalls for each model are addressed.

The second segment of the literature review chapter focuses solely on sport-specific models of ethical decision-making. Prior to investigating the tenets of the chosen sport-specific models, the need of decision-making models within interscholastic, intercollegiate and professional sport is established by looking at various consequences of unethical managerial actions (e.g., financial losses, lost opportunities, probation, lost television exposure, lost of postseason opportunities, damage to reputation/status/image, etc). A significantly smaller number of models exist for sport than for general business contexts, therefore, only four influential philosophical discussions is vetted and discussed. Specifically, DeSensi and Rosenberg's (2003) utility, rights and justice model, Malloy, et al.'s (2003) three-way perspective model, Bridges and Roquemore's (2004) rational approach model, and Chelladurai and colleagues decision styles (Chelladurai &

Aront, 1985; Chelladurai & Haggerty, 1978; Chelladurai & Quek, 1995; Chelladurai, Haggerty & Baxter, 1989; Vroom & Yetton, 1973) are explored in order to help inform this dissertation's etho-conventional decision-making model. The progressive characteristics as well as any shortcomings will be addressed for each of the three sport related models. Moreover, a table of all models discussed in the literature review chapter (i.e., both non-sport and sport-specific decision styles) providing the key components and downfalls of each is delivered.

### Chapter III: Methodology

To begin the methodology chapter of this investigation, this review discusses the need, rationale, and value of ethically and philosophically based inquiry for the field of sport management. This was completed through the reiteration of calls to increase 'peripheral' styles of research by prominent sport scholars (e.g., Amis & Silk, 2005; Chalip, 2006; Costa, 2005; Frisby, 2005; NASPE-NASSM, 2003; Pitts, 2001; Slack, 1998; Zeigler, 2007) as well as discussing the negative potential of an increasingly narrow research base by scholars and practitioners (i.e., isomorphism of sport management). Once this justification was established, three prominently employed ethical perspectives (i.e., deontology, teleology, existentialism) are addressed by presenting the views of dominant philosophers within each perspective (e.g., Heidegger, 1962, 1966; Hobbes, 1962; Kant, 1968; Mackie, 1977; Mil, 1985; Nietzsche, 1966, Sarte, 1957). Other perspectives not informing the decision-making model are briefly revealed (i.e., virtue ethics, theories of justice). For ease of comprehension, a table indicating the prominent philosophers and key components to each of the three examined perspectives is provided at the conclusion of this segment.

Next, a foundation of oft-implemented sport philosophical perspectives (i.e., formalism, conventionalism, broad internalism [interpretivism]) is surveyed through the observations of prominent sport ethical scholars (e.g., D'Agostino, 1981; Delattre, 1976, Drewe, 2003; Fraleigh, 1984; Leaman, 1995; Lehman, 1981; Morgan, 1987, 1997, 2004; Russell, 1999; Simon, 2000, 2010, Suits, 1978; Torres, 2012). Similarly to the discussion of the ethical perspectives, each viewpoint is explained through the arguments and comprehension of prominent sport philosophers working in each sport philosophical camp. Again, this section concludes with a table providing the key features of each moral lens.

Following the sport-specific perspective survey, conventional inquiry and its potential contribution to sport management research and practices are discussed as supported by a number of sport historical scholars (e.g., Booth, 2005; deWilde, Seifried & Adelman, 2010; Goodman & Krueger, 1988; Park, 1983; Pfleegor, et al., in press; Seifried, 2010a; Zeigler, 2007). Vigorous primary and secondary document acquisition and legitimization will be presented as the preferred approach to the essential fact procurement phase in the etho-conventional model. Moreover, this section of this chapter demarcates the connection of the two methodologies (i.e., ethical thought and conventional inquiry) through the integration of conventions in order to create a synergistic etho-conventional methodological base.

Lastly, the value of case study research is presented through the presentation of seminal and contemporary works (e.g., Baxter & Jack, 2008; Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Siggelkow, 2007; Stake, 1995; Yin, 1981, 2003) in order to validate the use of cases to test the practicability of the etho-conventional model.



Furthermore, the theoretical sampling approach guiding the selection of cases to input into the model is established and explained.

#### Chapter IV: Model Proposal

Perhaps the most integral portion of this investigation is the establishment of an ethical decision-making model for sport management professionals. Each step will be focused on individually and elucidated so that the model becomes unintimidating for higher education students, sport scholars and athletic practitioners. During this discussion, the manners in which various seminal decision-making models and sport-specific decision-making models have informed the supported etho-convention model are considered. Throughout the step-by-step explanation, an in-depth discussion about the features and components of the model takes place. As suggested by Brooks and Dunn (2012), this dissertation's model attempts to avoid common ethical decision-making pitfalls and limitations. Furthermore, a set of Trevino's (1986) eighteen propositions for further research on ethical decision-making is analyzed against this dissertation's constructed model.

Lastly, three separate examples from different levels of elite sport are utilized through the model in a case study methodological format. This exercise is intended to prove the practicability and usability of the etho-conventional model. At the conclusion of each example, a brief discussion of the case-specific outcome is posited.

#### Chapter V: Summary and Conclusion

The final chapter initiates with a brief summary of this investigation by addressing the answers to the primary research questions presented above. Furthermore, the major contributions from this dissertation for the field of sport management (e.g., the

etho-conventional decision-making model, support for ethically based research) is highlighted. Next, a series of suggestions for future and continuing research is championed. Specifically, the following is discussed: 1) the transformation of this etho-conventional sport-based model to a general business context in order to increase the applicability, 2) the establishment of a model for youth, recreation, and non-elite sport and athletics, 3) the establishment of a coaching-specific model based on Chelladurai and colleagues' coaching decision styles, 4) how the model potentially could be implemented in a retroactive nature (i.e., reverse engineered) in order to analyze previously affirmed ethical decisions, 5) how discussion and analysis of ethical decisions could advance the literature on negative types of leadership, and lastly, 6) how implementing an ethical decision-making model affects a firm's status, reputation, and legitimacy in its respected business sector. Following this discussion, concluding remarks for the entire dissertation investigation are made.

### **Rationale for Subject Selection**

As previously mentioned, unethical decision-making, behavior and choices by managers and leaders within an organization have significant consequences for firms and organizations. From a purely observational perspective, recently it has appeared that either unethical behavior in business and corporations is increasing, or the media attention given to the downfalls of these organizations has increased substantially. For example, over the past twenty years, high profile corporate scandals involving unethical business practices and behavior, such as the obstruction of justice, tax evasion and risky accounting practices, surrounding the Enron Corporation, Arthur Andersen LLP, WorldCom, Tyco International LTD., and Bernie L. Madoff Investment Securities LLC

led the billions of lost dollars for a multitude of prominent stakeholders and employees (Patsuris, 2002). This set of corporations exemplifies that no business is powerful enough to overcome extreme unethical behaviors by managers and leaders.

Accordingly, sport organizations and managers have similarly been involved in high profile scandals concerning unethical behavior. In addition to the introductory example provided above concerning coach Mike Leech, the understanding that firms can experience significant losses is supported by a plethora of contemporary sporting scandals from many levels of sport, such as youth sport (e.g., the Danny Almonte scandal in 2001), intercollegiate athletics (e.g., the Bobby Petrino scandal in 2012), and professional athletics (e.g., the New Orleans Saints bounty scandal, or ‘Bountygate’ in 2012). Specifically in youth sport, during the 2001 Little League World Series (LLWS) held in South Williamsport, Pennsylvania, a team from the Bronx, New York showcased a world-class twelve-year-old pitcher named Danny Almonte Rojas (Almonte). In the Bronx team’s slate of contests, the five-foot eight pitcher struck out sixty-two of the seventy-two batters he faced, including sixteen during a perfect game against the Apopka, Florida, team (Associated Press, 2011; Leitch, 2012). However, after an investigation by a writer from ESPN, it was determined that Almonte was actually fourteen years of age, and not twelve as claimed on the provided birth certificate (Associated Press, 2012). In the aftermath, the Bronx team was banned from competition in the LLWS and the wins during the 2001 campaign were removed from the record books (Leitch, 2012). Throughout the process, unethically founded decisions were made and acted upon by a number of individuals involved (e.g., Almonte’s family members, the Bronx team coaching staff, Dominican Republic government agents). Consequently, ramifications

and consequences are currently being experienced by an abundance of LLWS stakeholders, such as players, coaches, and managers (Leitch, 2012).

Next, a prominent scandal in intercollegiate sport involving former University of Arkansas head varsity football coach, Bobby Petrino, took place in the state of Arkansas in April, 2012 (Staples, 2012; Weir, 2012). Petrino, who was married to Becky Petrino, crashed his motorcycle with Jessica Dorrell, a University of Arkansas athletic department employee. However, during an initial meeting with Athletic Director (AD) Jeff Long after the crash, Petrino claimed to have been alone on the motorcycle. Long conducted an internal investigation and uncovered an affair, including an exchange of thousands of dollars, between Petrino and Dorrell (Weir, 2012). Due to the acquired information, Long subsequently fired Petrino, which may have drastically impacted the outcome of the season for the 2012 Razorback football team.<sup>1</sup> From Petrino's failure to act ethically, Long was forced to make his own ethically based decisions involving the future direction of the Arkansas football program and the athletic department as a whole (e.g., Should Bobby Petrino keep his position as head football coach? How much information should be made available to the media? What are the consequences for Jessica Dorrell? What are the ramifications for the current players, assistant coaches, and graduate assistant coaches? How should the athletic department respond to the reaction and responses from other important stakeholders?). Without swift and confident resolutions, an already tumultuous situation could have been catastrophic for the entire university and its stakeholders.

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<sup>1</sup> Entering the 2012-2013 football season, the Razorbacks were ranked #10 in both the *Associated Press* (AP) and *USA Today* Coaches' (Coaches') preseason polls (2012 NCAA Football Rankings-Preseason, 2012). However, the team suffered an early season upset defeat to unranked University of Louisiana-Monroe (UL-Monroe) of the Sunbelt Athletic Conference (Sunbelt). Under interim coach John L. Smith, the team finished

The final mentioned sport-specific example involved the New Orleans Saints football organization in the National Football League (NFL). The Saints former defensive coordinator, Gregg Williams, was accused of instilling and operating a bounty system within the locker room of the franchise. The allegations, which centered around Williams, head coach Sean Payton, general manager Mickey Loomis and players such as defensive linebacker Jonathan Wilma, held that the franchise offered monetary bounties for illegally hitting and injuring opposing NFL players (NFL, 2012). The aftermath for the Saints franchise and their stakeholders was severe. Initially, Payton and Vilma were suspended for the entire 2012 season, Williams was suspended indefinitely, Loomis was suspended for eight games of the 2012 season, and among other player and coach suspensions, the Saints were fined \$500,000 and had to forfeit their second round draft selections in 2012 and 2013 (NFL, 2012). The New Orleans Saints bounty scandal exemplifies the potential for unethical types of decisions and behaviors to permeate large organizations, institutions or firms.

It is plausible to conclude that in each of the cases provided as examples, having a solid value-laden philosophical background and quality decision-making skills could have prevented the managers and leaders in decision-making roles from producing staunch negative consequences. Therefore, it not only is appropriate to support consistent ethical-decision making within sport organizations, but also necessary in order to preserve the nature of sport contests (e.g., competition, entertainment, fair play).

Despite the need for ethical awareness in athletics, the scholarly literature available concerning ethical issues in sport management is rather limited. Furthermore, there has been a lack of concentration on the process of ethical decision-making and

encouragement of implementation at multiple levels of sport. Through the creation of this dissertation's etho-conventional decision-making model for sport managers, an increased consciousness of morality in the business of sport becomes a more feasible endeavor at the organizational level.

### **Definition of Terms**

#### **Ethical Decision**

As this dissertation supports, the end goal of the etho-conventional decision-making model is for the moral agent to produce a decision that is ethical. Yet, before defining what entails an ethical decision, it is important to understand the term ethics. For Pojman (2006), ethics is essentially a philosophic inquiry into the determination of right and wrong. Accepting this, ethics is philosophy's "practical discipline" (Pojman, 2006, p. xi). Therefore, it is appropriate for the context of this dissertation to accept this simplistic explanation in order to focus on what entails an ethical decision, rather than attempting to further elaborate of the nature of ethics, as that would be an unfeasible task.

Jones (1991) described an ethical decision as "...a decision that is both legal and morally acceptable to the larger community" (p. 367). Kohlberg's (1969, 1973) seminal works on morality supported an ethical decision as the end product of a rational decision that was reached through moral principle solicitation. Lastly, adapting considerations from Jones (1991) and Kidder (1996), Guinia, et al. (2012) posited ethical decisions as "value-based, volitional choices with interdependent consequences..." (p. 13).

Furthermore, many scholars have supported the notion that multiple influencing factors (e.g., organizational conventions, environment, political economic, legal) must securely

be met for a decision to be ethical (e.g., DeSensi & Rosenberg, 2003; Kjeldesen, 1992; Malloy, et al., 2003; Mitchell & Yordy, 2010; Trevino, 1986; Woiceshyn, 2011).

Therefore, for the purposes of this dissertation, an ethical decision is considered a decision produced by a moral agent after completing a decision-making process in which the decision is informed by philosophical foundations and meets a determined set of moderating parameters. It is important to note that the term moral decision is used interchangeably throughout this dissertation. Lastly, it is also assumed that the terms ethics and morals, as well as ethically and morally, have no substantial differences between the pairs and can be freely substituted for one another (LaFollette, 2002; Pojman, 2006). Although minor differences in the interpretation between the terms can be found in literature, such as the term morals being primarily used to describe the practice of ethics (e.g., Brooks & Dunn, 2012; DeSensi & Rosenberg, 2003), expanding upon the nature of these similarities and differences would have sidetracked the intended purpose of this dissertation.

## Firm

Defining what should, or should not, be considered a firm according to business literature is not a goal of this dissertation. Rather, it is important to note that the term firm is used throughout the dissertation to refer to the employing company or organization, which is involved in the delivering of goods or services, of the moral agent/decision-maker. The terminology of firm is preferred due to its all-encompassing nature of many types of business ventures (e.g., corporations, institutions of higher education, non-for-profit localized ventures). The nomenclature of firm is used interchangeably throughout the dissertation with business, business venture, organization and employer. Additionally,

the dissertation often refers to the type of organization in question by a more direct reference (e.g., athletic department, professional sport franchise).

### Intercollegiate Sport

Intercollegiate sports are athletics sponsored by American institutions of higher education. In order to participate in intercollegiate sports, student-athletes must be enrolled as a student at the sponsoring college or university. Governing bodies such as the aforementioned NCAA, the National Association of Intercollegiate Athletics (NAIA), and the National Junior College Athletic Association (NJCAA) sponsor a variety of sports and champion the ideals of amateurism. Amateurism, which is a defining quality of intercollegiate athletics, holds that athletes do not receive any direct payment for their athletic performance. Rather, athletes receive exposure, potential career opportunities, and at some levels of competition (e.g., Division I and II NCAA athletics) are eligible to receive athletic grant-in-aids which cover most predominant costs of collegiate attendance (Staurowsky & Abney, 2011).

For the purposes of this investigation, the ethical decision-making model encompasses all divisional levels of NCAA athletics, as well as the member institutions of both the NAIA and NJCAA. Although the competitive nature is vastly different across this spectrum of sport, all include sport managers and a hierarchy of managerial enforcement and decision-making. Furthermore, the terms college athletics and sport are used interchangeably with intercollegiate sport throughout the dissertation.

### Internalism/Externalism

It is necessary to differentiate the nature of an internalist theory from that of externalism in order to comprehend the various sport philosophical perspectives that are



be presented later in this dissertation. Externalism is a denial that “sports are a fundamental source or basis of ethical principles of values...” (Simon, 2010, p. 45). Simon (2010) continued, “on this view, the values that sports promote either express or simply mirror, reflect, or reinforce the values dominant in the wider society” (p. 46). Therefore, an externalist theory maintains that sport has no autonomy from every day society.

To the contrary, internalism “holds that sports are themselves sometimes significant sources of or bases for ethical principles and values” (Simon, 2010, p. 46). Therefore, sports are autonomous from every day society. This claim is supported by Morgan’s (1997) explanation of the *gratuitous logic* of sport, which underscores that sport has no connection to dominant societal views. Strict internalists maintain that rather than sport reflecting society, it is instead plausible that moral agents in sport, can influence the dominant ideologies of society. This understanding is relevant and important for the current discussion because although sport managers are involved in sport, they are required to interact and maintain relationships with a variety of businesses and individuals outside of competitive sport. Therefore, it could be a goal for sport managers to influence managers in other business ventures to act ethically.

### Interscholastic Sport

Interscholastic sport is an age level of athletics occurring through either the public or private high school education system in the United States. American high schools, which generally consist of students in grades nine through twelve, often sponsor a set of sports for boys and girls at both the junior varsity (i.e., primarily consisting of students in grades nine and ten and aged 12-15) and varsity level (primarily consisting of students in

grades eleven and twelve and aged 15-18) (NFSH, n.d.; Seifried & Casey, 2012; Whisenant & Forsyth, 2011). However, students are not required to participate solely based on grade level; rather, students with highly developed skills and maturity are permitted to play varsity athletics at a younger age.

For the purposes of this dissertation, the discussion and information only surrounds varsity level athletics at high schools with distinct sport managers (e.g., Athletic Directors). This delimitation is made so that the ethical decision-making model presented later in this inquiry consumes only elite interscholastic athletics. Since the significance of decision-making at this level have a more profound effect on all stakeholders involved, this delineation is appropriate because by the time students begin involvement in varsity athletics, their participation has evolved from having solely recreation purposes to a combination of recreation and competitive purposes (Coakley, 2009; Seifried & Casey, 2012; Simon, 2010). The terms high school sports or athletics are used interchangeably for interscholastic athletics throughout the dissertation.

#### Moral Agent

Within this work, the term moral agent is meant to describe the individual faced with an ethically based dilemma and charged to decide on the appropriate course of action and response for him/herself and his/her firm. This understanding and definition is closely aligned with Jones' (1991) description of a moral agent as "a person who makes a moral decision, even though he or she may not recognize that moral issues are at stake" (p. 367). Jones (1991) continued to support the later clause of the definition as an integral feature of his model was "recognizing moral issues" (p. 367). Likewise, an essential feature of the etho-conventional analytic model presented here (Figure 4.1) is recognition

of an ethical dilemma. Dissimilarly, for the purposes of having the moral agent initially engage the decision-making model with an appropriate framework, this dissertation holds that it is necessary for the agent to recognize a dilemma, as well as identify that it is ethical in nature prior to commencing the decision-making process. Malloy, et al. (2003) supported this notion of required prior recognition.

For a moral agent to be ethically effective, it is paramount that he/she act in a manner as to neither undercut the conventional system, nor understand any limitations the system presents (Robinson, 1984). However, it is important to note that it is not a preexisting condition that a moral agent be innocent (Morris, 2010). Moral agent is used interchangeably with the term decision-maker throughout this dissertation, and it is assumed that these terms are transposable. Street, et al. (2001) asserted this claim by essentially defining decision-maker and moral agent as one in the same. The term moral agent is the preferred nomenclature for a variety of reasons, mainly its describing terminology and unambiguous nature. Furthermore, noting this individual as an agent rather than simply a moral being, indicates the immense influence they potentially can have on others as well as their firm with their decisions.

National Collegiate Athletic Association (NCAA)

Prior to the inauguration of the National Collegiate Athletic Association (NCAA), United States President, Theodore Roosevelt, brought together institutional leaders and athletics administrators at the White House in Washington, DC, to discuss the dangers of intercollegiate football and the welfare of student-athletes. From this meeting of the countries sporting elite, an assemblage of sixty-two institutions of higher education initiated the Intercollegiate Athletic Association of the United States (IAAUS) in March.

Not until four years later in 1910, did the organization change its name to the NCAA (NCAA, n.d.a). Contemporarily, the NCAA has become a powerful organization that sponsors eighty-nine championships for more than 400,000 student athletes at more than 1,000 universities and colleges across the United States (NCAA, n.d.c). However, even after years of policy changes, divisional and conference movement and the addition of a plethora of sponsored sports, colleges and universities, the primary goals and mission of the organization remain fairly to the originating concerns.

According to the 2012-2013 NCAA Manual, the “basic purpose of this Association is to maintain intercollegiate athletics as an integral part of the educational program and the athlete as an integral part of the student body, and, by so doing, retain a clear demarcation between intercollegiate athletics and professional sports” (NCAA, 2012, p. 1). Additionally, the NCAA outlines a series of nine purposes the association aims to uphold and complete. They are:

- (a) To initiate, stimulate and improve intercollegiate athletics programs for student-athletes and to promote and develop educational leadership, physical fitness, athletics excellence and athletics participation as a recreational pursuit; (b) To uphold the principle of institutional control of, and responsibility for, all intercollegiate sports in conformity with the constitution and bylaws of this Association; (c) To encourage its members to adopt eligibility rules to comply with satisfactory standards of scholarship, sportsmanship and amateurism; (d) To formulate, copyright and publish rules of play governing intercollegiate athletics; (e) To preserve intercollegiate athletics records; (f) To supervise the conduct of, and to establish eligibility standards for, regional and national athletics events under the auspices of this Association; (g) To cooperate with other amateur athletics organizations in promoting and conducting national and international athletics events; (h) To legislate, through bylaws or by resolutions of a Convention, upon any subject of general concern to the members related to the administration of intercollegiate athletics; and (i) To student in general all phases of competitive intercollegiate athletics and establish standards whereby the colleges and university of the United States can maintain their athletics programs on a high level. (p. 1)

The connection of sport and education in American culture and society is an enterprise unique to the United States (Coakley, 2009). Therefore, it is vital to fully comprehend the nature and purpose of the NCAA in order to discuss situations that arise within or between its member institutions. For the purposes of this dissertation, the term NCAA or any discussion thereof, will represent the organization as a whole. Furthermore, all discussions on intercollegiate sporting members should be considered member institutions to the NCAA. Although other intercollegiate athletic governing bodies exist in the United States (e.g., NAIA), the most comprehensive network of institutions, along with the highest levels of intercollegiate sport competition, are generally associated with the NCAA (Coakley, 2009).

#### Professional Sport

Contrarily to the amateuristic convictions of intercollegiate sport, professional sport encompasses any sponsored athletics in which the athletes are paid for participation as a direct result of athletic performance. Although professional sport exists in many countries across the world at extremely high levels (e.g., The Swedish Elite League in Sweden, The Barclays Premier League in the United Kingdom, the Kontinental Hockey League in Russia), the examples and discussion provided throughout the dissertation will primarily be centered on North American professional sport. Since there are cultural and legal components associated with the supported ethical decision-making model within, the applicability of the model extends to professional sport across the globe.

Within the United States, there are four professional sport leagues that are often referred to as the *big four*. Those leagues are the National Hockey League (NHL), National Football League (NFL), Major League Baseball (MLB) and National Basketball

Association (NBA) (Leifer, 1998; Mauws, Mason, & Foster, 2003). Mauws, et al. (2003) and Rosentraub (1999) stated that the prospect of developing leagues (i.e., Major League Soccer) challenging the big four is slim due to the special legal treatment in the United States afforded to the NHL, NFL, MLB, and NBA (e.g., anti-trust laws). Despite this, the attendance and sponsor success of the Major League Soccer (MLS) and the National Association for Stock Car Auto Racing (NASCAR) Spring Cup Series has encroached on the popularity spectrum of the big four (Parks, et al., 2011). Therefore, this investigation considers all six leagues/organizations as the top professional sport organizations within the United States.<sup>2</sup> Within these organizations, a set number of teams are governed by the league offices and participate in a set number of games against one another in order to determine their respective championships. Additionally, within the United States there are countless numbers of professional sport leagues spanning a vast array of competitive levels and performance. Again, this model is applicable to all levels of professional sport that include a hierarchical form of management (i.e., a system of high and low-level managers).

For the purposes of this dissertation, the main defining quality for professional sport consideration is a direct athletic payment for the physical participants and a hierarchy of management for both the individual teams and the organizational conglomeration as a whole. Throughout the manuscript, these athletes are referred to as professionals or professional athletes and the term professional sport is interchangeably used with pro sport and professional athletics.

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<sup>2</sup> Other popular leagues exist in the United States (e.g., Professional Golf Association Tour) and are delimited from this investigation. This is done in order to maintain focus on the decision-making model and not countless examples of unethical behavior in sport.

## Sport Manager

Parks, et al. (2011) defined sport managers as "...people who are employed in business endeavors associated with sport..." (p. 7). Nonetheless, employing this broad definition is not appropriate for the scope of this work. Not all individuals employed in sport are charged with making decision that can have vast ramifications on their organization. Therefore, for the purposes of this dissertation, sport manager is meant to describe an employee of a sport related business in an upper-management position that is required to make decisions on a daily basis that vastly influence the direction or course of their organization and employees working under them. This conceptualization of a sport manager is informed by Bridges and Roquemore's (2004) claim that "decision-making is the essential activity that justifies the existence of managers" (p. 173). Examples of a sport manager include a General Manager of a professional sport franchise, an Associate Athletic Director at an NCAA member institution or an Athletic Director of a community High School.

It is important to note that the terms leader and sport practitioner are used interchangeably with sport manager throughout this work. It is assumed that these terms all define and represent the same individual. Lastly, the term sport manager only applies to employees engaged in the business aspects of sport on a day-to-day basis. Therefore, professors, teachers and instructors of sport management will be labeled as sport scholars or sport management scholars.

## Significance of Study

As revealed above in the purpose of the investigation and primary research questions portions of this chapter, this dissertation has two primary areas of significance.

The first is the creation of a comprehensive ethical decision-making model from which sport managers can practically implement on a daily basis. The ultimate goal of this creation is to systematically connect the main ideals of moral philosophy and normative ethics, with a broad-based understanding of historical methods and social conventions. In doing so, the model takes into consideration many of the projected downfalls of previous established models developed for general business or marketing contexts, as well as sport-specific models and discussions.

To date, there are no fully developed analyses of decision-making specifically designed for practitioners of sport. The current notable sport-specific models presented by DeSensi and Roseberg (2003), Malloy, et al. (2003) and Bridges and Roquemore (2004) focused on providing education to future sport managers and administrators. Additionally, this set of prominent decision-making models have all appeared in textbooks rather than peer-reviewed publications. Despite the non peer-reviewed nature of the current literature, a few main contributions emerge from their works. First, they encourage the development of a more refined ethical knowledge base for the future workforce within sport. Second, they encourage the adaptation of a model in order for managers to have a more systematically consistent set of moral behavior. While all three serve as exemplary models for higher education students, the practicability of implementation into professional organizations, intercollegiate athletic departments and interscholastic athletic departments is questionable. Furthermore, none of the three models integrate sport-specific philosophical thought or perspectives into their supported processes. Appropriately, this dissertation contends there is a need for an ethical decision-



making model that cannot only serve as an educationally valuable instrument for impending sport managers, but also be a useful addition to the current workforce.

The combination of the research methods described above has never been attempted or suggested. The unique methodologies implemented throughout this dissertation, especially to inform the construction of the etho-conventional model, illuminate the resourcefulness of ethical inquiry and historical research and also help produce a more complete model through the inclusion/recognition of organizational and societal norms and accepted practices. Unlike Trevino's (1986) widely followed interactionist decision-making model, the etho-conventional model supported by this investigation is proactive in nature due to the unique combination of methods and ethical and historical underpinnings.

The second primary area of significance is the promotion of ethical inquiry for sport management scholars and practitioners. As indicated above, one of the primary goals of this dissertation to encourage students and practitioners to internally examine their own philosophical beliefs and values in order to advance the morality of sport and sport management. Although it could be held that scholars' interest in ethical and unethical in practical sport applications is minimal, it is the inherent belief in this dissertation that scholarly impact could be immense. The first step in this process is a widespread acceptance of ethical inquiry and philosophical methodologies within sport management research. As ethical inquiry in scholarship becomes a more acceptable social convention, a supplementary body of knowledge is established in order to educate sport management scholars and faculty. With a firm understanding of ethical perspectives, scholars and faculty have the opportunity to provide a higher quality ethical education for

future sport managers and practitioners. Consequently, a greater number of morally and ethically conscious sport managers and practitioners enter the workforce. Ultimately, this investigation inherited an opportunity to provide a valuable contribution to the current sport management literature base. By implementing a novel combination of methodological foundations, a more complete and effective decision-making model can be established.

### **Limitations and Delimitations**

During the production of this dissertation, a series of limitations were encountered and a set of delimitations needed to be established. The first limitation was that only manuscripts written or translated into English were used. This generally is not a severe limitation, however, the production of this investigation applied the teachings of Heidegger (1962) and Kierkegaard (1962), which were originally produced in German and Danish respectively. Despite being translated by well-known philosophical translators, the only manner to sincerely interpret the original writings would be reading them in their native tongue.

A second notable limitation emerged during the literature acquisition phase of the present investigation. It was discovered that an inordinate amount of ethical decision-making models exist in general business literature, especially in a contemporary sense. Therefore, the literature in this area was examined until saturation in order to determine what works were seminal in nature. This issue is further explained below as a delimitation. To the contrary, a limited amount of literature has been produced concerning sport-specific decision-making models. Therefore, instead of relying heavily on peer-reviewed scholarship, the primary models investigated and vetted are from higher

education textbooks (i.e., Bridges & Roquemoire, 2004; DeSensi & Rosenberg, 2003; Malloy, et al., 2003). However, all three models are produced by respected scholars in their chosen fields, and therefore, are still deemed appropriate for use in this manuscript. The final limitation similarly concerned the literature acquisition phase. As noted by an abundance of sport scholars (e.g., Amis & Silk, 2005; Bredemeier & Shields, 1986; Bryant, 1993; Chalip, 2006; Costa, 2005; DeSensi & Rosenberg, 2003; deWilde, Seifried & Adelman, 2010; Frisby, 2005; Hums, Barr & Gullion, 1999; Kihl, 2007; Kjeldsen, 1992; Malloy, et al. 2003; Malloy & Zakus, 1995; Pfleegor & Seifried, 2012; Pfleegor, et. al., in press; Pitts, 2001; Rudd, Mullane & Edwards, 2010; Slack, 1998; Zakus, et al., 2007; Zeigler, 1984, 2007), the sport management literature has somewhat become a product of isomorphism. Therefore, the quantity of literature available concerning ethical or historical concerns in sport management was limited. Furthermore, no scholarly discussions pertaining to the direct link between historical methods and philosophical inquiry existed. Therefore, this dissertation relied on literature discussing the importance of conventions (e.g., social, legal, organizational) in the ethical inquiry process (e.g., DeSensi & Rosenberg, 2003; Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Malloy, et al., 2003; Trevino, 1986).

In order for the most comprehensive dissertation to be produced, a series of delimitations were also employed. The first was the delimitation of the model to pertain only to elite (i.e., highly competitive) levels of sport (i.e., high-level interscholastic sport, intercollegiate athletics, professional sport). These levels were chosen because of their identifying competitive features (e.g., increased amount of pressure put on the managers, preference for performance ethic, winning-centered mentalities, etc.) (Seifried & Casey,

2012). Furthermore, the levels of youth sport, recreation sport, and other leisure types of sport activity vary a significant amount in regards to the amount of emphasis placed on competitive success and managerial decisions. In some levels of these activities, managers are charged with making ethical decisions, however, their input may be severely limited in others.

The second major delimitation of this dissertation is the selection of three prominent ethical perspectives (i.e., deontology, teleology, existentialism) and three prominent sport philosophical perspectives (i.e., formalism, conventionalism, broad internalism [interpretivism]) to review and inform the model. Analyzing every ethical perspective, or every camp and variant within each perspective would be an unfeasible task and detract from the main purposes of this investigation. Accordingly, ethical perspectives such as virtue ethics and various theories of justice are briefly described and discussed, but not vetted into their complete dimensions. Furthermore, the same treatise holds true for the selection of the three sport philosophical foundations. Not all sport philosophical scholars work within the confines of one of these three lenses, however, most are cognitively associated with one (Simon, 2010). Therefore, as supported by Brooks and Dunn's (2012), DeSensi and Rosenberg's (2003) and Malloy, et al.'s (2003) explorations, choosing a set of prominent lenses is an appropriate research tactic.

## Chapter II: Review of Literature

“Ethical – or unethical – decisions in a business context can have particularly far-reaching implications, as business involves many transactions and relationships with so many people...” (Woiceshyn, 2011, p. 311). Contemporary cases of unethical business practices involving large companies and corporations such as the Enron Corporation, Arthur Anderson LLD, WoldCom, Tyco International LTD, and Bernie L. Madoff Investment Securities LLC have produced widespread consequences for a variety of stakeholders (Patsuris, 2002). For example, consider the discovery of the elaborate Ponzi Scheme<sup>3</sup> involving securities fraud, investment fraud, mail fraud, wire fraud, and money laundering engineered by Bernie L. Madoff (Madoff) in 2008 (“Bernie L. Madoff”, 2012; Frank, et al., 2009). The fallout of Madoff’s unethical business decisions and behaviors included devastating losses of both money (i.e., estimates of over \$60 billion) and lives (i.e., the suicide of stakeholders including Mark Madoff, the son of Bernie L. Madoff) for investors, family members, and other various clients (Barenson & Saltmarsh, 2009; Bernie..., 2012; Lucchetti, Gardiner, & Rothfeld, 2009). Illustrations like the Madoff Ponzi Scheme provide ample reasoning for management scholars to investigate and produce comprehensive and practical management decision-making models.

Management, business and psychological scholars presented a variety of ethical decision-making models and interpretations due to the immense impact that such managerial decisions have on organizations (e.g., Arjoon, 2007; Ferrell, et al., 1989; Flynn & Wiltermuth, 2010; Gunia, et al., 2012; Harris & Sutton, 1995; Mayer, et al.,

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<sup>3</sup> Named after Charles Ponzi, a Ponzi Scheme is a fraudulent investment strategy that yields high returns in a short timeframe to investors, similar to a pyramid scheme. This is accomplished by paying back investor’s assets with other investor’s assets (Altman, 2008).

2009; Mitchell & Yordy, 2010; Robinson, 1984; Schaubroeck, et al., 2012; Street, et al., 2001; Verges, 2010; Woiceshyn, 2011; Wotruba, 1990), including a set that have become seminal works on managerial choices (e.g., Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Kohlberg, 1969, 1973; Rest, 1986; Trevino, 1986). Sport scholars have also adapted and developed several of these decision-making models for athletes and sport managers (e.g., Bridges & Roquemore, 2004; Chelladurai, 1993; Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty & Baxter, 1989; Chelladurai & Quek, 1995; DeSensi & Rosenberg, 2003; Malloy & Zakus, 1995; Malloy, et al., 2003; Seifried, 2009). Many of these models proved to be effective steps in accomplishing an increased awareness concerning the substantial practical consequences of decision-making related to sport and sport management. However, most of these models of ethical decision-making identify only those *factors* or *variables* “which are thought to influence the decision process,” which Harris and Sutton (1995) argued were “rather narrowly focused” (p. 808).

Specifically, Harris and Sutton (1995) completed an empirical study from a general business context, which found that most decision-making models “logically flow...from problem recognition to search to evaluation to choice and then outcome” (p. 806). Furthermore, they discovered the majority of decision-making models included moral philosophical framework (i.e., primarily deontological and teleological perspectives) and selected moderators (e.g., the environment and the experience and individual attributes of the decision-maker) that play vital roles in outcomes (Harris & Sutton, 1995). This logical flow can be seen through the examination of the majority of the aforementioned model examples. Therefore, in terms of model creation, this

dissertation will attempt to hold true to this logical progress as suggested by Harris and Sutton (1995) and practiced by decision-making scholars.

Before engaging in the composition of this investigation's etho-conventional model, it is appropriate to thoroughly examine the scholarly literature, of the prominent ethical decision-making models, that proved to be influential in its conception. Mentioning and explaining every ethical decision-making model presented throughout the history of scholarly literature is an unrealistic and unfeasible task for this dissertation to undertake. Therefore, this review of literature aimed to concentrate on seminal decision making-models presented in the psychological, moral philosophy and general business literature along with the aforementioned influential sport-specific ethical decision-making discussions. This suggestion of concentrating on a select few prominent offerings by contemporary scholars is supported by several notable individuals prior to the presentation of their decision-making models (e.g., Street, et al., 2001; Watley & May, 2004; Woiceshyn, 2011). Furthermore, this process is logical because many contemporary decision-making models are influenced by one or more of the seminal models that will be presented in this review chapter.

### **Seminal Decision-Making Models**

It proved to be an appreciably difficult task to select and delimit the seminal decision-making models worthy of further examination. Therefore, this investigation conducted a preliminary review of contemporary decision-making model in order to identify the most oft-employed influential works. From this, six discussions were selected; 1) Kohlberg's (1969, 1973) breakdown of six levels of moral cognition, 2) Rest's (1986) four-component ethical decision-making model, 3) Ferrell and Gresham's

(1985) contingency framework ethical decision-making model, 4) Hunt and Vitell's (1986) theory on marketing ethics, 5) Trevino's (1986) person-situation interactionist model, and 6) Jones' (1991) issue-contingent ethical decision-making model. This group of six instrumental works on ethical decision-making are certainly not the only influential pieces of scholarship in the area, however, they have repeatedly been referred to as seminal in nature by contemporary decision-making and ethical scholars (e.g., DeSensi & Rosenberg, 2003; Harris & Sutton, 1995; Herdon, Jr., 1996; Trevino, et al., 2006; Woiceshyn, 2011).

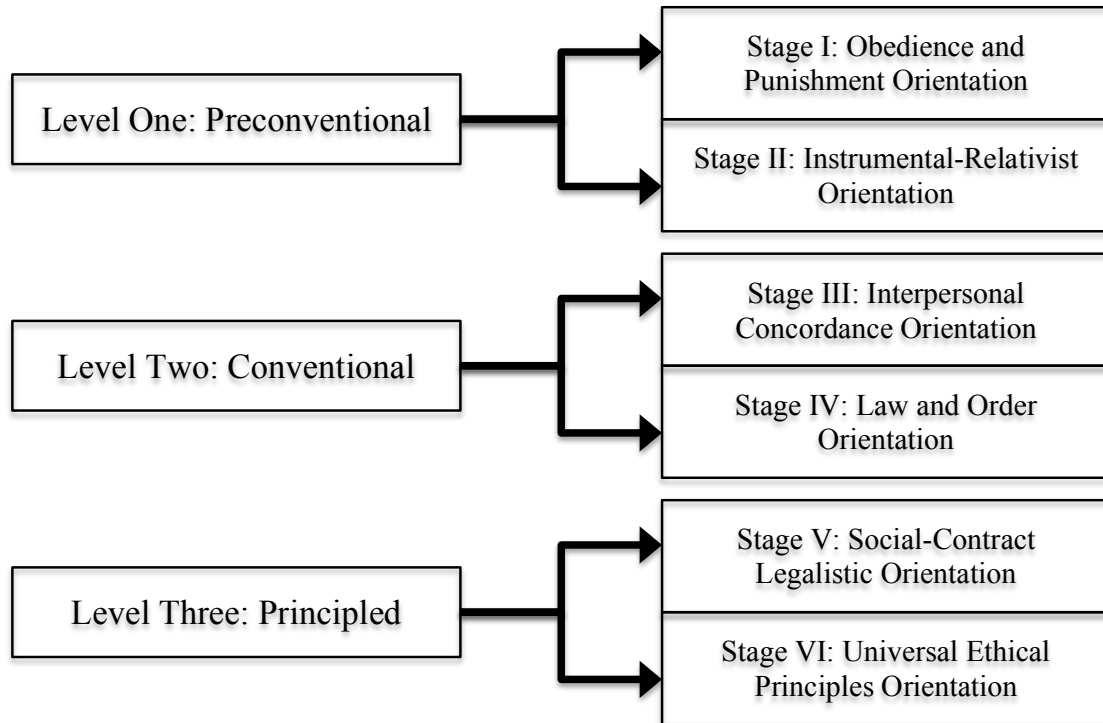
Starting with Kohlberg's (1969, 1973) explanation of moral stages, this review will present the primary features and contributions of each of the seminal models listed above. Additionally, each model is accompanied by a figure depicting the flow or process of each treatise. These figure are provided in order to contribute to a more comprehensive understanding of each seminal piece. This understanding contributes to a successful recognition of themes persistent in this review's etho-conventional decision-making model.

#### Kohlberg's Moral Stages

Although Kohlberg's (1969, 1973) discussion on cognitive moral development is not a model solely based on ethical decision-making, it is an important feature of many prominent seminal and contemporary decision-making models (e.g., DeSensi & Rosenberg, 2003; Jones, 1991; Malloy, et al., 2003; Trevino, 1986). Kohlberg (1969, 1973) developed a formalized organization of human moral reasoning. This proposed structure has stood the test of time and remains contemporarily applicable for people of differing cognitive levels (Trevino, 1986). As depicted in Figure 2.1, Kohlberg presented



an initial separation into three distinct levels; 1) Preconventional, 2) Conventional, and 3) Principled. Within each level, the step progression is further delineated into two steps per level, creating a total of six moral stages.



**Figure 2.1.** Kohlberg’s Moral Stages. Adapted from L. Kohlberg, “The Claim to Moral Adequacy of a Highest Stage of Moral Judgement,” (1973): Table 1: 631-632.

In level one (preconventional), individuals, primarily children, are concerned with “hedonistic consequences” with easily identified and outlined results (Kohlberg, 1973, p. 631). In particular, concrete determinations such as right versus wrong and good versus bad create the highest levels of reply (Kohlberg, 1969, 1973; Trevino, 1986). Within the preconventional level, Kohlberg (1969, 1973) expounded on two stages; the obedience and punishment orientation and the instrumental-relativist orientation. In Stage I, coined the obedience and punishment orientation, the determination of what is *right* creates an

“unquestioning deference to power...” such that the primary goal is to avoid harsh punishment (Kohlberg, 1973, p. 631). Obedience is adhered to in and of itself in order to forgo any forms of punishment, especially that which is physical in nature. Within the second stage in the preconventional level, instrumental-relativist orientation, right and wrong determinations are similarly attached to distinct rules. During Stage II, rules are not followed for their own sake, but rather based out of self-interest and instrumental use. Trevino (1986) posited the effects must also be of an immediate nature. Overall, Kohlberg (1973) summed up Stage II through reiteration that “right action consists of that which instrumentally satisfies one’s own needs and occasionally the needs of others...Elements of fairness...are present, but they are always interpreted in a physical pragmatic way” (p. 631). It can be assumed that the majority of children in our society think, rationalize and theorize in the preconventional level (Kohlberg, 1969, 1973).

For Kohlberg (1969, 1973), within the second of three cognitive levels (i.e., the conventional level), rightness instigated the departure from a rule orientation in order to consider the satisfaction of broader societal norms. The first phase in the conventional level, or Stage III, the interpersonal concordance orientation, stated that right behavior is “that which pleases or helps others and is approved by them...One earns loyalty by being *nice*” (Kohlberg, 1973, p. 631). When an individual cognitively operates in Stage III, they wish to “live up to what is expected” by the individuals they deem closest to them (Trevino, 1986, p. 605). Furthermore, individuals in Stage III potentially feel a longing to produce acceptable behavior. Stage IV, the law and order orientation, is the second stage in the conventional level. Within this stage, rightness is no longer determined by the individuals closest to the moral agent, but rather society as a whole, and in particular, the

rigid structure established by legal rules and precedent. According to Kohlberg (1973), in Stage IV there was an “orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one’s duty, showing respect for authority, and maintaining the given social order for its own sake” (p. 631). Individuals in this cognitive stage often times have a yearning to “contribute to the society” (Trevino, 1986, p. 605). For Kohlberg (1969, 1973), the majority of adults in society cognitively process within Stages III and IV, or the conventional level. However, the third level, the principled level, is the idealistic level for adults to strive to enter from a moral cognition perspective.

The highest level of moral reasoning occurs throughout Stages V and VI in the principled, or postconventional, level. Within Stage V (i.e., the social-contract legalistic orientation) right and wrong are primarily determined by a conglomeration of rules and values. In particular, it is important for individuals to comprehend that “people hold a variety of values” and “that rules are relative to the group” (Trevino, 1986, p. 605). For Kohlberg (1973), within Stage V, “right action tends to be defined in terms of general individual rights, and standards which have been critically examined and agreed upon by the whole society” (p. 632). This orientation has strong ties to the utilitarian perspective of good over bad in order to invoke happiness. This connection will be investigated further during the discussion of ethical perspectives. The second stage in the principled level and the sixth stage overall (i.e., the universal ethical principles orientation) is the highest level an individual can achieve in moral development. Within Stage VI, “right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency” (Kohlberg, 1973,

p. 632). In other words, an individual has developed a more personalized philosophical and value set, this set becomes principle, and the principle is followed indefinitely. For an individual operating in Stage VI, personal principled beliefs trump all other principles such as local or national laws or societal conventions or norms. This stage of development has a “distinctly Kantian ring” due to its connections to justice and respect (Kohlberg, 1973, p. 632).

Although not an established decision-making model directly, Kohlberg’s (1969, 1973) levels and stages of moral reasoning are critical in the development of this dissertation’s construction of an etho-conventional model. It becomes evident in the model construction phase of this dissertation that the model is directed at maturing managerial decision-makers into the later stages of moral development, or the ideal stages according to Kohlberg (1969, 1973). When development occurs, notions such as societal norms, conventions, local and national laws and governing body regulations are important. However, a principled and consistent approach to providing quality ethical choices is the ultimate objective.

#### Rest’s Four-Component Model

Rest (1986) presented his influential four-component model of ethical determinations from a predominantly psychologically based perspective. The simplistic progression model, consisting of four components, has served as a model, or deterrent, for a plethora of seminal and contemporary decision-making discussions (e.g., Jones, 1991). As shown in Table 2.1, this review has termed Rest’s (1986) four stages as; 1) Recognition, 2) Judgment, 3) Intent, and 4) Act. Each component is a stand-alone phase

and will be presented and described as such below; however, Rest (1986) asserted a distinct interactive nature between them.

**Table 2.1:** Rest’s Four-Component Model

<b>Recognition</b>	Recognize a moral issue and interpret the situation in terms of alternative and consequence generation.
<b>Judgment</b>	Produce a moral judgment in order to support the action as “what a person ought...to do in that situation” (Rest, 1986, p. 3).
<b>Intent</b>	Establish moral intent by prioritizing moral concerns ahead of other personal values and concerns.
<b>Act</b>	Act on the established moral concerns using “perseverance, ego strength, and implementation skills to follow through...and...overcome obstacles” (Rest, 1986, pp. 3-4).

**Note:** Adapted from Rest (1979, 1986).

In the first component (i.e., recognition), the moral agent is charged to recognize a moral issue and interpret the situation in terms of alternatives and consequences.

Therefore, “interpreting the situation involves imagining what courses of action are possible and tracing the consequences of action in terms of how each action would affect the welfare of each party involved” (Rest, 1986, p. 5). At minimum, a basic recognition that help or change could be provided to others must cognitively transpire for the moral agent. Furthermore, the individual must understand that the dilemma, and making a decision concerning it, vastly affects all individuals or firms connected to it. The recognition of a dilemma, and more importantly, the identification of that dilemma as ethical in nature, is a vital component to many contemporary decision-making models, and remains integral to the etho-conventional model that will be supported by this dissertation.

Once the moral agent has become aware of an ethical dilemma, he/she enters the second component (i.e., judgment). Within the judgment component, a moral agent must

produce a moral judgment in order to support the action as “what a person ought...to do in that situation” (Rest, 1986, p. 3). For this component, the moral agent is charged with making a judgment on one of the previously established alternatives (i.e., one of the alternatives or consequences generated within Stage I). As noted by Rest (1986), “making moral judgments seems to come naturally to people” (p. 8). Therefore, the agent should follow his/her moral intuition to some extent. Once this judgment is established, an individual can enter into the third component, intent.

Within the intent component, the moral agent must establish moral intent by prioritizing concerns ahead of other various personal values, concerns or opinions (Rest, 1986). This prioritizing concern is a critical element in the process since “moral values are not the only values that people have” (Rest, 1986, p. 13). Interestingly, Rest (1986) noted that often times these values compete against, or “come into conflict” with moral values (p. 13). Therefore, it is essential for the moral agent to prioritize in order to forgo being lured towards a competing non-moral value. With prioritization completed, the moral agent can enter the fourth and final component, act.

Rest (1986) posited *act* as encouraging the moral agent to act on the established moral concerns using “perseverance, ego strength, and implementation skills to follow through...(and) overcome obstacles” (p. 3-4). In other words, the final step in the process is the execution of the prioritized judgment. Rest (1986) noted that this process, although simplistic in explanation, could be an arduous task. Consequently, it requires an internally strong individual to proceed through the final component. It also suggests that not all individuals would serve as a quality leader and/or make responsible decisions

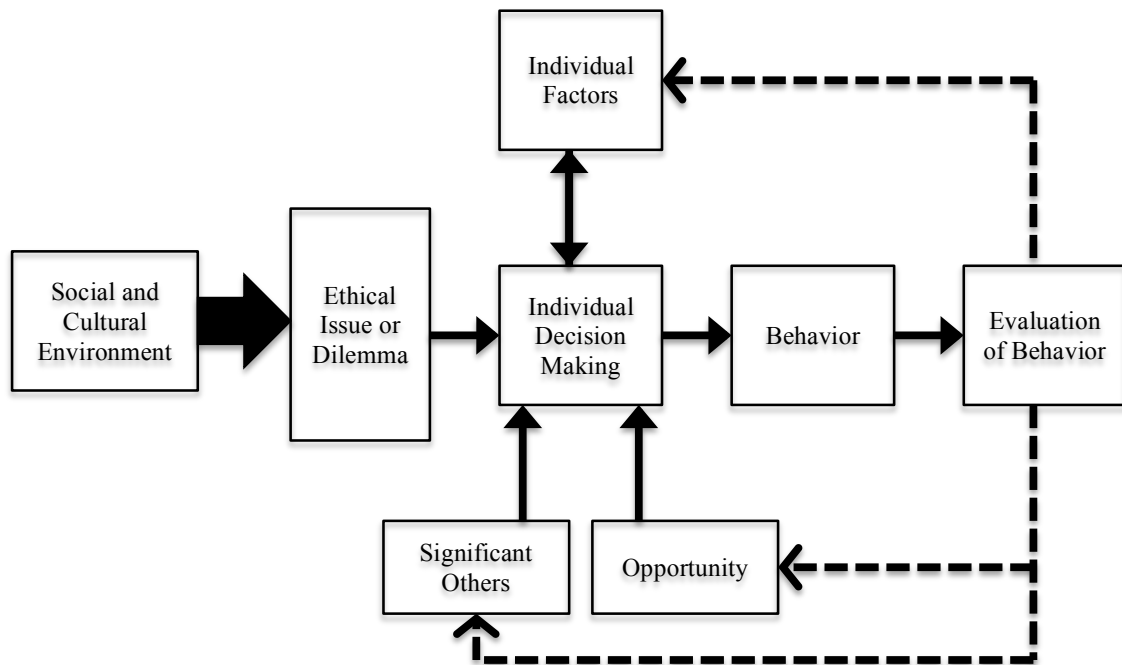
without guidance through an adequately crafted ethical decision-making process to aid in times of ethical challenge (Brown & Trevino, 2006).

Additional applicability of the modest four-component model presented by Rest (1986) has been noted by many scholars (e.g., Jones, 1991; Woiceshyn, 2011). As described by Woiceshyn (2011), “in terms of the actual decision process, Rest’s model has been particularly influential. It describes ethical decision making...(with) four generic steps” (p. 312). However, Rest’s (1986) model has certainly not been immune to criticism. Jones (1991) pointed out that Rest’s (1986) model is limited in its lack of character descriptions of the moral issue, in particular, as a type of variable (i.e., either moderating or mediating). Despite this criticism, Rest’s (1986) progressive process has proved to be influential in the design of many ethical decision-making processes (e.g., Jones, 1991). Additionally, the simplistic flow and explanatory nature were instrumental in the development of this investigation’s etho-conventional decision-making model.

#### Ferrell and Gresham’s Contingency Framework Model

Ferrell and Gresham’s (1985) contingency framework model (Figure 2.2) was developed for dilemmas in marketing contexts. This model is one of the first recognized seminal ethics-based decision-making models in business scholarship. The authors identified examples such as advertising deception, falsifying research data, price collusion, bribes and bid rigging as areas prone to ethical issues in marketing (Ferrell & Gresham, 1985). Through the presentation of a series of constructs that considerably influence the decision of the moral agent, Ferrell and Gresham (1985) eluded to the fact that ethical decision-making is a comprehensively complicated process. Their process

was self-described as “multidimensional, process-oriented, and contingent in nature”  
(Ferrell & Gresham, 1985, p. 88)



**Figure 2.2.** Ferrell & Gresham’s Contingency Framework Model. Adapted from O. C. Ferrell & L. G. Gresham, “A Contingency Framework for Understanding Ethical Decision Making in Marketing,” (1985): Figure 1: 89.

The contingency framework model began by acknowledging that various social and cultural elements are influential on all moral agents. However, these factors are treated as “exogenous variables” and therefore not addressed further (Ferrell & Gresham, 1985, p. 88). Instead, the authors expound upon three areas they believed to substantially alter the decision-making process; individual factors, significant others, and opportunity. The first set of factors (i.e., individual factors) are presented in order to support the connection between moral philosophy and ethical decision-making. Therefore, each moral agent will enter the decision process with a differing set of values and moral maturity (i.e., what phase of Kohlberg’s cognitive stages). In particular, the authors



identified knowledge, values, attitudes and intentions as factors that influence the agent (Ferrell & Gresham, 1985). This set of considerations is represented by the *Individual Factors* box in Figure 2.2. The Individual Factors stand alone box is an important inclusion in the model since moral agents are vastly different in terms of their philosophical make-up and backgrounds. As an example, Ferrell and Gresham (1985) pointed out the significantly divergent perspectives that a moral agent following teleological perspective would bring to the decision-making process compared to an agent implementing a deontological perspective. It is noteworthy that the authors do not support either the deontological or teleological perspective over the other, but rather present the main ideals of both and discuss how this bias associated with the moral agent can greatly influence moral behavior.

The second set of contingency variables for the contingency framework model is significant others. In particular, differential association and role set configuration are presented as influential in the process, and are represented by the *Significant Others* box in Figure 2.2. Taking cues from Sutherland and Cressey's (1970) work on differential association theory, Ferrel and Gresham (1985) stated that differential association "assumes that ethical/unethical behavior is learned in the process of interacting with persons who are part of intimate personal groups or role sets" (p. 90). Thus, those who associate with individuals engaging in unethical types of behavior are more likely to partake in unethical behavior themselves. In particular, this unethical mimicking behavior can be seen when the significant other performing unethical acts openly invites a moral agent, opportunities for increased involvement are created (Ferrell & Gresham, 1985). The second segment of significant others is identified as role set theory. For the purposes

of this investigation, role set theory is used to suggest that characteristics of relationships, such as an authoritative hierarchy, can “provide clues for predicting behaviors of a focal person” (Ferrell & Gresham, 1985, p. 91). Therefore, if a moral agent is more closely associated with an actor of unethical behavior, it is more likely that the moral agent is prone to actions with questionable moral intentions.

The final set of contingency variables for Ferrell and Gresham (1985) is opportunity. Opportunity, which includes various professional codes, corporate policies, and reward/consequence systems, is represented by the *Opportunity* box in Figure 2.2. In essence, “opportunity results from a favorable set of conditions to limit barriers or provide rewards” (Ferrell & Gresham, 1985, p. 92). Further, when no established set of guidelines acknowledging rewards for ethical actions or consequences for unethical behavior are found, the likelihood of unethical conduct for moral agents and other employees is increased (Ferrell & Gresham, 1985).

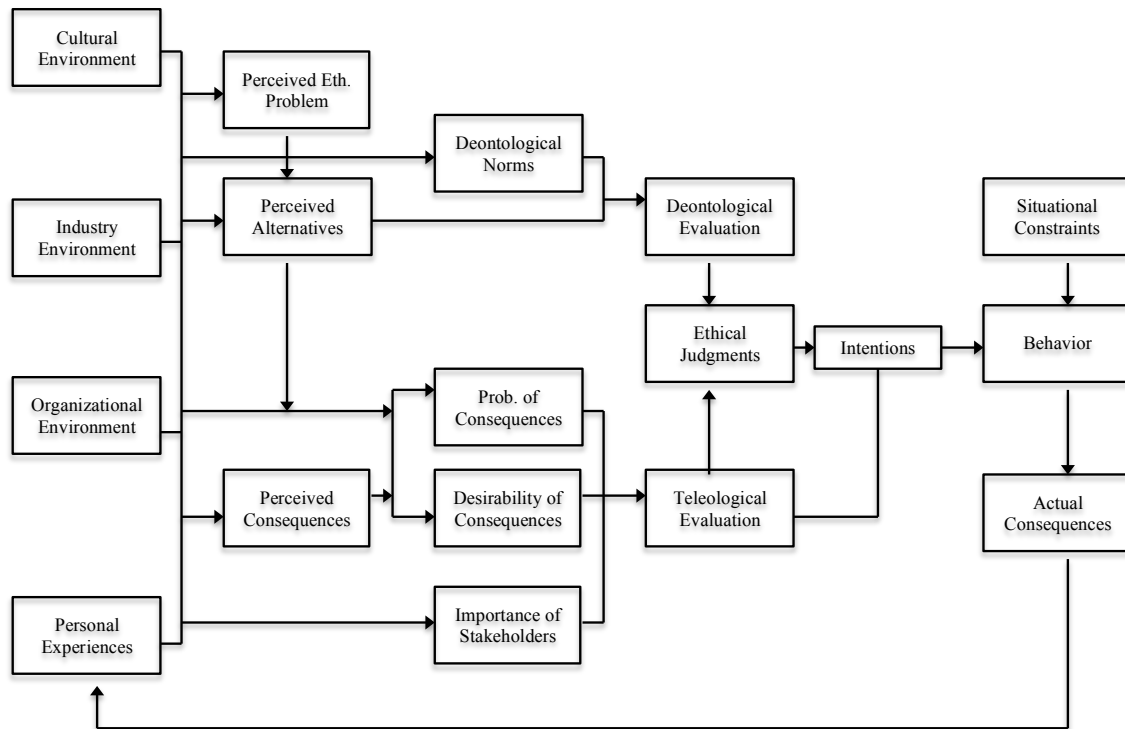
In the contingency framework model, the three sets of contingency variables (i.e., individual factors, significant others, opportunity) all pointedly influence the individual decision-maker prior to the moral agent acting on a behavior. Once the behavior is selected (represented by the *Behavior* box in Figure 2.2), the moral agent continues in the process in order to evaluate the choice. During this phase (represented by the *Evaluation of Behavior* box in Figure 2.2), Ferrell and Gresham (1985) posited two outcomes; 1) that the behavior is ethical, and 2) that the behavior is unethical. This process is also informed by the three contingency variable sets, as indicated by the dotted lines in Figure 2.2 representing a feedback loop.

The contingency framework model was an early attempt at creating a greater comprehension of ethical decision-making and therefore contains some flaws, such as a failure to include specifics concerning the role of social and cultural factors on both the moral agent and the decision-making process. However, Ferrell and Gresham's (1985) model provided certain vital components in the advancement of ethical decision-making scholarship. Thus, it has informed the creation of the etho-conventional model in this dissertation. In particular, their acknowledgment that the social and cultural environment simply plays a major role in the decision-making process is an important observation. Furthermore, their comprehensive examination of different sets of variables that influence a moral agent is a noteworthy discussion. Lastly, they presented a striking connection between moral philosophy and the ethical decision-making process. According to Ferrell and Gresham (1985), "it is impossible to develop a framework of ethical decision making without evaluating normative ethical standards derived from moral philosophy" (p. 88). Noting this, they specifically addressed deontological and teleological viewpoints and how each would change the process for a moral agent.

#### Hunt and Vitell's Marketing Ethics Theory

Similarly to Ferrell and Gresham's (1985) ethical decision-making model, Hunt and Vitell's (1986) marketing ethics theory model was designed for marketing professionals from a base of moral philosophy. The model (Figure 2.3) follows a traditional approach of dilemma determination, alternative generation, alternative evaluation and judgment as suggested by Harris and Sutton (1995). However, Hunt and Vitell's (1986) marketing theory model focused on personal experience and various influential environments to begin the decision-making and behavior process. Specifically,

the cultural environment, industry environment, organizational environment and personal experiences were identified as precursors to perceiving an ethical issue. This early establishment of environments and experiences initially appeared appropriate due to certain perspectives viewing a behavior as ethical, whereas others may not. In other words, if a moral agent abides by a particular philosophy, an issue that arises may be viewed as an ethical dilemma, yet, from a differing perspective, no dilemma may exist to cognitively process.



**Figure 2.3.** Hunt and Vitell's Marketing Ethics Theory. Adapted from S. D. Hunt and S. Vitell, "A General Theory of Marketing Ethics," (1986): Figure 1: 8.

Once the environmental influences and personal experiences have indicated a potential moral dilemma, the moral agent is charged to produce a series of alternatives and perceived consequences. It is notable that Hunt and Vitell (1986) acknowledged, "it

is unlikely that an individual will recognize the complete set of possible alternatives. Therefore, the evoked set of alternatives will be less than the universe” (p. 9). After the moral agent has determined all known alternatives and consequences, the options are subjected to two forms of differing philosophical assessments; deontological evaluation and teleological evaluation. For Hunt and Vitell’s (1986) deontological evaluation, the moral agent “evaluates the inherent rightness or wrongness of the behaviors implied by each alternatives. This process involves comparing the behaviors with a set of predetermined deontological norms, representing personal values or rules of behavior” (p. 9). The progression is depicted in Figure 2.3 by the *Deontological Evaluation* box, being informed by the *Deontological Norms* box. Similarly, the alternatives must be applied to a teleological evaluation. According to Hunt and Vitell (1986), the teleological evaluation phase contains a set of “four constructs: (1) the perceived consequences of each alternative for various stakeholder groups, (2) the probability that each consequence will occur to each stakeholder, (3) the desirability or undesirability of each consequence, and (4) the importance of each stakeholder group” (p. 9). This comprehensive teleological evaluation phase is visualized in Figure 2.3 by the *Teleological Evaluation* box being informed by the *Probability of Consequences*, *Desirability of Consequences*, and *Importance of Stakeholders* boxes.

The next step in Hunt and Vitell’s (1986) model is the critical judgment phase, and is signified as the “heart of the model” (p. 9). During this segment, the previously determined deontological and teleological evaluations combine to inform the moral agents ethical judgment. It is noteworthy that Hunt and Vitell (1986) suggested that moral agents with firmly held deontological or teleological beliefs have the option to ignore the

opposite evaluation. However, they “believe it is unlikely that such a result would be found across many individuals for many different situations” (Hunt & Vitell, 1986, p. 9). At this point in the decision-making process, the moral agent has yet to choose the behavior to act upon. Therefore, in order to continue toward the final decision (noted in Figure 2.3 as the *Behavior* box), the moral agent proceeds to an intention construct. The separation of the judgment, intention, and behavior phases rather than within an all-encompassing phase is an interesting feature of Hunt and Vitell’s (1986) model. However, the authors believe it is appropriate since within their model, “the teleological evaluation also independently affects the intentions construct” (Hunt & Vitell, 1986, p. 9-10). In other words, the moral agent may intend to produce a behavior initially deemed less ethical solely based on personal positive consequences (Hunt & Vitell, 1986). Nonetheless, from the intention phase, behavior is chosen and carried out. The final step in the marketing ethics theory is the evaluation of the moral agent’s behavior. For Hunt and Vitell (1986), evaluation is carried out through a combination of analysis of situation constraints and the actual consequences the behavior produces. This final step is depicted in Figure 2.3 as the *Situational Constraints* box and *Actual Consequences* box stemming from the Behavior box.

Hunt and Vitell (1986) have produced one the most comprehensive ethical decision-making models to date. From this model, a few significant contributions were made to contemporary models, and in particular, the etho-conventional model developed and supported in this review. In particular, the reliance on moral philosophy, and the employment of the combination of differing ethical perspectives (i.e., deontological and teleological norms) is noteworthy and commendable. This inclusion allows the moral

agent to employ multiple perspectives, or rely on a previously held moral conviction.

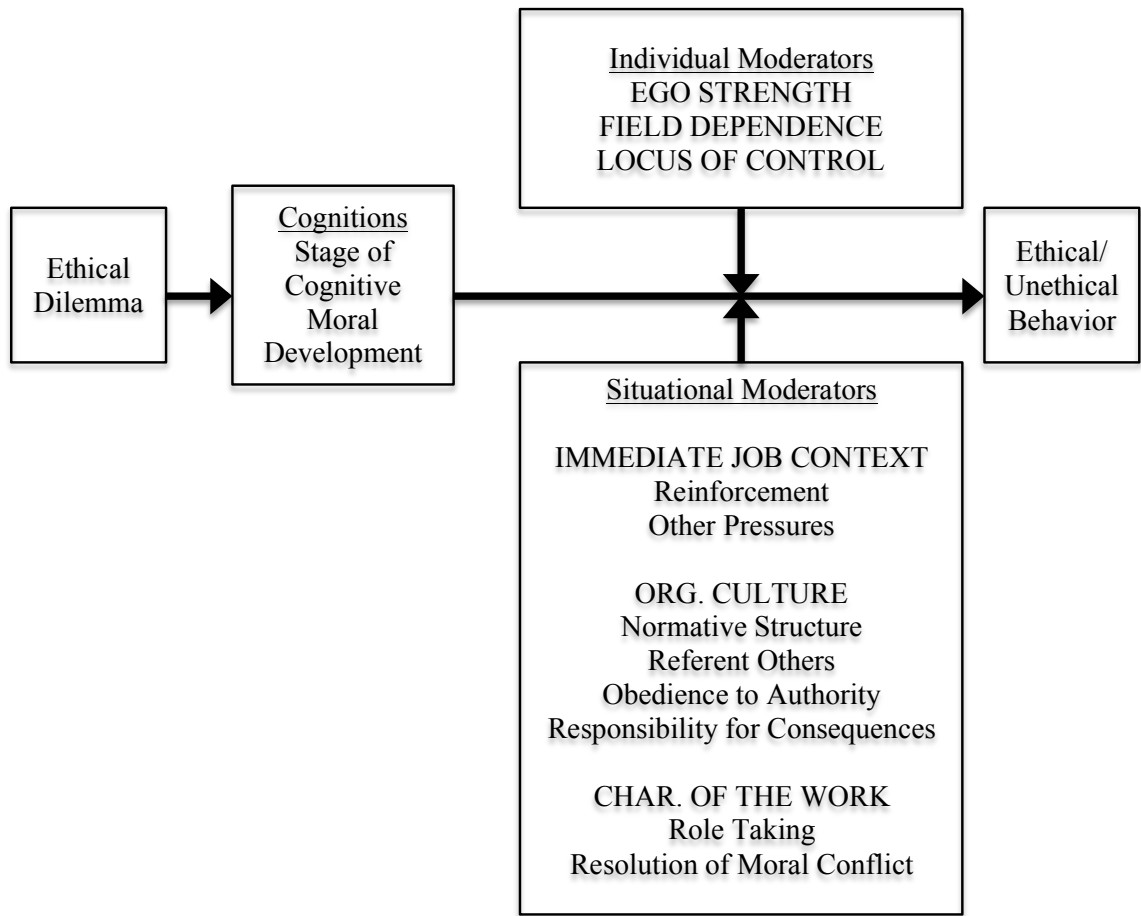
Secondly, the prominent role that various environments and personal experiences have on the moral agents final behavior choice is a meaningful treatise. Particularly, the indication that multiple types of environments (i.e., cultural, industry, organization) all inform the ethical actions of a moral agent.

Despite their substantial contribution to ethical decision-making scholarship, Hunt and Vitell's (1986) model contains some potential limitations. Most notably, the lack of a stand-alone fact acquisition phase is a prominent omission that could have been easily integrated or discussed. Although for the completion of some of the author's phases, fact acquisition is a necessity, this is omitted as a stand-alone process. Additionally, the environmental and personal influences are depicted as the initial steps. However, this review will hold that recognition of an ethical dilemma and the acquisition of relevant facts should occur before considering the various moderating or mediating influences.

#### Trevino's Person-Situation Interactionist Model

Trevino's (1986) person-situation interactionist decision-making model (Figure 2.4) proposed that the core of all ethical decisions can be explained by interaction with other people and situations. Prior to comprehension of Trevino's (1986) model, a basic understanding of Kohlberg's (1969, 1973) stages of moral development is necessary.

This point is supported by Trevino's (1986) inclusion of an ample summary and discussion of the six moral stages. Additionally, as depicted by the *Cognitions* box in Figure 2.4, Kohlberg's (1969, 1973) stages of moral development are an integral part to Trevino's (1986) model.



**Figure 2.4.** Trevino’s Person-Situation Interactionist Model. Adapted from L. K. Trevino, “Ethical Decision making in Organizations: A Person-Situation Interactionist Model,” (1986): Figure 1: 603.

Similar to many ethical decision-making models, Trevino’s (1986) model is initiated with a phase of ethical dilemma recognition. Once this has occurred for the moral agent, they implement their level of cognitive maturity in order to produce a behavior. For Trevino (1986), this behavior will be either ethical or unethical, and this determination is primarily dependent on the level or moral cognition as outlined by Kohlberg (1969, 1973). This direct connection is shown vividly in Figure 2.4 by the line drawn directly from the *Ethical Dilemma* box to the *Ethical/Unethical Behavior* box while passing through the *Cognitions* box. However, on the path to behavior, a set of



individual moderators (i.e., ego strength, field dependence, locus of control) and situational moderators (i.e., immediate job context, organizational culture, character of the work) influence the final outcome.

For Trevino's (1986) interactionist model, the first individual moderator is ego strength. For her, ego strength "is a construct related to strength of conviction or self-regulating skills. Individuals high on a level of ego strength are expected to resist impulses and follow their convictions more than individuals with low ego strength" (Trevino, 1986, p. 609). The ego strength moderator is particularly important to the consistency of decision-making. Therefore, "subjects with high ego strength are expected to be more consistent in the moral cognition/moral action relationship" (Trevino, 1986, p. 609). The second individual moderator is field dependence. Primarily following the scholarship of Witkin and Goodenough (1977), Trevino (1986) vetted the relationship between field independent moral agents and autonomous functioning. Essentially, moral agents who are field dependent, rely on "external social referents to guide their behavior" (Trevino, 1986, p. 610). Contrarily, field independent moral agents are autonomous in their behavior, even in times of ambiguity (Trevino, 1986). The last individual moderator was identified as locus of control. The locus of control is principally "an individual's perception of how much control he or she exerts over the events in life" (Trevino, 1986, p. 610). Two types of locus and control have surfaced, an internal locus and external locus. In order to make this distinction, Trevino (1986) turned to Rotter's (1966) discussion on internal versus external processes. Essentially, an internal holds that their personal determinations create outcomes, and an external holds that "life events are beyond control and can be attributed to fate, luck, or destiny" (Trevino, 1986, p. 610).

For Trevino (1986), situation moderators were equally significant in behavior prediction. However, depending on the level of cognitive moral development, the “susceptibility to situational influences varies” (Trevino, 1986, p. 610). The first situational moderator is immediate job context. Within this moderator, two variables are vetted; reinforcement contingencies and other external pressures. Reinforcement theory and contingency is a basic understanding that rewards and consequences provided by superiors guide ethical and unethical behavior. In addition to rewards and consequences, Trevino (1986) contended other pressures could influence moral behavior and actions.

The second situational moderator, organizational culture, was subdivided into four variables: 1) Normative structure, 2) Referent others, 3) Obedience to authority, and 4) Responsibility for consequences. Normative structure implies that “culture...can provide the collective norms that guide behavior” (Trevino, 1986, p. 612). Therefore, moral agents look to norms and conventional types of wisdom in order to produce acceptable behavior. The referent others variable simply posited that moral agents or their organizations would look to similar peer moral agents or organizations in order to help determine ethically-based behavior. The obedience to authority variable held that “most individuals are expected to carry out the orders of those with legitimate authority, even if those orders are contrary to the person’s determination of what is right” (Trevino, 1986, p. 10). Therefore, moral agents will often disregard their personal philosophies in order to satiate their peers, and more importantly, their superiors. The last organization culture variable, responsibility for consequences, held that moral agents who are aware of consequences are more likely to posit acceptable ethical decisions and behavior.

The final set of situational moderators presented by Trevino (1986) was the character of work, which contained two additional variables (i.e., role taking and resolution of moral conflict). Role taking was defined as “taking account of the perspective of others” (Trevino, 1986, p. 611). For Trevino (1986), moral agents who participate in role taking are more apt to continue cognitive moral development, which can increase the likelihood of more acceptable ethical decisions being made. The final variable, resolution of moral conflict, similarly supported the understanding that the “frequent resolution of moral conflicts are more likely to continue to advance” as the moral agent progresses through the cognitive moral development phases (p. 611). Ultimately, from her in-depth analysis, Trevino (1986) was able to posit eighteen propositions for future research based on moderators (Table 2.2).

Taking restraints (e.g., moral, environmental, internal, rational) and moderators into consideration in drafting a decision-making model is appropriate, however, Trevino (1986) experienced a significant setback through her discount of ethical theory implementation. For example, she claimed, “...ethical theory is not designed for the purpose of explaining or predicting behavior (and has a) lack of face validity” (p. 604). However, the current dissertation’s ethical-decision making model is not meant to reactively explain poor behavior; rather, its aim is the creation of a more ethical and morally conscious sport managerial workforce through refining the ethical decision-making process. Therefore, this dissertation contends that moral philosophy and ethical theory are paramount in the creation of any ethical decision-making model. DeSensi and Rosenberg (2003) supported the pursuit of this objective; “Normative theories of ethics are difficult to put into descriptive form, thus indicating...that perhaps (the) process

**Table 2.2:** Trevino's Interactionist Propositions for Future Research

P1	The large majority of managers reason about work-related ethical dilemmas at the conventional level (p. 608).
P2	Managers at the principled moral reasoning level will exhibit significantly more consistency between moral judgment and moral action than those at lower stages (p. 608).
P3	Managers' moral judgments in actual work-related decision situations will be lower than their judgments in response to hypothetical dilemmas (p. 608).
P4	Moral judgment development scores will be significantly higher for managers with higher levels of education than managers with lower levels of education (p. 609).
P5	Participants in ethics training programs based on cognitive moral development training strategies will exhibit significant pretest to posttest increases in moral judgment scores (p. 609).
P6	Managers with high ego strength will exhibit more consistency between moral judgment and moral action than those with low ego strength (p. 609).
P7	Field independent managers will exhibit more consistency between moral judgment and moral action than field dependent managers (p. 610).
P8	Managers whose locus of control is internal will exhibit more consistency between moral judgment and moral action than managers whose locus of control is external (p. 610).
P9	Conventional level managers will be most susceptible to situational influences on ethical/unethical behavior (p. 610).
P10	Principled managers will be more likely to resist, attempt to change, or select themselves out of unethical situations (p. 610).
P11	In a culture that has a strong normative structure, there will be more agreement among organizational members about what is appropriate or inappropriate behavior (p. 612).
P12	In a weak culture, organizational members are more likely to rely on subculture norms for guidance regarding ethical/unethical behavior (p. 612).
P13	Managers' ethical/unethical behavior will be influenced significantly by the behavior of referent others (p. 612).
P14	Managers' ethical behavior will be influenced significantly by the demands of authority figures (p. 612).
P15	Correspondence between moral judgment and action is significantly higher where the organizational culture encourages the individual manager to be aware of the consequences of his or her actions and to take responsibility for them (p. 613).
P16	Codes of ethics will affect ethical/unethical behavior significantly only if they are consistent with the organizational culture and are enforced (p. 613).
P17	Managers' ethical/unethical behavior will be influenced significantly by reinforcement contingencies (p. 614).
P18	Managers' ethical behavior will be influenced negatively by external pressures of time, scarce resources, competition, or personal costs (p. 614).

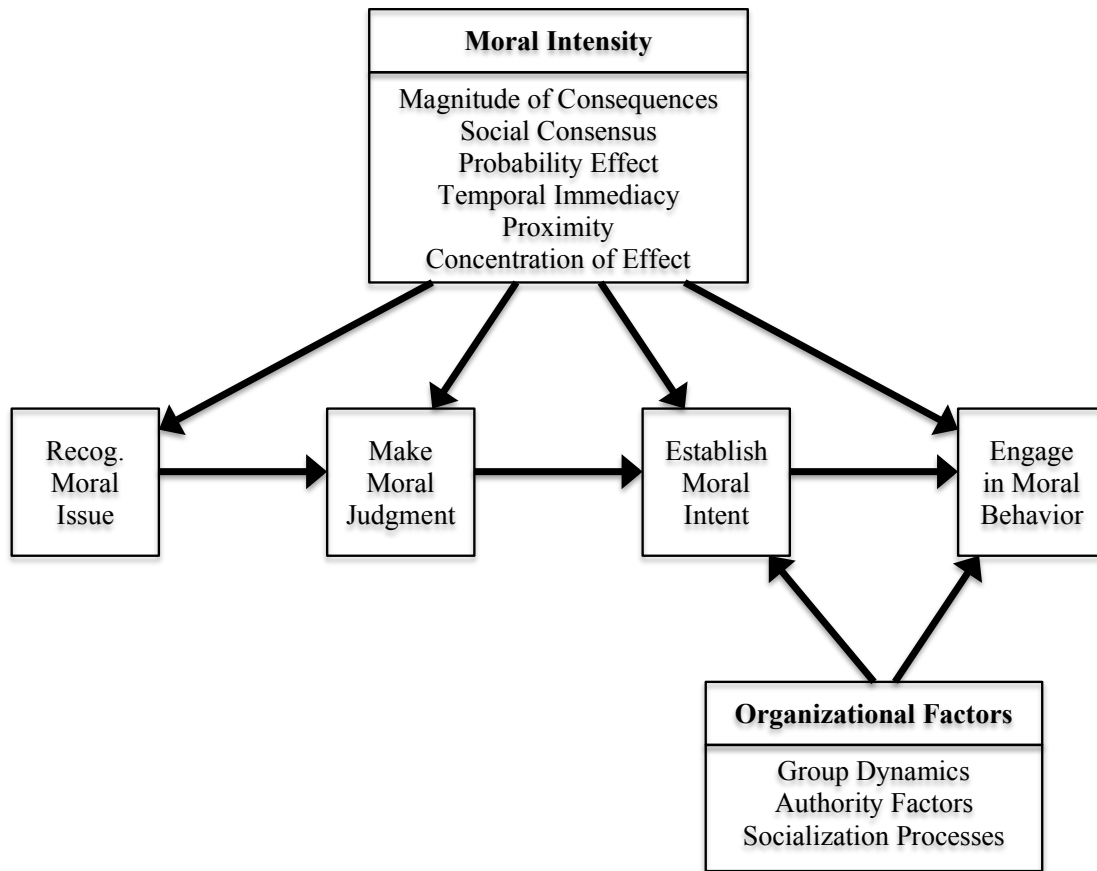
**Note:** Adapted from Trevino (1986)

should move from the examination of outcomes of decisions and toward the examination of the process..." (p. 165). Ultimately, Trevino's (1986) concerns about the practicability of philosophical underpinnings of model creation become reticent.

Despite this conceptual limitation, Trevino's (1986) person-situation interactionist model has been influential in the development of many contemporary decision-making models. Particularly, her eighteen propositions of future research have been addressed and discussed in a plethora of decision-making literature (e.g., Jones, 1991). Additionally, portions of these propositions are addressed by the creation of this dissertation's model. For example, the development of this investigations etho-conventional process modeled the intense connection of various moderating features to the ultimate behavior selection after Trevino's (1986) connection.

#### Jones' Issue-Contingent Model

The final seminal model this dissertation will review is Jones' (1991) issue-contingent ethical decision-making model (Figure 2.5). This model is the last to be reviewed not only because is the most contemporary of the seminal processes being examined, but also because it integrates the models previously presented by Ferrell and Gresham (1985), Rest (1986), Hunt and Vitell (1986) and Trevino (1986) into its construction. The inclusion of previously established seminal models is done through the presentation of a brief summary of each model, followed by what Jones (1991) deemed as the significant features and dominant flaws of each. Once this preliminary review is established in Jones' (1991) work, the construction of the issue-contingent model based primarily on the concept of moral intensity is presented.



**Figure 2.5.** Jones’s Issue-Contingent Model. Adapted from T. M. Jones, “Ethical Decision Making by Individuals in Organizations: An Issue-Contingent Model,” (1991): Figure 2: 379.

In order to fully comprehend the basis of Jones’ (1991) model, an understanding of moral intensity is required and germane. According to Jones (1991):

Moral intensity is a construct that captures the extent of issue-related moral imperative in a situation. It is multidimensional, and its component parts are characteristics of the moral issue such as magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity, and concentration of effect. (p. 372)

Furthermore, Jones (1991) acknowledged that moral intensity is a concept presented by moral philosophers, and not one included in “descriptive models of moral decision making” (p. 373). For Jones (1991), the moral intensity construct is composed of six

primary components (i.e., magnitude of consequences, social consensus, probability effect, temporal immediacy, proximity, concentration of effect), as depicted in the *Moral Intensity* box in Figure 2.5. Each of these components is worthy of further analysis.

The magnitude of consequences was “defined as the sum of the harms (or benefits) done to victims (or beneficiaries) of the moral act in question” (Jones, 1991, p. 374). Therefore, if a moral agent produced a behavior that results in a \$100,000 fine, that action has a greater magnitude of consequences than one that produced a \$10 fine. The second component, social consensus, was “defined as the degree of social agreement that a proposed act is evil (or good)” (Jones, 1991, p. 375). For example, the evil involved in engaging in fisticuffs in a school building far outweighs the social consensus of the evil of engaging in fisticuffs during an adult ice hockey contest. In essence, social consensus refers to how actions are viewed in regards to societal and conventional norms (Jones, 1991; Simon, 2010). The third component is the probability of effect. For Jones (1991), the probability of effect should be considered “a joint function of the probability that the act in question will actually take place and the act in question will actually cause the harm (benefit) predicted” (p. 375). For example, a moral agent allowing a dog with a history of attacking children into his/her home has a greater probability of harm than allowing a dog that is known to have a tender personality into his/her home. Therefore, some actions have more predictable negative consequences than others.

The fourth component of moral intensity presented by Jones (1991) (i.e., temporal immediacy) was defined as “the length of time between the present and the onset of consequences of the moral act in question (shorter length of time implies greater immediacy)” (p. 376). Consider that providing a universal healthcare plan that will begin

tomorrow has a greater immediacy than providing that same plan starting in three years. Proximity, or the “feeling of nearness (social, cultural, psychological, or physical) that the moral agent has for victims (beneficiaries) of the evil (beneficial) act in question”, was the fifth component (Jones, 1991, p. 376). For example, a politician from a moral agent’s home state who stole public money to run a prostitution ring has a significantly greater moral proximity than a politician performing a similar action in another state. The final component of moral intensity for Jones (1991) is concentration of effect. This component was defined as “an inverse function of the number of people affected by an act of given magnitude” (p. 377). Consider that cheating a group of five academic employees of a university out of \$1,000 has a more concentrated effect than cheating the university as a whole out of \$5,000 (i.e., the same sum as the five employees combined). As depicted by Figure 2.5, these six components of moral intensity significantly influence all four steps of Jones’ (1991) decision-making model.

Again, as other modeled have previously acknowledged, the first step to the issue-contingent model is the recognition of a moral issue. Within this model, recognition involved a series of two steps; 1) a choice must be involved, and 2) the moral agent must understand that this decision has consequences on others (Jones, 1991). Considering all six components of moral intensity, the moral agent is then charged to produce a moral judgment. During this phase, Jones (1991) relied on Kohlberg’s (1976) model of moral development, Rest’s (1986) suggestion of moral judgment, Trevino’s (1986) person-situation model, and a plethora of other decision scholar’s discussions (e.g., Blasi, 1980; Levine, 1979; Taylor, 1975; Weber, 1990). In other words, this phase operates in a



similar manner as the weighing of alternatives and consequences seen in other models (e.g., Malloy, et al., 2003).

Similarly to Hunt and Vitell (1986), Jones' (1991) next phase is a stand-alone step of moral intent. Jones concluded, "A decision about what is morally correct, a moral judgment, is not the same as the decision to act on that judgment, that is, to establish moral intent" (p. 386). Jones (1991) claimed that intent is significant because it can act as a significant predictor of action, either ethical or unethical in nature. Once a moral agent has established moral intent, a decision is posited and the agent engages in behavior. Within these two phases, Jones (1991) established that organizational decision-making is "complicated" by organizational factors such as group dynamic, authority factors and issues, and various socialization processes (p. 390). However, as shown in Figure 2.5, this set of organization factors only influences the moral agent in the third and fourth phases of the four-step process.

Jones' (1991) issue-contingent model has acted as a paradigm for any decision-making model construction that is knowingly informed by previous model attempts. Although Jones (1991) failed to provide substantial information or guidance in model creation ingenuity, his adaptation of previous seminal models, primarily Rest's (1986) four-component model, in order to showcase the clout of moral intensity should be commended. Additionally, Jones' (1991) discussion on social consensus as a major factor in moral intensity substantiated this dissertation's inclusion of conventions.

### **Sport-Based Decision-Making Models**

As previously stated, sport is certainly not immune to unethical types actions and behaviors that are realized in other kinds of business ventures. Unethical behaviors

involving a wide variety of subjects (e.g., sportsmanship, cheating, performance enhancing drug (PED) use, blood doping, coaching complications, financial ramifications, legal issues, hazing, violence, disability sport, parents, booster clubs, gambling, gender discrimination, amateurism) have been presented in the scholarly sport literature (e.g., Appenzeller, 2011; Coakley, 2009; Eitzen, 2012; Thornton, Champion Jr., & Ruddell, 2012; Simon, 2010). Despite this literature, the concept of ethical decision-making processes as an option to increase moral consciousness throughout the workforce has received little scholarly attention. This claim is supported by the fact that many popular sport management ethics textbooks entirely omit discussion of ethical decision-making, or fail to include a process by which sport practitioners can implement to make decisions in a practical manner (e.g., Appenzeller, 2011; Eitzen, 2012; Thornton, et al., 2012). Rather, these texts have chosen to focus on topics that have experienced, or prone to experience, unethical types of behavior (e.g., unethical logos and mascots, the globalization of sport, gambling issues in sport, gender discrimination and Title IX issues in sport, child abuse). The authors should be commended for bringing attention to pertinent, pressing issues within multiple levels of sport, however, their focus provides limited attention on solutions in some occasions. By encouraging the scholarly discussion about the ethical decision-making process in sport, many of the imperative issues mentioned above could potentially be avoided.

Within the three distinct competitive levels (i.e., interscholastic sport, intercollegiate athletics, professional sport) this dissertation's etho-conventional decision-making model encompasses, a variety of ethical issues and concerns previously noted. In a follow-up study presented by Seifried, et al. (2006), the authors examined a series of

athletic rule violations in high school (interscholastic) sport in order to establish patterns of unacceptable actions and behaviors. They established that the majority of rule violations at the high school level were committed by boy's programs (i.e., 76.4% of all violations) (Seifried, et al., 2006). Furthermore, the authors submitted that the most infractions transpired in soccer, basketball, football, wrestling, and baseball for boys and in basketball, soccer, softball, volleyball, and track and field for girls (Seifried, et al., 2006). Perhaps most importantly for this investigation, Seifried, et al. (2006) established a catalogue of the most frequently violated rules within boy's high school sports (Table 2.3).

**Table 2.3:** Most Frequent Boy's Interscholastic Rule Violations

1	Conduct & sportsmanship of coaches & athletes
2	Ejection from contests
3	Transfers
4	Residence
5	Out-of-season programs
6	Improper interaction with officials/referees
7	Conduct of spectators
8	Outside competition (i.e., non-school participation) of students
9	Recruiting
10	Lack of contest & event supervision
11	Substance use or abuse (i.e., alcohol & tobacco) by students
12	Failure to meet administrative deadlines
13	Playing non-member schools
14	Game limitations
15T	Foreign exchange students
15T	Practice limitations
15T	Qualification of coaches

**Note:** Adapted from Seifried, et al. (2006).

What becomes apparent from Seifried, et al.'s (2006) rule violation discussion is that the coaching staff and administrators are heavily involved in the unethical actions at the interscholastic level. Even in instances of unethical conduct by others (e.g., spectators),

coaches and administrators could potentially mitigate the situation from escalating with proper ethical and decision-making training.

Substantiating this data, many of the instances depicted in Table 2.3 have been explicitly mentioned as areas of common ethical concern by other sport scholars (e.g., Appenzeller, 2011; Coakley, 2009; Eitzen, 2012; Thornton, et al., 2012; Simon, 2010). To further elaborate, consider the most common violation in Table 2.3 (i.e., sportsmanship). Simon (2010) defined sportsmanship as “the kind of attitude toward opponents that best promotes the goal of sports as (a)...friendly, mutually satisfactory (relationship) among the players” (p. 41-42). However, Seifried, et al. (2006) noted that violations by coaches in the way they act towards their own players and opponents are commonplace in elite interscholastic sport. There has also been significant scholarly debate over the use of corporal styles of punishment by coaches directed towards their own team members (e.g., Albricht, 2009; Seifried, 2008, 2010b, 2012). While some scholars deemed the use of punishment an appropriate action for player motivation and performance enhancement (e.g., Seifried, 2008, 2010b, 2012), others supported that punishment within sport has a “myriad [of] negative consequences” (e.g., wasting valuable practice time, damaging the coach-athlete relationship, induces a fear of failure, decreases the amount of athlete risk taking, increases performance anxiety, lowers athlete self-confidence and self-esteem, reinforces low levels of moral development) (Albrecht, 2009, p. 472). This scholarly discussion exemplified the disagreement of punishment use throughout the sport participatory context. Therefore, it is plausible that with the implementation of a well-constructed decision-making model, interscholastic coaches

would possess a greater comprehension of whether to implement corporal punishment techniques into their team management strategy.

Similarly, rule violations and unethical misconduct at the intercollegiate level is a prominent occurrence that has been discussed in contemporary sport scholarly literature (e.g., Coakley, 2009; French, 2004; Oriard, 2009; Simon, 2010; Yost, 2010). One of the most prominent rule violations in contemporary intercollegiate athletics is the use of impermissible recruiting tactics and procedures (NCAA, n.d.b). In hopes to deter unethical behavior during the recruitment of potential student-athletes, the NCAA Manual devoted an entire section to review various recruiting rules and regulations (e.g., the time frame in which coaches or other personnel can contact potential student-athletes, the total number of phone calls and text messages allowed, the enticement of student-athletes with illegal benefits such as cash payments or gifts, the determination between official and unofficial campus visits). Despite this detailed account of recruiting regulations, the NCAA enforcement staff appeared to be overworked and outnumbered, and countless coaches across the United States violated the standardized recruiting procedures and regulations (Yost, 2010).

For example, during the 2007-2008 season, former Indiana University men's basketball coach, Kelvin Sampson, "participated in ten three-way phone calls with prospective recruits" (Yost, 2010, p. 147). This type of phone conversation is not an uncommon occurrence for intercollegiate coaches; however, Sampson was serving probation designated by the NCAA for recruiting violations he had previously committed while acting as the head men's basketball coach at the University of Oklahoma. During his time at Oklahoma, NCAA investigators uncovered that Sampson "had participated

in...577 excessive phone calls [to recruits]” (Yost, 2010, p. 148). This information led the NCAA to ban “Sampson from off-campus recruiting for one year and (bar) him from initiating phone contact with prospects” (Yost, 2010, p. 148). The Sampson recruiting incidents at the University of Oklahoma and Indiana University provide an accurate depiction of unethical recruiting behaviors that have seemingly permeated NCAA athletics. From this situation, Sampson and his athletic administrators were faced with a multitude of ethically based questions (e.g., Should Indiana University hire Sampson even though he recently committed a severe NCAA infraction? Should Sampson be placed on internal probation by Indiana University? Should Sampson continue to make illegal phone calls in order to maintain a competitive level with other coaches committing infractions? What type of sanctions should Sampson receive from an institutional level?). With the help of a comprehensive ethical decision-making process entrenched at the institutional and personal level, Sampson and the athletic administrators at the University of Oklahoma and Indiana University potentially could have lessened the negative consequences on many stakeholders by maintaining a better appreciation for the facts of the situation.

Similar to amateur athletics in the United States (i.e., interscholastic sport and intercollegiate athletics), professional sport has encountered parallel ethical dilemmas (i.e., sportsmanship issues, gambling, violence concerns, performance enhancing drug use and testing, commercialization concerns, utilization of unethical logos and mascots) (e.g., Appenzeller, 2011; Eitzen, 2012; Simon, 2010; Soebbing, 2009; Thornton, et al., 2012). However, these unethical concerns and behaviors are often magnified due to the intense media scrutiny and increased commercialization surrounding professional

athletics (Coakley, 2009; Simon, 2010). Noting this, mega multinational corporations such as Nike, Inc. have been forced into making critical ethical-decisions about various athletes they endorse, sponsor and advertise after they have committed (or been accused of) personal ethical failings (e.g., MLB third baseman Alex Rodriguez's alleged performance enhancing drug use, NFL quarterback Michael Vick's conviction and jail sentence for operating a dog fighting ring, PGA golfer Tiger Woods' marital indiscretions and sex addiction, Paralympian Oscar Pistorius' alleged murder of Reeva Steenkamp) (Fox & Isidore, 2012; Guida, 2011; Jonas, 2013; Kay, 2012; Smith, 2012a). When endorsed athletes are caught or accused of unethical behavior, managers are thrown into making a throng of ethically based questions (e.g., Should the corporation release a statement to the press concerning the unethical matter? Should the firm continue to run advertisements containing the athlete while the legal (or social) justice system is completed? Should the sponsorship/advertisement contract be terminated? Is it appropriate to sign (or re-sign) an athlete who has committed past ethical indiscretions?).

As noted by Kay (2012) and Smith (2012a), decisions concerning the continued support (i.e., financially and publically) of embattled athletes are based on a series of important determinations (e.g., What has the firm chosen to do in the past? Would continued support of the athlete go against the mission and culture of the corporation? Was the indiscretion considerably immoral in the public's opinion?). Poor decisions on continued support of immoral athletes could cause irreversible damage to a firm's status and reputation. Therefore, these determinations should be made with the help of a systematically consistent, well-designed ethical decision-making model. Through the implementation of an ethical decision-making model, the firm's mission and culture

could better be upheld in times of controversy and dilemma (Bridges & Roquemore, 2004).

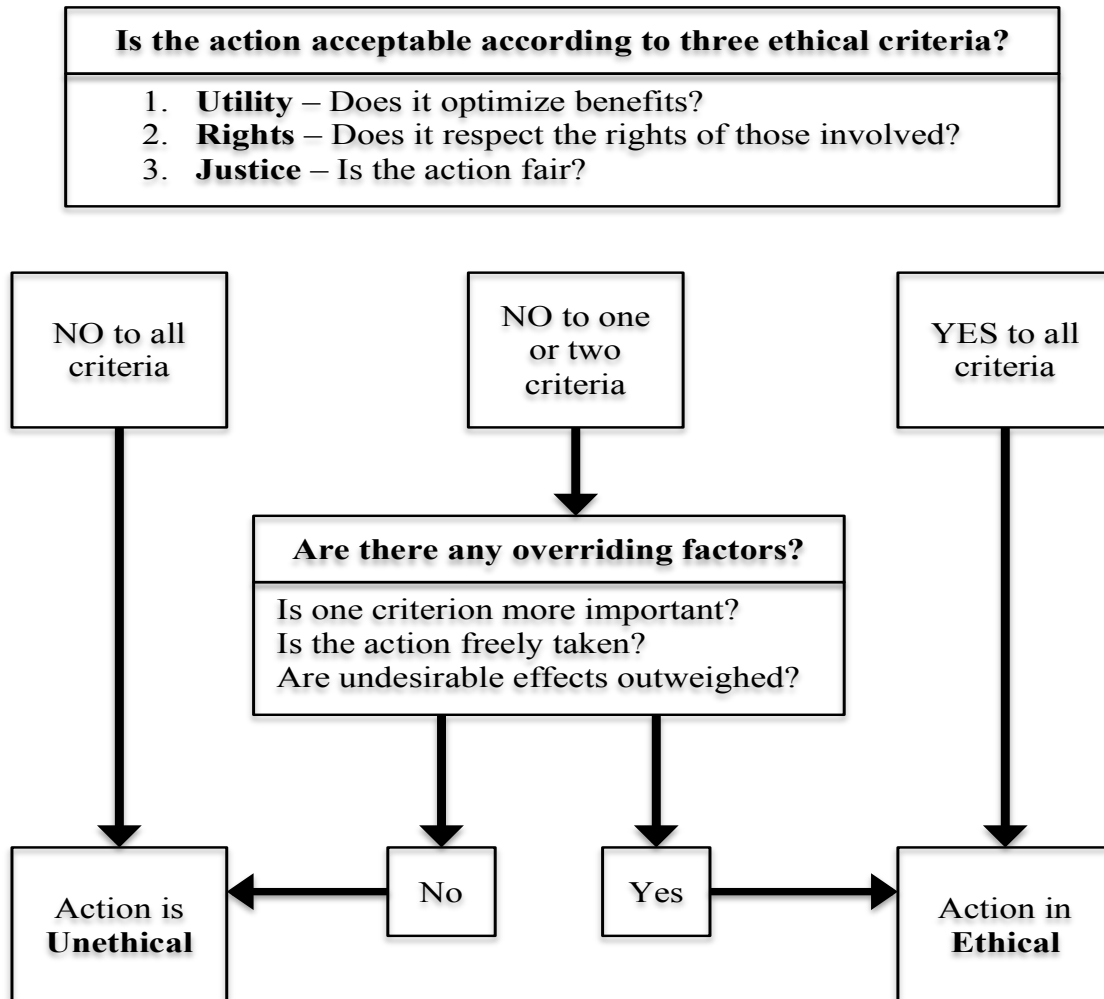
Despite the above examples providing rationale for a comprehensive sport-specific ethical decision-making model, it could be argued that there is no need for a sport-specific model because organizations and institutions could simply employ general business models and achieve the same purposes. While implementing these models could prove to be more effective than not having a structured process, they fail to acknowledge the business intricacies that are solely related to the management of sport and athletics (e.g., cooperation and competition convolutions, hierarchies with the bottom level being the highest paid employees, amateurism, educational issues, player eligibility concerns). Noting this, four prominent discussions pertaining to the ethical decision-making and leadership styles in sport have been produced and will be addressed individually (i.e., DeSensi and Rosenberg's (2003) utility, rights and justice model, Malloy, et al.'s (2003) three-way perspective model, Bridges and Roquemore's (2004) rational approach model; Chelladurai and colleagues' decision styles). By only addressing these sport-specific dialogues, this investigation does not claim that they are the only works. Rather, much like the delimitation process with the seminal decision-making models, they have been repeatedly clouted as influential by peer scholars and were the most instrumental in the development of this dissertation's etho-conventional model. This review will discuss the prominent features of each model, starting with DeSensi and Rosenberg (2003), and provide a figure or table for each in order to help create a more complete conception of the various scholar's perceptions.



## DeSensi and Rosenberg's Utility, Rights and Justice Model

The utility, rights and justice model, adapted for sport from Cavanaugh's (1990) model of justice and Josephson's (1992) ethical quality guides, highlighted the importance of process over outcome for moral agents engaged in the ethical decision-making process. "Within this process, the goals to be achieved are identified, alternatives are generated and evaluated against the established criteria, and the best alternative is chosen..." (DeSensi & Rosenberg, 2003, p. 165). The physical nature and progression of the utility, rights and justice model (Figure 2.6) was first developed and discussed for a general business organization by Cavanaugh (1990). However, this review will explain the model through DeSensi and Rosenberg's (2003) perspectives due to their integrated approach between the model and sport or athletics.

Prior to fully vetting Cavanaugh's (1990) model, DeSensi and Rosenberg (2003) suggested six various areas of adherence (i.e., trustworthiness, respect, responsibility, justice and fairness, caring, and civic virtue and citizenship) that were required in order to form an appropriate personal ethical guide. Furthermore, the authors included character traits such as honesty, integrity, promise keeping, and loyalty as being encompassed by trustworthiness and issues pertaining to accountability, the pursuit of excellence, and self-restraint as being a part of responsibility (DeSensi & Rosenberg, 2003). The authors acknowledged that observing all areas, as well as maintaining the proper decision-making process, is rather complex since "economic, social, professional, and other pressures usually intervene in the process, resulting in confusion..." (DeSensi & Rosenberg, 2003, p. 167). Once these character concerns were established, DeSensi and Rosenberg (2003)



**Figure 2.6.** DeSensi and Rosenberg’s Utility, Rights, and Justice Model. Adapted from J. T. DeSensi and D. Rosenberg, “Ethics and Morality in Sport Management,” (2003): Figure 9.1: 169; G. F. Cavanaugh, “American Business Values (3<sup>rd</sup> ed.)” (1990): 195.

discussed the three prominent features of Cavanaugh’s (1990) model in greater detail (i.e., utility, rights, justice).

For DeSensi and Rosenberg (2003), the concept of utility “refers to the aim of organizational goals in satisfying the constituencies of the organization” (p. 168).

Therefore, goals of a sport organization should be strived for while maintaining a proper respect for external stakeholders and other employees. Ultimately, utility asks the question, *does this action optimize the benefits for the organization?*

The next significant concept is rights. For DeSensi and Rosenberg (2003), rights “refer to those individual rights regarding life and safety, truthfulness, privacy, freedom of conscience, free speech, and private property” (p. 168). The authors continued to outline a set of rights that all individuals should be privy to. They include:

- (a) not to have their lives or safety unknowingly and unnecessarily endangered; (b) not to be intentionally deceived by another, especially regarding what they have a right to know; (c) to do whatever they choose outside working hours and to control information about their private lives; (d) to refrain from carrying out any order that violates those commonly accepted moral or religious beliefs; (e) to criticize conscientiously and truthfully the ethics or legality of corporate actions as long as the criticisms do not violate the rights of others in the organization; and (f) to hold private property, especially as this right enables individuals and their families to be sheltered and to have the basic necessities of life. (p. 168)

From this rights presentation, a few pertinent points are significant to this investigation’s model of decision-making. Specifically, DeSensi and Rosenberg (2003) stipulated that work life and home life should be a separated venture. This can be particularly important when discussing sport and the autonomous nature it enjoys from society. However, the authors also make it apparent that societal norms, such as conventions, league policies, and local and nation laws, are to be upheld and respected (DeSensi & Rosenberg, 2003). Each of these understandings that is prevalent in the utility, rights and justice model, will also be prevalent in the etho-conventional model. Ultimately, the concept of rights asks the question, *does this behavior respect the rights of all stakeholders involved in the process?*

The final major concept of the model is the concept of justice. Justice, which was mentioned as a stipulation in DeSensi and Rosenberg’s (2003) discussion on rights, “includes fair treatment, fair administration of rules, fair compensation, fair blame, and due process. Individuals similar to each other...should be treated similarly” (p. 168).

Although justice and the formalized legal system are often referred to interchangeably, they are different concepts. In essence, justice refers to maintaining the fairness for all stakeholders involved. Fairness can be accomplished through enforcement of regulations or local and national laws, however, justice is only met in this manner if rules and regulations are “administered consistently with fairness and impartiality” (DeSensi & Rosenberg, 2003). Ultimately, the concept of rights asks the question, *is the action or behavior fair to all stakeholders involved?*

A comprehension of utility, rights and justice is a necessary precursor to understanding the utility, rights and justice decision-making model. This is notably depicted in Figure 2.6 but also in their three concepts and associated questions informing all further actions in the decision-making process. Once an ethical dilemma is recognized, the moral agent is charged to ask three new questions. From this internalized questioning, three possible outcomes exist; 1) the moral agent answers no to all three criteria, 2) the moral agent answers no to one of two of the three established criteria, and 3) the moral agent answers yes to the three criteria. In the case of the first response (i.e., answering no to all criteria), no further action is required and the action is deemed an unethical type of behavior. A similar fast-tracked approach occurs with the third response (i.e., answering yes to all criteria), and no further action is required in order to deem the behavior as ethical. However, in the case of ambiguity (i.e., the second response of a split yes/no answer), the moral agent is instructed to proceed to consider additional factors before an ethical determination can be posited. This process is shown in Figure 2.6 by the “*NO to one or two criteria*” box leading directly to the “*Are there any overriding factors?*” box.

For Cavanaugh (1990) and DeSensi and Rosenberg (2003), within the overriding factors phase, the moral agent is again charged with asking three questions; 1) is one criterion more important than the others? 2) is the action or behavior freely taken?, and 3) are the undesirable consequences of the action outweighed by desirable results? The first question concerning importance requires the moral agent to weigh the significance of the three concepts (i.e., utility, rights, justice) against one another in order to determine if one criterion is particularly important to the moral agent's personal philosophy or an organizational philosophy. The second question refers to the nature in which the moral agent produces the behavior, in order to ensure that the behavior is not a forced response. The final question, concerning consequences, requires the moral agent to consider if the behavior would produce a positive sum result in regards to effects and outcomes. Although not directly mentioned, the reliance on deontological and teleological norms in this set of questioning is apparent. In particular, the weighing of consequences can have strong connections to teleological conventions and utilitarian concerns. Once these three questions are asked by the moral agent, only two potential responses remain possible, yes or no. If the agent has answered yes, then the behavior can be deemed ethical in nature, if the agent has answered no, then the action is considered unethical.

DeSensi and Rosenberg's (2003) sport-specific adaptation of Cavanaugh's (1990) utility, rights, and justice model provided three valuable contributions for future sport-specific decision-making models, including this dissertation's etho-conventional model. The first is their advocacy that the core of decision-making is philosophical in nature, rather than purely psychological as Trevino (1986) had suggested. This can be especially inferred through their initial three questions (i.e., utility, rights, justice) and their

overriding factor questions (i.e., importance, autonomy, consequences). In particular, the teleological perspective of determining outcomes solely, or primarily, based on consequences remained prevalent throughout their discussion. However, the authors still maintained a relatively unbiased perspective and encouraged a comprehensive view rather than making decisions exclusively grounded within single philosophical perspective. Secondly, they supported an emphasis on process over outcome, “whereby choices are made from a number of possible (ethically-based) outcomes” (DeSensi & Rosenberg, 2003, p. 165). By championing an emphasis on the process, DeSensi and Rosenberg’s (2003) model adaptation maintained the ability to be proactive in nature, which is vital in an entity as dynamic as the business of sport (Coakley, 2009). Finally, DeSensi and Rosenberg (2003) fully vet several moderating influences (e.g., economic, social, professional), which are fundamental to any decision-making model construction.

Despite these positive contributions, Cavanaugh’s (1990) model and DeSensi and Rosenberg’s (2003) sport-specific adaptation are limited. The first is the omission of a fact generation phase, which is a vital step in this dissertation’s etho-conventional decision-making process. The inclusion of a fact generation stage would have allowed the moral agent to make a more informed response to the initial questions concerning utility, rights and justice. Second, even though DeSensi and Rosenberg (2003) championed the use of deontological and teleological inquiry, this addition is not explicitly or formally mentioned or included in their final model.

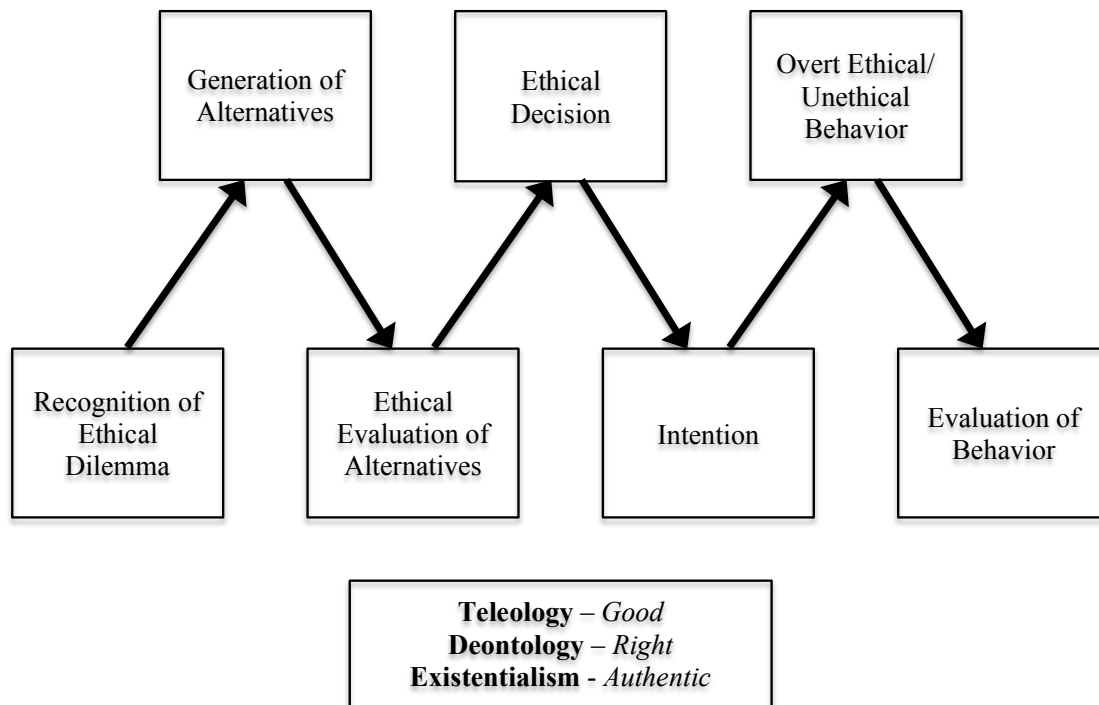
#### Malloy, Ross, and Zakus’ Three-Way Perspective Model

Malloy, et al. (2003) presented a unique three-way perspective sport-based process that strongly informed the development of this review’s etho-conventional

model. The authors placed a high level of emphasis on the ethical decision-making process by featuring it as a prominent portion of their text. In particular, Malloy, et al. (2003) broke the discussion into three distinct sections (i.e., book chapters) that focused on the sources of ethical decision-making, the various moderating influences on ethical decision-making, and the actual decision-making process respectively. To begin the examination, Malloy, et al. (2003) focused on a comprehensive analysis of teleology (i.e., what is good), deontology (i.e., what is right) and existentialism (i.e., what is authentic). A more in-depth review of these perspectives will be fully vetted in the third chapter of this dissertation, and therefore, will be omitted from further consideration here. From this analysis, the authors supported a seven stage model informed by three different ethical perspectives (Figure 2.7), and in doing so, potentially avoided a meta-ethical downfall that has crippled many ethical-decision making models by allowing the decision-maker to choose what is right, good and authentic, rather than advocating one philosophical perspective over another. “By using this three-way ethical analysis, the reader assesses a particular dilemma in a more comprehensive way than by using only one theory or process or employing no conscious ethical stand at all...” (Malloy, et al., 2003, p. 107).

Malloy, et al. (2003) developed seven stages with straight-line progression: 1) Recognition of the ethical dilemma or cause, 2) Generation of alternatives, 3) Evaluation of alternatives, 4) Selection of the ideal solution, 5) Intention, 6) The actual decision, and 7) Evaluation of the decision. Within the model, the moral agent was “urged to consider the analysis from three separate ethical perspectives” (p. 107). Therefore, within each of the seven steps, the consideration of what is good, right and authentic should be analyzed.

In some steps (i.e., phases one through three), the moral agent produced three separate outputs in accordance to the three distinct ethical perspectives. Each step will be further analyzed and discussed.



**Figure 2.7.** Malloy, Ross and Zakus’s Three-Way Perspective Model. Adapted from D. C. Malloy, S. Ross & D. H. Zakus, “Sport Ethics: Concepts and Cases in Sport and Recreation (2<sup>nd</sup> ed.),” (2003): Figure 6.1: 108.

The first of seven stages is the recognition of the ethical dilemma. For Malloy, et al. (2003), this recognition is a two-step process; the moral agent must recognize that there is an issue, and must distinguish that the dilemma is ethical in nature. According to Malloy, et al. (2003), “if an individual perceives that an issue is in need of resolution, yet does not see its ethical nature, an attempt to solve the problem will go on without the insight of a conscious and comprehensive investigation of ethics” (p. 107). Once the moral agent understands that dilemma resolution is necessary, three types are recognition



are encouraged; teleological recognition, deontological recognition, and existential recognition. For Malloy, et al. (2003), the “teleological recognition will focus upon the degree to which the best ends are achieved for the group or the individual” (p. 109). Essentially, the moral agent must determine whether the outcome goal achievement is prevented because of the dilemma (Malloy, et al., 2003). The second recognition, deontological recognition “will focus upon the rules that have or have not been followed and the duty, implicit or explicit, which has or has not been assumed” (Malloy, et al., 2003, p. 109). In other words, the moral agent questions if a rule or regulation broken, and if so, should the rule or regulation have been broken? Existential recognition, the final perspective recognition, “will focus upon the extent to which the dilemma has created a situation in which some aspect of the individual’s authenticity is being restricted or denied” (Malloy, et al., 2003, p. 109). For existential recognition, the moral agent must reflect on whether their autonomy has been constrained.

The second stage is the generation of alternatives. Similarly to the first stage, the moral agent is urged to generate alternatives based on all three ethical perspectives. For Malloy, et al. (2003), this three-way process of alternative generation is the only way to be “ethically comprehensive” (p. 110). After alternatives are generated, the moral agent enters the third stage, or the evaluation of alternatives. Each alternative that was generated in stage two is subjected to teleological, deontological and existential norms. Therefore, each assessment is “based upon the criteria (inherent in) the three ethical theories” (Malloy, et al., 2003, p. 111). Following assessment, the moral agent moves to stage four in order to select the ideal solution. During this phase the moral agent should select the alternative that is “most comprehensively good, right, and authentic” as well as

confirms any organizational pressures (Malloy, et al., 2003, p. 111). Similar to both Hunt and Vitell (1986) and Jones (1991), following solution selection, Malloy, et al. (2003) included a stand-alone intention stage. This stage is an important inclusion for Malloy, et al. (2003) as they contended, “one’s intent...is perhaps the strongest determinant of ethical action. If your intention is to carry out an ideal resolution, then presumably and conceptually you will” (p. 111).

At this point in the decision-making process, the moral agent carries out his/her intention and an overt ethical or unethical behavior is posited in stage six. According to Malloy, et al. (2003), the actual decision is reached by the moral agent through the consideration of “the ideal decision, the moderating variables...and the individual intent” (p. 112). After the behavior has occurred, the seventh and final stage of the process is the evaluation of the actual decision. For Malloy, et al. (2003) the evaluation is a simplistic procedure. The decision is considered an ethically acceptable one if it has met the criteria of the three ethical perspectives.

Analogous to many seminal and contemporary decision-making models, the model’s seven stages followed Harris and Sutton’s (1995) common progression theme. Moreover, Malloy, et al. (2003) presented a series of moderators initiating from the individual (e.g., personal ethical orientation, level of the decider’s moral development), the issue (e.g., normative consensus, the magnitude of consequences, immediacy of required action), a significant other (e.g., personnel, interorganizational, extraorganizational), the situation (e.g., organizational ideology, organization culture), and external forces (e.g., political, economical, societal). The authors contended that these influential moderators should always be considered, and are integrated throughout

the seven-stage, three-way perspective model. However, Malloy et al.'s (2003) model still falls short in both depth and complexity perhaps due to the intended student audience of the work. Furthermore, the decision-making model failed to directly include a fact acquisition phase and omitted the inclusion of the moderating influences from further analysis within the model. Despite these mild criticisms, Malloy, et al.'s (2003) model proved to be an exemplar foundation from which to advance this dissertation's understanding of ethical decision-making.

#### Bridges & Roquemore's Rational Approach Model

For Bridges and Roquemore (2004), managers are defined by their ability and preparedness to produce decisions. Common managerial activities, such as "formulating plans, structuring and organization, implementing programs, and controlling activities all involve continuous decision-making" (p. 161). Thus, "decision-making is the essential activity that justifies the existence of managers" (Bridges & Roquemore, 2004, p. 173). Accordingly, the authors deemed that it is necessary for all sport managers to have a sound, practical decision-making approach available to them (Bridges & Roquemore, 2004). Bridges and Roquemore (2004) presented a series of four decision-making strategies (i.e., management science approach, group decision-making approach, intuitive approach, rational approach) that potentially could be implemented in order to improve the decision-making effectiveness and efficiency of sport managers. Prior to the discussion of their presented approaches, it is important to note that their scholarly pursuit was designed generically to encompass all types of dilemma faced by sport managers. Therefore, not all of Bridges and Roquemore's (2004) presented approaches proved to be effective for ethically based dilemmas. In particular, the management

science approach is not a plausible option for ethical decision-making due to its connection to statistically based analysis. Basing their work on Cook and Russell's (1985) description of the management science approach, Bridges and Roquemore (2004) stated that the method should include characteristic such as "using a mathematical model...(and) a high-speed electronic computer" (p. 166). Therefore, the management science approach will be delimited from further analysis within this investigation. This is not to discredit the contribution that statistical analysis can provide to sport management or decision-making scholarship, but rather, the methodology is not applicable in the pursuit of this investigation's etho-conventional decision-making model.

The remaining three approaches (i.e., group decision-making approach, intuitive approach, rational approach) all maintain various levels of applicability to ethically based dilemmas in the sport workplace. The rational approach model proved to be the most useful during this establishment of this investigation's etho-conventional decision-making model, and therefore, will be the focus of the description provided below. A brief discussion of Bridges and Roquemore's (2004) group decision-making approach and intuitive approach is appropriate due to the connectedness to other presented seminal decision-making works (e.g., Chelladurai and colleague's group decision-making style).

Bridges and Roquemore's (2004) group decision-making approach "is a form of participative management...(in which) everyone in the group has an opportunity to participate and identify with group decisions" (p. 170). In other words, managers enlist the help of their employees in order to reach a consensus decision in times of dilemma. Theoretically, due to the cooperative nature of the approach, "group decision-making should be superior to that made by a single person because of the great base of

knowledge a group would have about a subject and the larger number of alternatives or ideas generated by group members” (Bridges & Roquemoire, 2004, p. 170). However, the approach presents three internal limitations that question the integrity of the method for full-fledged implementation for ethical decision-making processes.

The first limitation is that “the group can be dominated by a member of upper management” (Bridges & Roquemoire, 2004, p. 170). Therefore, by the session of group decision-making being initiated by a member of upper management, lower management and other employees may be inclined to follow the lead of the upper manager in an unquestioning fashion. If this proved to be the case, all obvious benefits of the group decision-making process would be eliminated (e.g., increased amount of alternatives generated from a greater number of perspectives). The second significant limitation is that “the members may not be qualified to deal with the problem at hand” (Bridges & Roquemoire, 2004, p. 170). Consequently, critical decisions for the firm could be placed in the hands of less qualified or novice decision-makers rather than upper managers, who ideally possess a greater aptitude for decision-making. The final limitation of Bridges and Roquemoire’s (2004) group decision-making approach is that “personalities may clash, which could lead to irrational decisions; and time constraints might force hasty analysis and decisions not well conceived” (p. 170). That is, the greater the number of personnel involved in the decision-making process, the longer the process will take to complete. This is particularly problematic because many ethical dilemmas within organizations require immediate analysis and action in order to mitigate the negative consequences for the firm and its various stakeholders.

The second potentially applicable decision-making method presented by Bridges and Roquemore (2004) is the intuitive approach. The intuitive approach is a process by which a single sport manager produces decisions based on a hunch, a gut feeling, positive and/or negative vibes, or emotion. The four bases of intuitive decision-making are exemplified below in Table 2.4 in greater detail.

**Table 2.4:** Bridges & Roquemore’s Intuitive Approach Examples

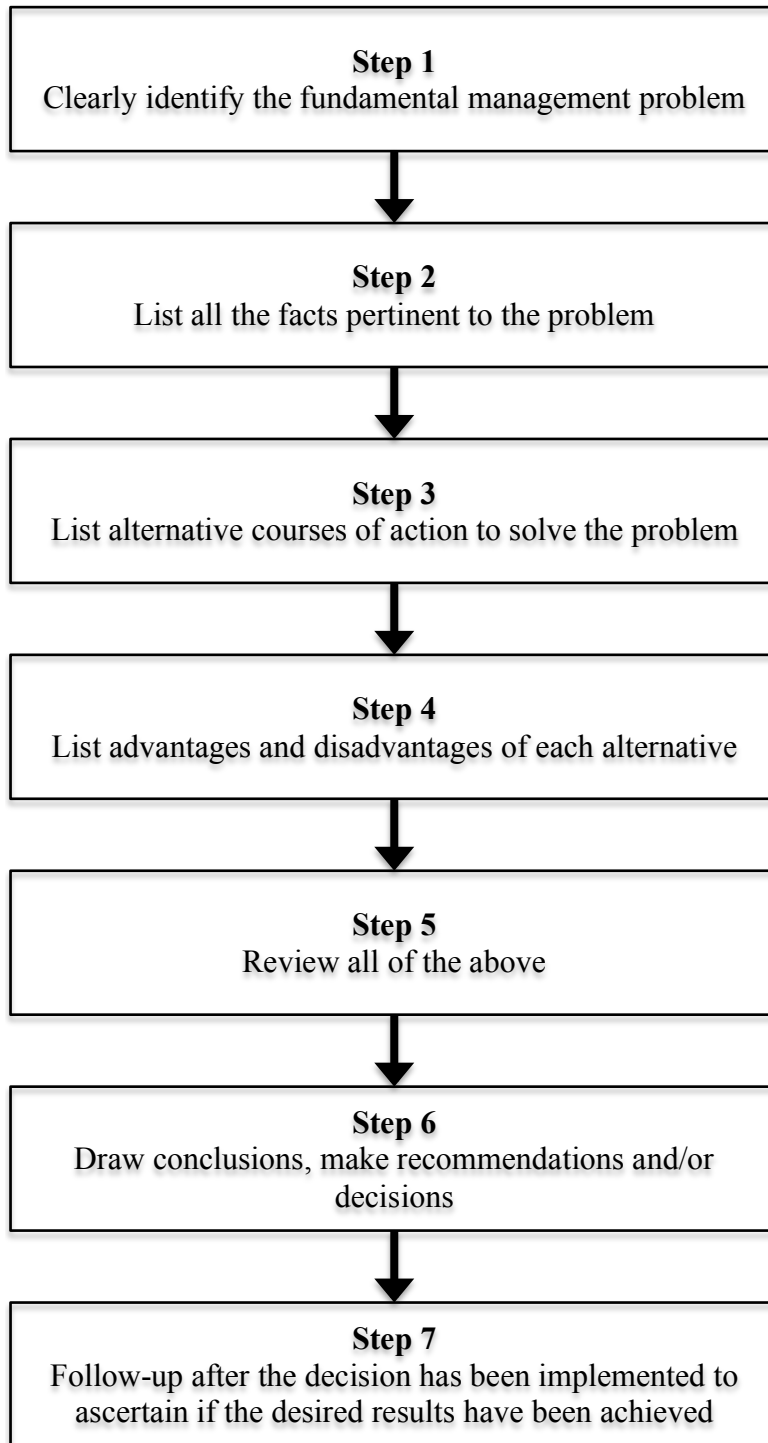
<b>Decision based on:</b>	<b>Example</b>
<i>Hunch</i>	“We’ll take the next exit” (p. 167).
<i>Gut Feeling</i>	“I’ve got a feeling this is wrong” (p. 167).
<i>Vibes</i>	“Something tells me he is not to be trusted” (p. 167).
<i>Emotion</i>	“I know we can’t afford it but I want it” (p. 167).

**Note:** Adapted from Bridges & Roquemore (2004)

For Bridges and Roquemore (2004), the “intuitive approach...cannot be ignored or deemed unimportant” due to its connection to personal experiences, adaptability and fluidity (p. 167). These potential positive aspects of the approach can best be seen in times of ill-structured and indistinct dilemma diffusion (Bridges & Roquemore, 2004; Radford, 1981). Radford (1981) identified four characteristics of ill-structured dilemmas in which the intuitive approach could help provide clarity and render decisions effectively: 1) When the decision-maker does not possess full information needed about the situation and environmental influences, 2) Lack of qualitative analysis presence needed to effectively weigh the positive and negative outcomes/consequences, 3) The stakeholders involved have multiple contrasting objectives and/or missions, and 4) When two or more individuals are charged with producing an effective consensus decision (Bridges & Roquemore, 2004; Radford, 1981).

Despite enjoying the ability to alleviate ambiguity in selected circumstances, the intuitive approach contains significant inadequacies for practical use in ethically based predicaments. Bridges and Roquemore (2004) stated that when a decision-maker employs an intuitive approach, they might be enticed to ignore “available facts and relevant information” in order to more blatantly rely on their personal feelings or emotions (p. 167). This is particularly concerning considering that reflecting upon all relevant information and facts is often revealed as the cornerstone of the ethical decision-making process (e.g., DeSensi & Rosenberg, 2003; Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Malloy, et al., 2003; Rest, 1986; Trevino, 1986). Taking this into respect, Bridges and Roquemore (2004) deemed it necessary to establish a rational decision-making approach that not only considered the pertinent facts of the dilemma, but also various outside influences (e.g., time of day, food intake, weather, attire, environment).

Bridges and Roquemore’s (2004) rational decision-making approach (Figure 2.8) has been notably influential in the development of many contemporary sport-based decision-making models (e.g., Seifried, 2009). Moreover, their seven-step process is similar to Malloy, et al.’s (2003) three-way perspective model presented earlier in this investigation. For Bridges and Roquemore (2004), the rational approach is superior to the management science, group decision-making, and intuitive approaches because it takes into account that “decision-makers are people, and people are not totally rational and objective when analyzing problems” and therefore provides a stable system to more accurately guide the decision-making process (p. 168).



**Figure 2.8.** Bridges & Roquemore's Rational Approach Model. Adapted from F. J. Bridges & L. L. Roquemore, "Management for Athletic/Sport Administration: Theory and Practice (4<sup>th</sup> ed.)" (2004).



This admission is significant because the approach attempts “to offset the influence of biases, tradition, emotion, and all other personal and environmental factors which can warp decisions” (Bridges & Roquemore, 2004, p. 168). Ultimately, the approach tries to rationalize and simplify situations that are often times irrational and complex in order to help the decision-maker produce the most optimal decision for themselves, their firm, and its stakeholders.

As with most of the previously presented decision-making models (e.g., Ferrell & Gresham, 1985; Jones, 1991; Malloy, et al., 2003; Rest, 1986; Trevino, 1986), the first step to the rational approach model is recognition of a dilemma/problem. For Bridges and Roquemore (2004), the problem must be identified as a fundamental management problem, or “those that have occurred in the past; are occurring now; and more than likely will show up again within the organization in the future” (Bridges & Roquemore, 2004, p. 168). For example, a reoccurring problem at a firm could be the misuse of the company credit card for extravagant lunch and dinner expenses. In this situation, not only does the misuse of funds need to be acknowledged as a problem, but also the cause of the situation should be investigated in order to determine the causal issue.

The second stage in the rational approach model is the fact acquisition stage. During this phase the decision-maker is charged with gathering all pertinent facts in order to continue the decision-making process. However, Bridges and Roquemore (2004) noted that the decision-maker potentially could encounter limitations in the amount of available information. In these instances, the authors suggested that the decision-maker exercise some level of autonomy and subjectivity in order to continue into step three (i.e., identification of alternatives) (Bridges & Roquemore, 2004). In the alternative

identification stage, the decision-maker should distinguish different effective options that would eliminate the behavior in question (e.g., the misuse of the company credit card on food expenditures). Once the various options are delineated, a simplistic risk/benefit analysis of each alternative is undertaken in step four (i.e., evaluation of alternatives). Bridges and Roquemore (2004) suggested that during the cost/benefit analysis period, the decision-maker should consider the alternative's "potential effect on all phases of the organization's effort" (p. 169). Furthermore, all potential advantages and disadvantages should be listed in an effort to "force the manager or...(decision-maker) to review all sides of a problem and all consequences of any action before reaching a conclusion" (Bridges & Roquemore, 2004, p. 169).

Next, the decision maker enters step five, or the review stage. Bridges and Roquemore (2004) asserted that at this point in the decision-making process, it is beneficial for the decision-maker to "slow down and carefully rethink everything one more time before implementing a decision" (p. 169). This stage, which is unique to Bridges and Roquemore's (2004) rational approach model, encourages the thought process to continue in order to determine whether the current course of corrective action is the most optimal approach for all involved stakeholders. Once the brief reflection period is concluded, the decision-maker enters stage six (i.e., the conclusions and decision stage). At this point in the rational approach, the decision-maker is charged with producing a decision based on all the information gathered and analyzed during the previous five steps (i.e., dilemma/problem recognition, fact acquisition, identification of alternatives, evaluation of alternatives, review stage).

Finally, after a decision is posited and implemented, the decision-maker enters stage seven in order to analyze the outcome and determine whether or not the desired end product was achieved. According to Bridges and Roquemore (2004), “it behooves the manager to check on the effect of the decision and measure results against expectations” (p. 169). Additionally, it affords the decision-maker a reflective look on the process so that any mishaps could potentially be corrected during the next dilemma encounter.

Bridges and Roquemore’s (2004) seven-step rational approach to decision-making provides a valuable contribution to the scholarly decision-making literature and significantly informed the development of this dissertation’s etho-conventional decision-making model. In particular, the careful consideration given to the formation and evaluation of alternatives should be noted as a vital component to any practical decision-making model. However, the rational approach model is not without limitations for its application towards ethically based dilemmas. Specifically, the reflection stage (i.e., step five) could prove to be problematic due the increased amount of time the phase creates between problem recognition and the rendering of a decision. Although Bridges and Roquemore (2004) suggested that this phase remain brief, any time added to the decision-making process could be detrimental in a fast-paced and dynamic work environment. This reflection phase is unnecessary if the decision-maker is encouraged to reflect on each individual step and action throughout the decision-making process.

Additionally, Bridges and Roquemore (2004) self-acknowledged that the rational approach has additional shortcomings in that “decision-makers are not always objective; often do not have all the facts; can easily be influenced by emotions or prejudices; may not consider all available alternatives; and may not evaluate available information

properly” (p. 169). Finally, their inclusion of the seventh stage (i.e., follow up and analysis) is important, however, the model lacks a distinct feedback loop. The addition of a feedback loop would provide the moral agent with the ability to reconsider the ethical determination if new evidence became readily available. The etho-conventional model presented in Chapter IV of this dissertation attempts to address Bridges and Roquemore’s (2004) concerns in order to produce a more comprehensive and practical ethical decision-making process for sport managers.

#### Chelladurai and Colleagues’ Decision Styles

The final sport-sport specific decision-making literature this investigation will review is Chelladurai and colleagues’ decision styles. Chelladurai and Haggerty (1978), Chelladurai and Arnot (1985), Chelladurai, Haggerty and Baxter (1989) and Chelladurai and Quek (1995) utilized the proposed decision styles of Vroom and Yetton (1973) to develop a series of five decision styles that coaches can implement in order to reach a dilemma resolution (Table 2.4). Similarly to Kohlberg’s (1969, 1973) introduction of moral stages, the main purpose of Chelladurai and colleagues’ decision styles was not to produce a decision-making model. Rather, the discussion was designed to provide practical knowledge to coaches at the interscholastic and intercollegiate levels. Like Kohlberg’s (1969, 1973) moral stage progression analysis, Chelladurai and colleagues’ decision styles do not follow the logical progression as presented by Harris & Sutton (1995) and showcased within many seminal business and sport decision-making models. However, similarly to general business models heavy reliance on Kohlberg’s (1969, 1973) distinction, sport-specific models often rely on a basic understanding of Chelladurai and colleagues’ proposed styles (e.g., DeSensi & Rosenberg, 2003).

Therefore, analysis of the five sport-specific styles will help inform this investigation's proposed etho-conventional model because it is appropriate to understanding the types of final decision-making methods coaches have at their disposal. Additionally, the presentation of Chelladurai and colleagues' decision styles will present an opportunity to tailor the etho-conventional model to a coaching-specific structure. This will be further discussed in the final chapter of this investigation.

**Table 2.5:** Chelladurai and Colleagues' Decision Styles

<b>Autocratic I (AI)</b>	Manager/leader solves problem by making own decision based on all available facts and information.
<b>Autocratic II (AII)</b>	Manager/leader first acquires information from other team members and proceeds to make own decision.
<b>Consultive I (CI)</b>	Manager/leader individually consults prominent team members with the problem, considers their input, then makes decision on own.
<b>Consultive II (CII)</b>	Manager/leader consults all team members as group with the problem, considers group input, then makes decision on own.
<b>Group (G)</b>	Manager/leader shares problem with all team members to engage in group alternative generation and consensus decision-making.

**Note:** Adapted from Chelladurai & Arnot (1985); Chelladurai & Haggerty (1978); Chelladurai, Haggerty & Baxter (1989); Chelladurai & Quek (1995); DeSensi & Rosenberg (2003); Vroom & Yetton (1973).

Following the lead of Chelladurai and Quek (1995), this review will present a hypothetical example in order to produce an explanation of each of the five decision styles. Analyzing the styles in this manner could produce a more comprehensive and practical understanding of the five levels of decision styles. Consider the following example; a high-level (i.e., competitive) interscholastic varsity boy's hockey coach hears rumors from the student body that his captain and best player were seen consuming alcoholic beverages at an underage drinking party. The rules of the athletic conference, regulations of the high school, and local laws all specifically prohibit this deviant

behavior. However, the information was uncovered just before the state championship game.

In order to determine the ultimate resolution, the coach has an option of five decision-making methodologies. The first decision style is Autocratic I (AI). Within the AI style, the manager or leader (e.g., coach) gathers all relevant information to the best of his/her ability and produces a delivers a decision in accordance to the know facts (Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty & Baxter, 1989; Chelladurai & Quek, 1995; Vroom & Yetton, 1973). Therefore, the coach in the example would gather any information from the general student population, analyze the rumors and facts from both primary and secondary sources and come to a decision on his own accord. The second decision style, Autocratic II (AII) had a similar outcome. Within the AII decision style, the manager or leader acquires all the relevant information from the participant stakeholders and proceeds to make his/her own decision (Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty & Baxter, 1989; Chelladurai & Quek, 1995; Vroom & Yetton, 1973). To clarify with the example, the coach would gather information from the players on his hockey team, analyze the information and come a decision based on his own projections.

The next set of decision styles are Consultative I (CI) and Consultative II (CII). To reach a decision in the CI style a manger or leader would gather the necessary information and consult all prominent direct stakeholders on an individual basis. After completing this process, the manager must consider all of the members' input in order to reach a decision on their own (Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty & Baxter, 1989; Chelladurai & Quek, 1995; Vroom &

Yetton, 1973). Considering the coaching example from above, the hockey coach would listen to relevant information from the student body rumors, and then sit down with prominent members of the hockey team individually in order to receive their input. After this process is completed, the coach considers the conversations with team members and produces a decision on his own. Correspondingly, within a CII decision style a manager or leader gathers necessary information and consults all prominent stakeholders in a group format. After this process is completed, the manager considers the group input and makes a decision on his or her own accord (Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty & Baxter, 1989; Chelladurai & Quek, 1995; Vroom & Yetton, 1973). For example, the hockey coach would gather necessary information in order to have a productive group conversation with the prominent members of his team. After this dialogue, the coach would reach a decision of his choosing.

The final decision style presented by Chelladurai and Arnot (1985), Chelladurai and Haggerty (1978), Chelladurai, Haggerty and Baxter (1989), Chelladurai and Quek (1995), and Vroom & Yetton (1973) was Group (G). This decision style is substantially similar to Bridges and Roquemore's (2004) discussion of their group decision-making approach. For Chelladurai and colleagues, within the group style the managers or leader shares all necessary information with the prominent direct stakeholders in order to engage in a group generation of alternatives. Once this is completed, the alternatives are evaluated as a group and a consensus decision is made. This process is similar to the idea of a sentencing conference as described in the punishment literature (e.g., Braithwaite, 2000; Ciocchetti, 2003; Radzik, 2003; Seifried, 2008; Striegel, Vollkommer, & Dickhuth,

2002). Within a sentencing conference, the “wrongdoer” is granted the “opportunity to genuinely atone for their mistake and better understand the serious implications of their violations through interaction with victims” (Seifried, 2008, p. 377). Applying the previous example, the coach would relay the necessary information to the entire team in order to discuss the situation. Then, the group would develop and evaluate the various alternatives after hearing from the accused in order to reach a consensus decision about the fate of their captain.

Chelladurai and colleague’s decision styles provided a valuable contribution to the sport decision-making literature, much in the same manner that Kohlberg’s (1969, 1973) moral stages delivered for general business models. Considering the decision styles alone, they are deficient in the attempted analysis of ethical versus unethical behavior. However, the set of five decision styles advanced valuable insight into the possible decision-making mindset of the individuals charged to produce resolutions. Therefore, the consideration that various managers and leaders abide by different decision-making process philosophies significantly influenced this investigation’s etho-conventional model construction. Specifically, the etho-conventional decision-making model could significantly help sport managers that operate within the confines of AI or AII leadership.

## **Conclusion**

This dissertation’s literature review section concentrated on seminal decision-making models in general business contexts and significant sport-specific decision-making contributions. In order to achieve a comprehensive analysis, a significant portion of contemporary decision-making models had to be purposefully delimited. However, this scholarly process was supported by Jones (1991) and DeSensi and Rosenberg (2003)



because many contemporary decision-making models incorporate significant elements from the seminal models (e.g., Seifried's (2009) student athlete institutional choice model based on Bridges and Roquemore's (2004) rational approach model). Ultimately, this dissertation incorporated various features of all the discussed models to varying extents in order to construct a comprehensive etho-conventional decision-making model for sport managers. Each of the seminal and sport-specific works provided valuable contributions to the decision-making literature. Those contributions, as well as a brief overview of each model and any discernable limitations, are provided in Table 2.6 (general business based seminal models) and Table 2.7 (sport-specific seminal models). These elements will be revisited during the fourth chapter of this dissertation. However, before construction of a new model can be suggested, a comprehensive foundation of ethical perspectives, sport philosophical perspectives, conventional inquiry, and the contribution of case study methodology must be established.

**Table 2.6:** Overview of Decision Styles and Decision-Making Models

<i>Author</i>	<i>Foundation</i>	<i>Audience</i>	<i>Significant Contributions</i>	<i>Potential Limitations</i>
<b>Kohlberg (1969, 1973)</b>	Moral Philosophy & Psychology	General	<ul style="list-style-type: none"> <li>• Levels of moral reasoning</li> <li>• Encouragement in achieving a principled approach</li> </ul>	<ul style="list-style-type: none"> <li>• Not a distinct decision-making process/model</li> <li>• Heavy reliance on cognitive psychology</li> </ul>
<b>Rest (1986)</b>	Moral Philosophy & Psychology	General	<ul style="list-style-type: none"> <li>• Set the standard for decision-making process formation</li> <li>• Simplistic four-phased approach</li> </ul>	<ul style="list-style-type: none"> <li>• Simplistic four-phased approach</li> <li>• Lack of in-depth discussion on moderating influences</li> </ul>
<b>Ferrell &amp; Gresham (1985)</b>	Moral Philosophy & Normative Ethics	Marketing	<ul style="list-style-type: none"> <li>• Present a strong connection between moral philosophy and decision-making</li> <li>• Acknowledgement of social/cultural influences</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of in-depth discussion of environments</li> <li>• Lack of in-depth fact acquisition and intent stages/phases</li> </ul>
<b>Hunt &amp; Vitell (1986)</b>	Moral Philosophy & Normative Ethics	Marketing	<ul style="list-style-type: none"> <li>• Reliance on moral philosophy</li> <li>• Encourages combination of deontological and teleological thought</li> <li>• Environment and experiences play vital role in decision</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of fact acquisition stage/phase</li> <li>• Includes all moderating influences prior to the recognition stage/phase</li> </ul>
<b>Trevino (1986)</b>	Cognitive Psychology & Interactions	General	<ul style="list-style-type: none"> <li>• In-depth discussion on restraints and moderators</li> <li>• Influence of relationships/interactions</li> <li>• List of eighteen propositions</li> </ul>	<ul style="list-style-type: none"> <li>• Discount of moral philosophy as an adequate base for ethical decision-making processes/models</li> </ul>
<b>Jones (1991)</b>	Moral Philosophy & Normative Ethics	General	<ul style="list-style-type: none"> <li>• Relying heavily on seminal decision-making models</li> <li>• In-depth discussion of moral intensity</li> <li>• Differentiation between single and organizational moral agents</li> </ul>	<ul style="list-style-type: none"> <li>• Lack on ingenuity within process formation</li> <li>• Simplicity of four-phase model</li> <li>• Heavy reliance on intention phase</li> </ul>

**Note:** Adapted from Ferrell & Gresham (1985); Hunt & Vitell (1986); Jones (1991); Kohlberg (1969, 1973); Malloy, et al. (2003); Rest (1979, 1986); Trevino (1986).

**Table 2.7:** Overview of Sport-Specific Decision Styles and Decision-Making Models

<i>Author</i>	<i>Foundation</i>	<i>Audience</i>	<i>Significant Contributions</i>	<i>Potential Limitations</i>
<b>DeSensi &amp; Rosenberg (2003)</b>	Moral Philosophy & Normative Ethics	General Sport/ Athletics	<ul style="list-style-type: none"> <li>• Advocacy of moral philosophy and normative ethics in the decision-making process</li> <li>• Support of process over outcome</li> <li>• In-depth discussion on moderating influences</li> </ul>	<ul style="list-style-type: none"> <li>• Omission of a fact acquisition/ generation stage</li> <li>• Lack of explicit connection to deontological or teleological norms</li> </ul>
<b>Malloy, et al. (2003)</b>	Moral Philosophy & Normative Ethics	General Sport/ Athletics	<ul style="list-style-type: none"> <li>• Easily followed seven-step process</li> <li>• Heavy reliance on a combination of deontological, teleological, and existential thought</li> <li>• In-depth discussion on moderating influences</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of integration of moderating influences into seven-step process</li> <li>• Simplistic in richness and substance</li> </ul>
<b>Bridges &amp; Roquemore (2004)</b>	Rational & Pragmatic Management	General Sport/ Athletics	<ul style="list-style-type: none"> <li>• Easily followed seven-step process</li> <li>• Inclusion of stand alone, in-depth fact acquisition phase</li> <li>• Heavy reliance on alternative generation and analysis</li> </ul>	<ul style="list-style-type: none"> <li>• Not specifically designed for ethically based dilemmas</li> <li>• Potentially time consuming review/ reflect stage</li> <li>• Relies on managers to be objective</li> </ul>
<b>Chelladurai &amp; Colleagues</b>	Cognitive & Social Psychology	Coaching Sport/ Athletics	<ul style="list-style-type: none"> <li>• Comprehensive analysis of decision styles for coaches</li> <li>• Used as a basis of decision styles in contemporary decision-making models</li> </ul>	<ul style="list-style-type: none"> <li>• Deficient in ability to determine ethical versus unethical types of behavior</li> <li>• Heavy reliance on applicability to coaches</li> </ul>

**Note:** Adapted from Bridges & Roquemore (2004); Cavanaugh (1990); Chelladurai & Arnot (1985); Chelladurai & Haggerty (1978); Chelladurai, Haggerty & Baxter (1989); Chelladurai & Quek (1995); DeSensi & Rosenberg (2003); Malloy, et al. (2003); Vroom & Yetton (1973).

### **Chapter III: Methodology**

From a methodological standpoint, sport management as a scholarly field has become increasingly similar and isomorphized (i.e., a narrowing of the research agenda to become more analogous) in its research interests and strategies (e.g., Amis & Silk, 2005; Chalip, 2006; Costa, 2005; Frisby, 2005; NASPE-NASSM, 2003; Pitts, 2001; Slack, 1998; Zeigler, 2007). Pitts (2001) pointed out, "...there is much room for improvement of the depth and breadth of (sport management) research" (p. 3). The call for increased diversity was furthered by Amis and Silk (2005) who claimed "...sport management is a field blinkered by disciplinarily. That is, it is...dominated by quite fixed and rigid boundaries" (p. 360). Costa (2005) promoted a similar understanding as Amis and Silk's (2005) notion and claimed that increasing the diversity in research methodologies, strategies, and topics would serve to effectively build the sport management scholarly field.

From these comments, it seems that a need for a greater variety in the methodologies implemented in sport scholarly research exists. One area that appears to have been particularly underdeveloped is ethical inquiry and philosophical thought. Noting this, a myriad of sport scholars indicated that the sport management literature base could significantly benefit from additional ethically and philosophically based manuscripts and research endeavors (e.g., Bredemeier & Shields, 1986; Bryant, 1993; DeSensi & Rosenberg, 2003; Hums, Barr, & Gullion, 1999; Kihl, 2007; Kjeldsen, 1992; Malloy, et al. 2003; Malloy & Zakus, 1995; Pflieger, Seifried, & Soebbing, in press; Rudd, Mullane, & Edwards, 2010; Zakus, Malloy, & Edwards, 2007; Zeigler, 1984, 2007). Taking this call for ethically and philosophically based literature into

consideration, this dissertation aimed to utilize ethical and philosophical foundations in order to create a comprehensive ethical decision-making framework for sport managers. Additionally, the dissertation supports the ethical framework with the use of other *peripheral* types of research and strategies (i.e., conventional inquiry and case study research). Specifically, the etho-conventional model was constructed from the aforementioned foundation of ethical perspectives and sport philosophical perspectives. Next, within the developed structure, this investigation posits conventional inquiry as an exemplary tool during the fact-finding and acquisition stages. Finally, case study research is implemented to test the practical applicability of the etho-conventional model for use within three distinct elite sporting contexts (i.e., interscholastic, intercollegiate, professional).

It is important to note that in addition to the primary goal of the establishment of a comprehensive sport-specific managerial decision-making model, a secondary goal of this dissertation is to prompt the use of peripheral styles of research within sport management. In particular, this dissertation maintains that the methodological employment of ethical thought, conventional inquiry, and the case study research strategy could provide valuable contributions to sport management literature. Ultimately, in the attempt to shape a more ethically conscious and responsible sport managerial work force, this investigation will showcase the use of these three *peripheral* methods. However, before the construction of the etho-conventional model is initiated, an ample contextual background of the ethical perspectives (i.e., deontology, teleology, existentialism), sport philosophical perspectives (i.e., formalism, conventionalism, broad internalism [interpretivism]), conventional inquiry, and the case study research strategy is provided.

## **Ethical Perspectives**

Unethical decision-making can have negative consequences on entire organizations (Brooks & Dunn, 2012; Guerrero, Sender & Baer, 2010; Trevino, 1986). Examples of negative effects were described earlier involving mega-corporations such as the Enron Corporation, Arthur Andersen LLD, WorldCom, Tyco International LTD, and Bernie L. Madoff Investment Securities LLC (Patsuris, 2002). In order to better equip managers with the ability to make ethical decisions, a sound ethical base must first be established. This point was supported by Fraleigh (1984) who identified that "...before any ethical discussion take place, a moral foundation needs to be firmly in place..." (p. 10). By providing the knowledge of various ethical maxims to serve as the foundation for moral behavior, organizations can have a greater confidence in the day-to-day operation and the decision-making skills of their employees, and in particular their upper level management. A brief overview and analysis of the three predominantly employed ethical maxims or perspectives (i.e., deontology, teleology, and existentialism) in decision-making is essential in order to understand and implement the etho-conventional model this dissertation aims to support.

Deontology, teleology, and existentialism are the popularly implemented ethical maxims in decision-making processes (Brooks & Dunn, 2012; DeSensi & Rosenberg, 2003; Malloy, et al., 2003). By only presenting these foundations, this dissertation does not advocate that these are the only perspectives from which to form opinions, decisions, or rationales. Rather, the aim is to establish the opportunity for managers, or the educators of managers, to grasp the concept of those popular foundations utilized for practical purposes. It should be noted that other ethical perspectives (e.g., pragmatism,

distributive justice, virtue ethics) possess the same ability to inform structured decision-making processes. However, deontology, teleology, and existentialism were chosen for further analysis due to their wide-reaching recognition, and support from decision-making scholars (e.g., Brooks & Dunn, 2012; DeSensi & Rosenberg, 2003; Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Malloy, et al., 2003; Rest, 1986).

### Deontology

Deontology (which is a derivative of the Greek word *deon*, describing a duty or obligation) is a group of "...theories where moral obligation does not involve a consideration of the outcomes of action" (DeSensi & Rosenberg, 2003, p. 67). Most simply understood, deontology (which is sometimes referred to as non-consequentialism) shapes behavior based on what is *right*, and for decision-making purposes, what actions are *right* (Brooks & Dunn, 2012; DeSensi & Rosenberg, 2003; Malloy, et al., 2003). In order to ascertain behavior as *right*, "deontology evaluates...based on the motivation of the decision maker, and according to a deontologist an action can be ethically correct even if it does not produce a net balance of good over evil" (Brooks & Dunn, 2012, p. 144). This understanding is in stark contrast to the teleological perspective that will be presented below due to the latter supporting a "results oriented approach" (DeSensi & Rosenberg, 2003, p. 67). Furthermore, there are "certain features in the act itself or in the rule of which the act is a token or example" that determine rightness versus wrongness within the deontological framework (Pojman, 2006, p. 131-132).

The deontological perspective acknowledges that humans possess the innate ability to exercise reasoning tactics, techniques, and abilities (Kant, 1968). Kant (1968) maintained that moral concepts (e.g., right versus wrong, good versus evil) were derived

from this ability to reason, and not from personal experience or environmental pressures (Brooks & Dunn, 2012). Therefore, in times of hardship or dilemma, abiding by a strict set of rules will produce *right* ethical decisions (Malloy & Zakus, 1995). Consequently, the “end never justifies the means” for a deontologist (Pojman, 2006, p. 132). From a deontological standpoint, duty informs all actions and non-actions, and “is the standard by which ethical behavior is judged” (Brooks & Dunn, 2012, p. 144).

The two most frequently employed moral maxims of deontology are the Golden Rule and Kantian Ethics (DeSensi & Rosenberg, 2003). The Golden Rule, rooted in religious studies, holds altruism and the care for others as essential ethical or moral acts (DeSensi & Rosenberg, 2003). The Golden Rule expounds upon a similar concept that is taught to many grade school children throughout the United States. Specifically, this philosophy proclaims that a person should treat others the way that he/she wants to be treated. Furthermore, “one’s primary motive for ethical behavior should be to act unselfishly with regard to others” (DeSensi & Rosenberg, 2003, p. 68). In other words, the well being of others should be considered the highest of priorities and everyone should be treated initially with equal respect. Circumstances such as workplace hierarchy, social standing, wealth, education, and other segmented categorizations hold no clout in the determination of ethical versus unethical behavior within the Golden Rule philosophy. Despite its altruistic motives, the Golden Rule is limited in its applicability towards specific cases due to its simplistic principle, but nonetheless, should be regarded as an exemplar guide for behavior (DeSensi & Rosenberg, 2003).

The second prominent deontological perspective is Kantian ethics. Kantian ethics, based on the philosophical teachings of influential German philosopher Immanuel Kant,



disregards the result of an action in lieu of performing an action out of duty (Kant, 1968). That is, the ends do not justify the immediate means. The core of Kantian ethics is what Kant claimed to be the Categorical Imperative (CI). The CI championed that individuals should make decisions that are not based on their own desires or will, but rather on the duty to perform ethical acts (Kant, 1968). According to Brooks and Dunn's (2012) management perspectives, there are two pertinent features to Kant's (1968) CI that are especially applicable to managerial ethics; 1) "Kant assumes that a law entails an obligation, and this implies that an ethical law entails an ethical obligation. So, any ethical action that an individual is obligated to perform must be accordance with an ethical law" (p. 144), and 2) "an action is ethically correct if and only the maxim that corresponds to the action can be continuously universalized" (p. 145). That is, when an ethical duty exists, a moral agent has an obligation to complete the moral duty as long as the obligation could be supported and upheld for universalization.

Within Kantian ethics, everyone is afforded the same opportunities to be treated equally under the standards of moral law. Conclusively, for a Kantian ethicist, "a genuine moral ought...is unconditional...It does not rely on any desire or on any further qualification" (DeSensi & Rosenberg, 2003, p. 71). For example, it could be claimed that you ought to treat your coworkers with respect and not steal money from your firm's credit card because it would put the firm in a tough financial position. However, from a Kantian perspective, the claim simply would state, 'You ought to treat your coworkers with respect.' The final qualification is rendered unnecessary, and the decision to treat coworkers with respect would be consider the *right* behavior based on moral duty.

The connection between the prominent deontological philosophies of Kantian ethics and the Golden Rule should be apparent; to forgo personal gain and desire in order to maintain equality and fairness. In essence, deontology appears to be altruistic and duty driven, however, the maxim still contains some limitations in regards to its practicability for managerial ethics. Brooks and Dunn (2012) pointed out that in times of ambiguity, deontology fails to provide acceptable guidance in regards to moral law. Furthermore, scholars have noted that deontology is a difficult philosophical maxim to uphold due to its high standards, much like many Western and Eastern religions across the globe (Brooks & Dunn, 2012; DeSensi & Rosenberg, 2003). As suggested by Malloy, et al. (2003), it is suitable to gain a comprehensive understanding of multiple perspectives in order to satiate any limitations a single framework contains. Therefore, a look at the determination of *good* from a teleological perspective is appropriate.

### Teleology

The second prominent ethical maxim reviewed for this work is teleology, which is “derived from the Greek word *telos*, which means ends, consequences, and results” (Brooks & Dunn, 2012, p. 138). Rather than determining behavior based on what is *right* (deontology), teleology bases behavior on what is *good* (Malloy, et al., 2003). Teleology is often referred to as consequentialism because *good* and *bad* determinations are built on the outcome, consequences, and effects that the decision has on all involved (Mackie, 1977; Mill, 1985). Utilizing a teleological approach, “whenever one weighs the benefits and costs of some action (or inaction) when confronted with a moral problem, one focuses on the consequences of one’s behavior” (DeSensi & Rosenberg, 2003, p. 56). Malloy, et al. (2003) added, “consequentialism (i.e., teleology) is an approach that argues

that one must consider the ends or results of behavior rather than the intent of means use in order to render moral judgment; hence, it is situational” (p. 71). Ultimately, from a teleological standpoint, “good decisions result in positive outcomes, whereas ethically bad decisions lead to either less positive outcomes or negative consequences” (Brooks & Dunn, 2012, p. 138). Brooks and Dunn (2012) noted that because teleological philosophy has such a strong conviction of the ends justifying the means in a situational basis, it is one of the most commonly held perspectives by upper level managers.

Within teleological thought, two predominant philosophical camps have emerged; egoism and utilitarianism. Egoism is the counter to altruistic behavior, and therefore the antithesis of the deontological Golden Rule perspective. It holds that ethical decisions should be made in the name of self-interest (Hobbes, 1962). For DeSensi and Rosenberg (2003), “what is immediately clear is that egoism rules out unselfish or altruistic behavior” (p. 57). Therefore, by determining outcomes to moral and ethical quandaries by only serving self-interest, more people could experience negative ramifications rather than positive outcomes. From an individualistic perspective, egoism may appear to be the most beneficial ethical maxim, however, most other ethical perspectives advocate for some form of altruistic behavior, and therefore, this perspective remains alone in the camp of self-interest. Ultimately, egoism requires a moral agent to ask, ‘what is in this for me?’ (DeSensi & Rosenberg, 2003).

Within egoism, four different types of the anti-altruistic mentality have surfaced (i.e., psychological egoism, personal egoism, individual ethical egoism, universal ethical egoism) (Pojman, 2006). However, many managerial scholars recognize that only psychological egoism and ethical egoism are dominant in business contexts (DeSensi &

Rosenberg, 2003). Psychological egoism is described as “the doctrine that we always do that act that we perceive to be in our own interest. That is, we have no choice but to be selfish” (Pojman, 2006, p. 81-82). That is, one’s own interests are the only determining feature of making the *good* ethical decision. Somewhat differently, ethical egoism “asserts that people should act from a self-seeking posture” (DeSensi & Rosenberg, 2003, p. 58). Therefore, ethical egoism is based on the understanding and caveat of self-promotion and competitive advantage (DeSensi & Rosenberg, 2003; Pojman, 2006). In a managerial context, when a manager is confronted with an ethically based dilemma, an egoist would expect the manager to consider their own well being ahead of the firm and other stakeholders. Therefore, from a personal standpoint, egoism appears to be a beneficial philosophical foundation for a manager to abide by. However, for DeSensi and Rosenberg (2003), egoism’s core doctrine “fails to meet some of the central demands of sound moral reasoning” (p. 60).

The second commonly employed teleological perspective is utilitarianism. Utilitarianism, which was developed by English philosopher Jeremy Bentham’s treatise on pleasure and the works of J. S. Mill, is centered on happiness (Brooks & Dunn, 2012; DeSensi & Rosenberg, 2003). Due to its reliance on happiness, utilitarianism is sometimes confused with hedonism. From this perspective, decisions are made that creates the greatest *good*, for the greatest number of people. For Brooks and Dunn (2012), “utilitarianism defines good and evil in terms of the non-ethical consequences of pleasure and pain. The ethically correct action is the one that will produce the greatest amount of pleasure and the least amount of pain” (p. 139).

The primary components of utilitarianism are often described in three important facets concerning assessment, orientation, and impartiality. The first component holds that “ethicality is assessed on the basis of non-ethical consequences” (Brooks & Dunn, 2012, p. 140). That is, the determination of *good* action is based solely on the outcome of the behavior. The second component (i.e., orientation) supports that “ethical decisions should be oriented towards increasing happiness and/or reducing pain, where happiness and pain can be either physical or psychological” (Brooks & Dunn, 2012, p. 140). Therefore, as described above, it is paramount that a moral agent chooses the pleasure maximizing solution or alternative. Lastly, the moral agent “must be impartial and not give extra weight to personal feelings when calculating the overall net probable consequences of a decision” (Brooks & Dunn, 2012, p. 140). This impartiality is important because it differentiates utilitarianism from egoism in that personal bias and preference must be eliminated in order to select the option that produces the most *good*.

Due to differing interpretations of the utilitarian doctrine, contemporary philosophers have evolved utilitarianism into two distinct forms; act utilitarianism and rule utilitarianism. Act utilitarianism maintains “an act is right if and only if it results in as much good as any alternative” (Pojman, 2006, p. 110). For an act utilitarian, it is important to account for both actual and possible consequences (DeSensi & Rosenberg, 2003). Contrastingly, rule utilitarianism states “an act is right if and only if it is required by a rule that is itself a member of a set of rules whose acceptance would lead to greater utility for society than any available alternative” (Pojman, 2006, p. 111). Therefore, when faced with a difficult ethical dilemma, rule utilitarians support the establishment of a rule that should be enacted in all similar situations (Brooks & Dunn, 2012; DeSensi &

Rosenberg, 2003; Pojman, 2006). Accordingly, the rule should create the greatest good for the greatest amount of stakeholders. For example, consider an established societal rule such as truth telling. The majority of the time, moral agents follow the rule in order to produce pleasure for the greatest number (Brooks & Dunn, 2012).

Concerning happiness, utilitarianism appears to be the supreme altruistic philosophy. However, the greatest *good*, for the greatest number, does not necessarily make the decision ethical in and of itself. Throughout history, many political decisions have been rendered which created happiness for large masses of people, yet, also caused significant suffering to groups in the minority (e.g., Slavery in the American South). Furthermore, because utilitarianism is solely focused on the consequences of a given behavior or action, the philosophy could cultivate ignorance towards the motivation behind the decision-making process (Brooks & Dunn, 2012).

### Existentialism

The final ethical maxim this investigation will present for consideration is existentialism. Existentialism is often considered a counterculture brand of philosophy, and has been called a revolt against traditional methods and inquiry (Malloy & Zakus, 1995). This revolt potentially is due to the “disparate and eclectic set of ideas gathered from a dissimilar group of philosophical thinkers” (Malloy, et al., 2003, p. 83). Essentially, existentialism “rejects the teleologist doctrine of utility as dehumanizing and creaturely – as the reduction of morality to pleasure seeking; it rejects the deontological rule-based approach because it absolves individuals of responsibility for their actions” (Malloy & Zakus, 1995, p. 44). Where as deontology is behavior based on what is *right*, and teleology is behavior based on what is *good*, existentialism coerces behavior based

on what is *authentic*. “The method for the existentialist consists of one criterion – authenticity. All action must be judged against the individual’s genuineness. To be authentic or genuine implies being honest with oneself and with others” (Malloy, et al., 2003, p. 84). Despite the eclectic set of philosophical minds associated with existential thought, existentialism contains two superseding features; 1) the understanding that individuals create their own essence, and 2) that individuals must take responsibility for their own actions .

The first feature of existentialism highlighted by Sarte (1957) and Heidegger (1962) was the creation of one’s essence. Sarte (1957) stated “existence precedes essence” (p. 15) and Heidegger (1962) claimed the “essence of being there lies in its essences”(p. 42). Fundamentally, Sarte (1957) and Heidegger (1962) asserted existence must precede the formation of being, and therefore, individuals possess the autonomy to structure their own essence. That is, existence as a moral agent must be established prior to becoming ourselves. Malloy, et al. (2003) explained:

This implies that we exist as human, and we then become whom we decide to be through our free will or choice. We are not predetermined. Who we are is not purely the result of ethical societal reinforcement (nurture) or our genetic predisposition (nature). Existentialists would suggest that, through our capacity to exercise free will, we are the sum of the decisions made through that capacity. (Malloy, et al., 2003, p. 83)

The second significant feature of existentialism encompasses the responsibility of actions. Malloy and Zakus (1995) posited that the key feature of existentialism is “the ontological premise that individuals are shaped by the decision that they freely make for which they take absolute responsibility” (p. 45). However, this freedom is often described as a *terrible freedom*, the *agony of thinking*, and the *torment of choice* (Malloy, et al., 2003). This is based on Sarte’s (1957) treatise that the freedom (burden) was a terrible

freedom that could potentially lead to anguish. Kierkegaard (1962) believed the freedom could lead to an individual's despair, while Nietzsche (1966) and Heidegger (1962) stated it could lead to suffering and anxiety respectively. Even though an existentialist mentality places a large amount of burden on individual decision-making, it still allows for the freedom of choice. Malloy and Zakus (1995) explained, "the strengths of existentialism lie in the belief that an individual is capable of exercising and taking responsibility for one's free will" (p. 45). Existentialism is a far departure from both the deontological and teleological perspectives. It requires the moral agent to "constantly battle to overcome the 'averaging' effect of modern society" (Malloy, et al., 2003, p. 83). Due to the freedom of choice, existentialism appears to be effective for practical employment within a business context. However, existentialism alone does not provide the decision-maker with the necessary framework to determine the best choice when faced with an ethical dilemma.

#### Ethical Perspective Conclusion

To engage in quality ethical decision-making, it is feasible to choose one of the aforementioned maxims (i.e., deontology, teleology, existentialism) and utilize its principles to guide choices. Furthermore, it is also acceptable to employ an ethical perspective not vetted above within this investigation (e.g., pragmatism, virtue ethics, theories of justice, etc). However, it is also conceivable to combine various aspects of differing maxims to create a personalized philosophy that more appropriately fits the needs of an individual moral agent and/or his/her associated firm. In fact, prominent sport management scholar Earl F. Zeigler suggested what he called his triple-play approach for making ethical decisions. Zeigler (1984) borrowed aspects from Kant (deontology), Mill (teleology) and Aristotle to create a valuable combination that commissioned his sport-



related ethical dilemma diffusion. Zeigler's (1984) combination approach could serve as an esteemed reference and guide in the formation of other combination approaches. Additionally, Malloy, et al.'s (2003) served as an excellent example of how different ethical maxims (i.e., deontology, teleology, existentialism) could be combined in order to satiate each of the limitations and present a strong, unified ethical framework. For the purposes of this dissertation, the basic feature of determining ethical versus unethical based on what is *right* (deontology), *good* (teleology), and *authentic* (existentialism) will inform the moral agents evaluation of alternatives.

As previously noted, procuring a basic understanding of ethical inquiry is the first step towards creating a more ethically conscious sport management workforce. In order to help in this process, Table 3.1 below demonstrates the main tenets, features, and limitations of the three ethical perspectives previously analyzed. However, since the business of sport contains a plethora of unique features (e.g., competing against firms while simultaneously working together in order to achieve common goals of a league or conference, placing academic and eligibility concerns of athletic concerns), it is necessary to supplement the ethical foundation with sport specific philosophical fundamentals. In support of sport deserving special recognition, Fraleigh (1984) singled out sport as an entity particularly deserving of special moral considerations. Therefore, the three dominantly followed sport philosophical perspectives (i.e., formalism, conventionalism, broad internalism [interpretivism]) are needed in order to most completely tailor the ethical decision-making model towards sport-specific contexts.

**Table 3.1:** Overview of Ethical Perspectives

	<b>Deontology</b>	<b>Teleology</b>	<b>Existentialism</b>
Decision Foundation	<i>Right</i>	<i>Good</i>	<i>Authentic</i>
Noteworthy Philosophers	<ul style="list-style-type: none"> <li>• Immanuel Kant</li> <li>• Frances Kamm</li> <li>• W.D. Ross</li> <li>• John Rawls</li> </ul>	<ul style="list-style-type: none"> <li>• John Locke</li> <li>• James Mill</li> <li>• John Stuart Mill</li> <li>• Thomas Hobbes</li> <li>• Jeremy Bentham</li> </ul>	<ul style="list-style-type: none"> <li>• Jean-Paul Sarte</li> <li>• Soren Kierkegaard</li> <li>• Friedrich Nietzsche</li> <li>• Martin Heidegger</li> <li>• Fyodor Dostoyevsky</li> </ul>
Prominent Camps & Noteworthy Derivatives	<ul style="list-style-type: none"> <li>• Kantian Ethics</li> <li>• The Golden Rule</li> <li>• Theories of Justice</li> </ul>	<ul style="list-style-type: none"> <li>• Egoism</li> <li>• Utilitarianism</li> <li>• Hedonism</li> <li>• Situation Ethics</li> </ul>	<ul style="list-style-type: none"> <li>• Absurdism</li> <li>• Nihilism</li> </ul>
Key Features	<ul style="list-style-type: none"> <li>• Non-consequentialist</li> <li>• Adherence to obligation</li> <li>• Possessing the ability to reason</li> <li>• Duty informs al action &amp; non-action</li> <li>• Forgo personal gain for equality</li> </ul>	<ul style="list-style-type: none"> <li>• Consequentialist</li> <li>• Actions informed by outcome</li> <li>• Happiness (either for self or all) is essential</li> <li>• Supports a rational method of ethical determination</li> </ul>	<ul style="list-style-type: none"> <li>• Creation of one's essence</li> <li>• The "Existential Attitude"</li> <li>• Responsibility of actions</li> <li>• Freedom of choice</li> <li>• The "Terrible Freedom"</li> </ul>

### Sport Philosophical Perspectives

Sport and sport organizations act like many other business ventures, however, they contain some unique features, some of which have been pieced together from other organizational fields (Amis & Silk, 2005; Slack, 1998). Philosophical examination and ethical-decision making in sport is certainly not immune from this understanding. Over the past few decades, three sport philosophical lenses have prominently surfaced in scholarly literature; formalism, conventionalism and broad internalism (interpretivism) (Simon, 2010). Although not every sport philosopher or ethicist works strictly within one of these three sport philosophical camps, the majority conceive sport at least partially based on one of the three lenses. For the purposes of this investigation, the three sport

philosophical perspectives (i.e., formalism, conventionalism, broad internalism), will act as prominent mediating influences after the fact acquisition phase and prior to the alternative generation phase. Due to the immense impact the three perspectives have on the etho-conventional model, a comprehensive understanding of the main features, tenets, and limitations of each is obligatory.

### Formalism

Formalism is the most stringent and confining sport philosophical viewpoint. The core of formalism is a strict, almost blind, adherence to the rules of a particular contest, game, sport, organization, or governing body. In addition, formalism defines the game or sport in question solely by the written constitutive rules (i.e., the rule book rules describing the permitted actions within game play). Fralieggh (1984) described this understanding as a “complete respect for and observance of the rules” (p. 71). The strict adherence to rules led the development of the logical incompatibility thesis. Delattre (1976) was the first to fully expand upon this concept when he claimed the only way to participate in a game, was by playing and adhering to the rules. Delattre (1976) stated, “both morally and logically...there is only one way to play a game. That is, by the rules” (p. 139).

Influential sport philosopher Bernard Suits’ (1978) furthered this perception in his seminal piece, *The Grasshopper*. Suits (1978) reiterated “rules in games...seem to be in some sense inseparable from the ends” (p. 12). He continued and supported what became known as the logical incompatibility thesis; “if the rules are broken the original end becomes impossible of attainment, since one cannot win the game unless he plays it, and one cannot play the game unless he obeys the rules” (Suits, 1978, p. 12). Fralieggh (1984)

attempted to clarify any misconceptions about the formalist understanding and suggested, "...logically, the cheat is not even competing" (p. 73). Therefore, if a formalist account is employed, it is ethically and logically impossible to win a game, or succeed as an organization, by cheating. Morgan (1987) summed up the incompatibility of cheating and winning in a critique of the thesis:

The logical incompatibility thesis holds that one cannot win, let alone compete, in a game if one resorts to cheating. This is...because in an important sense the rules of a game are inseparable from its goal. That is, the goal of golf is not simply to put the ball in the hole, but to do so in a quite specified way – by using the fewest number of strokes possible. The supposed logical incompatibility between winning and cheating is not only a thesis but is the linchpin of a widely held theory of games that is known as formalism (p. 1).

Although an adherence to the logical incompatibility thesis appears to be an implausible account of contemporary sport and sport management, "the main ideas of the formalist approach seem to be logical and establish a well thought out theoretical position" (Pfleegor, 2010, p. 37). Furthermore, Pfleegor (2010) noted, "formalism offers a specific conceptualization and understanding of sport based on the written rules of a contest that have implications for making moral decisions" (p. 37). Therefore, the formalism account would provide clarity to ethically based dilemmas in times of ambiguity and ill-structured situations. Ultimately, if a rule or regulation is broken, the action or behavior should be deemed unethical.

The anti-cheating sentiments purported by formalism should be applauded, however, potential downfalls of a strict formalist account exist (e.g., the lack of adaptation to sport conventions) (Morgan, 2004). Mainly, novel moves, skills, bluffing, and other business strategies that have been developed, have not have been accounted for and specifically listed in written regulations. Thus, the consideration of other sport

philosophical maxims (i.e., conventionalism, broad internalism) in addition to formalism could be advantageous for future and current sport managers.

### Conventionalism

The second prominent sport philosophical camp is conventionalism.

Conventionalism is often considered the least restrictive philosophical foundation in regards to abiding by rules and regulations, and therefore, resides on the opposite side of the spectrum from formalism (Simon, 2010). In fact, conventionalism has its roots in the dissatisfaction of sport philosophical scholars with the constrictive nature of formalism (Simon, 2000). Conventionalists maintain that key features of sport (e.g., novel moves and jukes, inventive coaching strategies, intuitive game play, unique business strategies, innovative marketing schemes) would be lost if a strict adherence to formal rules was the singular determination of ethical behavior and decisions. These additional conventions, which are commonly referred to as ‘part of the game’, were coined the ‘ethos of the game’ by D’Agostino (1981). “The ethos of the game involves the conventions and actions that have become integrated into the game at hand and yet are not necessarily explicitly mentioned as permissible in the formal rules of that game” (Pfleegor, 2010, pp. 40-41). D’Agostino (1981) claimed that formalists lack the true reasoning to determine what actions should be deemed permissible:

The ethos of the game in effect provides the basis for making two distinctions where the formal rules of that game provide the basis for making only one such distinction. Thus, the formal rules of a game distinguish between behavior which is permissible and behavior which is impermissible. On a formalist account of games, this distinction is interpreted as a distinction between behavior that is part of the game and behavior that is not part of the game at all. But the ethic of a game distinguishes between behavior that is permissible, behavior that is impermissible yet acceptable, and behavior that is unacceptable (p. 14).

The ethos of contests is the core feature of conventionalism, however, the foundation's stance on cheating is equally integral to the philosophical account. According to Leaman (1995), cheating and bending the rules, specifically without getting caught, is a skill that athletes or managers potentially could perfect over time. Considering this, Leaman (1995) asked, "what is wrong with cheating?" (p. 195). Furthermore, Leaman (1995) claimed that some instances of cheating not only should be considered acceptable ethical actions in sport, but can also be advantageous because they make contests more entertaining and provide an outlet for creativity. In fact, from a managerial perspective, Seifried (2004) supported the use of gamesmanship and other borderline cheating strategies in contests, games, and sport. Specifically, Seifried (2004) supported Leaman's (1995) notion that games could be made more entertaining with the use of certain questionable tactics. The same notion could be applied to novel business strategies and managerial 'grey areas' (e.g., ignoring personal flaws of a productive employee, negative marketing against a divisional opponent).

Lehman (1981) correspondingly argued for the integration of certain instances of cheating in sport. Lehman (1981) stated "I would have no quibble with the assertion that the rules of a game define that game; my point has only been that in certain contexts, breaking the rules that define a game will not entail that one is not playing that game" (p. 45). Although both sport philosophical (i.e., Leaman [1995] and Lehman [1981] scholars applied differing tactics to expound their dissatisfaction with formalism and the incompatibility thesis, they "...both fear that discounting all games when cheating takes place is not only absurd, but not a logical way of thinking about sport in a real life context" (Pfleegor, 2010, p. 44).

Conventionalism appears to present a strong and valid point for the inclusion of conventions in games, sport and the management of each. Simon (2010) commended conventionalists for advancing the discussion of cultural contexts and influences on contests, games, and sport. Nevertheless, Simon (2010) indicated that conventionalists have failed to explain where to draw the proverbial line when it comes to cheating in sport and the bending of managerial regulations. Furthermore, a permeating conventionalist mentality in sport could potentially create unfair advantages. It remains plausible that some athletes, coaches, and managers would be willing to bend the rules and others may not. In this instance, an otherwise fair playing field would be tilted towards the athlete or organization who was willing to enter the ethical ‘grey area.’ From this discussion it becomes obvious that both formalism and conventionalism possess strong attributes that could prove crucial in the management decision-making process. However, the two perspectives offer diametrically opposed viewpoints in regards to rules and regulations, and therefore, this review will lastly present a more centralized viewpoint that could be employed; broad internalism (interpretivism).

#### Broad Internalism

The final prominent sport philosophical perspective (i.e., broad internalism) is the most contemporarily followed within sport philosophical scholarship (e.g., Dixon, 2003; Hardman, 2009; Morgan, 2004; Russell, 1999; Simon, 2000, 2010; Torres, 2012). Russell (1999) developed the perspective when he asserted that umpires in baseball are required to interpret rules of the game on a regular basis. However, the term broad internalism was not coined until Simon (2000) expanded upon the concept. Broad internalism, sometimes referred to as interpretivism, combines an adherence to the constitutive rules with

conventions, social issues and outside resources in order to help in the determination of right and wrong (Simon, 2010). Prominent advocate of interpretivism, Torres (2012) stated, “unlike formalism and conventionalism, interpretivism maintains that sport presupposes principles that are neither rules nor conventions, without which it is not fully coherent and intelligible” (p. 299). Ultimately, broad internalism finds itself between the diametrically opposed viewpoints of formalist and conventionalist scholars.

To elaborate on the tenets of the broad internalism, Simon (2010) explained a combination of four pertinent understandings. First, significant connections to the formal rules of a contest are required. This point similarly follows a formalist perspectives strict adherence to the formal rules of games. This notion led many scholars to consider the broad internalist approach as an expansion of the formalist ideals. The second understanding is that there are important social and game conventions involved in sport, and often times, they are interrelated with the formal rules of a contest. This notion acknowledges a respect for a conventionalist perspective regarding the importance of game conventions and the ethos of a game. The third understanding is that, by both name and definition, it is an internalist foundation, which holds that certain sport actions maintain autonomy from everyday society and societal norms, and perhaps laws or regulations. The final designating feature is that opponents are viewed in a positive manner rather than an obstacle to overcome. This is highlighted by Fraleigh’s (1984) view of opponents as a facilitator in the athletic process rather than an obstacle, Simon’s (2010) mutual quest for excellence through challenge, and Drewe’s (2003) understanding of competition as a mutually engaging activity.



For all three viewpoints on competition, the opponent must be committed in a respectful manner such that the best and most excellence athletic or business endeavor can be posited for all involved (Simon, 2010). Fraleigh (1984) highlighted that without an opponent, the game can physically not take place. Additionally, for Fraleigh (1984) a quality opponent is required in order to produce the best sporting contest. Similarly, Simon's (2010) mutual quest for excellence through challenge emphasized the cooperative nature of athletic contests. In order to showcase excellence in an athletic endeavor, a quality opponent must enter the contest willingly and provide a valiant resistance (Simon, 2010). Lastly, Drewe (2003) also highlighted the cooperative essence of sporting contests. She stated, "it is in the notion of togetherness wherein lies the opportunity provided by competitive activities for the participants to grow and develop, which cannot be experienced without an element of competition" (p. 57).

The cooperation through competition mentality is also applicable to sport management practitioners. From a managerial standpoint, supervisors would be required to abide by certain written regulations as well as maintain an appreciation for business practices that have become accepted within the industry. In essence, competing firms must be respected in order to maintain a proper competitive balance. In this respect, broad internalism appears to offer an acceptable middle ground for sport scholars. Pfleegor (2010) noted, "broad internalism seems to have many positive qualities. It combines some of the prominent features of conventionalism together with important aspects of formalism. It also creates a valid and acceptable basis to...render ethical judgments..." (p. 55). Importantly, this feature of broad internalism makes it a practical inclusion into this investigations etho-conventional decision-making model. However, as

with any ethical perspective, interpretivism is not without some limitations. A noteworthy downfall of broad internalism is that in times of ambiguity, the perspective is presumptive in nature and refers back to the accepted norm established by regulatory agents (e.g., NCAA code of conduct). In these cases, the moral agent potentially could be relying on rules and regulations that are not ethical in their own right, or are contrary to the represented firm's culture or mission.

#### Sport Philosophical Perspective Conclusion

As with this review's analysis of deontology, teleology, and existentialism, it is similarly not the goal to promote one sport philosophical perspective over another. Rather, by exhibiting the main features of each mainstream sport philosophical foundation, scholars and students alike have the opportunity to further explore them and potentially choose the perspective that best maintains their personal ethical perspectives or the ethical foundation of their firm. Moreover, the etho-conventional decision-making model is designed to effectively incorporate all three perspectives. By acting as moderating influences for the generation of alternatives, the moral agent is guaranteed a minimum of three generated alternatives (i.e., one from each sport philosophical perspective). This process will aid in the ethical development of undereducated, ill informed, or time crunched sport managers in that it supports an analysis of a minimum of three varying viewpoints.

Finally, although these perspectives were primarily designed for active participants of sport (e.g., players, coaches), Seifried (2004) noted that the connection to many ethical decisions faced by sport managers is easily recognizable. There are certain rules and regulations established by governing bodies that must be adhered to by sport

managers in order to uphold the integrity of the league or organization that drafted the rules. However, certain managerial tactics or conventions have become second nature in the management of sport, and therefore, perhaps rules alone cannot guide the decision-making processes. By establishing a philosophical foundation, sport practitioners, scholars and students can better shape the consistency of their ethical decision-making skills.

### **Conventional Inquiry**

A myriad of scholars have noted that historically based research methods can serve as an exemplary research framework to complement other qualitative and quantitative research methods (Booth, 2005; deWilde, Seifried & Adelman, 2010; Goodman & Kruger, 1998; Mason et al., 1997; McDowell, 2002; Park, 1983; Seifried, 2010). As noted by Booth (2005), historical researchers do not wish to disregard other methodologies, but rather aim to respect and enhance them. According to Seifried (2010), historical research methods have a unique ability to generate research questions as well as produce viable responses to answer them. For Seifried (2010), "...historical study aims to...develop complete descriptions based on the use of relevant, accurate, and available information" (p. 584). In the most general sense, historical methods propose to establish societal trends that have vastly impacted human values and environments (Seifried, 2010).

For the purposes of this dissertation, historical investigation is involved in three significant areas. First, this review supports the rigorous historical method during the fact acquisition phase of the etho-conventional model.

**Table 3.2:** Overview of Sport Philosophical Perspectives

	<b>Formalism</b>	<b>Conventionalism</b>	<b>Broad Internalism</b>
Defining Principle	<i>Incompatibility Thesis</i>	<i>Ethos of the Game</i>	<i>Mutual Quest for Excellence through Challenge</i>
Noteworthy Scholars	<ul style="list-style-type: none"> <li>• Bernard Suits</li> <li>• Edwin Delattre</li> </ul>	<ul style="list-style-type: none"> <li>• Craig Lehman</li> <li>• Oliver Leaman</li> </ul>	<ul style="list-style-type: none"> <li>• Robert L Simon</li> <li>• J. S. Russell</li> <li>• Cesar R. Torres</li> <li>• Nicholas Dixon</li> </ul>
Prominent Features	<ul style="list-style-type: none"> <li>• Strong connection and adherence to constitutive rules of games</li> <li>• Clear cut division of permissible versus impermissible acts</li> </ul>	<ul style="list-style-type: none"> <li>• Allows for the evolving of game and sport</li> <li>• Accounts for entrenched conventions in games and sport</li> <li>• Allows some borderline cheating for entertainment value</li> </ul>	<ul style="list-style-type: none"> <li>• Acknowledges rules, gratuitous logic of sport and social and game conventions</li> <li>• Maintains connections to formal contest rules</li> <li>• Treats opponents as facilitators of excellence rather than obstacles to overcome</li> </ul>
Potential Limitations	<ul style="list-style-type: none"> <li>• Lacks normative resources to account for dynamic nature of sport</li> <li>• Contains implausible account of intentional fouls</li> <li>• Strict, rigid boundaries in defining games and sport</li> </ul>	<ul style="list-style-type: none"> <li>• Relies on acceptability as prominent determination of permissible versus impermissible acts</li> <li>• Struggles to draw the proverbial line of how much cheating is too much</li> </ul>	<ul style="list-style-type: none"> <li>• In times of ambiguity of ethical determination, resorts to established norms of regulatory bodies</li> </ul>

Second, in order to securely uphold the historical mediator within the etho-conventional model, historical investigation should be used to establish patterns and conventional trends for particular ethical dilemmas. Third, this dissertation supports the use of historical method to supplement the fact-finding portion of the case study research strategy described later in this chapter.

Due to the fact that historical methods are only implemented intermittently and for specific purposes (i.e., establishing conventional trends, testing the applicability of the etho-conventional model), this dissertation will refer to the method as conventional inquiry based on the nomenclature on establishing conventional or societal patterns. In essence, it is the goal of the moral agent engaging in ethical decision-making to find similar ethical dilemmas in a historical context. Although time consuming and arduous at times, implementing the conventional inquiry into the etho-conventional model could better substantiate a final decision as ethical in nature. Furthermore, the continued documentation of decisions concerning ethical dilemmas can better establish conventional norms for particular industries (e.g., interscholastic sport, intercollegiate sport, professional sport).

In order to better equip themselves for conventional inquiry, users of the proposed model should follow a process based on the five-step historical research method. Seifried (2010) described the five steps as; 1) subject selection, 2) pursuit and acquisition of documents, 3) testing reliability, 4) analyzing evidence, and 5) recording the narrative. However, since the research will be used for the three specific purposes outlined previously, the methodology should be streamlined into a single-staged, multifaceted process identified within as conventional inquiry. The first step of the process is the selection of a subject. For the purposes of this dissertation, the subject will have been predetermined by the moral agent's recognition of an ethical dilemma. Therefore, the subject selected for the conventional inquiry is simply the recognized ethical dilemma. Following the establishment of a research question(s), the pursuit and acquisition of primary and secondary documents should occur. For Seifried (2010), "the best historical

research uses a number of primary sources to present the most accurate information” (p. 586).

Next, the reliability of the acquired documents should be tested through the historical criticism process. This activity should include a combination of both internal and external criticism. Internal criticism presents questions about the accuracy actually contained in the acquired document. Contrarily, external criticism raises any methodological concerns along with a breakdown of the document’s author (e.g., Did the researcher have an agenda in creating the document? Is the author an expert on the subject?). After conducting a historical criticism, the researcher must properly interpret the discovered evidence that has been previously deemed reliable. Seifried (2010) suggested that “preparing of a detailed outline, which identifies, organizes, and criticizes the various themes of the topic” is a helpful and appropriate method for the analysis stage (p. 591).

Lastly, a narrative should be recorded. During the production of the narrative, researchers should concentrate on being able to record the conclusions and generalizations in both a meaningful and legible manner (Seifried, 2010). Implementing inductive reasoning skills through the application of analogies, relationship identification, and differentiations will help provide the reader with a more complete account of the researcher’s conclusions (Mason, et. al., 1997). This step is significant for the etho-conventional decision-making model in that the narratives help establish the convention norms within a particular sporting context (e.g., through more detailed record keeping, support of standardized document reporting, etc.).

Ultimately, historical methods are used within the conventional inquiry process in three significant ways within this dissertation. The first two (i.e., during the fact acquisition stage and to support the history mediator) are steps within the etho-conventional decision-making model. Each of these processes is described in greater detail in the model development section of Chapter IV. The final utilization of historical methods occurs within the case study research strategy during the practicability-testing segment of this investigation. Overall, conventional inquiry provides a valuable supplement to the ethical foundation of the model and the case study strategy used.

### **Case Study Research**

Case study research perspectives are an integral portion of the development and assessment of this dissertation's etho-conventional decision-making model. Prior to the seminal works of Eisenhardt (1989), Stake (1995), and Yin (2003), some ambiguity concerning the methodology behind the case study research strategy existed. This potentially was because case study researcher's do not possess the ability to "recourse to the canonical statement 'results are significant at  $p < 0.5$ '" to ease cynicism of other qualitative and quantitative researchers (Siggelkow, 2007, p. 20). However, this opacity has been assuaged through a series of important scholarly contributions (e.g., Baxter & Jack, 2008; Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Siggelkow, 2007; Stake, 1995; Yin, 1981, 2003).

For Eisenhardt (1989), "the case study is a research strategy which focuses on understanding the dynamics present within a single setting" (p. 534). This understanding was further refined by Eisenhardt and Graebner (2007) who stated, "case studies are rich, empirical descriptions of particular instances of a phenomenon..." (p. 25). Baxter and

Jack (2008) reiterated, "...rigorous case studies afford researchers opportunities to explore or describe a phenomenon in context...It allows the researcher to explore individuals or organizations..." (p. 544). Lastly, Yin (1981) described the discriminating characteristic of the case study research strategy as an "attempt to examine...a contemporary phenomenon in its real-life context" (p. 59). In other words, case study research strategy involves the comprehensive investigation into a particular instance which taking into consideration the context in which it occurred. Noting these descriptions, it is important to distinguish this type of case study investigation as a research strategy and not a theory in and of itself. For Yin (1981), "what the case study does represent is a research strategy, to be likened to an experiment, a history, or a simulation, which may be considered alternative research strategies" (p. 59). However, despite its status as a research strategy rather than a theory in and of itself, it remains possible to generate theory from a properly conducted case study process (Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Siggelkow, 2007).

Considering the uniqueness of individual behaviors, actions, and responses within a sport managerial context, case study research appears to be the appropriate strategy to test the etho-conventional model. Within Chapter IV of this investigation, three carefully chosen examples of challenging ethical dilemmas will be input through the etho-conventional decision-making model in order to reveal the practicability of the structure for implementation in elite competitive sport contexts. In order to employ the case study strategy, a reliance on the collection of data and facts is pertinent, and therefore, the strategy possesses the ability to effectively integrate with the conventional inquiry strategy described earlier in this methodology chapter. This combination is conceivable



due to the reliance that both research strategies (i.e., conventional inquiry and case study research) have on the collection of significant information and data from a variety of sources (e.g., newspaper archives, interviews, direct observation). Furthermore, Eisenhardt and Graebner (2007) noted that cases could involve various “historical accounts” (p. 25).

Before the selection of a data collection method and the acquisition of data is initiated, three principal determinations must be answered; 1) What is the primary purpose of the case study research?, 2) What type of case study should be employed?, and 3) What cases should be chosen and why were they chosen? However, it is important to note that these determinations along with the steps explained after them do not necessarily have to follow the order in which they appear within this dissertation. Rather, it is only necessary that each of the determinations and phases be considered during the case study research strategy employment (e.g., Baxter & Jack, 2008; Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Siggelkow, 2007).

In order to address the purpose of the study, Siggelkow’s (2007) discussion pertaining to the three uses of case research (i.e., motivation, inspiration, illustration) is consulted. For Siggelkow (2007), “cases are a great way to motivate a research question” (p. 21). Therefore, case study research could be implemented in times when the primary research objectives are ambiguous. Case study research can assist in this process due to the “real-life” contextual nature of case study (Siggelkow, 2007, p. 21). The second significant use of the case study research strategy is for inspiration. The “inspiration for new ideas” can occur due to the amount of rich, detailed data the researcher must produce and analyze (Siggelkow, 2007, p. 21). Lastly, the third primary utilization of case

research is for illustration purposes. As noted by Siggelkow (2007), “At first this may sound like a mundane use, but...by seeing a concrete example of every construct that is employed in a conceptual argument, the reader has much easier time imagining how the conceptual argument might actually be applied to...empirical settings” (p. 21-22). For the purposes of this dissertation, the case study research strategy is employed for illustrating purposes. That is, cases were specifically chosen to input into the etho-conventional model in order to provide a vivid, comprehensive vision of how the model can be practically implemented at different elite levels of sport.

The second important determination that must be established encompasses the type of case study being utilized. Baxter and Jack (2008) compiled a list of different case study types from Stake’s (1995) discussion of case studies as intrinsic, instrumental, or collective and Yin’s (2003) categorization of case studies as explanatory, exploratory, descriptive, or multiple-case (Table 3.3). However, due to the similarity between Stake’s (1995) collective study and Yin’s (2003) multiple-case study, Baxter and Jack (2008) combined them into a single explanation creating a total of six case types.

The first type of case presented by Baxter and Jack (2008) was Yin’s (2003) explanatory case study. Within this type of case, the researcher carefully selects the case to explore causal relationships and attempts to produce an explanation of why or how the condition occurred. The second case study for Yin (2003) is the exploratory study. For Baxter and Jack (2008), the exploratory case study should be utilized in situations where a clear-cut set of outcomes fails to be noticeable. It is through the study of a particular case that outcomes are then realized. The third type of case study presented by Yin (2003) was the descriptive case study.

**Table 3.3:** Types of Case Studies

<b>Case Study Type</b>	<b>Definition</b>
<i>Explanatory (Yin)</i>	Seeks to answer and explain “the presumed causal links in real-life interventions that are too complex for the survey of experimental strategies” (Baxter & Jack, 2008, p. 547).
<i>Exploratory (Yin)</i>	Implemented to investigate circumstances “in which the intervention being evaluated has no clear, single set of outcomes” (Baxter & Jack, 2008, p. 548).
<i>Descriptive (Yin)</i>	Implemented in an effort to “describe an intervention or phenomenon and the real-life context in which it occurred” (Baxter & Jack, 2008, p. 548).
<i>Multiple-Case Studies (Yin) &amp; Collective (Stake)</i>	Employment of multiple cases allows for the investigations of similarities and differences between cases. The “goal is to replicate findings across cases...it is imperative that the cases are chosen carefully so that the researcher can predict similar results across cases, or predict contrasting results...” (Baxter & Jack, 2008, p. 548). Yin (2003) described these case studies as multiple-case studies while Stake (1995) referred to them as collective case studies.
<i>Intrinsic (Stake)</i>	The main purpose of an intrinsic case study is “to better understand the case” because “the case itself is of interest. The purpose is not to come to understand some abstract construct or generic phenomenon” (Baxter & Jack, 2008, p. 548).
<i>Instrumental (Stake)</i>	Mainly implanted not to comprehend the individual case, but to provide “insight into an issue or help...refine a theory. This case is of secondary interest; it plays a supportive role, facilitating out understanding of something else” (Baxter & Jack, 2008, p. 549).

**Note:** Adapted from Baxter & Jack (2008); Stake (1995); Yin (2003)

In essence, the end goal of a descriptive case study is to provide a rich, detailed account of the selected case, the phenomenon within the case, as well as the context in which the phenomenon transpired within (Baxter & Jack, 2008; Yin, 2003). Therefore, a more comprehensive understanding of why a particular phenomenon occurred can be evaluated. The next case study type described by Baxter and Jack (2008) is a multiple-case study derived from a combination of Stake’s (1995) collective case stud and Yin’s (2003) multiple-case study. During a multiple-case study investigation, the researcher’s main purpose is to compare and contrast the similarities and differences between the multiple chosen cases (Baxter & Jack, 2008; Stake, 1995; Yin, 2003). For this type of case, Baxter and Jack (2008) suggested that careful case selection is “imperative...so that the researcher can predict similar...or...contrasting results” (p. 548).

The final two case study types (i.e., intrinsic and instrumental) are based on the terminology and seminal work of Stake (1995). An intrinsic case study is the selection and investigation into a case for the sole purpose of gaining a greater understanding of that one particular phenomenon. Furthermore, a connection to other cases is not necessary, nor a goal of an intrinsic case study. In other words, the case study is chosen for the value in and of itself. Often times, cases are chosen for an intrinsic study because they hold particular significance or meaning for the researcher. Lastly, Baxter and Jack (2008) presented the instrumental case study. An instrumental case study is chosen in order to provide a rich, comprehensive understanding not of the selected case, but some phenomenon. That is, “the case is of secondary interest; it plays a supportive role, facilitating our understanding of something else” (Baxter & Jack, 2008, p. 549). For an instrumental case study, the case can be similar to other phenomenon or an atypical occurrence (Baxter & Jack, 2008; Stake, 1995). For this dissertation, the case studies employed during the practicability testing of the etho-conventional model in Chapter IV are instrumental in nature. Therefore, the information is indispensably important, yet the cases are selected primarily for the purpose of providing a more complete understanding of the etho-conventional decision-making model and the process required to proceed through the structure in order to produce more ethically acceptable decisions.

The third preliminary determination prior to the fact acquisition phases involves the selection of cases. Throughout the case study research strategy literature, there is no consensus on the most appropriate number of cases to select (e.g., Baxter & Jack, 2008; Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Pettigrew, 1990; Siggelkow, 2007; Yin, 1981, 2003). For example, Eisenhardt (1989) suggested that cases should be selected and

investigated until “theoretical saturation is reached” (p. 545). However, she also noted that often times case additions end due to “pragmatic concerns such as time and money” and that “...there is no ideal number of cases, a number between four and ten usually works well” (Eisenhardt, 1989, p. 545). More recently, scholars have acknowledged the potential influence that a rich account of a single case could wield (e.g., Eisenhardt & Graebner, 2007; Siggelkow, 2007). For Eisenhardt and Graebner (2007), within a study of a single case, “the challenge of presenting rich qualitative data is readily addressed by simply presenting a relatively complete rendering of the story within the text” (p. 29). In other words, by concentrating on a single case study, the richness of the data and narrative presented has the potential to exceed that of multiple-case studies. Furthermore, single case studies prove to be especially effective when the narrative is “interspersed with quotations from key informants and other supporting evidence” (Eisenhardt & Graebner, 2007, p. 29).

Whether a single case or multiple cases are chosen for the case study research strategy, the selection of what case(s) to study is a critical component. Unlike a myriad of other research strategies (e.g., research involving within-experiment hypothesis testing), the random selection of case samples “is neither necessary, nor even preferable” for case study research (Eisenhardt, 1989, p. 537). Therefore, many prominent case study researchers support the idea of theoretical sampling (e.g., Baxter & Jack, 2008; Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Pettigrew, 1990; Siggelkow, 2007; Yin, 1981, 2003). According to Eisenhardt and Graebner (2007), “theoretical sampling simply means that cases are selected because they are particularly suitable for illuminating and extending relationships and logic among constructs...(and) the likelihood that they will

offer theoretical insight” (p. 27). Additionally, in instance of a single case study (or multiple single-case studies), the sampling is “straight forward...(and cases) are chosen because they are unusually revelatory, extreme exemplars, or opportunities for unusual research access” (Eisenhardt & Graebner, 2007, p. 27). This strategy of theoretical sampling will be implemented in the practicability-testing phase of this investigation’s supported etho-conventional model. Importantly, the designated cases will follow Eisenhardt and Graebner’s (2007) suggested practice of selecting cases that provide exceptional insight into the phenomenon being viewed. Furthermore, the single case chosen for each level of sport participation (i.e., interscholastic, intercollegiate, professional) will be fundamentally different. This selection was done in order to provide a more comprehensive understanding of the model’s applicability to different types of ethical dilemmas in sport-specific contexts. Pettigrew (1990) supported this process by affirming that choosing vastly different types of cases enables the researcher to more thoroughly establish conventional norms, social trends, and potentially emergent theory.

During the case selection phase, Baxter and Jack (2008) noted that it is paramount to consider the research question associated with each chosen case. The authors noted that although determining a research question may initially appear to be a trivial task, the process “can be a challenge for both novice and seasoned researchers alike” (Baxter & Jack, 2008, p. 545). Therefore, it is beneficial to consider the research question(s) simultaneously with case selection. By practicing this strategy, a more pointed investigation can be conducted, which in turn creates the potential for the production of a more detailed narrative. In order to focus on the research question(s) for each case study investigated in Chapter IV, this dissertation follows Baxter and Jack’s (2008) suggestion

and clearly states and differentiates the research question(s) prior to beginning the acquisition of facts. Examples of the research questions for each prudently chosen case study are listed in Table 3.4. It is important to note that the research question examples provided for the each of the three case studies are not an exhaustive list. Rather, they are meant to serve as examples of the types of ethically based inquiries that should be asked when a decision-maker encounters a dilemma.

After the preliminary determinations pertaining to the purpose of the study, the type of study chosen, and case selection, have been established, the systematic collection of data pertaining to the chosen number of cases can be initiated. As noted by a glut of case study researchers, a combination of sources and data collection methods (e.g., archival research, interviews, questionnaires, surveys, direct observation, participant observation, field work, verbal reports, documentation, physical artifacts, ethnographies) is typical and preferred (e.g., Baxter & Jack, 2008; Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Siggelkow, 2007; Yin, 1981, 2003). This understanding refutes the “common misconception...that case studies are solely the result of ethnographies or of participant-observations” (Yin, 1981, p. 59). Baxter and Jack (2008) described “the use of multiple data sources” as the “hallmark of case study research” (p. 554). The authors continued:

Unique in comparison to other qualitative approaches, within case study research, investigators can collect and integrate (various) qualitative...data, which facilitates researching a holistic understanding of the phenomenon being studied. In case study, data from these multiple sources are then converged in the analysis process rather than handled individually. Each data source is one piece of the puzzle, with each piece contributing to the researcher’s understanding of the whole phenomenon. This convergence adds strength to the findings as the various strands of data are braided together to promote a greater understanding of the case. (Baxter & Jack, 2008, p. 554).

**Table 3.4:** Case Study Research Questions

Level of Sport	Case Selection	Research Questions
Interscholastic	The utilization of corporal styles of punishment by coaches during practice sessions and competition in order to motivate and tactically improve their player's and team's performance.	What benefits could coaches and players reap through corporal punishment use? Are there unintended (or intended) consequences of coaches initiating corporal punishment? Does the use fall within the culture and mission of the institution, conference, and regulatory agencies of the sport? Is the action legal? Is the action an ethically acceptable behavior? How has the school reacted to similar behavior in the past? How have peer schools handled similar incidents/predicaments in the past?
Intercollegiate	The human resources and managerial decision-making processes instituted by athletic administrators concerning coaching staff members who have committed unethical actions or NCAA violations (either in the past or present).	What information should be made public to indirect stakeholders? Should a coach with infractions/indiscretions be retained? What steps can be taken to ensure unethical behavior does not become part of the institution's culture? What are the legal ramifications for the institution and athletic department? What are the ramifications on other direct stakeholders (e.g., players, assistant coaches)? Is it appropriate to hire a coach who has been, or currently is, serving an NCAA penalty for a previous infraction? How has the institution handled similar cases in the past? How have peer institutions handled similar situations in the past?
Professional	The managerial and decision-making processes instituted by large sport-oriented corporations (e.g., Nike) concerning the continuation/discontinuation of sponsorship and endorsement of athletes who have committed, or been accused of, various unethical acts and indiscretions.	What information should be made available to the media/press? Should the company continue to run advertisements featuring an athlete suspected of unethical behavior? How should the company judge the severity of the ethical/unethical behavior? Should the company terminate the sponsorship agreement with the athlete? Should the company sign an athlete who has indiscretions in their past? What is the legal liability for the company? What is the social liability for the company? How has the company handled these situations/incidents in the past? How have similar companies/organizations handle similar situations in the past?

**Note:** Adapted from Baxter & Jack (2008)

Therefore, for the purpose of this dissertation's case studies (i.e., corporal punishment in interscholastic sport, personnel decision concerning coaches with past or



present NCAA indiscretions, sport-centric mega-corporations sponsorship concerns of athletes who exhibit unethical behavior), a variety of data sources stemming from both an ethical perspective and a conventional/historical lens are analyzed (e.g., NCAA news archives, published interviews with key stakeholders, official institution/corporation press releases, etc). By combining the variety of primary and secondary data sources, a more rich narrative can eventually be produced. From this, a greater understanding about the practical implementation of the etho-conventional model becomes apparent.

The final segment of case study research is the written report or narrative. Baxter and Jack (2008) described that the goal of the narrative “is to describe the study in such a comprehensive manner as to enable the reader to feel as if they had been an active participant in the research” (p. 555). However, Yin (1981) pointed out that most case study narratives fail to provide an easily readable account of the case. He pointed out that this shortcoming could be overcome “if the study is built on a clear conceptual framework” (Yin, 1981, p. 64). Within the narrative, “it is the researcher’s responsibility to convert a complex phenomenon into a format that is readily understood by the reader” (Baxter & Jack, 2008, p. 555). Therefore, the ultimate goal of the written narrative is to provide a rich, detailed account of the phenomenon studied and the context and environment in which the phenomenon occurred. In doing so, it is the researcher’s prerogative to remain brief, concise, and easily understandable throughout the explanation, summary, and conclusions. Eisenhardt and Graebner (2007) suggested that the utilization of “well-crafted tables, appendixes, and visual aids” can significantly improve a case study’s practicability and richness.

Baxter and Jack (2008) explained, “case study research is more than simply conducting research on a single individual or situation” (p. 556). Through rigorous fact acquisition from multiple data sources, the case study research strategy maintains the potential to provide vivid accounts of particular phenomenon. For the purposes of this investigation, an instrumental case study will be used to showcase the practicability of the etho-conventional decision-making model. Therefore, the main purpose of the case study research strategy here is illustrative in nature. Furthermore, theoretical sampling from a conceptual and observational perspective was used to choose the three case studies described above. For each case study, ethical perspectives combined with conventional inquiry will inform the data collection process from a variety of primary and secondary historical and contemporary sources. Ultimately the case study research strategy showcased in Chapter IV of this dissertation produces a rich narrative that illuminates the important practical aspects of the decision-making model for sport managers.

## **Conclusion**

At first glance, the connections between ethical and philosophical thought, conventional inquiry, and case study research may not be apparent. However, the foundation established from the ethical perspectives (i.e., deontology, teleology, existentialism) and sport philosophical foundations (formalism, conventionalism, broad internalism) is supported and enhanced within the etho-conventional model by conventional inquiry and the five-step historical research method. Furthermore, case study research provides an excellent strategy to comprehensively test the applicability of the decision-making model in interscholastic, intercollegiate, and professional sporting contexts.

## Chapter IV: Model Proposal

Following guidelines supported by the aforementioned seminal business and sport-specific foundations and models (i.e., Bridges & Roquemoire, 2004; Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Hagerty, & Baxter, 1989; Chelladurai & Quek, 1995; DeSensi & Rosenberg, 2003; Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Kohlberg, 1969, 1973; Malloy, et al., 2003; Rest, 1986; Trevino, 1986), this dissertation develops and supports the etho-conventional decision-making model for elite sport managers (Figure 4.1). An additional goal during the construction process was to uphold the standard progression of decision-making models as delineated by Harris and Sutton (1995), and showcased within a set of the aforementioned models (e.g., Bridges & Roquemoire, 2004; DeSensi & Rosenberg, 2003; Rest, 1986). Appropriately, the model employs a similar tactic of weighing various ethical perspectives in order to reach a final ethical determination to the model supported by Malloy, et al. (2003). This inclusion is vital in order to avoid the meta-ethical downfall of setting forth what is *right*, *good*, and *authentic* for the moral agent rather than including the rational process as part of the moral agent's burden. This burden encourages the cognitive moral development of the moral agent through placing the moral agent into difficult decisions and allowing he/she to employ his/her own beliefs (or values of the employer) to assist in finding the most appropriate ethical action.

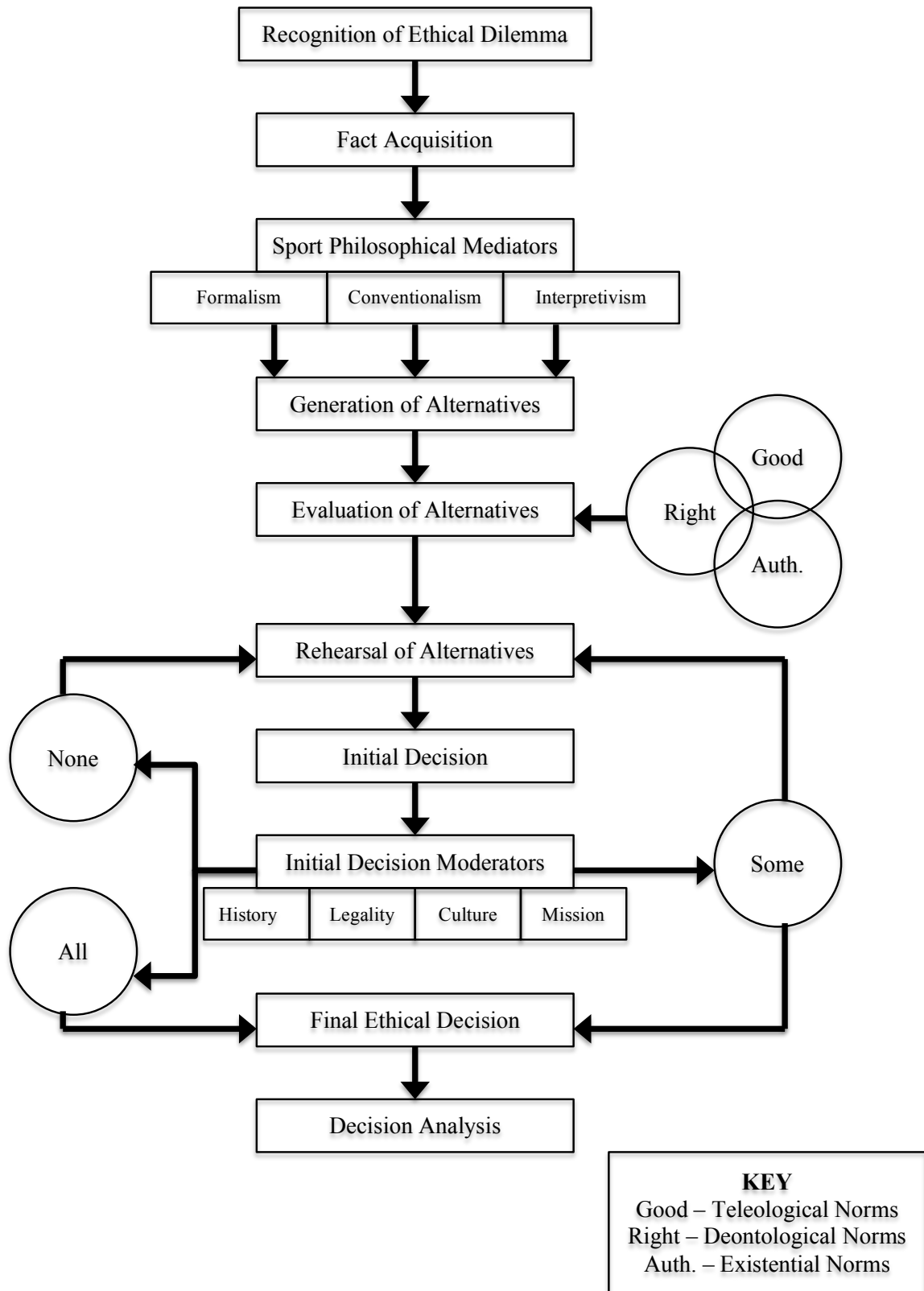
This etho-conventional model was developed for implementation across a wide array of elite competitive sport contexts. Through a step-by-step comprehension by the moral agent, the model becomes suitable for owners, administrators, managers, coaches, players, and other key stakeholders within professional sport, intercollegiate athletics,

and upper-level interscholastic athletics. It is a goal of this etho-conventional ethical decision-making model to encourage the development of moral and ethical maturation of the moral agent. This objective is similar to Kohlberg's (1969, 1973) process of encouraging decision-makers to progress from a conventional moral reasoning level towards a principled moral reasoning level.

### **Model Construction/Discussion**

As with the previously discussed models, the first step of the decision-making process is the **recognition of a dilemma**. During the initial phase, it is paramount that not only is the dilemma acknowledged, but that it is also viewed as ethical in nature and substance (Malloy, et al., 2003). This initial step could be problematic considering that many sport managerial dilemmas contain ethical underpinnings (e.g., financial aid inquiries and decisions, hiring and firing of personnel, the disbursement of academic resources and records, managerial and coaching styles and actions) and therefore, the moral agent charged with making an ethically based decision must implement preliminary discretion and autonomy during this phase.

Immediately following recognition of an ethical dilemma, the moral agent must enter the **fact acquisition** stage. Malloy, et al.'s (2003) and DeSensi and Rosenberg's (2003) sport-based models omitted this phase as a stand-alone stage; however, fact acquisition was supported in Bridges and Roquemore's (2004) rational approach model as one of the most critical components in the cognitive decision-making process.



**Figure 4.1:** An Etho-Conventional Decision-Making Model for Sport Managers

In order to maintain initial partial objectivity, the moral agent should attempt to acquire all relevant information regardless of any firmly held beliefs or initial hunches into the investigation. During the fact acquisition phase of the model, the utilization of conventional inquiry is recommended.

To appropriately employ conventional inquiry at this stage, the moral agent should concentrate on acquiring facts from a combination of primary (e.g., hand-written notes from stakeholders, investigation reports) and secondary sources (e.g., popular media reports), and subjecting them to both internal and external criticism. Although moral agents can never entirely extricate themselves from firmly held beliefs and personal values, maintaining an open perspective during the fact acquisition stage could help produce a more ethically acceptable final decision. The stand-alone fact acquisition phase involving conventional inquiry and elements of rudimentary historical methods is one of the definitive and differentiating features of the etho-conventional model from previously presented and supported ethical decision-making models.

The next step in the etho-conventional decision-making process is the **input of facts into the three sport philosophical mediators**. Mediators, by nature and definition, affect the direction of the variable being channeled through them (Baron & Kenny, 1986). In the present model, the facts of the ethical dilemma are mediated through a formalist, conventionalist, and interpretivist (broad internalist) philosophical thought process so that three distinct alternatives (or directions) are generated. By requiring the moral agent to consider three distinct perspectives, he/she can create a more comprehensive viewpoint from which to continue the ethical decision-making process (Malloy, et al., 2003). Additionally, the three divergent outputs of the mediators stimulate

the **generation of alternatives**, which is logically the next step in this etho-conventional model process. In a simplistic managerial ethical dilemma, the three outputs may be a sufficient number of alternatives for the moral agent to properly choose a course of action for the evaluation phase. However, in more intricate and/or complex ethical dilemmas, the moral agent may be required to consider multiple alternatives from each of the three philosophical perspective outputs or alternatives that reside outside one of the established mediating perspectives. No specific ‘rule of thumb’ exists within the model to guide the moral agent on whether additional alternatives are needed; therefore, the moral agent must again use discretion and exercise autonomy in order to determine whether alternative saturation has occurred. For the purposes of the current model, alternative saturation has occurred when the alternatives begin to produce similar or identical final results or directions to proceed. Furthermore, if the **evaluation of alternatives** is not successful, the moral agent should recognize that all alternatives were potentially not generated during this phase. If this is the case, it is appropriate for the moral agent to return to the alternative generation phase in order to determine if important alternatives were not initially discovered.

After alternatives are generated, each must be evaluated through considering deontological, teleological, and existential norms and ideals. This process of employing and considering the perspectives individually rather than preselecting one prior to the decision-making process, is a vital inclusion in the current model and supported by Malloy, et al.’s (2003) and Hunt and Vitell’s (1986) works on decision-making. During the evaluation phase, it is not necessary to have a comprehensive understanding of each philosophical maxim, rather, a preference of what is *right*, *good*, and/or *authentic* should

inform the evaluations. Therefore, an elementary understanding of the different ethical maxims is a necessary precursor to completing the etho-conventional decision-making process. During the assessment, if any alternatives could not be considered *right*, *good*, and/or *authentic* for the moral agent and/or his/her affiliation, then the alternative can be dropped before entering the rehearsal stage. However, some alternatives should be able to continue due to the breadth of the alternatives generated by the distinct mediating sport philosophical perspectives.

Each of the **passable alternatives should then be rehearsed** so that the consequences of each become apparent. Although no specific device is suggested within the model as the most appropriate form of rehearsal, a logical tactic for rehearsal could be the moral agent acting as if the alternative was chosen and predicting what the consequences for the organization/firm and stakeholders would be. For example, if a Division I AD is attempting to produce a hiring decision concerning a coach with past questionable morals, he/she could act as if the hire was made, and attempt to predict how the hire would affect the various stakeholders involved (e.g., student-athletes, graduate assistants, assistant coaches, other head coaches within the athletic department, athletics administrators, university administrators, fans, donors, and boosters). Once this exercise is completed, the moral agent is in the position to select an **initial decision** concerning the sport-based managerial dilemma.

The three previous etho-conventional decision-making steps (i.e., generation of alternatives, evaluation of alternatives, and alternative rehearsal) should combine to inform the initial decision. Consequently, the sport philosophical perspective, whether the alternative is *right*, *good*, and/or *authentic*, and the weighing of consequences all



converge in order to hopefully illuminate the correct choice for the moral agent and/or their organization/firm. However, it is important to note that this selection is introductory in nature, and therefore, must progress to **meet a critical set of chosen moderators** in order to become the final ethical decision and behavior of the moral agent. Differing from mediators' effect on directional output, moderators influence the intensity or strength of the variable relationship (Baron & Kenny, 1986). This etho-conventional decision-making model sends the initial decision through a filtering process comprised of four initial decision moderators: history, legality, culture, and mission. The utilization of moderators, in particular with sport-based decision-making models, is essential due to the complexity of multiple competing values (Bridges & Roquemoire, 2004; DeSensi & Rosenberg, 2003; Malloy, et al., 2003). However, neither DeSensi and Rosenberg's (2003), Malloy, et al.'s (2003), nor Bridges and Roquemoire's (2004) models included a distinct set of moderators that all preliminary decisions or alternatives were filtered through. Rather, DenSensi and Rosenberg's (2003) and Malloy, et al.'s (2003) models set forth a list of potential moderating factors that moral agents must take into consideration (e.g., personal ethical orientation, level of moral agent's development, normative consensus, magnitude of consequences, immediacy of required action, personnel, interorganizational others, extraorganizational others, organization ideology, organizational cultural, political factors, economic factors, and societal factors), and Bridges and Roquemoire's (2004) model downplays their importance.

By preselecting the four previously listed moderators, this etho-conventional model maintains the ability to better guide and direct moral agents and organizational decision-makers, who are often undereducated in ethical inquiry, through complex

cognitive processes. In addition, the four moderators, in combination with other steps throughout the etho-conventional decision-making process, account for the majority of the moderators discussed by Malloy, et al. (2003) and DeSensi and Rosenberg (2003). For example, personal ethical orientation is accounted for within the evaluation of alternative stage through the utilization of deontological, teleological, and/or existential norms, and the organizational ideology and culture is accounted for within the culture and mission moderators. All four moderators could be equally important to the moral agent or his/her organization/firm, or greater emphasis could be placed on one or more if deemed necessary by the moral agent's ethical background or the philosophical preferences of their firm and/or industry.

The first moderator, **history**, motivates the moral agent to again implement conventional inquiry in order to research whether similar historical examples/dilemmas have occurred. To properly employ and complete the conventional inquiry process, the moral agent should again acquire all relevant facts from a combination of primary and secondary sources, and vet them with a combination of internal and external criticism. This process should eliminate any factual information that is biased to a point of uselessness for the moral agent. In researching potentially similar historical cases, it is paramount that the comparative cases be as analogous as possible to the current ethical dilemma faced by the moral agent. For example, if an ethical dilemma occurs with a Division I-Football Bowl Subdivision (FBS) women's soccer program, it is most appropriate to compare the dilemma to situations that have transpired with other Division I-FBS women's soccer programs. However, even cases with slightly differing circumstances could still prove to be helpful to the moral agent, and therefore should also

be examined. In continuing with the previous example, perhaps the moral agent discovered a similar dilemma associated with a Division I-Football Championship Subdivision (FCS) men's baseball program. Although different in some respects, cues and information still could be used in the history moderator in order to most thoroughly assess the current dilemma.

In essence, discovery of similar historical cases allows for the recognition of a conventional pattern of acceptability and decision-making like that supported by precedent in English Common Law. Furthermore, the creation of a pattern should help the moral agent decide whether the history moderator is met by the initial decision. The history moderator is one of the most significant distinguishing factors between this etho-conventional model and previously supported decision-making models, both inclusive and exclusive of sport.

The second moderator is **legality**. Multiple decision-making scholars have supported the utilization of a justice or legal-based moderator (e.g., DeSensi & Rosenberg, 2033, Mitchell & Yordy, 2010; Trevino, 1986; Velasquez, 2002). The legality moderator should be the most unambiguous moderator to determine, in that it requires the least amount of interpretation from the moral agent's perspective. Simply stated, if the initial decision is legal, then the moderator is upheld. Nevertheless, multiple sets of laws, rules, and/or regulations may also be considered. First and foremost, national, state, and local laws should not be broken. Furthermore, governing body regulations as well as organizational regulations must be considered and sustained. For example, an Athletic Director (AD) at a Division I institution must consider the legal ramifications not only of national, state, and local laws, but also the regulations of the

NCAA, its affiliated athletic conference, and his/her particular institution of employment. Ideally the initial ethical decision would securely meet all levels of legality, and therefore in order to satiate the legality moderator, no regulations should be broken.

Noting the straightforward nature of the legality moderator, the **culture** moderator emerges as the most abstruse filter. In order to determine whether the initial decision maintains the consistency of the organization, the moral agent must comprehensively understand the organizational culture. Considering this etho-conventional model is developed for managerial decision-makers, it is expected that the moral agent understands the values of the organization and how it operates on a daily basis. Malloy, et al. (2003) referred to these culturally significant factors as organizational climate, and suggested it is established by a multitude of internal factors (e.g., series of previously made internal decisions, personnel hiring and firing, managerial and leadership styles, goals of the organization). The chosen initial decision upholds the culture moderator if the decision would be anticipated, recommended, and accepted by the current organizational hierarchy. It should be noted that this particular moderator may present some challenges to immature or newly appointed sport managers. In the case of a newly hired manager, he/she may not fully comprehend or understand the organization culture since they have not been immersed within it for an extended period of time. In situations concerning newly hired or minted managers, the moral agent should rely on the knowledge that he/she acquired in the short time of employment in order to make the most appropriate decision and the aforementioned policies, rules, and regulations already established. Further, the moral agent could ask longer tenured coworkers what they

believe the anticipated response of the upper-level management would be to a particular situation or dilemma to help make the final decision.

The final moderator, **mission**, pertains to the mission statement of the organization, as often defined by a strategic plan, as well as any governing body mission statements the organization must also preserve. The initial decision must clearly align with the goals and operating procedures established within any written missions or strategic plans. For example, an AD at a Division III institution must seek to support the mission statements of his/her athletic department, the institution as a whole, and the affiliated athletic conference when acting on an ethical dilemma and producing a behavior or action. If the mission statements contain conflicting ideologies, it remains the moral agent's prerogative to weigh the contrasting points in order to indicate the appropriate course of action for the firm. After the initial decision is filtered through the four moderators, the moral agent has reached a point in the decision-making process where a final ethical decision can be posited.

Similar to DeSeni and Rosenberg's (2003) and Cavanaugh's (1990) questioning sequence, the decision input into the four established moderators (i.e., history, legality, culture, and mission) retains three possible outcomes: 1) all moderators are met; 2) some moderators are met (i.e., one, two, or three moderators are met); and 3) no moderators are met. If all four moderators are securely met, the initial decision should be selected as the final ethical resolution and behavior. If some of the moderators are upheld, the moral agent maintains two options. The first is to deem some of the moderators more important than others according to his/her personal values and philosophies or his/her organization or firm and select the initial decision as the final ethical decision. The second viable

option is to retreat back to the rehearsal of alternatives in order to select a second initial decision to test whether it will have a more favorable outcome in regards to meeting a greater number (or all) of the moderating influences. The third possibility is that none of the moderators are met, and in this case, the moral agent is encouraged to return to the rehearsal of alternatives and select a second initial decision. Within the questioning sequence step, the moral agent has the option to return to the rehearsal of alternatives as many times as necessary until he/she determines that an acceptable ethical outcome is produced. As with previous stages in the etho-conventional decision-making process, no rule-of-thumb exists for the moral agent to rely upon in choosing the final ethical decision. He/she may return to the rehearsal of alternatives as many times as necessary, and also must exercise autonomous judgment in determining if some moderators are more significant to he/she or his/her firm than others. For example, the moral agent may believe that the most important moderating influence is to uphold all legal responsibilities according to government laws, and governing body regulations. If this remains the case, he/she could select an initial decision that only meets the legality moderators (and fails to uphold the history, culture, and mission moderators) as the final ethical decision and behavior.

The **final ethical decision** will be employed and enacted after the moral agent has completed this etho-conventional model process. Once the solution is chosen, and both positive and negative consequences for various stakeholders become apparent, the moral agent should **analyze the decision** and its stakeholder ramifications in order to continue the maturation of ethical consciousness for themselves and/or his/her organization. Additionally, this analysis stage is important because information will be amassed for

future use of the historical moderator if similar ethical dilemmas arise for the moral agent or within their organization or firm. Although initially complex, this etho-conventional process has the ability to become subconscious for ethically mature managers (i.e., Managers in Kohlberg's (1969, 1973) later stages of moral development) and provides the opportunity for managers to become more efficient and effective ethical decision-makers.

### **Discussion of Trevino's Propositions**

To conclude the seminal presentation of her interactional decision-making model, Trevino (1986) set forth a set of eighteen propositions for future research for scholars to consider in advancing the decision-making literature. Although the etho-conventional decision-making model presented in this dissertation does not address all eighteen propositions, it maintains a significant application to eleven of the suggestions. However, some of the applications involve a combination of Trevino's (1986) propositions, and therefore, are combined below to simplify their explanation and eliminate redundancy.

The first set of propositions that were addressed during construction of the etho-conventional model were P1 and P2. For Trevino (1986), P1 stated "the large majority of managers reason about work-related ethical dilemmas at the conventional level" and P2 held "managers at the principled moral reasoning level will exhibit significantly more consistency between moral judgment and moral action than those at lower stages" (p. 608). Therefore, the etho-conventional model was designed for managers operating across the spectrum of Kohlberg's (1969, 1973) levels of moral reasoning. Furthermore, through the encouragement of exploration into deontological, teleological, and/or existential norms, as well as the inclusion of the decision analysis phases, the etho-

conventional model was proposed to encourage the cognitive development of moral agents towards a more principled moral and ethical approach.

The next proposition addressed by the current model was P5. P5 championed that “participants in ethics training programs based on cognitive moral development training strategies will exhibit significant pretest to posttest increases in moral judgment scores (Trevino, 1986, p. 609). Therefore, managers and moral agents who receive appropriate ethical foundational knowledge, and training on how to implement the foundation, exhibit significantly higher levels of moral reasoning and produce more appropriate final ethical/moral behaviors. Within the etho-conventional model, P5 was addressed by first requiring the moral agent to engage in the acquisition of knowledge concerning deontological, teleological, and existential norms. Furthermore, the model was calculated specifically for practical implementation and application into real-life sporting experiences, and therefore, training concerning the models process would be beneficial for moral agents.

P8 is the next proposition considered within the etho-conventional model’s construction. According to Trevino (1986), P8 maintained “managers whose locus of control is internal will exhibit more consistency between moral judgment and moral action than managers whose locus of control is external” (p. 610). Therefore, the moral agent must recognize that his/her actions have consequences on a plethora of stakeholders. P8 was addressed within the rehearsal phase of the current etho-conventional model. Within this step, the moral agent considers the potential consequences and outcomes of the impending behavior were on various stakeholders. Therefore, the moral agent must maintain an internal locus of control and realize that



his/her behavior/action affects not only his/her organization/firm, but also a significant number of other involved individuals.

The next significantly applicable propositions presented by Trevino (1986) were P11 and P12. P11 held that “in a culture that has a strong normative structure, there will be more agreement among organizational members about what is appropriate or inappropriate behavior” and P12 reiterated “in a weak culture, organizational members are more likely to rely on subculture norms for guidance regarding ethical/unethical behavior” (Trevino, 1986, p. 612). Within the etho-conventional decision-making model, an understanding of culture was surveyed through the culture and mission initial decision moderators. Within each, the norms, written directives, and unwritten regulations should be upheld to create the most appropriate ethical solution. Furthermore, a stronger structure and culture can be established within the organization/firm through the encouraged practice and repeated implementation of the etho-conventional model.

The next set of propositions considered during the etho-conventional model’s construction was P13 and P14. For Trevino (1986), P13 championed that “managers’ ethical/unethical behavior will be influenced significantly by the behavior of referent others” and P14 added “managers’ ethical behavior will be influenced significantly by the demands of authority figures” (p. 612). As with propositions P11 and P12, the etho-conventional model addressed these concerns within the culture initial decision moderator. In order for the moderator to be upheld, the posited ethical decision should be anticipated, recommended, and accepted by the organizational hierarchy. Therefore, if moral agents employ decisions based on the expected reactions of prominent managerial stakeholders, the behaviors and actions are significantly influenced by upper-level

managers (e.g., owners, chief executive officers, chief financial officers, university administrators, athletic directors). Although the potential for a negative ethical climate or culture to permeate an organization/firm exists within this culturally based structure, it also allows for ethically mature and responsible upper-level managers to exert significant positive ethical influence over middle managers, lower-level managers, and hourly workers/employees.

Next, Trevino's (1986) fifteenth proposition is addressed within the etho-conventional model. P15 stated, "correspondence between moral judgment and action is significantly higher where the organizational culture encourages the individual managers to be aware of the consequences of his or her actions and to take responsibility of them" (Trevino, 1986, p. 613). The etho-conventional model was constructed for an individual moral agent to progress through a difficult ethical dilemma and posit an appropriate action for his/her organization/firm. Therefore, the model encouraged individual responsibility for behaviors and actions. This was depicted by the concluding analysis phase within the model. In this step, the moral agent was charged with determining the positive and negative ramifications of his/her decision in order to continue to morally mature toward a principled level of moral reasoning.

The next significantly addressed proposition was P16. According to Trevino (1986), P16 maintained, "codes of ethics will affect ethical/unethical behavior significantly only if they are consistent with the organizational culture and are enforced" (p. 613). Therefore, a code of guiding ethical principles (e.g., mission statement, statement of values, strategic plan), can significantly impact the final posited ethical behavior or action. This proposition was represented within the etho-conventional model

through the employment of the mission initial decision moderator. The mission moderator charged the moral agent to consider the guiding written philosophies of his/her organization/firm, as well as any written philosophies of regulatory agencies or governing bodies, before producing a final ethical decision and behavior. Ultimately, in order to uphold the mission moderator, the moral agent must produce decisions that fall within these written guidelines.

The last significantly addressed proposition was P18. P18 held that “managers’ ethical behavior will be influenced negatively by external pressures of time, scarce resources, competition, or personal costs” (Trevino, 1986, p. 614). This proposition was explored within multiple stages/phases of the etho-conventional model. Specially, without sufficient time and resources during the fact acquisition and history moderator segments, the best possible ethical solution was potentially not be available to the moral agent. In order to securely acquire all relevant facts and information, and properly vet the facts and information through criticism, time and resources were essential commodities.

Although not all eighteen of Trevino’s (1986) propositions for future research were explicitly addressed above, they were not completely omitted during the model creation/construction section of this dissertation. Rather, the propositions chosen above proved to be the most significant during model construction, and are most vividly depicted during a comprehension of the etho-conventional process. The eight examined/paired propositions are further outlined below in Table 4.1.

**Table 4.1: Applications of Trevino's Propositions**

<b>P #</b>	<b>Trevino's (1986) Proposition</b>	<b>Etho-Conventional Application</b>
P1/P2	The majority of managers reason at the conventional level, yet managers at the principled level exhibit greater consistency (p. 608).	The etho-conventional model was designed to accommodate cognitive differences among moral agents, and encourage moral development towards a principled reasoning approach.
P5	Managers who participate in cognitive moral development training strategies will exhibit increases in moral judgment scores (p. 609).	Knowledge of deontological, teleological, and existential norms is a prerequisite for moral agents within the model. Furthermore, training strategies could increase the effectiveness of the models application on a practical level.
P8	Managers with an internal locus of control will exhibit greater consistency between judgment & action than those with an external locus of control (p. 610).	Within the rehearsal phase of the etho-conventional model, the moral agent is encouraged to determine potential consequences/outcomes for various stakeholders, and therefore, maintain an internal locus of control.
P11/P12	In a strong normative culture, there will be more agreement between members on what is appropriate behavior, rather than relying on subculture norms (p. 612).	The upholding of culture was established within the etho-conventional model's culture and mission moderators. Furthermore, a stronger culture could be established through repeated implementation of the current model.
P13/P14	Managers ethical & unethical behaviors will be influenced by the behavior of referent others and the demands of authority figures (p. 612).	For the etho-conventional culture moderator to be upheld, the posited decision should be accepted by upper-level managers. Therefore, authority demands/expectations play a significant role in the ethical climate of the firm.
P15	When the culture encourages awareness/responsibility of actions, correspondence between judgment and action is higher (p. 613).	Throughout the model, responsibility of consequences was stressed to the moral agent. Furthermore, the analysis phase of the model allowed for positive/negative consequences to better guide future dilemmas.
P16	Codes of ethics affect ethical & unethical behavior if they are enforced, and are consistent with the organizational culture (p. 613).	The etho-conventional model stressed the importance of codes of ethics through the employment of the mission moderator. The moral agent was charged to produce decisions that uphold written standards.
P18	Managers' ethical behavior will be influenced negatively by external pressures of time, scarce resources, competition, or personal costs (p. 614).	Within the etho-conventional model, sufficient time and resources was essential within the fact acquisition and history moderator phases in order to posit the best possible ethical solution.

**Note:** Adapted from Trevino (1986)

## **Case Study Illustration**

The etho-conventional ethical decision-making model was designed for practical implementation in three differing levels of sport (i.e., interscholastic sport, intercollegiate athletics, professional sport). Therefore, in order to showcase its applicability, depicting the integration of the etho-conventional model into real-world settings is essential. To accomplish the task of showcasing applicability, three separate case studies are outlined in the following sections. The case study research methodology appears to be the most appropriate testing method for the current model because it focuses on a precise setting in vivid detail in order to examine the construct in a real-life or real-world setting (Eisenhardt, 1989, Yin, 1981). As previously noted in Chapter III, prior to the acquisition of facts and initiation of case study research, three primary determinations must be made by the researcher concerning the purpose of the case study, the type of case study, and the selection of cases chosen for enactment.

For Siggelkow (2007), case studies are designed and employed for one of three purposes: motivation, inspiration, or illustration. For the purposes of testing the current conceptual decision-making model, illustrative case studies will be stipulated. In essence, an illustrative case study assists the reader or researcher in conceptualizing or visualizing an argument or treatise through the depiction of a tangible example (Siggelkow, 2007). The second significant determination involves the case study type. According to Baxter and Jack (2008), Stake (1995), and Yin (2003), there are six primary types of case studies: intrinsic, instrumental, explanatory, exploratory, descriptive, and collective/multiple case. For the purposes of this dissertation, the three provided case studies are instrumental in nature. Therefore, the cases are applied to provide a rich,

detailed understanding of a particular concept or phenomenon, rather than concentrating on the case in and of itself.

The final preliminary determination involves the selection of cases. As suggested by Eisenhardt and Graebner (2007) and Pettigrew (1990), a single case study was chosen for illustrative and instrumental purposes from three different levels of sport.

Furthermore, the cases were purposefully chosen through theoretical sampling as particularly informative circumstances. Theoretical sampling is the preferred method of case selection, as random, scientifically based sampling is neither necessary nor desired within case study research methodology (Eisenhardt, 1989). Therefore, particularly interesting cases were chosen from interscholastic, intercollegiate, and professional sport to showcase the effectiveness of the etho-conventional model. Within the sections below, the important facts of each case will be presented through a combination of primary and secondary sources, and then inputted into the etho-conventional model in order to answer the example questions established previously in Table 3.4.

### **Model Application: Interscholastic Sport**

The acceptability of corporal styles of punishment by coaches during athletic practice sessions has been an important scholarly and popular media debate over the past decade (Albrecht, 2009; Seifried, 2008, 2010b, 2012). Specifically, Albrecht (2009) claimed that the use of corporal punishment by coaches could result in a waste of valuable practice time, place a strain on coach-athlete relationships, induce a fear of failure or underperformance in athletes, increase performance anxiety of athletes prior and during athletic contests, and decrease confidence levels and self-esteem of athletes. In contrast, Seifried (2008, 2010b, 2012) argued that corporal punishment, including

physical fitness and running drills, could be an effective coaching tool designed for player enhancement if properly premeditated and executed. Stone (2012) reiterated, “the practice of coaches disciplining their teams by making them run is as old as sport itself. Anyone who has played a team sport...can probably remember a coach telling a teammate...to take a lap or to run a quick spring” (§ 1).

In a study on athletic rule violations, Seifried, et al. (2006) presented a frequency categorization within high school athletics (Table 2.3). The authors found that the most frequent violations involved the unethical actions and conduct of coaching staff (Seifried, et al., 2006). Furthermore, Seifried, et al. (2006) noted that violations of various practice limitations and regulations were also a significant problem within interscholastic sport. Noting the contemporaneous nature of corporal punishment, unethical coaching behavior, and practice limitation violations, the following case study surrounds the potentially unethical actions by three varsity football coaches at Lincoln High School in Iowa. For the purposes of this case study, the process will be depicted from the view of the high school’s Athletic Director (AD).

The first step of the etho-conventional decision-making process is the **recognition of a potential ethical dilemma**. The dilemma at Lincoln High School in Des Moines, Iowa, was brought to attention on September 4, 2012, when Mary Walker, the mother of a Lincoln High School football player Dante Campero, contacted school authorities (Easton & Garrison, 2012a, 2012b, 2012c). Walker claimed that after Campero posted a derogatory comment about the varsity football team on the popular media website Twitter, he was subjected to corporal punishment including being forced to read the alleged tweet to other football members, being subjected to verbal abuse by coaches and

players in the locker room, forced to run for two hours without water breaks, subjected to taunting and verbal abuse while completing the running punishment, forced to continue physical drills even after instructing coaching staff he was physically ill, and being removed from the team only after he could no longer physically complete the punishment drills (Easton & Garrison, 2012c, Heitshusen, 2012). These allegations gave insight to administrators that there was an ethical dilemma.

Following dilemma recognition, the moral agent is charged with **gathering all relevant facts** from a combination of primary and secondary sources. Des Moines Public Schools initiated an independent investigation into three accused coaches, head coach Tom Mihalovich, and assistant coaches Larry “L.J.” Gamblin and Kevin Johnston. The investigations found that although Walker’s account of the incident was slightly falsified, unethical conduct potentially took place. The reports unearthed that Campero sent a tweet on August 31, 2012, that read, “the reason I don’t go to the Varsity games at Lincoln is because they get fucking destroyed when they play half-decent teams” (Easton & Garrison, 2012c, p. 4). Following the tweet, Kevin Johnston was the first to become aware of the statement, and relayed the information to assistant coach Joe Bianchi. Newly informed Bianchi called Campero on the phone, and informed the player he would receive a punishment during the practice scheduled for September 3, 2012 (Easton & Garrison, 2012c).

Prior to practice on September 3<sup>rd</sup>, Campero was forced to address the varsity team in the locker room, and was cursed at by players and coaching staff. During the practice session, Campero was subjected to approximately 32 minutes of physical exertion including running laps, sprinting up and down hills, and agility drills. After 32



minutes, Campero complained to Kevin Johnston, who immediately kicked Campero off of the football team (Easton & Garrison, 2012c). The details within the investigative reports were also described and/or confirmed by a variety of popular media outlets such as the *Des Moines Register*, Yahoo! Sports, Big Lead Sports, KCCI News, WHO TV, ABC, and *USA Today* (Douglas, 2012; Hamilton, 2012; Heitshusen, 2012; Miller, 2012; New statement reveals details in suspended coaches case, 2012; Smith, 2012b).

After the moral agent has gathered the necessary facts, he/she must input the information into the **sport philosophical mediators** in order to stimulate the **generation of alternatives**. From a formalist perspective, determining whether the coaching staff (head coach Tom Mihalovich in particular) had broken official written regulations is the single determinant of acceptability. The investigation report on Mihalovich indicated that:

The allegations of conduct unbecoming a District staff member are founded. Additionally, [Mihalovich] is charged with two counts of insubordination for communicating with a District staff member while on paid administrative leave and disclosing information regarding a District investigation, in violation of directives given to [Mihalovich]. The preponderance of the evidence indicated that following a discovery that [Campero] posted a disparaging tweet about the varsity football team at Lincoln High School, [Mihalovich] required that [Campero] submit to bullying and harassment from [Mihalovich], other coaches and varsity team members in order to continue participating in the football program at Lincoln High School. The allegation of a violation of the District's Bullying/harassment policy is founded for [Mihalovich]. Additionally, the physical punishment imposed on [Campero] by Gamblin, enforced by Johnston and approved by [Mihalovich] was unreasonable and constituted corporal punishment. The allegation of corporal punishment for [Mihalovich] is founded. (Easton & Garrison, 2012c, p. 22)

Noting this official finding of multiple rule violations, the formalist alternative is that the action was unethical, and the head coach should thereby be removed, or serve a penalty for the infractions.

The second mediator, conventionalism, determines ethical permissibility by the conventional norms and acceptability of the practice within the industry. Following the alleged incident against Mihalovich, assistant coaches within the Lincoln football program, as well as head football coaches across the state of Iowa, vowed support of Mihalovich and his actions (Assistant coach defends Mihalovich, 2012; Coaches across Iowa discuss Mihalovich, 2012). In addition, parents, community members, student-athletes, and students set up a website and a Facebook page dedicated to raising awareness for reinstating the head coach. Specifically, the website had accumulated over 1,150 signatures, and the Facebook page had over 1,450 likes (Reinstate coach Tom Mihalovich, n.b.a; Reinstate coach Tom Mihalovich, n.d.b). Noting these outcries of support, the conventionalist alternative could be to allow Mihalovich to remain the head coach, and determine that physical punishment is simply part of elite high school athletes.

The final mediator, interpretivism, determines ethical permissibility based on a combination of social and sport conventions, and written rules/regulations. For the purposes of the current case study, Mihalovich was found guilty of bullying and harassment (Easton & Garrison, 2012c). Neither action is an acceptable social norm, and therefore, from an interpretivist perspective, the ethical alternative would follow suit of the formalist alternative, and suggest removal, suspension, or sanction for Mihalovich. Ultimately, from the mediator outputs, four potential alternatives arise; 1) fire Mihalovich and remove him from all coaching duties, 2) suspend Mihalovich for a set period of time from coaching duties, 3) provide sanctions to Mihalovich potentially to deter similar future behaviors, or 4) let Mihalovich remain as head coach with no penalties, suspensions, or sanctions.

After generation, the **alternatives must be evaluated** against deontological, teleological, and/or existential norms. Therefore, the moral agent should input his/her own personal philosophies, or the values of his/her organization/institution/firm, into determining what actions are right, good, and/or authentic. From this evaluation, the passable right, good, and/or authentic **alternatives should be rehearsed** to determine what positive and negative consequences for various stakeholders become apparent. The potential consequences of each rehearsed alternative concerning Mihalovich and Campero are briefly described in Table 4.2 below.

After consideration of alternative rehearsal, the moral agent could feasibly choose removal and dismissal as the **initial decision**.<sup>4</sup> The decision to remove coach Mihalovich must now be input into a set of chosen **initial decision moderators**. The first moderator, history, examines whether similar cases have occurred, and what the managerial decisions were in regards to the cases. A comparable case involving a public high school basketball coach occurred in 2011. The basketball coach was accused by two players of “physically aggressive conduct during basketball practice” (Varlas, 2011, ¶ 1). After denying the report in a similar fashion as Mihalovich, assistant coaches, other players, and students spoke out in favor of the coach retaining his job.

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<sup>4</sup> The initial decision depicted in the Mihalovich case study is the actual decision reached and enacted by the administrators of the Des Moines Public School District (Easton & Garrison, 2012c).

**Table 4.2:** Mihalovich Rehearsal of Alternatives

<i>Alternative</i>	<b>Output Mediator</b>	<b>Stakeholder Consequences</b>
<i>Removal</i>	Formalism/ Interpretivism	<ul style="list-style-type: none"> <li>• Mihalovich experiences loss of job, respect, revenue, etc</li> <li>• Campero allowed to return to team</li> <li>• Des Moines Public School District (DMPSD) avoids legal liability from athletes, opens district to legal action from Mihalovich</li> <li>• AD depicted as student-friendly administrator which may encourage sport participation from youth, but discourage participation from coaches</li> </ul>
<i>Suspension</i>	Formalism/ Interpretivism	<ul style="list-style-type: none"> <li>• Mihalovich experiences temporary loss of job, respect, revenue, etc. Has opportunity to change image and reputation upon return</li> <li>• Campero invited to return to team, yet refuses due to the inevitable return of Mihalovich</li> <li>• DMPSD provides rehabilitation opportunity to Mihalovich, and opens district to legal liability for future player mistreatment</li> <li>• AD's job security and ethical public perception tied to Mihalovich's behavior upon return</li> </ul>
<i>Sanction</i>	Formalism/ Interpretivism	<ul style="list-style-type: none"> <li>• Mihalovich experiences temporary loss of respect, revenue, coaching effectiveness</li> <li>• Campero invited to return to team upon acknowledgment of Mihalovich's mistakes, yet refuses due to unwillingness to play for coach Mihalovich</li> <li>• DMPSD provides tough sanctions in attempt to deter similar future action from Mihalovich, yet remains liable for future player mistreatment if sanctions are ineffective</li> <li>• AD's job security and ethical public perception tied to Mihalovich's post-sanction behavior</li> </ul>
<i>No Penalty</i>	Conventionalism	<ul style="list-style-type: none"> <li>• Mihalovich has actions backed by district and stakeholders and experiences only temporary loss of positive public opinion</li> <li>• Campero remains banned from team, and forced to leave DMPSD to continue participation in high school football</li> <li>• DMPSD opens legal liability from Campero, as well as future misconduct of Mihalovich</li> <li>• AD's job security and ethical public perception tied to Mihalovich's continued success and behavior</li> </ul>

Ultimately, the coach was removed from the coaching staff and suspended indefinitely from teaching duties, yet no assault charges were pressed by the players or the school district (Holiday, 2012; Varlas, 2011).

In another similar incident, four high school track coaches at Cascade High School in Clayton, Indiana, instituted a punishment penalty for student-athletes who previously missed a practice session to attend a school meeting about the upcoming senior prom (Blistering punishment drill leads school to call for track coaches resignations, 2013; Maciborski, 2013). The student-athletes were required to crawl on their hands and feet across a hot track surface that caused first and second degree burns and bloody blisters on their hands. In the aftermath of the incident, the school sport managers placed the coaches on administrative leave from their teaching positions, and removed them from their coaching positions (Blistering punishment..., 2013, Maciborski, 2013). Therefore, the action to remove Mahalovich appears to uphold the history, or convention, moderator.

The second initial decision moderator is legality. In the case of Mihalovich and Campero, the investigative reports commissioned by the Des Moines Public School District determined that regulations were broken (Easton & Garrison, 2012a, 2012b, 2012c). Specifically, Des Moines Public Schools directives concerning bullying and harassment were not upheld. Therefore, according to district policy, the employee was to be removed from the position, and the legality moderator is upheld with the initial decision.

The third moderator is culture. Although making a judgment on the culture of the football program, the school district, or Iowa high school football is difficult without

being immersed in it, for the purposes of this case study the statements from other coaches, coaches across the state, and the outcry of support from students, players, and parents would indicate that the culture within the Lincoln High School football program would support the corporal punishment issued by Mihalovich as appropriate. Therefore, the removal of Mihalovich from his coaching duties does not uphold the culture moderator.

The final moderator is mission. According to Lincoln High School, “Abraham Lincoln High School is a safe and collaborative community where all are actively engaged in purposeful, challenging and positive opportunities to prepare students for future success” (About Lincoln, 2012, ¶ 1). In addition, the Iowa High School Athletic Association (IHSAA) cited the following as their mission statement and purpose:

The Iowa High School Athletic Association serves its member schools and students by providing leadership and support for education based interscholastic athletics that enrich the educational experience of the student athlete...[and] promote, develop, direct, protect, and regulate amateur interscholastic athletic relationships between member schools and to stimulate fair play, rivalry, and good sportsmanship among contestants, schools, and communities throughout the state. (IHSAA, 2012-2013, p. 4)

Noting the associated mission statements, it appears that Mihalovich’s actions failed to uphold both the mission of his employer, and the mission of the athletic association. His actions could be deemed unsafe (e.g., not allowing Campero to drink water while running) and detrimental to the student’s future success (e.g., Campero was forced to transfer schools following the incident). In addition, Mihalovich failed to exhibit good sportsmanship by cursing at Campero and allowing his players to verbally abuse him in the locker room prior to practice on September 3, 2012. Ultimately, the decision to remove Mihalovich from his coaching duties is upheld by the mission moderator.

From the initial decision moderator results, the choice to remove Mihalovich from coaching duties upheld three of four moderators. Therefore, the moral agent retains the option to select the decision as the final decision and disregard the culture moderator, or return to the rehearsal of alternatives in an attempt to find a solution that upholds all four stipulations. However, from the facts of the case, and the rehearsal of alternatives, it appears as if the decision to remove Mihalovich could be the most ethically appropriate action, and therefore, could be selected as the **final ethical decision**. In the months and years following the posited ethical decision and managerial action, the various consequences should be documented and analyzed in order to perform the **decision analysis**. This analysis could become beneficial in the ethical maturation of the managerial moral agent, as well as help determine the course of action in future similar cases.

### **Model Application: Intercollegiate Sport**

Over the past few decades, the number of ethically questionable decisions produced by seemingly omnipotent coaches appears to have increased (Simon, 2010). St. John (2012a) noted, “powerful men keep making these mistakes over and over: they entangle their messy personal lives with their work lives, and when they get caught, they try to cover up” (§ 3). Noting the need for greater ethical consciousness within NCAA member athletic departments, the theoretically sampled case pertaining to intercollegiate sport surrounds the morally dubious acts of former University of Arkansas head football coach, Bobby Petrino. For the purposes of the case study, the model will be processed from the perspective of Jeff Long, the Vice Chancellor and Director of Athletics at the University of Arkansas, and Jon Fagg, the Senior Associate Athletic Director for

Compliance and Student-Athlete Services at the University of Arkansas, who collectively will be referred to as *moral agent* (University of Arkansas Intercollegiate Athletics, 2011). Both sport managers were the primary decision-makers regarding the determination of Petrino's coaching fate (Jeff Long notes, n.d.; Jon Fagg notes, n.d.).

The first step in the etho-conventional decision-making model is the **recognition of an ethical dilemma**. In April 2012, University of Arkansas head football coach Bobby Petrino was involved in a motorcycle crash. Prior to the police report being released to the public, Petrino phoned Long to inform him that Jessica Dorrell, an athletic department employee, was with him on the motorcycle at the time of the crash, and that they had been engaged in an inappropriate affair (Jeff Long..., n.d.; Jon Fagg..., n.d.; Staples, 2012). Once informed of the potentially unsuitable behavior, the moral agent was charged with **collecting all relevant facts** pertaining to the specifics of the case.

In early 2012, the position of Football Player Development Coordinator for the University of Arkansas football program was publicly posted (Arguello, 2012). During the initial phase of the candidate search, Petrino requested a waiver from university administration to disregard the university's affirmative action policy, which required all institutional job postings to last a minimum of thirty days prior to interviews (Arguello, 2012). Dorrell, a former University of Arkansas varsity volleyball student-athlete, was named one of three finalists for the position from a pool of 159 applicants, despite not possessing two specified minimum qualifications listed in the job description (i.e., a master's degree in a related field and two years experience working for a football program) (Arguello, 2012; St. John, 2012b). Notwithstanding that Dorrell was the least qualified of the three finalists (i.e., the other two met all minimum and desired



qualifications), she was offered the position on March 20, 2012 (Arguello, 2012; Jessica Dorrell personnel file, n.d.). For performing satisfactory job duties, Dorrell received a salary of \$55,735 per year, four complimentary tickets to all University of Arkansas football contests, two complimentary tickets to all other University of Arkansas sporting events, a membership to the Fayetteville Athletic Club, and a membership to the Paradise Valley Golf Course (Jessica Dorrell..., n.d.).

Approximately one month after Dorrell officially began her employment, she went for a ride on the back of a motorcycle driven by Petrino that was involved in an accident. From the accident, Dorrell sustained only minor injuries and was in stable condition, yet Petrino suffered significant injuries (Jon Fagg..., n.d.). After seeing Petrino's condition, Dorrell ran to find a house to receive medical attention for her companion. However, Petrino yelled to Dorrell to stop her, and instructed all passing vehicles not to call 911 in an attempt to cover-up their mutual involvement. Nonetheless, due to the severity of the crash, Petrino was unable to cover-up their relationship, and phoned Long minutes prior to the release of the official police report (Jon Fagg..., n.d.; Staples, 2012). During the ensuing conversation, Petrino admitted to an inappropriate relationship with Dorrell, and Long scheduled a conversation with Petrino, Jon Fagg, and himself to gather information prior to making a decision regarding Petrino's future as Arkansas' head football coach.

During the investigation and subsequent interviews, it was found that Petrino and Dorrell's relationship was ongoing since at least October 2011, which was before she was offered the position with the football program (Bobby Petrino detailed affair to AD, 2012; Jeff Long..., n.d.). Petrino claimed that the relationship began when the two kissed

over a business lunch, and escalated from that point forward. In the months following the kiss, Petrino and Dorrell exchanged over 325 phone calls, and over 7,200 text messages, which often contained video and/or picture files (Bobby Petrino..., 2012; Voigt, 2012). During the time of their affair, Petrino often brought, or had delivered, candy to Dorrell at the football operations office (Bobby Petrino..., 2012; Jon Fagg..., n.d.). Lastly, a one time payment of approximately \$20,000 was provided to Dorrell from university funds as a Christmas bonus in December 2011, which she used to purchase a new car and help pay outstanding bills for her upcoming wedding (Jeff Long..., n.d.; Jon Fagg..., n.d.). After the incident and relationship became public, Dorrell resigned from her position at the university, and Petrino decided to leave his employment outcome up to the sport managers and administrators.

Following to collection of all relevant facts, the moral agent should **input the information into the sport philosophical mediators** to stimulate the **generation of alternatives**. From a formalist philosophical perspective, ethical determinations should be made in accordance to rules and regulations. Petrino's University of Arkansas employment contract included a Dismissal with Cause clause (section 14.e) that stated:

Otherwise engaging in conduct, as solely determined by the University, which is clearly contrary to the character and responsibilities of a person occupying the position of Head Football Coach or which negatively or adversely affects the reputation of the University of UAF's athletics programs in any way. (Bobby Petrino personnel file, n.d.)

If the coach was found in violation of clause 14.e, then university administrators retained the option to fire Petrino with cause, and terminate all association between Petrino and the university. Therefore, from a formalist perspective, the moral agent could fire Petrino with cause, and look to replace him with a new football coach.

The next sport philosophical mediator is conventionalism, which determines acceptability based on accepted industry practices. Over the past three decades, a significant number of coaches at the Division I-FBS level have engaged in inappropriate relationships with individuals inside and outside of their respective athletic departments (Graves, 2009; Staples, 2012). However, a conventional pattern associated with the personnel decisions following sexual affairs is difficult to establish without further investigation into each particular case. For example, in 1999, former Alabama head football coach Mike DuBose lied to former Alabama Athletic Director Bob Bockrath about an affair with a football secretary. Following an investigation, and a \$350,000 payment to the secretary from the university, DuBose remained the head football coach and Bockrath was fired from his position (Staples, 2012). Consequently, from a conventionalist perspective, three acceptable alternatives could be generated regarding the fate of Petrino; 1) Petrino keeps his position as head coach without penalty or sanction, 2) Petrino keeps his position and endures a penalty or sanction, or 3) Petrino is removed from his position and Arkansas initiates a search to replace him as head coach.

The last sport philosophical mediator is interpretivism. From an interpretivist perspective, ethical decisions should seek to uphold formal regulations, yet still account for societal and sport norms. In the present case, Petrino not only exhibited questionable moral behavior while engaging in an extramarital affair with a university employee, but also made the University of Arkansas vulnerable to a harassment lawsuit due to his actions, payments, and conduct (Bobby Petrino..., 2012). Therefore, from an interpretivist perspective, the moral agent could fire Petrino, and seek to replace him with

a coach that would more suitably uphold the values of the University of Arkansas and the Razorback athletic department.

Ultimately, three alternatives emerge from the mediator outputs: 1) Fire Petrino and replace him as head coach, 2) Retain Petrino and stipulate a penalty or sanction, or 3) Retain Petrino and specify no penalty or sanction. Each of the **alternatives should then be evaluated** against deontological, teleological, and/or existential norms, or the personal philosophies of the moral agent and/or the institution. This evaluation process leads to the **rehearsal of all passable alternatives** in order to select an initial decision. Potential rehearsal outcomes for various chosen stakeholders are indicated below in Table 4.3.

From the indicators and potential stakeholder outcomes/consequences throughout alternative rehearsal, the moral agent could conceivably choose to fire Petrino as the **initial decision**.<sup>5</sup> Once this initial decision is selected, the moral agent must **input the choice into the set of four initial decision moderators**. The first moderator, history, determines what actions sport managers have taken when faced with similar dilemmas in the past. In addition to the aforementioned case at the University of Alabama, a similar case transpired in 2003 with The University of Louisville men's head basketball coach, Rick Petino (Graves, 2009; St. John, 2012a). After a fundraising event in 2003, Petino and Karen Sypher engaged in consensual sexual relations in a closed restaurant. Two weeks after the affair, Sypher informed Petino that she was pregnant, and Petino provided her \$3,000 to help pay for an abortion and any associated medical costs (Graves, 2009).

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<sup>5</sup> The initial decision depicted in the case study is the actual decision agreed upon by Vice Chancellor and Director of Athletics Jeff Long and Senior Associate Director of Athletics for Compliance and Student-Athlete Services Jon Fagg.

**Table 4.3:** Petrino Rehearsal of Alternatives

<i>Alternative</i>	<b>Output Mediator</b>	<b>Stakeholder Consequences</b>
<i>Removal</i>	Formalism/ Conventionalism/ Interpretivism	<ul style="list-style-type: none"> <li>• Petrino experiences loss of job, respect, revenue, etc</li> <li>• Dorrell experiences loss of job, respect, revenue, etc</li> <li>• University of Arkansas football program undergoes staffing changed which potentially affects football team performances</li> <li>• AD depicted as ethical administrator which may help reputation of department, but discourage interest from future coaching candidates</li> </ul>
<i>Sanction</i>	Conventionalism	<ul style="list-style-type: none"> <li>• Petrino experiences temporary loss of job, respect, revenue, coaching effectiveness, etc. Has opportunity to change image and reputation upon penalty completion</li> <li>• Dorrell experiences loss of job, respect, revenue, etc.</li> <li>• University of Arkansas football maintains team performance, but penalties potentially hurt future recruiting potential</li> <li>• AD's job security and ethical public perception tied to Petrino's behavior upon penalty completion</li> </ul>
<i>No Penalty</i>	Conventionalism	<ul style="list-style-type: none"> <li>• Petrino retains job and continues day-to-day operation of program</li> <li>• Dorrell has option to retain job upon disclosure of relationship with Petrino</li> <li>• University of Arkansas football program maintains team effectiveness and performance</li> <li>• AD's job security and ethical public perception tied to Petrino's athletic performance and non-coaching behavior</li> </ul>

Petrino initially hid the affair from University of Louisville athletic managers, but eventually reported the affair to the proper administrators. Although Petrino's contract contained similar morals and dishonesty clauses as Petrino's, Petrino was allowed to retain his position at head coach. Therefore, considering the DuBose and Petrino cases, the decision to remove Petrino as the head coach does not uphold the history moderator.

The second moderator is legality. Throughout the affair and associated events, Petrino broke several of laws and regulations. Petrino hired Dorrell while circumventing the university's affirmative action policy, and chose her for the position over two more

qualified candidates. In addition, Petrino provided illegitimate payments and gifts to Dorrell throughout her tenure. Therefore, Petrino's actions violated athletic department regulations, University of Arkansas policies, NCAA regulations, and local, state, and national employment laws. The legality moderator is securely met by firing Petrino.

The third initial decision moderator is culture. As previously noted in the Mihalovich case, without formally being immersed in the culture of the organization/firm, it is difficult to determine what the culture constitutes. Therefore, the unitization of quotes and press releases is essential for the present determination. According to AD Jeff Long's official statement, "[Petrino's] actions brought about negative attention to (the) program, department and university. This is conduct that is clearly contrary to the character and responsibility of [his] position" (Jeff Long..., n.d.). From this statement posited by the principal moral agent, it could be assumed that Petrino's action violated the culture of Arkansas athletics. Therefore, the removal of Petrino for the affair and subsequent cover-up upholds the culture moderator.

The final moderator, mission, pertains to the written/stated missions of the athletics department and the University of Arkansas. The University of Arkansas cites the following as its mission and vision:

The University of Arkansas is a flagship university for the integration of student engagement, scholarship and research innovation that collectively transforms lives and inspires leadership for a global society....[As our mission, we intend to] develop...students' abilities to implement, experiment, discover and teach, and by fostering mentoring relationships early in students' careers. (University profile, n.d., ¶ 1-8).

Moreover, the University of Arkansas athletic department states the following as its mission and goals:

The University of Arkansas Athletic Department has a commitment to serve its student-athletes by providing a supportive environment for the achievement of each individual's potential in the classroom and upon the field of competition. Our mission is to ensure that the collegiate experience of each student-athlete provides a lifelong impact unique to each individual. The Athletic Department strives to instill in each student-athlete the following core values: 1) Emphasis on positive experience during the student-athlete's tenure, 2) Good sportsmanship, 3) Personal integrity and ethical conduct in every venue, from the classroom to the field of competition, 4) Group loyalty and the ability to function as a team, 5) Appreciation for the benefits of hard work, motivation and perseverance in both winning and good sportsmanship, 6) Pride in accomplishment through fair and honest means, 7) Respect for diversity, 8) Recognition of the responsibilities of leadership within a team and the community. In addition, it is the mission of the Athletic Department to represent a positive image for the University. (University of Arkansas Intercollegiate Athletics, 2011, p. 9).

From the missions stated above, it becomes evident that Petrino violated a number of stipulations from both a university and athletic department perspective. Specifically, Petrino's actions were not effective in inspiring leadership, fostering mentoring relationships, upholding ethical conduct and personal integrity, or representing the University of Arkansas in a positive manner. Consequently, the firing of Petrino upholds the mission initial decision moderator.

Somewhat similar to the Mihaolovich case, three of the four (i.e., legality, culture, mission) moderators are upheld with the firing of Petrino. In this case, the moral agent retains the option to return to the rehearsal of alternatives in an attempt to select an alternative that could meet all four moderators, or disregard the history moderator and select the option to remove coach Petrino as the **final ethical decision**. Noting the straightforward nature of the violations, the moral agent could undoubtedly indicate removal as the final ethical decision and replaced Petrino. Following the final ethical decision, all consequences for various stakeholders (e.g., football program success,

recruiting success, lawsuit outcomes, Petrino's prospective job opportunities) should be documented and analyzed in order to produce an appropriate **decision analysis**.

### **Model Application: Professional Sport**

In March 2013, the Nike Corporation launched a controversial ad campaign featuring the once maligned golfer, Tiger Woods (Badenhausen, 2013; Boren, 2013). The Nike Golf Division advertisement boldly stated, 'Winning takes care of everything' (Badenhausen, 2013). Over the past few decades, Nike has sponsored a number of athletes who committed various ethically questionable acts, including Tiger Woods, Kobe Bryant, LeBron James, John McEnroe, Ronaldo, Michael Jordan, Michael Vick, Lance Armstrong, and Oscar Pistorius (Badenhausen, 2013; Davies, 2013; Isodore, 2013; Kalb, 2013; Nike statement on Lance Armstrong, 2012; Nike statement on Oscar Pistorius, 2013; Statement regarding Michael Vick, 2007; Updated statement regarding Michael Vick, 2007; Rovell, 2012; Weaver, 2009). However, the firm's decisions regarding continued sponsorship versus contract termination appear to be designated on a case-by-case basis. Noting Nike's history of sponsorship with morally dubious athletes, the theoretically sampled case for professional athletics is based on the firm's decision to continue sponsorship of Tiger Woods, or terminate the agreement with the golfer following a series of alleged extramarital affairs. For the purposes of the selected case study, the Nike personnel in charge of contractual/sponsorship termination decisions are represented as the *moral agent*.

The initial phase of the etho-conventional decision-making model is the **recognition of an ethical dilemma**. Conceivably, the moral agent first became aware of Woods' indiscretions after a popular media outlet reported allegations on November 15,



2009. Following the initial report, Woods crashed a Cadillac sport utility vehicle (SUV) into a tree and fire hydrant outside his Orlando estate on November 27, 2009 (Tiger Woods sex scandal, n.d.). Noting these suspicious acts, Woods placed Nike into an ethical dilemma and the moral agent was charged with **gathering all relevant facts**.

On Thanksgiving Day, 2009, Woods crashed his SUV outside his Orlando home after a verbal and alleged physical altercation with his wife, Elin Nordegren. After multiple 911 calls concerning the disturbance, police arrived to find Nordegren standing over Woods near the location of the accident (Tiger Woods..., n.d.). After weeks of media silence, Woods released a statement on his website indicating that he apologized for his 'transgressions' and that the incident was a personal/family matter. On December 11, 2009, Woods announced he would take an indefinite leave from golf and the Professional Golf Association (PGA) Tour in order to repair his personal/family life (Tiger Woods..., n.d.). In mid January the following year, Woods allegedly checked into the Pine Grove Behavioral Health and Addiction Service located in Mississippi to help recover from his sex addiction. However, Pine Grove would not release information about whether Woods was at the facility, and on February 4, 2010, it was reported that Woods completed his sex rehabilitation at a different facility in Hattiesburg, Mississippi (Tiger Woods..., n.d.).

With the facts of the case acquired, the moral agent then must **input them into the three sport philosophical mediators** to motivate the **generation of alternatives**. From a formalist perspective, no written/formal rules and regulations can be broken for a behavior to be deemed ethical. In Woods' case, although his actions conceivably created hardship on his wife, children, family, and fans, he did not break a formal rule with his

sexual indiscretions. Consequently, from a formalist perspective, the moral agent should continue sponsorship of Woods, without a penalty, suspension, or sanction.

The next mediator is conventionalism. For the action to be conventionally acceptable, it must be the accepted practice within the industry and/or organization. From an organizational/firm perspective, Nike has continued sponsorship of athletes after disputably unethical choices were made. For example, following Los Angeles Lakers' guard Kobe Bryant's sexual assault charge in 2003, Nike continued support and sponsorship of Bryant while other endorsers (e.g., McDonald's) terminated Bryant's contracts (Badenhausen, 2013). From an industry perspective, most of Woods' primary sponsors canceled their relationship following affair, including Tag Heuer, AT&T, General Motors, Gatorade, PepsiCo, Proctor and Gamble, Golf Digest, and Accenture (Kalb, 2013; McKay, 2009; Tiger Woods..., n.d.; Weaver, 2009). Therefore, from a conventionalist perspective, two prominent alternatives are generated; 1) Continue the organizational convention and retain Woods' contract, or 2) Uphold the industry convention and discontinue Woods' contract.

The final sport specific mediator is interpretivism. From an interpretivist perspective, ethical actions uphold formal regulations in addition to societal norms and game conventions. From a community standpoint, extramarital affairs are often considered unethical behavior. Consequently, from an interpretivist perspective, the moral agent could retain two potential actions: 1) Terminate the endorsement deal between Nike and Woods, or 2) Suspend the endorsement deal, release a statement against Woods' actions, and continue sponsorship upon completion of rehabilitation services. Ultimately, from the three divergent mediators, three primary alternatives

become plausible for the moral agent: 1) Terminate the endorsement deal, 2) Suspend the endorsement deal, or 3) Continue support of Woods. Similar to the cases involving Mihalovich and Petrino, the mediators successfully present alternatives across the spectrum for the moral agent to evaluate.

The next step in the etho-conventional model is the **evaluation of alternatives** according to the moral agent's determination of what is right, good, and/or authentic. From this philosophical evaluation, the moral agent should **rehearse the passable alternatives** in an attempt to predict stakeholder outcomes and consequences. Examples from the rehearsal of alternatives are depicted below in Table 4.4.

**Table 4.4:** Woods Rehearsal of Alternatives

<i>Alternative</i>	<b>Output Mediator</b>	<b>Stakeholder Consequences</b>
<i>Terminate Contract</i>	Conventionalism/ Interpretivism	<ul style="list-style-type: none"> <li>Woods experiences loss of revenue, primary sponsorship, respect, etc.</li> <li>Nike, Inc. experiences drop in Golf Division sales, and positive popular media feedback for taking an ethically proactive approach</li> </ul>
<i>Suspend Contract</i>	Interpretivism	<ul style="list-style-type: none"> <li>Woods experiences temporary loss of revenue, primary sponsorship, respect, etc. Recovers revenue, sponsorship, and respect upon completion of rehabilitation program</li> <li>Nike, Inc. experiences temporary loss of revenue from drop in Golf Division sales, and positive popular media feedback for taking an ethically proactive approach. Firm recovers financial losses with new sponsorship upon Woods' completion of rehabilitation</li> </ul>
<i>Continue Support</i>	Formalism/ Conventionalism	<ul style="list-style-type: none"> <li>Woods experiences continued financial and verbal support from Nike, Inc.</li> <li>Nike, Inc. experiences negative feedback from popular media about sponsorship practices. Potentially experiences temporary decrease in Golf Division sales, and firm intertwined with Woods' future behaviors and ethical choices</li> </ul>

Taking the hypothetical predicted outcomes into consideration from Table 4.4, the moral agent could feasibly select to temporarily suspend the sponsorship and endorsement deal with Woods without interruption as his/her **initial decision**.<sup>6</sup>

Once the moral agent has selected his/her initial decision, the action is **input into a set of four initial decision moderators**. The first moderator, history, compares the current case to similar cases in the past. In 2007, Atlanta Falcons quarterback Michael Vick was charged with various crimes against animals for his role in supporting a dog-fighting ring. Following the allegations, Nike, Inc. released the subsequent press statement:

Nike is concerned by the seriousness and highly disturbing allegations made against Michael Vick and we consider any cruelty to animals inhumane and abhorrent. We do believe that Michael Vick should be afforded the same due process as any citizen, therefore, we have not terminated our relationship. We have however made the decision to suspend the release of the Zoom Vick V and related marketing communications. Nike will continue to monitor the situation closely and have no further comment at this time. (Statement..., 2007, ¶ 1)

Despite not initially terminating the agreement with Vick, Nike's stance changed after more details were made public surrounding the allegations and ensuing plea. Nike released an updated statement that specified, "Nike has terminated our contract with Michael Vick following today's release of details of his plea... We consider any cruelty to animals inhumane, abhorrent and unacceptable" (Updated..., 2007, ¶ 1). Unfortunately for Nike, Michael Vick was not the only endorsed athlete that committed an ethically dubious act. In a similar case to Woods', Nike and CEO Phil Knight verbally and

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<sup>6</sup> The initial decision depicted in the case study differed from the actual decision by Nike. While most sponsors dropped Woods due to the affair, Electronic Arts (EA) and Nike retained their contracts (Kalb, 2013). Furthermore, Nike, Inc CEO Phil Knight pledged his unequivocal support for Woods in a 2009 interview (Weaver, 2009).

financially supported Kobe Bryant in 2003 after allegations and charges of sexual assault. From these cases, it appears that suspension was a feasible solution in both cases; yet, Nike selected a different evaluation for each. Therefore, the initial decision to suspend the contract until Woods completed rehabilitation does not uphold the history moderator.

The next initial decision moderator is legality. Woods' actions, although seemingly unethical from a societal perspective, did not break local, state, or national laws, or the rules/regulations of Nike. Additionally, through inclusion of a morals clause, Nike retained the option to terminate Woods' contract if they deemed his actions detrimental to their organization/firm (Rovell, 2012). Accordingly, the decision to temporarily suspend the contract of Woods' upholds the legality moderator.

The third moderator, culture, examines the day-to-day operation and decisions made by the organization/firm in order to determine its contemporary applicability. By examining the decisions made by the firm when faced with ethical dilemmas, it appears as if the culture of the firm maintains endorsement contracts unless a law is explicitly broken (i.e., Michael Vick, Oscar Pistorius, Lance Armstrong) (Davies, 2013; Isodore, 2013; Nike statement on Lance..., n.d.; Nike statement on Oscar..., 2013; Updated..., 2007). Thus, the initial decision to suspend Woods despite the lack of legal transgressions does not uphold the culture moderator associated with Nike.

The final initial decision moderator, mission, examines the initial decision in congruency with the stated mission of the organization/firm. According to the Consumer Affairs division of Nike, "The Nike mission [is] to bring inspiration and innovation to every athlete in the world... To represent the highest service standard within and beyond our industry, building loyal consumer relations around the world" (Consumer affairs,

n.d., ¶ 1). Despite the ambiguous nature of the mission statement, the initial decision appears to uphold the written values of the firm, in that the decision to suspend Woods' contract maintains the potential to build consumer loyalty through a positive ethically proactive reputation. Ultimately, the decision to suspend the contract upholds two moderators (i.e., legality, mission) and falters in application to the remaining moderators (history, culture). In the current predicament, the moral agent retains two options; 1) select his/her initial decision as the final ethical decision by placing a greater importance on legality and mission, or 2) returning to the rehearsal of alternatives to selective another alternative that could meet a greater number of moderators. For the sake of the illustrative case study, the moral agent could select suspension as the **final ethical decision**.

Following the decision being made and acted upon, the moral agent should document all stakeholder responses (e.g., Woods, Nike, Inc. employees, PGA Tour, fans, consumers) in order to present a **decision analysis** that could be used in future ethical dilemmas.

## **Conclusion**

The etho-conventional decision-making model for sport managers was developed, presented, and tested in this chapter for practical implementation at the interscholastic, intercollegiate, and professional sporting levels. The primary purpose, structure, and function of the model followed similar configurations depicted, or described, in the seminal works presented in Chapter II (Bridges & Roquemoire, 2004; Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Hagerty, & Baxter, 1989; Chelladurai & Quek, 1995; DeSensi & Rosenberg, 2003; Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Kohlberg, 1969, 1973; Malloy, et al., 2003; Rest, 1986; Trevino, 1986).

The purpose of the etho-conventional model was partially derived from Kohlberg's (1969, 1973) levels of moral reasoning. Kohlberg (1969, 1973) encouraged moral agents to move from the conventional level of reasoning, to a principled approach in which his/her own philosophical values developed as the primary guide of behavior. The process presented in the etho-conventional model encourages sport managerial moral agents to escalate his/her ethical consciousness and awareness such that a stable understanding of ethical foundations and the ethical decision-making process become entrenched in his/her daily activities and reasoning. The structure and function of the present etho-conventional model followed Harris and Sutton's (1995) suggested process of problem recognition, to alternative generation, to final ethical resolution. In addition, a similar structure and process can be appreciated in Bridges and Roquemore's (2004) rational approach model, DeSensi and Rosenberg's (2003) utility, rights, and justice model, Hunt and Vitell's (1986) marketing ethics theory, Malloy, et al.'s (2003) three-way perspective model, and Rest's (1986) four-component model.

The final significant similarity to the seminal models occurs within the alternative evaluation phase. Within this stage, moral agents are encouraged to consider what is right, good, and/or authentic from deontological, teleological, and existential ethical norms. This process, adapted from Hunt and Vitell's (1986) encouragement of deontological and teleological evaluation, and Malloy, et al.'s (2003) combination of all three perspectives, stipulates that the model avoids the meta-ethical downfall of specifying what is right, good, and/or authentic to the moral agent instead of allowing the process to be included as a portion of the moral agent's burden.

Despite being constructed with consideration to prominent seminal works, the etho-conventional decision-making model possesses key distinguishing features that potentially create a more effective and efficient decision-making process. The first distinguishing feature is the inclusion of conventional inquiry into the fact acquisition and history moderator phases. This inclusion better prepares the moral agent to make an informed decision regarding facts from a combination of primary and secondary sources. This combination is showcased in the case studies above through the collection of primary (e.g., handwritten notes, official press releases) and secondary (e.g., popular media reports, newspaper articles) documents in both aforementioned stages. The second distinguishing feature of the present model is the inclusion of sport-specific ethical foundations (i.e., formalism, conventionalism, interpretivism). This inclusion attempted to correct limitations revealed within the presented seminal sport-specific models. The final significant distinguishing tenet is inclusion of four chosen moderators (i.e., history, legality, culture, mission) within the process of the model, rather than relying on the moral agent to determine their influence from an external perspective. This adaptation could better serve ethically immature or newly appointed sport managers since the current process all-inclusively produces a final ethical decision.

It is important to note that no conceptual ethical decision-making model is flawless for all situations. There are countless ethical dilemmas faced by a myriad of sport organizations, firms, institutions, and corporations on a daily basis. Consequently, the etho-conventional model may not be fully effective in all cases. For example, within the case studies presented above, none of the moral agent chosen initial decisions met all four established moderators. When this impasse occurs, the moral agent is forced to



exercise autonomous judgment in order to most appropriately complete the model's process. Despite this potential limitation, the etho-conventional decision-making model combines prominent features of seminal foundations/models both inclusive and exclusive of sport, with progressive inclusions that avoid some limitations previously encountered.

## **Chapter V: Summary and Conclusion**

The primary function of this dissertation was the creation of a comprehensive decision-making model appropriate for use within three differing levels of elite sport. In order to accomplish this objective, an overview and discussion of key seminal works within psychological, marketing, general business, and sport contexts was provided. Next, a foundation of popular ethical maxims, and sport philosophical perspectives was established prior to integration into the etho-conventional model. Following the review of literature and presentation of prominent ethical norms, the process of conventional inquiry was established and reviewed. From this combination of literature and methodologies, the etho-conventional decision-making model for sport managers was constructed and presented. Lastly, the model was subjected to three case studies for the purpose of showcasing the practical nature of the model. Ultimately, it is the hope of this dissertation that the constructed and presented model will be a valuable addition to sport practitioners and sport scholars through its amalgamation of practical and scholarly utility.

In Chapter II of this dissertation, a series of prominent foundational manuscripts inclusive and exclusive of sport were presented. The first model, Kohlberg's (1969, 1973) stages of moral development, has served as a valuable foundation for many seminal and contemporary decision-making models (e.g., Trevino (1986)). Kohlberg (1969, 1973) presented six phases of moral development broken into three primary stages; 1) Preconventional, 2) Conventional, and 3) Principled. Within the final stage, moral agents determine what is right and wrong based on their own created and established moral principles. For Kohlberg (1969, 1973), moral agents should work

towards reasoning from a principled perspective. This encouragement is similarly seen within the present etho-conventional model.

The next seminal model presented was Rest's (1986) four-component model. Rest's (1986) model contained four simplistic stages (i.e., recognition, judgment, intent, and act). This decision-making process has served as the basic progression structure for many seminal and contemporary models (Woiceshyn, 2011). Next, two influential models designed for marketing contexts (i.e., Ferrell and Gresham's (1985) contingency-framework model and Hunt and Vitell's (1986) marketing ethics theory) were discussed. Ferrell and Gresham's (1985) model famously presented social and cultural environments as cornerstone moderators in the decision-making process. Similarly, Hunt and Vitell (1986) set forth a combination of cultural environments, industry environments, organizational environments, and personal experiences as moderating influences. In addition, Hunt and Vitell (1986) encouraged deontological and teleological evaluation of all generated alternatives during the decision-making progression.

The remaining two non-sport specific seminal models presented were Trevino's (1986) person-situation interactionist model and Jones' (1991) issue-contingent model. Trevino's (1986) model, based on Kohlberg's (1969, 1973) levels of moral reasoning, offered a series of individual and situational moderators inclusive of the decision-making model. Moreover, she posited a list of eighteen propositions for future research that partially directed the construction of this dissertation's model. Finally, Jones' (1991) issue-contingent model applied the concept of moral intensity to a simplistic four-phased approach based on Rest (1986), Ferrell and Gresham (1985), Hunt and Vitell (1986) and

Trevino (1986). Importantly, the model showcased that the process of decision-making did not need to be redeveloped, rather refined and applied to more specific contexts.

From a sport-specific perspective, discussion/analysis of four seminal works was offered. The first model discussed was DeSensi and Rosenberg's (2003) utility, rights, and justice model. The model, based on Cavanaugh's (1990) model of justice and Josephson's (1992) ethical quality guides, presented an important questioning sequence with teleological overtones that served as the primary foundation for the etho-conventional model's initial decision moderator results sequence. Furthermore, DeSensi and Rosenberg (2003) supported a process over outcome procedure from a purely philosophical perspective.

The next sport-specific model was Malloy, et al.'s (2003) three-way perspective model. The seven-step straight-line progression sequence was perhaps the most influential work on the construction of the etho-conventional model. Specifically, their presentation of moderating influences, and the combination of deontological, teleological, and existential evaluations were noteworthy inclusions. Bridges and Roquemore's (2004) rational approach model was the next seminal piece showcased. The rational approach model supported a seven-stage approach similar to Malloy, et al.'s (2003) process. Within the seven phases, Bridges and Roquemore (2004) included stand-alone steps for fact acquisition and a follow-up analysis of the posited final ethical decision.

Lastly, Chelladurai and colleagues (Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty & Baxter, 1989; Chelladurai & Quek, 1995) categorization of coaching decision styles was analyzed. Although the decision styles did not represent a formal ethical decision-making model, the authors notably presented their

discussion from a practical standpoint. Their taxonomy of decision styles not only clarified that different leadership styles can lead to different outcomes, but also illuminated opportunities for future practical research pertaining to the presented etho-conventional model.

After the prominent literature was examined, popular ethical perspectives and sport philosophical foundations were presented. It was not the goal of the dissertation for practitioners and scholars to gain a comprehensive understanding of the ethical and philosophical maxims, rather, the foundation was essential in order to properly and efficiently execute the etho-conventional model in a practical setting. Specifically, deontology, teleology, and existentialism were presented as the popular ethical foundations. From a deontological perspective, evaluation occurs based on what is *right*, and for decision-making purposes, what actions or behaviors are *right* (Brooks & Dunn, 2012; Kant, 1968; Pojman, 2006). From a teleological perspective, evaluation occurs based on what is *good*, and what actions or behaviors are *good* within decision-making (Brooks & Dunn, 2012; Hobbes, 1962; Mackie, 1977; Mill, 1985; Pojman, 2006). Lastly, existentialism bases behavior on what is *authentic*, or what actions and/or behaviors are *authentic* (Heidegger, 1962; Kierkegaard, 1962; Malloy & Zakus, 1995; Malloy, et al., 2003; Nietzsche, 1966; Sarte, 1957).

In addition to the general ethical perspectives, formalism, conventionalism, and interpretivism (broad internalism) were presented as the popular sport-specific philosophical viewpoints. Formalism determined ethical permissibility of actions based on formal, written rules and regulations. In essence, if a rule is broken, the action could be deemed unethical (Delattre, 1976; Fraleigh, 1984; Morgan, 1987; Pfleegor, 2010;

Simon, 2010; Suits, 1978). From a conventionalist perspective, actions' and behaviors' ethical status are derived from the conventions, or accepted norms, within the particular game or industry (D'Agostino, 1981; Leaman, 1995; Lehamn, 1981; Pfleegor, 2010; Simon, 2010). Finally, interpretivism determines ethical permissibility based on a combination of formal rules and social and game conventions (Dixon, 2003; Drewe, 2003; Morgan, 2004; Russell, 1999; Pfleegor, 2010; Simon, 2010; Torres, 2012). The presentation of the sport-specific foundations was a fundamental differentiating feature in the etho-conventional model, and made the model more directly applicable to the intricacies faced within a sport organization/firm.

The final introductory establishment prior to the presentation of the etho-conventional model was the discussion of conventional inquiry. In essence, conventional inquiry is a pseudo-historical methodological approach based off five-step historical method presented by Seifried (2010). Conventional inquiry was presented for employment in three specific areas within the dissertation; 1) the fact acquisition phase of the etho-conventional decision-making model, 2) the history moderator phase of the etho-conventional decision-making model, and 3) the fact acquisition phase of the case studies employed to test the practicability of the etho-conventional decision-making model. For each instance, conventional inquiry encouraged the moral agent to acquire a combination of primary and secondary sources, and analyze them through internal and external criticism. This process of conventional inquiry aids in finding the greatest number of relevant facts, as well as determining any potential bias associated with the information.

Following the presentation of literature, ethical foundations, and conventional inquiry, the etho-conventional decision-making model for sport managers was presented

and discussed. The model utilizes the tradition flow of problem recognition towards final ethical resolution as presented by Harris and Sutton (1995). Specifically, the model was constructed with ten stages or phases: 1) The recognition of an ethical dilemma, 2) Fact acquisition, 3) Input of facts into sport philosophical mediators (i.e., formalism, conventionalism, interpretivism), 4) The generation of alternatives, 5) The evaluation of alternatives with deontological, teleological, and existential norms, 6) The rehearsal of alternatives, 7) Selecting an initial decision, 8) Applying the initial decision to four specified moderators (history, legality, culture, mission), 9) Selecting a final ethical decision, 10) Completing a decision analysis. The model, which will be discussed below as the primary contribution to the sport management scholarly literature from this dissertation, was developed for integration into multiple levels of sport.

Once the model was constructed and discussed, a series of three case studies were instigated to test the model in a practical setting. Specifically, a case was chosen utilizing theoretical sampling from real world interscholastic, intercollegiate, and professional sporting dilemmas. The case studies were designed to be illustrative and instrumental in nature, in that the dilemmas were presented to showcase the conceptual decision-making model rather than maintain the importance of the case as the primary focus. Ultimately, it was the goal of the case studies to depict the model within the sport settings it was practically designed for.

### **Contribution to Sport Management**

This dissertation offered three prominent contributions to the contemporary sport management literature. Specifically, 1) the etho-conventional decision-making model for interscholastic, intercollegiate, and professional sport managers/administrators, 2) the

presentation of conventional inquiry as a valuable methodological supplement of sport management research, and 3) the support of ethical foundational knowledge for sport practitioners, and the utilization of ethical perspectives as a worthy sport management research agenda. These stipulated contributions came to fruition from the dissertation's resolution of the primary research questions indicated in Chapter I.

The first significant contribution is the establishment of the etho-conventional decision-making model for sport managers. A large number of scholars have presented the need for more ethically mature sport managers (Coakley, 2009; Drewe, 2003; Simon, 2010). Correspondingly, Malloy and Zakus (1995) placed the burden on educators to provide a more complete ethical foundation for future managers and practitioners. This dissertation maintained that conceptual decision-making models possess the potential not only to help educate future practitioners, but also to assist current sport managers in times of ethical dilemma. From this need of moral education, DeSensi and Rosenberg (2003), Malloy, et al. (2003), and Bridges and Roquemoire (2004) presented ethical decision-making models for practical implementation in sporting contexts. However, all three contain innate limitations deriving from two prominent aspects: 1) Each lack sport specific indicators and/or philosophies which can more appropriately relate to problems or dilemmas commonly faced in the sport industry, and 2) They present a series of moderating influences, yet fail to include them in the direct process of the model, which heightens the burden on the moral agent.

It is the assertion within this dissertation that the etho-conventional model could satiate these limitations. Specifically, the inclusion of formalist, conventionalist, and interpretivist perspectives as the motivators of alternative generation better position the



etho-conventional model to adapt to situations specific in sport. Additionally, the four chosen moderators of history, legality, culture, and mission account for the majority of moderating influences presented by the sport-specific models, and are included within the direct decision-making process. This inclusion helps reduce the burden on ethically immature managers, newly appointed/hired/minted managers, and moral agents reasoning within Kohlberg's (1969, 1973) preconventional or conventional levels.

The second contribution of this work is the presentation of conventional inquiry. Historical methods possess the potential to strengthen more popular quantitative and qualitative research methodologies, and ethically based research is no exception (Booth, 2005; deWilde, Seifried & Adelman, 2010; Goodman & Kruger, 1998; Mason et al., 1997; McDowell, 2002; Park, 1983; Seifried, 2010). Conventional inquiry was devised as a pseudo-historical method based on the five-step process. According to Seifried (2010), historical research can be simplistically broken into five distinct steps: 1) Subject selection, 2) Pursuit and acquisition of documents, 3) Testing reliability, 4) Analyzing evidence, and 5) Recording the narrative. Due to the inherent attention to detail, Booth (2005) noted that historical methods are time-consuming research endeavors. This makes the implementation of the full historical method into a decision-making model potentially problematic. Often times moral agents are forced to make ethically based decisions in a short time span, and therefore, data dredging and other time consuming segments of historical methods could prevent a judicious response and/or action.

Noting this limitation of time, conventional inquiry appeared to be an effective compromise to include in the etho-conventional model. It allows for the fact-finding rigor and criticism of historical methods, yet still remains concise enough for unforced

implementation. Furthermore, conventional inquiry does not require the same level of historical expertise that the five-step historical method entails. Consequently, sport managers/administrators possessing a wide variety of skillsets maintain the innate ability to exercise conventional inquiry in an effective and efficient manner.

The final significant contribution is the support of ethical research as a valuable methodology for sport practitioners and sport management researchers. Similar to historical scholars supporting the contribution of historical research to other methodologies, ethical inquiry and perspectives present a valuable opportunity for sport management scholars. In an ever-decreasing ethically regulated industry, sport managers and practitioners with a comprehensive ethical and philosophical foundation could become a valuable commodity. By selecting and acting on ethically appropriate choices, sport organizations/firms stand to benefit in the court of public opinion, which could help in other aspects of industry competition (e.g., financially).

### **Suggested Future Research**

As indicated in Chapter I, a series of questions and opportunities for future research became evident throughout the completion of this dissertation. Specifically, the following six opportunities could present a valuable contribution to scholarly business and sport management research: 1) The adaptation of the etho-conventional decision-making model for general business contexts, exclusive of sport, 2) the adaptation of the etho-conventional decision-making model for youth, recreation, and/or non-elite levels of sport and games, 3) the adaptation of the etho-conventional decision-making model to a coaching specific model based on the presentation of Chelladurai and colleagues (i.e. Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty &

Baxter, 1989; Chelladurai & Quek, 1995) coaching/leadership styles, 4) the utilization of the etho-conventional decision-making model in a retroactive nature in order to determine what ethical perspectives and foundations moral agents employed in the resolution of an ethical dilemma, 5) the analysis of ethical decision outcomes to advance the scholarly discussion and understanding of negative types of leadership, and 6) a longitudinal study of a firm's status, reputation, and/or legitimacy after integration of a decision-making model.

The first future research opportunity is the adaptation of the etho-conventional decision-making model to a general business context. In order to accomplish this task, three prospective options are feasible. The first option is to replace the sport philosophical mediators (i.e., formalism, conventionalism, interpretivism) with deontological, teleological, and existential norms. This would similarly stimulate the generation of alternatives with three divergent outputs in the fashion constructed with the sport-specific mediators. Furthermore, many philosophical perspectives and understandings exist within each encompassing maxim. Therefore, a plethora of alternatives could be generated and tested from this alteration. The second viable option would be to remove the mediators altogether, and rely on the expertise and autonomy of the moral agent to generate alternatives. Once the moral agent generates the alternatives, they can be comparably be evaluated against deontological, teleological, and/or existential norms. The only limitation to this suggestion is it places a loftier burden on the moral agent, and therefore may harm the chances of decision-making process completion for ethically immature moral agents. The last possibility for adaptation to general business contexts involves replacing the sport philosophical mediators with firm specific

values, philosophies, and/or ideals. In this case, the model could better adapt to the intricacies of an individual organization/firm.

The second prospective future research endeavor involves the modification of the etho-conventional decision-making model for non-elite sporting contexts such as youth sport and recreation activities. In order to realize this endeavor, the researcher could exercise one of two options. The first is the adaptation of the set of four chosen moderators (history, legality, culture, mission) to include values inherently essential to youth sport and recreation activities. Specifically, the value and ideology of competition, the support of fair play, the positive treatment of fellow competitors and other sport participants, and the encouragement of sportsmanship could prove to be vital inclusions. The second viable solution is to maintain the current set of moderators, yet allow the moral agents to further modify the amount of weight and/or emphasis established for each. For example, specific communities across the United States place significant emphasis on youth sport success. Consider the high school football program, and the corresponding youth football organizations, in Massillon, Ohio. In a town of approximately 30,000 residents, high school football contests regularly draw near 20,000 spectators, with ticket sales averaging around \$50,000 per scheduled home competition (Pesca, 2009). The privileged team practices in a \$3 million indoor practices facility, which is larger and more technologically advanced than the NFL Cleveland Browns' indoor facility. In addition, the high school supports a 120 member marching band, a mascot with an authentic tiger skin, and a live tiger to accompany the more than 20-time state championship team onto the field (Pesca, 2009). Due to the emphasis placed on athletic success in the culture of the community, the moderators could be adapted to more

appropriately meet the needs of the program, the community, and their youth sport affiliations.

The third suggested research opportunity is the integration of Chelladurai and colleagues (i.e. Chelladurai & Arnot, 1985; Chelladurai & Haggerty, 1978; Chelladurai, Haggerty & Baxter, 1989; Chelladurai & Quek, 1995) coaching styles with the etho-conventional model to present a coaching specific decision-making model. In order to amalgamate the model and coaching styles, Chelladurai and colleagues' taxonomy of styles could workably replace the sport philosophical foundation mediators. The five decision/leadership styles (i.e., Autocratic I, Autocratic II, Collaborative I, Collaborative II, and Group) would act as the mediating concepts in place to stimulate the generation of alternatives. This process would produce a minimum of five distinct coaching alternatives to evaluate against deontological, teleological, and existential norms. Furthermore, the remainder of the etho-conventional decision-making model could be enacted as presently constructed to produce ethically viable coaching specific options.

The fourth opportunity for future research involves the employment of case studies in a retroactive fashion in order to determine what philosophical perspectives or evaluation apparatuses the moral agent employed in order to reach his/her final ethical decision(s). This process could create a better understanding of how various organizations, institutions, or firms operate on a daily basis when faced with ethically founded dilemmas. For example, Pennsylvania State University (Penn State) administrators were forced to devise and enact a series of ethically based decisions regarding former assistant football coach Gerald "Jerry" Sandusky. Former Penn State President Graham Spanier, former Vice President Gary Schultz, and former Athletic

Director Tim Curley were obligated to posit decisions concerning the employment and legal fate of Sandusky, as well as the reporting of alleged sexual abuse (Chappell, 2012; Sablich, Fessenden, & McLean, n.d.). In situations such as the unfortunate Penn State scandal, the etho-conventional decision-making model could be reverse engineered in order to determine what type(s) of ethical foundations and evaluation norms Spanier, Schultz, and Curley relied upon to produce their series of responses. This process could be beneficial to organizations/firms from a variety of standpoints. Specifically, it could allow for a more comprehensive analysis of the decision-making process in order to determine what types of resolutions create more favorable versus less desirable ethical outcomes for the organization/firm and its stakeholders.

The next opportunity for future research is the utilization of ethical decision outcomes to advance the scholarly discussion on negative types of leadership. Through the *Center for Creative Leadership*, McCall and Lombardo (1983) pioneered the conception that leadership could negatively contribute to organizations/firms. Specifically, the authors argued that factors that contribute to negative leadership include insensitivity, arrogance, untrustworthiness, aggression, and skill deficiency (McCall & Lombardo, 1983). More recently, Seifried (in review) examined a one-way continuum of destructive leadership. He offered that destructive leaders fall within one of three categories, 1) narcissism, 2) megalomania, or 3) evil leadership (Seifried, in review). Destructive leaders can maneuver from the least destructive (i.e., narcissism) towards the most destructive (i.e., evil leadership) leadership style, yet once entrance into the next phase has occurred, no retreat to a lesser destructive phase is plausible. Utilizing this information alongside the various leadership indicators within each category, destructive

leaders could first be categorized into these distinct levels. Once this taxonomy has occurred, the destructive leaders' posited ethical decisions could be applied to the reverse engineered etho-conventional decision-making model to determine what philosophies, mediators, and/or moderators were prevalent within destructive leadership decisions. Acquisition of this information could be beneficial for moral agents in many leadership positions in that it provides a potential guide on what type of actions to avoid.

The last suggested item of future research involves a prospective longitudinal study of a single firm's change in status, reputation, and legitimacy after employment of the etho-conventional decision-making model. Although significant debate over the definitions of the three concepts exists within business and management literature, the longitudinal analysis could provide insight on all three concepts. Washington and Zajac (2005) defined status as a "socially constructed, intersubjectively agreed-upon and accepted ordering or ranking of social actors" (p. 284). Therefore, a firm's status is determined in relationship to other firms. The longitudinal study could illuminate whether or not a firm experiences positive increases in status after utilizing the etho-conventional model, and potentially producing a higher rate of ethically acceptable choices.

Similarly, reputation can be considered the "generalized expectation about a firm's future behavior or performance based on collective perceptions...of past behavior and performance (Deephouse & Suchman, 2011, p. 59-60). In other words, the reputation of the firm is based on predicted outcomes of behavior, which are founded in past action. Interestingly, the proposed longitudinal study could illuminate whether a firm experienced positive or negative effects on reputation after implementation of the etho-conventional model. Lastly, Suchman (1995) defined legitimacy as "a generalized

perception or assumption that the actions of an entity are desirable, proper, or appropriate within some socially constructed system or norms, values, beliefs, and definitions” (p. 574). The relationship of legitimacy to the etho-conventional model should be apparent in many aspects. The model relies on socially constructed and philosophical norms to support and establish appropriate ethical decisions and actions. Again, a longitudinal study could inform firms whether the etho-conventional decision-making model improves the legitimacy of the organization/firm.

## **Conclusion**

The need for ethically mature and morally educated managers is evident in many types of business ventures, and sport is certainly not an exception. In order for sport managers to consistently posit ethically acceptable decisions, a comprehensive framework must be employed and sustained. A series of seminal works on moral stages, cognitions, and decision-making from Kohlberg (1969, 1973), Rest (1986), Ferrell and Gresham (1985), Hunt and Vitell (1986), Trevino (1986), and Jones (1991) significantly advanced the scholarly discussion on the importance of appropriate ethical conduct. However, these seminal pieces show limitations in their direct application to sport. Within a sporting context, DeSensi and Rosenberg (2003), Malloy, et al. (2003), Bridges and Roquemore (2004), and Chelladurai and colleagues provided practical models for sport managers. However, they lack the necessary resources to provide a comprehensive framework for elite managers at the interscholastic, intercollegiate, and professional sporting levels.

By drawing on a structure of deontological, teleological, and existential perspectives in combination with sport philosophical foundations and conventional



inquiry, this dissertation potentially fills an evident peer-reviewed literature gap in sport management. By establishing different options as ethical foundations and sport philosophical perspectives, the model maintains applicability to a wide variety of sport practitioners. Correspondingly, the etho-conventional model allows for personal and/or firm preference, and therefore avoids a noteworthy meta-ethical downfall that has plagued many decision-making models. As the ultimate goal of this decision-making model's creation, this conceptually based dissertation hoped to encourage more ethically conscious sport managers and sport organizations/firms in order to provide stability to an increasingly ethically unregulated industry.

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## **Vita**

Adam G. Pfleegor was born in 1986 in Elmira, New York. Growing up in Horseheads, New York, Adam's passion for sport was recognizable at an early age through his participation in multiple youth sports such as ice hockey, lacrosse, and football. He graduated from Horseheads High School in 2004 where he served as the Senior Class President and earned nationally recognized honors in addition to being a member of the Blue Raider varsity football and lacrosse teams. Upon completion of high school, Adam wished to continue his involvement in sport and enrolled at the College of Brockport, State University of New York in Brockport, New York to participate on the Golden Eagles NCAA Division III varsity lacrosse team.

During his academic tenure at Brockport, Adam was exposed to the literature of sport ethics and sport philosophy by Drs. Cesar Torres and Peter Hager. During his junior and senior years, Adam traveled to Niagara Falls, Ontario, Canada and Ljubljana, Slovenia to present peer-reviewed academic papers at the International Association for the Philosophy of Sport (IAPS) annual conferences. Prior to graduating in 2008 with a Bachelors of Arts, Physical Education degree, Adam's academic achievements were recognized by being inducted into the Phi Epsilon Kappa honors fraternity. Following completion of his undergraduate degree, Adam applied and was accepted into the Masters of Art, Applied Health Sciences program at Brock University in Saint Catharines, Ontario, Canada.

While attending the IAPS conference in Niagara Falls, Ontario, Canada, Adam was introduced to his eventual adviser at Brock University, Dr. Danny Rosenberg. Working under Dr. Rosenberg's tutelage, Adam continued to pursue his academic goals

in the area of sport ethics and philosophy. While at Brock, Adam served as a Teaching Assistant for classes such as Sport Ethics, Philosophy of Physical Education and Sport, and Health Care Ethics for Kinesiologists. In addition to his required academic and university duties, Adam continued to work independently on research and presented at several international conferences. He completed his Masters of Arts coursework in 2010 and defended his Master's Thesis, entitled *Deception in Sport: A Conceptual and Ethical Analysis* in Winter 2011.

Moving straight from snowy Southern Canada and Upstate New York, Adam enrolled in the Sport Management Doctor of Philosophy program at Louisiana State University (LSU) in August 2010 after being recruited by Dr. Aaron Clopton. Dr. Clopton served as his adviser until accepting a position at the University of Kansas in Spring 2011. After the departure of Dr. Clopton, Dr. Chad Seifried took Adam on as a student starting in the Summer of 2011. With the help of his adviser, Dr. Seifried, as well as sport management colleagues Drs. Brian Soebbing and Kwame Agyemang, Adam contributed much of his sport ethics and philosophy background to the study of sport management. At LSU, Adam served as a Graduate Assistant or Adjunct Instructor for eight consecutive semesters. He was the instructor of record for core undergraduate sport management courses such as, Introduction to Sport Administration, Sport in Society, and Legal and Ethical Issues in Sport. In addition to these job responsibilities, Adam served as a Teaching Assistant for Dr. Seifried in courses such as, Public Discourse of the Bowl Championship Series and Event and Facilities Management.

While at LSU, Adam stayed academically engaged with a multitude of national and international presentations at respected scholarly conferences such as IAPS, the

North American Society for Sport Management (NASSM), the North American Society for Sport History (NASSH), the North American Society for Sport Sociology (NASSS), the College Sport Research Institute (CSRI) and the NCAA Scholarly Colloquium at the annual NCAA Convention. Furthermore, Adam has authored and coauthored accepted peer-reviewed articles in respected field journals such as the Sport Management Review (SMR), the Journal of the Philosophy of Sport (JPS), and the Sport Management Education Journal (SMEJ). Finally, he has been recognized for his academic achievements through induction into the Golden Key Society and the Phi Kappa Phi honors fraternity. Additionally, in Spring 2013, he bestowed the outstanding student writing award from the American Kinesiology Association (AKA) and the James J. Corbett Graduate Summer Research Award by the School of Kinesiology at LSU. Adam anticipates graduation with his Doctor of Philosophy in Kinesiology in August 2013. Upon successful defense of his dissertation, he anticipates beginning a career in academia in order to pursue both teaching and research goals.

Outside of academics, Adam continues to enjoy an active lifestyle through participation in endurance running and golf. In addition to sport participation, Adam is an avid spectator and fan of the New York Rangers, New York Yankees, Oakland Raiders and LSU Tiger Athletics. Most significantly, he enjoys spending time with family, friends, his fiancé' Erica, and his two dogs, Buddy and Boomer.