

An Intervention for Pre-Service Professionals to Perspective Take Toward Individuals with
Physical Disabilities

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Abstract

Quantitative and qualitative research support that students with physical disabilities are excluded from physical education classes (Martin, 2018; Bredahl, 2013; Rizzo, 1984; Rizzo & Vispoel, 1991; Rizzo & Kirkendall, 1995; Hodge, Murata, & Kozub, 2002; Hodge & Elliott, 2013). Students with physical disabilities frequently want to play and be included, however, they are often given a different non-inclusive task such as walking around the gym or riding an exercise bike (Bredahl A.-M. , 2013). Teachers perceive the student with a physical disability as high risk, (Shaw & Stoll, 2018d; Shaw & Stoll, 2017; Shaw & Stoll, 2018b) and thus, students with physical disabilities are excluded (Smith, 2009). Potential factors arise as to why this discriminating practice exists including 1) implicit bias of the teachers, 2) negative teacher judgment about inclusion, and 3) teachers perceiving students with a physical disability as an object rather than a subject. However, U.S. Federal Laws explicitly prohibit discrimination against students with physical disabilities. Therefore, the purpose of this quasi-experimental study was to examine the effect of a perspective-taking intervention on 1) reasoning, 2) bias, and 3) judgment of pre-service physical education teachers toward people with physical disabilities.

Forty-four (44) participants completed all six intervention lessons. The intervention was compiled of six perspective taking lessons on different topics which plague people with physical disabilities. The purpose of the lessons was to create cognitive dissonance within the participants and inspire them to a different way of thinking to include people with physical disabilities. Additionally, the lessons had activities, questions, and reflections in which the participants could engage. What the participants had to say within their reflections from lesson one to lesson six shifted as the reflections became more thoughtful,

longer in length, and more understanding of what people with physical disabilities experience daily.

Three instruments were used: (1) Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998) which measured moral reasoning, (2) Hodge's, Murata's, and Kozub's Judgments about inclusion instrument(2002) which measured judgments about inclusion, and (3) Harvard Implicit Bias Test (Harvard University, 2018) which measured implicit biases. One hundred and one participants enrolled in the intervention group and 32 originally enrolled in the control group. However, an additional 20 participants were added to the control group after one whole control group dropped out. There were thirty-one (31) participants in the intervention group who completed the Hahm-Beller Values Choice Inventory and all six lessons to the intervention and twenty-seven (27) participants in the control group who completed the Hahm-Beller Values Choice Inventory. There were twenty-five (25) participants in the intervention group who completed the Judgment about Inclusion Instrument and all six lessons to the intervention and eighteen (18) participants in the control group who completed the Judgment about Inclusion Instrument. Furthermore, there were nineteen (19) participants in the intervention group who completed the Harvard Implicit Bias Test and all six lessons to the intervention and twenty (20) participants in the control group who completed the Harvard Implicit Bias Test. Additionally forty-four (44) participants completed all six lessons. Lessons and answers given on questions were correlated; those engaged stayed engaged for the entire six lessons, and those who were engaged were engaged throughout all six lessons, that is 9 to 12 questions per lesson, 63 total questions.

However, the data on the instruments measuring moral reasoning, judgement bias, and implicit bias was not significant. The findings showed no significant difference between the intervention group and the control group for either the Hahm-Beller Values Choice Inventory and the Judgement about Inclusion Instrument. Additionally, the data was not analyzed on the Harvard Implicit Bias Test due to validity and reliability questions towards the instrument. However, the results suggest the intervention and the instruments used to measure the intervention were not measuring the same concept as the correlations on the questions within the intervention were significant with each other. Additionally, reflections from the intervention were analyzed and cognitive dissonance occurred.

From the findings, it is strongly suggested pre-service professionals should have a perspective taking intervention toward people with physical disabilities, as it will help the individual understand what it is like to be a person with a physical disability. Additionally, understanding how to treat a person with a physical disability as a sacred being and not an it (Buber, 1970) is pushing them into cognitive dissonance which is the goal of education.

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I would like to first thank my major professor, Dr. Sharon Stoll. Thank you for seeing the potential in me, believing in me, and challenging me. My life is forever changed because we went on this journey together and you showed me that I can make a positive difference in the world. Dr. Jennifer Beller, thank you for supporting me throughout this journey and being a major contributor as my methods expert on my dissertation committee. Dr. Davin Carr-Chellman, thank you for being supportive and giving valuable feedback that strengthened the understanding of the research. Dr. Julie Fodor, thank you for your support, willingness to work with me, valuable feedback, and sharing your knowledge and expertise. To my family: Mom, Dad, Whitney, Jenna, Adam, and David, thank you for the unconditional love and support throughout the Ph.D. journey. Chelsea Hogan, thank you for being my best friend, supporting me, and making me slow down to enjoy not only the Ph.D. journey but life as well. To everyone mentioned, I know I can be quite charming however, thank you for your patience and understanding on the days I was not so charming.

Dedication

I dedicate the following dissertation to my Lord and Savior- Jesus. Jeremiah 29:11 reads, “For I know that plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future” (Biblica, 2011)

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Prologue

I, Aubrey Hope Shaw, on August 14th, 1991, was the third daughter born to Gordon and Debra Shaw. Six months later my family and I were coming home to Laramie, Wyoming, from a family trip to Colorado when the family car that had Debra, Jenna (4 years old) and Aubrey (six months old) was hit by a double semi-trailer truck. The car was smashed on both sides. When the paramedics arrived, we were all still in the car and they noticed that my head was swollen. They placed the car seat with me still in it in the ambulance and put me on life support, all along thinking that I would not make it to the hospital. When we arrived at the hospital, the doctors found a two-inch tear in my left temporal lobe. My pediatrician knew the best pediatric neurosurgeon in the country, he was located at Denver Children's Hospital. I was baptized and read my last rites before I was airlifted to Denver Children's Hospital. Once there, the doctors wanted to wait for the swelling to go down. In the meantime, I had a seizure and they could not wait any longer. They performed brain surgery to fix the tear. My grandmother came to stay with me in Denver as my mother was recovering from a broken pelvis and collar bone and my dad was taking care of my two older sisters. My grandmother stayed at the Ronald McDonald House while I stayed in the hospital for two months. After two months, I plateaued on my recovery and had stopped eating. This was the moment when my parents knew it was time for me to come home. Further, the doctors said that I would not walk, talk, or be active in any way as I had been diagnosed with Traumatic Brain Injury. After talks and arrangements were made for follow up appointments every week in Denver, I was reunited with my family in Laramie, Wyoming. Seven days a week for 13 years I had physical therapy, occupational therapy, and speech therapy.

Eventually I crawled, babbled, grabbed for objects, and walked even though my right side was weaker than my left. We then moved to Minnesota when I was two, the therapy continued as well as the doctor's appointments. I was raised as if nothing ever happened and grew up thinking I was no different than anyone else. My parents put me in every activity possible. As I grew up, I loved playing basketball, soccer, and swimming. I played and participated in these activities for 12 years. In junior/middle school my physical education teacher told me I should play on an adaptive sports team through the school. I played adaptive softball for two years, adaptive soccer for four years, and adaptive floor hockey for one year. I was the captain of the team for two years and played in the state tournament each year. My past experiences are very powerful in that they have helped shape who I am today and have helped mold my doctoral journey and this research project.

Chapter One

Introduction.

Quantitative and qualitative research supports the statement that students with physical disabilities are excluded from physical education classes (Martin, 2018; Bredahl, 2013; Rizzo, 1984; Rizzo & Vispoel, 1991; Rizzo & Kirkendall, 1995; Hodge, Murata, & Kozub, 2002; Hodge & Elliott, 2013). As Bredahl (2013) stated, “I never had PE at school... either I sat and looked at the others or I biked on an exercise bike. I found it very boring as I am quite an active person...I do not know. It did not seem to matter to them whether I took part or not”. Students with physical disabilities frequently want to play and be included, however, they are often given a different non-inclusive task such as walking around the gym or riding an exercise bike (Bredahl A.-M., 2013). Since the teachers perceive the student with a physical disability as high risk, their inclusion would adversely affect the quality of the experience for students without disabilities (Shaw & Stoll, 2018d; Shaw & Stoll, 2017; Shaw & Stoll, 2018b). The students with physical disabilities therefore are excluded (Smith, 2009). Many potential factors arise as to why this discriminating practice exists including 1) implicit bias of the teachers¹, 2) negative teacher judgment about inclusion, and 3) teachers perceiving students with a physical disability as an object rather than a subject². However, U.S. Federal Laws explicitly prohibit discrimination against students with physical disabilities.

The United States Congress passed three separate laws to support the belief that people with physical disabilities should be a part of society. First, the Rehabilitation Act of

¹ Implicit biases affect how people see and interact with others who are different than themselves. See Chapter Two.

² Perceiving individuals as objects rather than subjects is the work of Martin Buber, 1970. He discusses the I-thou and the I-it, to be discussed in Chapter Two.

1973 states that people with disabilities are not to be unfairly discriminated against in any setting which receives federal funding (EARN: Employer Assistance and Resource Network on Disability Inclusion, 2019). The second law, the Americans with Disabilities Act of 1991, was enacted so people with disabilities would not be unfairly discriminated against in any public areas such as: schools, transportation, and work (American Disabilities Act , 2016). The third law, the Individuals with Disabilities Education Act of 2004, provides people with disabilities the opportunity to obtain an education in the least restrictive environment just like students without disabilities (IDEA: Individuals with Disabilities Education Act, 2018). Even though these three laws exist, it does not mean the laws are fairly or fully implemented. A case in point is the problem of inclusion in school physical education programs (Bredahl A.-M., 2013; Fowler, Coleman, & Bogdan, 2019; Hodge & Elliott, 2013; Hodge, Murata, & Kozub, 2002; Martin, 2018; Rizzo, 1984; Rizzo & Kirkendall, 1995; Rizzo & Vispoel, 1991). Research is clear that physical education teachers do not feel adequately prepared to include students with physical disabilities (Block & Zeman, 1996; Block & Obrusnikova, 2007; Bredahl A.-M., 2009; Martin, 2018; Rizzo, 1984; Shaw & Stoll, 2018c; Shaw & Stoll, Winter 2018-2019). Such feelings of being unprepared lead to negative attitudes and judgments about inclusion (Rizzo, 1984)³.

Physical education teachers are faced with many challenges while teaching and one of those challenges is the actual instructing of students with physical disabilities. The teachers not only have to instruct all students, but by law they are to provide opportunities for students with physical disabilities. The teachers are aware of the law since they are taught the laws in their collegiate educational professional curriculum (Shaw & Stoll, Winter

³ Teachers' judgments are discussed extensively in Chapter Two.

2018-2019). As in most cases, implementation of the law is not so easily achieved in the curriculum design and or in applied class. Looking outside the box of the standard curriculum is often a great challenge. Instead, some school districts often argue that if a student with a physical disability is permitted to participate in a sport like soccer, the adaptations to include said students would fundamentally change the game. That is, if the game fundamentally changes, teachers may exclude students with physical disabilities in that sport because students who are abled bodied would lose the opportunities to play the game as it should fundamentally be played (Shaw & Stoll, 2018a; Shaw & Stoll, 2018b) School districts' arguments against inclusion, however, are not the only issue.

Physical education teachers are also under a tremendous amount of pressure to write appropriate curriculum which should include students with physical disabilities (Martin, 2018; Qi & Ha, 2012). However, physical education teachers are often afraid of including students with physical disabilities in their classes (Shaw & Stoll, 2017). This includes fear of said student being injured, as well as, fear of not knowing how to include said student. An additional fear exists of violating the student's civil rights by actually discussing the disability of the student (Shaw & Stoll, 2017; Shaw & Stoll, 2018b; Shaw & Stoll, 2018d) All of this creates even more exclusion. Therefore, the unanticipated consequence of upholding mandated laws often creates what is known as moral callousness toward inclusion⁴.

One possible way to combat moral callousness is to educate physical education teachers through a different lens or perspective about inclusion and about the student's

⁴ A moral callous is a hardening of the heart to do the right action. Just as a callous on our hands occur, when we overwork our hands, moral callouses keep us from feeling that certain actions are morally wrong. See Kretchmar, 1994

disability. This lens would examine teacher self-perspective to see beyond the obvious and the law. The unintended consequence of upholding the laws often blinds the teachers and, therefore, they lose perspective, when laws supersede moral action. Changing one's perspective is not simple. Perspective taking takes time and engagement with meaningful reading, writing, and reflection (Churchland, 2011; Gazzaniga, 2005; Joyce, 2006; Tancredi, 2005). Perspective taking, if done well, should allow physical education teachers to view their students with a physical disability as a person (I-thou) rather than an object (I-it) (Buber, 1970). Viewing others as objects is not an abnormal or new concept. Philosophically, it dates from Aristotle through Western tradition. As stated by Buber most people get busy with their lives and become insensitive to others. It is a small journey to see an other as an "it" – rather than a person, which ties into a moral framework known as the components of character (Lickona, 1991).

Lickona describes the components of good character as: moral knowing, moral feeling, and moral action (Lickona, 1991). Moral knowing has six individual subsets and one is perspective taking (Lickona, 1991). According to Lickona (1991) perspective taking and moral reasoning are intertwined, and one subset cannot exist without the other (p. 55)⁵.

Literature in disability sport supports this view of the I-it. Smith (2009) states that to imagine yourself as a person with a disability is quite difficult (p. 56) and most of us cannot accomplish the task. He builds on the work of Emmanuel Levinas, who articulates why the process is so difficult. According to Levinas, another human being will always be another human being. One will never truly be able to place oneself completely into another person's perspective (Levinas, 2001). Therefore, our own selves afford barriers perspective taking.

⁵ The literature in moral reasoning and development is discussed extensively in chapter 2.

To overcome the barriers to perspective taking requires a willingness to engage in meaningful study, as previously cited (Churchland, 2011; Gazzaniga, 2005; Tancredi, 2005; Fox & DeMarco, 2001; Joyce, 2006).

The literature is clear that (1) students with physical disabilities are not being included (Martin, 2018; Rizzo, 1984), (2) physical education teachers' fear teaching students with physical disabilities (Shaw & Stoll, 2017; Shaw & Stoll, 2018d), and (3) the unintended consequence of the application of law (Merton, 1936) has caused a lack of perspective taking by physical education teachers. It would seem that an educational perspective taking intervention would be helpful for physical education teachers. Perhaps, the barriers (Piper, Gentile, & Parks, 1993) are too great to overcome without an intervention. Physical education teachers need tools and skills to overcome these barriers, that is, their own implicit bias, judgments about inclusion, and negatively seeing their student with a physical disability as an object.

Setting the Problem.

Research has shown how effective specific types of interventions can affect positively the moral knowing process which underlies perspective taking (Bryant, Stoll, & Beller, 2018; Van Mullem, 2009). Van Mullem (2009) created an eleven-lesson model to improve moral reasoning and perspective taking of moral issues with basketball coaches. Bryant, Stoll, and Beller (2018) implemented a six-lesson intervention model to improve moral knowing in Oregon athletic directors. Specifically, in physical education, Block and Obrusnikova, (2007) discuss how intervention strategies have been helpful to general physical education teachers. Qi and Ha (2012) discuss the benefits of intervention strategies through peer tutors who can help the teachers engage students with physical disabilities in

physical education. Additionally, Klavina and Block (2008) discuss the benefits of a teacher's assistant intervention to improve interactions of students with and without disabilities. However, all of the above is not quite focused on the actual development of a perspective taking intervention with physical education teachers. More needs to be offered for teachers so they can overcome their own biases to fully include students with physical disabilities in their classes. Considering the above, an intervention to improve perspective taking should affect and improve judgments about inclusion, moral reasoning, reduce implicit biases, and reduce the I-it phenomenon. A six-lesson online intervention of perspective taking has great possibilities of improving the reasoning process about inclusion. Numerous instruments are available to measure perspective taking. However, for this study the instruments are delimited to: (1) the Hahm Beller Values Choice Inventory (Stoll & Beller, 1998), (2) Hodge, Murata, and Kozub's Judgments about Inclusion Instrument (2002), and (3) Harvard Implicit Bias Test (Harvard University, 2018).

Problem Statement.

The purpose of this quasi experimental study is to examine the effect of a perspective-taking intervention on the reasoning, bias, and judgment of preservice physical education teachers toward people with physical disabilities, using a quasi-experimental design, pretest posttest. (1) Moral reasoning was measured by the Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998), (2) judgments about inclusion was measured by Hodge's, Murata's , and Kozub's Judgments about inclusion instrument (2002), and (3) implicit biases was measured by the Harvard Implicit Bias Test (Harvard University, 2018).

Sub-Problems.

Moral Reasoning.

1. What difference exists pretest to posttest on moral reasoning in pre-service physical education professionals⁶?
2. What difference exists pretest to posttest by **gender** on moral reasoning in pre-service physical education professionals?
3. What difference exists pretest to posttest by **group** on moral reasoning in pre-service physical education professionals?
4. What difference exists pretest to posttest with the interaction of **gender by group** on moral reasoning in pre-service physical education professionals?

Hodges Judgments about Inclusion.

1. What difference exists pretest to posttest on judgment about inclusion in pre-service physical education professionals?
2. What difference exists pretest to posttest by **gender** on judgments about inclusion in pre-service physical education professionals?
3. What difference exists pretest to posttest by **group** on judgments about inclusion in pre-service physical education professionals?
4. What difference exists pretest to posttest with the interaction of **gender by group** on judgments about inclusion in pre-service physical education professionals?

Implicit Bias.

1. What difference exists pretest to posttest on implicit bias in pre-service physical education professionals?

⁶ Throughout this document we used pre-service physical education professionals as a descriptor for the participants.

2. What difference exists pretest to posttest by **gender** on implicit biases in pre-service physical education professionals?
3. What difference exists pretest to posttest by **group** on implicit biases in pre-service physical education professionals?
4. What difference exists pretest to posttest with the interaction of **gender by group** on implicit biases in pre-service physical education professionals?

Statistical Sub Problems.

Moral Reasoning.

1. No difference exists pretest to posttest on moral reasoning in pre-service physical education professionals.
2. No difference exists pretest to posttest by **gender** on moral reasoning in pre-service physical education professionals.
3. No difference exists pretest to posttest by **group** on moral reasoning in pre-service physical education professionals.
4. No difference exists pretest to posttest with the interaction of **gender by group** on moral reasoning in pre-service physical education professionals.

Hodges Judgments about Inclusion.

1. No difference exists pretest to posttest on judgment about inclusion in pre-service physical education professionals.
2. No difference exists pretest to posttest by **gender** on judgments about inclusion in pre-service physical education professionals.
3. No difference exists pretest to posttest by **group** on judgments about inclusion in pre-service physical education professionals.

4. No difference exists pretest to posttest with the interaction of **gender by group** on judgments about inclusion in pre-service physical education professionals.

Implicit Bias.

1. No difference exists pretest to posttest on implicit bias in pre-service physical education professionals.
2. No difference exists pretest to posttest by **gender** on implicit biases in pre-service physical education professionals.
3. No difference exists pretest to posttest by **group** on implicit biases in pre-service physical education professionals.
4. No difference exists pretest to posttest with the interaction of **gender by group** on implicit biases in pre-service physical education professionals.

Overarching Philosophy directing the Research Project.

According to Pring (2015), all educational research should have a descriptor and acknowledgment of the ontology, epistemology, ethics, and sociology that undergirds the research process.

In the present study the ontology, the nature of reality, of the study lies in the nature of being of the pre-service physical educators and their empathy level toward individuals with physical disability. Research is clear (Hodge, Tannehill, & Kluge, 2003; Hodge & Elliott, 2013; Hodge & Jansma, 2000; Hodge, Murata, & Kozub, 2002) that this population does not have a clear ontological perspective of the nature of reality in relation of individuals with physical disabilities. Hopefully, the intervention of six lessons on perspective taking will alter their nature of reality in relation to the population.

The epistemological perspective (Gill, 1993) of this study focuses on the knower (the preservice physical educator (Martin, 2018)), the known (the status of inclusion and exclusion of individuals with physical disability (Hodge & Elliott, 2013), and the knowing (how the physical educator has learned and continues to learn about this population) (Shaw & Stoll, 2018a). The epistemological goal is to cause cognitive dissonance through the six lesson intervention process (the knowing) to improve the knower's perspective taking and thus empathy about individuals with physical disability so that the preservice physical educator should be more open to inclusionary practices (the known) for this population of students.

This present study has a most pronounced ethical dimension. The purpose of all human subject intervention research is to do "good" for the participants and not to do harm (National commission for the protection of human subjects of biomedical and behavioral research, 1978). The participants in this study, the pre-service physical educators undertook six online lessons to hopefully improve their empathy and perspective taking in relation to including individuals with physical disabilities in their classes. An offshoot of this study is also the indirect benefit to individuals with physical disability who in the future may come in contact with these pre-professionals. Improving moral perspective taking is one of the essential ingredients of moral education (Gibbs, 2014; Piper, Gentile, & Parks, 1993; Lickona, 1991; Lumpkin, Stoll, & Beller, 2003; Kohlberg, 1981) in which the direction is the epistemological knowing process of developing character through reasoning and perspective (Stoll & Beller, 1998; Fox & DeMarco, 2001).

The present study also has a decided sociological direction (Pring, 2015) since exclusion and inclusion lie within the frame of social injustice. Even though laws exist to

provide for inclusion (American Disabilities Act , 2016; IDEA: Individuals with Disabilities Education Act, 2018) of individuals with physical disabilities, the realities of application never go so smoothly. In reality, students with physical disabilities are often excluded (Martin, 2018; DePauw, 2012; Oliver, 2018) from active participation in physical education classes (Shaw & Stoll, Winter 2018-2019). However, to be clear, the research design for this study clearly is objectivism (epistemology), post-positivism (theoretical perspective), experimental design (methodology), using statistical analysis (methods) (Crotty, 1998).

Delimitations.

The study is delimited to:

1. Two-Hundred Pre-professionals in physical education.
2. Participants who reside in the Pacific Northwest.
3. The experimental group consists of pre-professionals in physical education.
4. The control group consists of pre-professionals in physical education.
5. The instruments measured (1) moral reasoning as measured by The Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998), (2) judgments about inclusion as measured by Hodge, Murata, and Kozub's Judgments about Inclusion Instrument (2002), and (3) implicit biases as measured by The Harvard Implicit Bias Test (Harvard University, 2018).
6. The intervention was a six 20-minute lessons where reading, writing, and reflection was to occur.
7. The study took place throughout a six-week period of time in the fall.
8. The study is delimited to one small liberal arts institution.

9. The study is delimited to a curriculum which is built for learning how to perspective take when teaching students with physical disabilities.

Limitations.

1. Participants for the study are a convenience sample.
2. The participants understand the research instruments statements as they are intended.
3. Generalizability of the data is limited to the results of this study.
4. The results are limited to the reliability and validity of the Hahm-Beller Values Choice Inventory, Hodge Murata, and Kozub's Judgments about inclusion instrument, and the Harvard Implicit Bias.

Assumptions.

1. Pre-service professionals in physical education are a representative sample.
2. The test instruments, as modified, are appropriate for the target population and are a valid and reliable measure of (1) moral reasoning as measured by The Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998), (2) judgments about inclusion measured by Hodge, Murata, and Kozub's Judgments about inclusion instrument (2002), and (3) implicit biases as measured by the Harvard Implicit Bias test (Harvard University, 2018) of pre-service physical educators.
3. The researcher sampled all participants using the same research methods.
4. The participants should take their time on the intervention, reflect, and complete the intervention.
5. The participants should understand the directions as they were intended.

6. When engaging in the intervention, the participants should know the study is about including students with physical disabilities not students with emotional or behavioral disabilities.
7. The participants should complete the inventories to the best of their ability.

Operational Definitions.

The definitions found in this section should contribute to the reader's understanding of the material.

Barrier- An obstacle we are presented with that inhibits us from moving forward or seeing beyond. The barrier could be a physical or mental barrier. In this situation we are discussing mental barriers of pre-professional in physical education.

Beneficence- The ethical position whereby one attempts and is actually obligated to do no harm, but rather to remove harm, prevent harm, and actually do good (Lumpkin, Stoll, & Beller, 2003, p. 265).

Hahm-Beller Values Choice Inventory- The instrument of choice to use for measuring moral reasoning in competitive populations and sport (Stoll & Beller, 1998). The inventory asks questions about competition in sports and what the person should do ideally. The Cronbach alpha of the Hahm-Beller Values Choice Inventory is .78 to .88.

Harvard Implicit Bias Test- A test to see how strongly a person has an implicit bias towards a certain group (Harvard University, 2018). The Harvard Implicit project has a test specifically for disabilities. Therefore, the participants took the specific test to examine their implicit bias on people with disabilities. The Cronbach Alpha of the Harvard implicit bias test is .88 (Bar-Anan & Nosek, 2014).

Hodges Judgments about Inclusion Instrument- An instrument that measures a person's judgment about inclusion practices versus exclusion practices towards students with disabilities in the general physical education setting (Hodge, Murata, & Kozub, 2002). The instrument also measures a person's attitudes towards students with different disabilities to see who they would rather teach. The Cronbach Alpha of the instrument is .84-.86

I-It- The I-it is a term coined by Martin Buber (1970). The I-it is seeing another human being as an object or an it. For example, I might interact with a person in a wheelchair where I see the chair instead of the individual. The individual is seen as an object or an object.

Implicit bias- Subtle biases which we are not always aware that we have. They are deeply ingrained in us.

Inclusion- Being a part of the larger group interacting with each other.

I-Thou- The I-thou is the opposite of the I-it. The I-thou is seeing a person as an extension of self. For example, I might interact with a person in a wheelchair and treat the person as an extension of myself.

Least Restrictive Environment- "A legal term interpreted to mean that individuals with disabilities are to be educated in environments as close as possible to the general education classroom setting; a concept, not a place" (Gargiulo & Matcalf, 2017)

Moral Action- When our motives and intentions line up to do the right thing. Moral action is when we act on the right thing. There are three components to moral action. The three components are: competence, habit, and will (Lickona, 1991).

Moral Callousness- "As callouses become so hardened on our hands that we are prevented from feeling what we touch, so moral callouses around our hearts keep us from feeling that actions are morally wrong" (Kretchmar, 1994, p. 239)

Moral Development- “The evolving growth process by which one learns to take the welfare of others into consideration when making moral decisions. Moral development is usually considered to occur through six different stages in three different levels, from a lower reasoned perspective to a greater reasoned perspective” (Lumpkin, Stoll, & Beller, 2003, p. 267)

Moral Feeling- When a person can feel and “desires the good”. Six components make up moral feeling. The six components are: conscience, self-esteem, empathy, loving the good, self-control, and humility (Lickona, 1991, p. 53).

Moral Knowing- When a person knows in their heart and mind the good. Six components are within moral knowing. These six components are: moral awareness, knowing moral values, perspective taking, moral reasoning, decision making, and self-knowledge. (Lickona, 1991, p. 53)

Moral Reasoning- “Being able to think through a moral issue while knowing their own beliefs and values and considering others values as well” (Lumpkin, Stoll, & Beller, 2003, p. 268).

Moral Value- “The worth each individual places on specific nonmoral values that affect and impinge on others, such as winning. Moral values are usually highly specific- for example, justice, honesty, responsibility, and beneficence” (Lumpkin, Stoll, & Beller, 2003, p. 268).

Nonmoral Value- “The perspective taken toward an issue in which good and bad are determined on the basis of Nonmoral issues. The question is based on intrinsic or extrinsic values” (Lumpkin, Stoll, & Beller, 2003, p. 268)

Physical Disability- “A physical disability is the long-term loss or impairment of part of a person’s body function, resulting in a limitation of physical functioning, mobility, dexterity

or stamina. Due to the functional loss the person will experience the inability to perform normal movements of the body, such as walking and mobility, sitting and standing, use of hands and arms, muscle control” (GPIL, 2019).

Perspective Taking- “The ability to take the viewpoint of other people, see a situation as they see it, imagine how they might think, react, and feel” (Lickona, 1991, p. 55).

Reflective Thinking- “Process of making careful judgments or observations based on a clear understanding of moral and nonmoral values” (Lumpkin, Stoll, & Beller, 2003, p. 268)

Respect- “The moral value in which one holds someone or something in high regard” (Lumpkin, Stoll, & Beller, 2003, p. 268).

Responsibility- “The moral value in which one is answerable, accountable, and possibly liable for actions in the past, present, and future; a statement of character that one is trustworthy to carry out deeds” (Lumpkin, Stoll, & Beller, 2003, p. 269)

Unanticipated Consequences- A result that occurs from an action which was not foreseen or known before the result of the action.

Value- Individual relative worth placed on some intrinsic or extrinsic object, experience, or persons (Lumpkin, Stoll, & Beller, 2003, p. 269)

Significance of Study.

The Physical Education Profession- This study is significant to the profession because the study has the potential to provide a viable solution to an issue which has been prevalent for many years in teacher education.

Physical Education Professionals- The study is significant to physical education professionals because perspective taking can possibly provide a solution on how to include

students with physical disabilities. Fear should not be a worry for teachers instructing students with physical disabilities.

Physical Education Pre-Professionals (the participants)- The physical education pre-professional participants of the study engaged in an educational intervention that should help them to think beyond the law and its unintended consequences. The participants were given a solution and perspective on how to include students with physical disabilities. The participants had a chance to read, write, and reflect on how to perspective take and view people with physical disabilities as people and not objects.

Disability Community- We, in the disability community, have been told too many times that we cannot do a task. However, this study allowed pre-professionals to see and experience our struggles. Encouraging and allowing perspective taking should help teachers know we can be physically active. To the movers, the shakers, and the nonbelievers, we will not be stopped, and we are capable of physical movement within the realm of physical education, recreation, and sport.

Physical Education Community- It is time for the physical education community to stop excluding and start sharing the love of movement with everyone no matter their ability. This study may be a lens to that possibility. Students with physical disabilities can learn to love to move if only they are given the chance to participate in physical education, recreation, and sport, as an active and equal participant.

Chapter Two

Problem Statement.

The purpose of this quasi experimental study is to examine the effect of a perspective-taking intervention on the reasoning, bias, and judgment of preservice physical education teachers toward people with physical disabilities.

Introduction.⁷

Even though today's society has progressed greatly to include certain populations, inclusion is still not common practice for people with physical disabilities. For example, in physical education, students with physical disabilities are informed that if they are included they will ruin the physical education activity for the able-bodied students (Block & Zeman, 1996). Another example of exclusion is students with physical disabilities being given a separate task such as being the referee, ball getter, or student helper rather than being included in a physical education activity (Shaw & Stoll, 2017; Shaw & Stoll, 2018d). Why is there a problem including people with physical disabilities in physical education, recreation, and sport?

Perhaps, students with physical disabilities are excluded because abled bodied people have different value structures towards these individuals (Stoll & Beller, 1998; Goodwin, 2009). One might believe he or she values others but in reality, one might not hold respect, responsibility, and beneficence in the highest regard. Furthermore, value structures impact many aspects of inclusion such as implicit biases, judgments about inclusion, a person's moral development, and moral reasoning. Thus, how one makes decisions is influenced by one's own judgments and implicit bias.

⁷ For this dissertation, the traditional he/she pronouns were followed. The writer is well aware that Mariam Webster's Dictionary changed the pronouns of him/her to them in September 2019.

Theoretically there are four areas of interest when examining perspective taking. These areas are important to understand as they encompass theories which help explain why perspective taking is critical in the phenomena of why people with physical disabilities are being excluded. Theories of moral, ethical, the I-thou, I-it theory, and Allport's contact theory may be key to understanding why people with physical disabilities are being excluded. Also, one must understand the history of attitudes, beliefs and values of individuals concerning people with physical disability. Third, the problem becomes more prevalent as judgment about inclusion, biases, and the creation of moral callousness are understood. Last, a possible solution of an educational intervention in perspective taking for pre-service physical education teachers towards people with physical disabilities may be fruitful in changing attitudes, values, and beliefs. Therefore, an in-depth examination of theories supporting moral reasoning, moral development, implicit biases, and judgments about inclusion should help flesh out how all four aspects are intertwined together to affect perspective taking.

Theories.

The theoretical foundation of the present research is rooted in moral, ethical, and other relevant theories including Allport's contact theory and the I-thou I-it theory. For the purposes of organization, the theories are divided into three subsets. First, the discussion begins with moral theories including Jean Piaget's cognitive development theory, Kohlberg's moral development and social perspectives, and Lickona's moral knowing, feeling, and action. Second, a discussion of ethical theories including Frankena's teleological and deontic ethical theories are offered. Finally, a discussion of other relevant theories including Martin Buber's I-thou and I-it, and Allport's contact theory follows.

Moral Theories.

Attitudes, beliefs, and values can be studied through a moral development lens. Research in moral development dates back to 1932 with the research conducted by Jean Piaget regarding how children make decisions. However, moral development literature was more thoroughly fleshed out through the works of Lawrence Kohlberg, Carol Gilligan, Thomas Lickona, David Hoffman, John Gibbs, and others. In the following subsections a brief discussion of moral development and its accompanying theories are given. All of which are integral to understanding how one person can begin to perspective taking.

Piaget's Cognitive Development Theory.

Jean Piaget was a theorist and a researcher from Switzerland whose interests involved learning how children reasoned morally. He wanted to know how a human mind developed intellectually (Reimer, Paolitto, & Hersh, 1983). Thusly, through his many research projects he formed a theory of cognitive development (Piaget, 1977). Piaget worked for the Binet Laboratory in Paris; when he found the work to be boring he started examining the questions children missed on their intelligence test. He was curious as to why children who were of a certain age could miss questions and then years later get the same question correct. Therefore, Piaget created a test which allowed children to solve the problems as freely as they wanted without using intellectual tests. His curiosity led him to discover how development of children's minds occur over time, therefore, creating a cognitive development theory. Piaget created stages that correlated with the theory of cognitive development up to the age of eleven (Piaget, 1977). Piaget's stages of cognitive development were first the sensorimotor stage which is from birth to two years, the preoperational stage which is from two to seven years, the concrete stage which is from

seven to eleven years, and the last stage of formal operations is from eleven years and older. He thought that the brain was developed enough for the child to make moral decisions on their own without guidance from adults which paved a way for Kohlberg in later years.

Piaget also believed that there was a social factor in cognitive development meaning a person is influenced by the environment in which they reside through accommodation and assimilation. Assimilation is where the individual deals with their environment and accommodation is how they modify themselves for the environment. Piaget believed a person's thoughts and actions were not separate (Piaget, 1977), meaning their actions correlate with their thoughts. Piaget's insight on thoughts and actions are impactful as one can see how thoughts and actions are tied together.

Kohlberg's Stages of Moral Development.

An important theory to understand for this particular research is Kohlberg's stages of moral development. Kohlberg expanded on Piaget's work of moral development and how we learn to reason as children and then later as adults (Kohlberg, 1981). The six stages are divided into three levels. Level 1 is the pre-conventional level that contain stages one and two. In the pre-conventional level, the person is sensitive to the rules which are followed culturally. The person knows the labels of right or wrong, and bad or good. The person is aware of the consequences of these labels as the natural results of their actions which can be physical or self-indulgent (Kohlberg, 1981). Stage one is labeled as punishment and obedience stage. In this stage, the person focuses on physical consequences from either their good or bad action (Kohlberg, 1981). A person in this stage tries to avoid punishment as well as conflict with a person who is deemed more powerful (Kohlberg, 1981, p. 409). Stage two is labeled as instrumental relativist purpose and exchange. In this stage, the person

believes their right action is to self-serve themselves and periodically others. People in stage two see relationships as a marketplace. Therefore, qualities exist such as equal sharing, reciprocity, and fairness throughout. However, these qualities are interpreted in an unsentimental way where the person is benefited. The term, “I will scratch your back if you scratch mine” is how people in stage two reason (Kolhberg, 1981).

Level 2 is the conventional level which includes stages three and four. In the conventional level the individual recognizes and values the expectations placed on them by their family, group, or nation (Kolhberg, 1981). The person’s attitude is that of loyalty to their family, group, and nation. The person has to be an active member supporting, justifying, and maintaining the order along with identifying with the people in the group. Stage three is labeled as interpersonal concordance or good by being a nice person. In this stage, the person values having good behavior as others are pleased with them when they have good behavior. The person is pressured by stereotypes and conformity of what nice behavior looks like. The intentions of the individuals are measured and watched. The phrases “he or she means well” are now valued and wanted. In this stage a person tries to gain another person’s approval by being nice. Stage three incorporates the Golden Rule as a factor in decision making. Stage four is labeled as the society maintaining orientation. In this stage, value and concentration exists towards maintenance of social order, authority, and fixed rules. In this stage a person believes that the right is completing their duty, showing respect to those who are above them, and maintaining the social order of society at present time (Kolhberg, 1981).

Level 3 is the last level which is called postconventionals, autonomous, or principled (Kohlberg, 1981). In this level the individual has a clear working definition of moral values and principles. The individual can apply their moral values and principles without the authority of others or the identification of a group. Stage five is labeled as the social contract stage, where the individual deems right action to be in terms of general individual rights and societal standards. These standards have been examined and agreed upon with the society in which they live. Individuals therefore are aware of the relativism that people hold within the society which leads to procedural rules for agreeing upon matters. In this stage, people believe the right is a matter of personal opinion and value which in turn leads to a legal perspective. Kohlberg mentions that in this stage there is also a possibility to change laws in terms of social utility (1981, p. 18). He goes on to mention the U.S. Constitution and the American Government are based upon stage five (p. 19). The final stage, stage six, is labeled universal ethical principles. In this stage, a person makes a right decision when it aligns with universal ethical principles. The decision, when based on ethical principles, is comprehensive, consistent, and universal.

Kohlberg developed the Moral Judgment Inventory from his theory on the stages of moral development. His research team would collect data by interviewing participants about the moral dilemma of “Heinz and The Drug”. However, the instrument proved to be too cumbersome and ineffective. Therefore, a better assessment tool was needed to collect data. James Rest, one of Lawrence Kohlberg’s students, helped develop the Defining’s Issue Test (DIT). This instrument was on a numeral scale, thus the researchers were able to collect more data in a shorter amount of time (Kohlberg, 1981).

^s Kohlberg (1981) writes postconventional with no space or -.

Carol Gilligan, however, did not agree on how Kohlberg measured levels and stages. She thought that Kohlberg's stages and levels were male centric and seeped in a justice only perspective. She argued, *In a Different Voice*, that women do not use a male centric justice perspective (Gilligan, 1982), instead, women see the world differently in a more caring way. Gilligan used a population of women who were contemplating abortion as her research population. Although, she may be right that women do not use a male centric justice perspective to make decisions, her study has not been replicated and therefore her results cannot be verified (Walker, 1984).

Kohlberg's Social Perspective

In stages of moral development, Kohlberg discusses social perspective at each stage of development. In this case, perspective taking is now called social perspective. Each person has a different social perspective at different stages of moral development. In the pre-conventional punishment and obedience stage, Kohlberg describes the person's social perspective to be egocentric. A person's social perspective is limited to themselves and they do not consider other perspectives (Kohlberg, 1981, p. 409).

In the pre-conventional level of stage two Kohlberg describes the person's social perspective as having the ability to separate their own perspective from others who are authorities to that person. Kohlberg describes how people understand that each person will pursue their own interests (Kohlberg, 1981, p. 409).

In the mutual interpersonal expectations, relationships, and conformity stage three social perspective of an individual now has the ability to take their own perspective compared to other people's perspective (Kohlberg, 1981). The person knows about shared feelings, expectations, and agreements with others (p. 410). In the social system and

conscience maintenance stage four, an individual's social perspective would take the perspective of the system and knows the roles and rules. They would know their place within the system. (Kohlberg, 1981, p. 411).

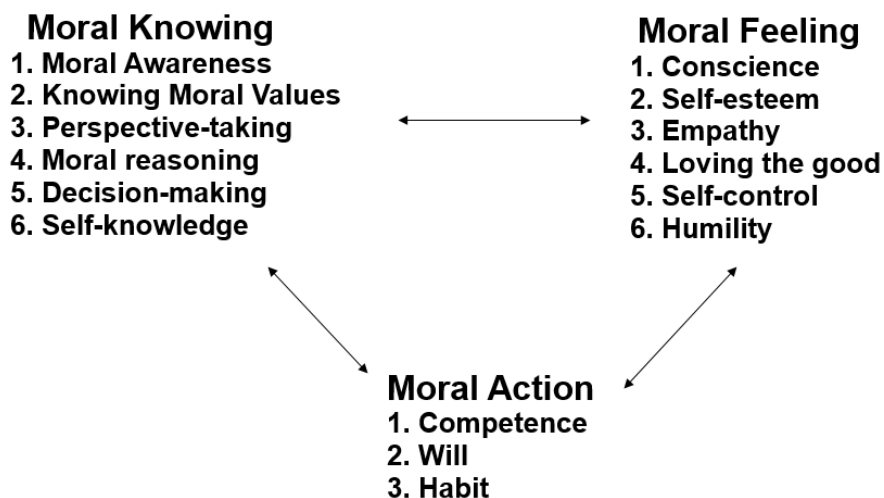
Kohlberg recognized a transitional level for social perspective which is a stage between four and five. In this stage one can choose obligations. Decisions are not based in "a contract with society". The societal consequence for this perspective is the choices one makes are not rooted in principles (Kohlberg, 1981, p. 411).

In social contract or utility stage five of moral development, social perspective would be of great value to society. An example of this is a person knows and values what they believe in before they attach themselves to a societal belief or value (Kohlberg, 1981, p. 412). In the universal ethical principle stage six, the social perspective of an individual values respect for other humans which is an end in itself and not only a means.

Lickona's Moral Knowing, Moral Feeling, and Moral Action.

Thomas Lickona, a student of Kohlberg, fleshed out Kohlberg's theory and added the dimension of how all of it works in an educational format. In *Educating for Character* 1991, Lickona offers a moral practical view of how character and thus moral development occurs. According to Lickona the three subsets of good character are moral knowing, moral feeling, and moral action. Within each of these subsets, three to six elements are found, all of which are interrelated.

Figure 2.1. Lickona's Model of Components of Good Character



The first component discussed is moral knowing. Moral knowing has six elements all of which are imperative to moral development. They are: moral awareness, knowing moral values, perspective taking, moral reasoning, decision-making, and self-knowledge (Lickona, 1991).

The first element, moral awareness, Lickona defines as when a person recognizes the moral issues that surround them, others, and society (Lickona, 1991). Lickona discusses moral awareness or a lack thereof. When he explains how people can become blind to moral issues. One can avoid this by acknowledging that moral issues are situated throughout and people in society have a responsibility to make the situation right.

The second element is actually knowing one's moral values, in other words respect, responsibility, and beneficence (1991). Lickona states that it is imperative for the younger generations to not only understand the moral values but use moral values in their own lives and in turn to teach their children (Lickona, 1991).

The third element is perspective taking, which is a person's ability to take another person's point of view. If a person truly perspective takes then the person is able to see the situation like the other person and takes into consideration how that person feels, reacts, and thinks in that particular scenario (p. 55). Lickona continues that one should have the ability to engage in perspective taking before making moral judgment. If one does not understand the other person, then how can one garner respect (Lickona, 1991, p. 55)?

The fourth element for moral knowing is moral reasoning, which is the process of understanding what it actually means to be moral but also why we should be moral. Lickona asks why it is important to keep promises, share with others, and doing the best work we can. Moral development does not just happen, it takes time. Furthermore, children must learn what is correct conduct and bad conduct. Higher levels of moral reasoning deal with understanding and applying the universal ethical principles of justice, beneficence, and honesty.

The fifth element of moral knowing is reflective decision making (Lickona, 1991). A skill that must be learned. One must reflect using questions about the potential decision before the decision is made. Reflective decision making is an important skill considering moral decisions since such decisions impact self-first and then others.

The sixth element for moral knowing is self-knowledge (Lickona, 1991), which is having the courage to actually know ourselves. If a person wants to engage in character development, then the person must know self, first. If one is trying to be a moral person, then it is important to have the self-knowledge to evaluate self and move in the right direction to becoming a moral individual.

The second subset of Lickona's components of good character is moral feeling, which has six elements; conscience, self-esteem, empathy, loving the good, self-control, and humility. Moral feeling is known to be the emotional side of character development (Lickona, 1991) as contrasted with moral knowing which is known as the intellectual side. Lickona states that we can know what the right thing to do is but that does not mean we will actually do it; meaning people still have a choice (Lickona, 1991).

The first element of moral feeling is conscience (Lickona, 1991), where two types of conscience exist, cognitive and emotional (p. 57). The difference between the two is: a person might first know cognitively what is right and second the person might also feel the moral duty to do what is right. For example, an individual might know what is right but does not feel the moral duty to do what is right. The result would be the moral right will not be executed.

The second element of moral feeling is self-esteem (Lickona, 1991). Self-esteem plays a large role in moral feeling since it loops back and influences valuing ourselves and others. Lickona states that if a person has healthy self-esteem then the person will value and respect self thusly, the person will do less harm to self and actually will not let others harm the self (p. 58). The healthy respect for self, will in turn, develop value and respect of others.

The third element of moral feeling is empathy (Lickona, 1991), which is defined as being able to identify with another person, in other words perspective taking. According to Lickona, empathy is the emotional side of perspective taking whereas the act of perspective taking is the cognitive process.

The fourth element of moral feeling is loving the good (Lickona, 1991), defined by Lickona as creating an emotional attachment in wanting to be a good person. When a person

wants to be good, they have an attachment to it and will strive to be the good person. The person will accept moral responsibility and feel an obligation to do the good and care for the people around them.

The fifth element of moral feeling is self-control (Lickona, 1991), which is imperative. Emotions can supersede logic and reason. If the person does not have self-control, then he/she can self-indulge in personal behaviors which is often not virtuous.

The sixth element of moral feeling is humility (Lickona, 1991), the ability through self-knowledge to willingly open up about the truth of self-mistakes as well as correcting self-mistakes when made (Lickona, 1991). Lickona explains that humility will potentially stop individuals from doing harm or evil to others, as humility is the opposite of pride (p. 61). A prideful person can create much harm and evil; humility can lessen the harm that pride causes.

The last subset of Lickona's components of good character is moral action (Lickona, 1991), defined as actually putting the right into action. There are three elements to moral action; competence, will, and habit. Moral competency assures the person is capable and intuitively knows they have the ability to complete the morally right choice.

The second element of moral action is will (Lickona, 1991), the ability to complete the action of doing the right thing. The will is essentially a person's moral motivation. When someone has the moral motivation to know, feel, and do the right, then all the elements will come together, and the individual will be able to see the logic of doing the right thing.

The third and final element of moral action is habit (Lickona, 1991), when someone does not need to think about the right, he or she just does the right. Habits are formed over time and people who are consistently choosing the right will form a habit of doing the right.

In the best conditions, moral knowing, moral feeling, and moral action combined should form a person of good character.

Moral Community.

Acknowledging moral communities is an important element to any discussion of moral action when one is examining perspective taking towards certain populations. A moral community helps its members be responsible for the respect and treatment of others. In addition, moral communities help build character development.

Hauerwas (1981) argues that one must make a moral commitment to a community for the community to exist. The moral community benefits from its members beliefs of what is right and good behavior. Hauerwas specifically discusses how the good is learning to love oneself and their neighbors, and in turn, respecting themselves and people in their community.

Reimer, Paolitto and Hersh (1983) examine moral communities through Kohlberg's experiment called the just community approach. Kohlberg's experiment took place in an alternative school named Cluster, within the Cambridge, MA high school (Reimer, Paolitto, & Hersh, 1983, p. 237). The alternative school had discipline committees composed of students who made moral decisions and judgments on their peers (Reimer, Paolitto, & Hersh, 1983). Piaget earlier had argued that moral development took place at a young age and stopped at a young age (Piaget, 1977). Kohlberg wanted to examine if Piaget's theory that moral development ends at a young age was correct. If moral development is thus developed, guidance would not be needed by adults.

The students within the alternative school were having issues with stealing. Kohlberg sat on the discipline committee; however, the students were left to make the decisions about

how to discipline. Reimer, Paolitto and Hersh discuss the importance of a community element as many of the students did not believe in a community element when the stealing first occurred. The students saw it as an individual issue; why should they be punished if stealing did not affect them? However, the next year the school was open, the stealing continued, and the students created a community approach where if the person who stole did not confess, then everyone in the school had to pay the cost (Reimer, Paolitto, & Hersh, 1983).

Stealing is a community issue not just an individual issue. If one is stealing, then there is no trust in the community nor do the students care for each other. Kohlberg found that Piaget was wrong in that the moral brain is not fully developed to make these abstract decisions. In fact, Kohlberg's experiment did not work as theorized. In application the student committee was vicious. Kohlberg stepped in and gave counsel. Kohlberg concluded that children need guidance from adults until they are in their early twenties⁹ (Kohlberg, *Essays in moral development: The philosophy of moral development*, 1981). Children will revert to doing what is best for themselves and not the community. Lickona later stated that caring for each other is one of the main elements for creating a moral community (Lickona, 1991). Furthermore, the people in the community must take responsibility for the environment which they are creating. Community members must not only be individuals within the community but focus on the good of moral action (Reimer, Paolitto, & Hersh, 1983).

Lickona in *Educating for character* 1991, stated that a moral community is formed when people help each other, care and respect each other. A moral community exists when

⁹ All the which was later confirmed by MRI of the development of cognition (Tancredi, 2005).

each individual feels as though he/she is an important member of the community (p. 68). For a moral community to take place, three conditions must be met: (1) students know each other, (2) students respect each other, and (3) students feel as though they are a member of and have a responsibility to the larger group (p. 91).

The first condition of building a community of character is getting to know each other, which builds attachments to others (Hauerwas, 1981; Heschel, 1965; Lickona, 1991). If a person learns something about another person, then it is easier to form an attachment. This action leads students to respect and care for each other. By allowing the students to learn about one another, they can start to build empathy towards another person.

The second condition is respecting and caring for each other, which can potentially stop students from seeing personal differences but rather to see another person as a person. An additional tactic that teachers can do to build respect is by having the students build their self-esteem and others self-esteem by saying kind words to each other (Hauerwas, 1981; Heschel, 1965; Lickona, 1991). However, there is a limitation to this practice as it requires less than first order reasoning.

The third condition is developing a membership within the community. The students must feel as though they are a part of the greater group, are a valued member of the group, and have an obligation or responsibility to the group (Hauerwas, 1981; Heschel, 1965; Lickona, 1991). A bond cannot be created if its members are not valued and included.

Caring is an important condition to a moral community (Hauerwas, 1981; Heschel, 1965; Lickona, 1991). Hoffman (2000) discusses the moral principles of caring and justice and how they relate to empathy. Hoffman defines caring as a person having a concern for other people's needs such as food, shelter, self-respect, not being in pain, and helping others.

Hoffman argues that caring can extend to the greater community not just the individual person. In a moral community, the people care and respect each other (Hauerwas, 1981; Heschel, 1965; Hoffman, 2000; Noddings, 2002). A sense of responsibility exists in the community, where all care for self and others.

Fox and DeMarco in *Moral Reasoning* (2001) explains how morality can be formed from a person's community, when a person accepts the morality of the community as their own. They also explain how there are rules of the greater society which people must accept. However, that does not mean the person should follow the rules as the rules could be morally wrong. Instead Fox and DeMarco state that a person must have awareness of the rules and laws as the rules are what govern the people of that land. Yet, the person must be careful as it is easy to become unaware of the rules as actions become habitual (Fox & DeMarco, 2001). The rules govern what people find acceptable and what they do not find acceptable. If the moral community is rooted in caring, respecting, and valuing every member then the individual will see beyond the rules and the rules will not supersede the individual (Hauerwas, 1981; Heschel, 1965; Hoffman, 2000; Lickona, 1991; Noddings, 2002).

Pedagogy Developed on Moral Reasoning.

From the moral reasoning literature a specific pedagogy of how to teach moral reasoning emerges along with how to order reasoning. Reimer, Paolitto, and Hersh (1983) discuss first, second, and third order reasoning. One may ask specific types of questions which are paired with a certain order of reasoning (Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983). The questions whether they are first, second, or third order

attempts to challenge students to become morally aware and motivated to complete moral action.

The authors explain that first order questions and their answers are usually descriptive. For example, a person might be asked what the percentage of people have disabilities. The answer would be 15 percent (World Health Organization, 2011). The second order of reasoning requires the student to consider different aspects of the scenario which they have been given (Reimer, Paolitto, & Hersh, 1983). For example, if a group of students are excluding a student with a physical disability, the students would be asked to reason if they should have included that student and why? The third type of questions is the highest level of reasoning where the students have to consider the moral decision. For example, the students might be asked was it the right thing to do to exclude the student with a physical disability? Was it right to deprive the student of the experience of play? Why? The level of reasoning in the third order questions demand reflection and articulation. The authors also discuss the importance of reflection and brain growth¹⁰. Moral development and education literature is clear that one must engage in reading, writing, and reflection for the brain to grow (Reimer, Paolitto, & Hersh, 1983). This pedagogical intent, the need for reflection for the growth of moral brain, is supported throughout the neuroscience literature (Churchland, 2011; Fox & DeMarco, 2001; Gazzaniga, 2005; Joyce, 2006; Tancredi, 2005).

In support, Gill (1993) in *Learning to learn: Toward a philosophy of education* discusses pedagogy and epistemology in a different pedagogical process. Epistemology is the concept of knowing. The process of knowing has three unique parts: the knower, the experience of learning (knowing), and what do we know (known). Gill argues that the

¹⁰ Riemer, Paolittle, and Hersh's theoretical pedagogy has been supported by MRI of the brain (Gazzaniga, 2005; Tancredi, 2005).

interaction between the knower, knowing, and known is analogous to the experience of the dancer, the dance, and the dancing (Gill, 1993). The knower engages in a dance with the known, and the knowing, and through the dance the learner comes to learn about the world, the known. (Gill, 1993, p. 40) Furthermore, Gill discusses the importance of students engaging in the dance for the dance stimulates and grows the brain. All of which is supported by other writers and neuroscience of the moral brain. (Churchland, 2011; Fox & DeMarco, 2001; Gazzaniga, 2005; Joyce, 2006; Tancredi, 2005).

In contrast to Gill's pedagogical philosophy, Piper, Gentile, and Parks in *Can ethics be taught: Perspectives, challenges, and approaches at Harvard Business School* discuss how ethics can be taught. The Harvard Business School hired Piper, Gentile, and Parks to develop a curriculum on ethics and implement the curriculum into the MBA program (Piper, Gentile, & Parks, 1993). The faculty did not believe students in the MBA program could be taught ethics since they believed ethics is intuitive. The faculty also did not believe ethics should be a part of the curriculum, nor did they believe a pedagogy existed that could be effective. Piper, Gentile, and Parks developed a series of barrier breaking techniques to convince the faculty. Unfortunately, some faculty could not be convinced and were terminated (Piper, Gentile, & Parks, 1993).

Research from Specific Pedagogy.

Reimer, Paolitto, and Hersh (1983), Gill (1993), and Piper, Gentile, and Parks (1993) all used a specific type of pedagogy that had underpinnings of moral development and moral theories. Understanding the pedagogy of these specific studies can help other researchers develop future studies in the area of moral development, ethics, and teaching. Therefore, the following is a review of specific studies that have taken place with the same underlying

pedagogy of the present perspective taking study. The studies have been completed through the Center for ETHICS* which has more than 30 years of experience with this specific type of pedagogy in sport and topics surrounding sport along while creating interventions for increasing moral development.

In 1989, Chung Hae Hahm used a descriptive design to answer the question, are athletes as morally developed as a normal population? She surveyed three groups' general students, students majoring in physical education, and student athletes (Hahm, 1989, p. 53). Athletes and physical education majors were selected because both groups are in physical activity fields. The general students were compared to the athletes and physical education majors. Hahm used two different instruments in moral reasoning: the Hahm Beller Values Choice Inventory and the Defining's Issues Tests to examine and answer the research question.

The first inventory was The Hahm-Beller Values Choice Inventory with a Cronbach alpha of .75-.88. The inventory describes moral value choices in sport and game scenarios (Hahm, 1989, p. 58). The Hahm-Beller Values Choice Inventory was developed to examine how a participant reasons through moral decisions in sport and game scenarios. The Hahm-Beller Values Choice Inventory supposes that there are three universal moral values of conduct in sport situations, namely, honesty, responsibility, and justice. These three values were chosen because of their universal position in society and sport and the hierarchical tradition of what sport is supposed to be and do. By using any of the three values a person could solve scenarios through deontological ethics (Hahm, 1989). Furthermore, Hahm (1989) discusses how there is a right way or right action so that the opponent is not violated. The inventory was developed to see how individuals' reason about honesty, justice, and

responsibility in certain scenarios (pp. 58-59). Stoll, Beller, and Hahm had conducted an informed survey when they called 50 Division I athletic departments and asked for their mission statement. In all 50 cases, honesty, justice, and responsibility was noted as an underlying purpose of college athletics (1989).

The second instrument the study used was the Defining Issues Test (Cronbach alpha .71-.79), which Kohlberg and Rest (1974) developed. The Defining's Issue Test examines a person's cognitive process when put into social moral dilemmas. The DIT examines specifically what the person would do in a moral dilemma in relation to Kohlberg's stages of moral development (Rest, 1992). The results from both the HBVCI and the DIT showed athletes had lower scores in moral reasoning than the general students and physical education students. The physical education students were in the middle between athletes and general students. The DIT and the HBVCI have a weak positive correlation (Hahm, 1989).

Jennifer Beller's (1990) research was directed toward improving moral reasoning in athletic populations. After reviewing Hahm's (1989) results that athletes had lower moral reasoning than a general population, Beller wanted to see if the levels could raise through an intervention. The president, athletic director, and coaches of a DI University agreed to allow Stoll and Beller to complete a study with the athletes. The sample was a stratified random sample heavy with football players as football had more players than basketball, golf, and other sports (Beller, 1990). For this study, Stoll and Beller used the Hahm-Beller Values Choice Inventory and the Defining Issues Test. However, as opposed to Hahm's study, an intervention occurred with the participants. Stoll created a curriculum which was the intervention. The course was taught by an expert, who was a master teacher in philosophy and physical education. The instruction type used resembled the Socratic method of teaching

with a question and answer approach along with students engaging in reflection (Beller, 1990, p. 161). The subjects were stratified and then randomly assigned to groups. The course structure was class lectures and discussion which were rooted in theory and application. Supplementary material included videos that showed current moral issues. The class requirements for the students were quizzes, papers, and a final examination all based from moral issues (Beller, 1990). The football coach taught a control group which involved bringing in speakers to talk about current sportsmanship issues with the athletes. The sample was composed of 169 University of Idaho student athletes in football, men and women golf, men and women's basketball. Out of 169 athletes 114 athletes were used as the control (Beller, 1990). The results showed that students' moral reasoning in the intervention group significantly increased, while the control group working with the football coach significantly decreased. The study participants and the control engaged in a post post-test design eight months later. Researchers examined if the levels of the intervention group and control group would return to the baseline before intervention. The results showed the participants in the intervention group did not drop and the knowledge was kept (Beller, 1990), interestingly, the control also did not return to baseline.

The Stoll, Beller, and Hahm Maieutic Ethical Standard (SBH) was developed for Beller's study, in which students and the teacher were engaged in a dance between the knower, known, and knowing (Gill, 1993). The pedagogical method that the SBH Maieutic Method provides is a pedagogy of an interpersonal, interactive dialogue between the teacher and the students (Stoll & Beller, 1998). The environment created is positive where the students are encouraged to think critically about moral and ethical issues with guidance if needed from the teacher. Another component is a unique question and answer approach

which allows for a dialogue as the teacher can challenge the students and create cognitive dissonance. The pedagogy is structured for students to engage in reading, writing, and reflection (Stoll & Beller, 1998). Again, reflection is supported through the literature in neuroscience (Churchland, 2011; Fox & DeMarco, 2001; Gazzaniga, 2005; Joyce, 2006; Tancredi, 2005)

Andrew Rudd in 1998 argued that sport does not build moral character such as responsibility, justice, and honesty but instead sport builds social character such as loyalty, dedication, teamwork. Rudd created an instrument that measured both social and moral character called the Rudd, Stoll, Hahm- Beller Values Choice Inventory (1998). The RUDD was divided into two parts. Ten questions from the HBVCI were integrated into the inventory while ten questions about social values were integrated to measure social reasoning. Four consistency checks were also written into the document to measure participant's degree of being on task. If the participant scores too high on the consistency questions, their scores for the RUDD are not included. He administered the Rudd, Stoll, Hahm, Beller Values Choice Inventory and the Hahm-Beller Values Choice Inventory to a sample of non-athletes, military cadets, and college athletes. The findings showed Rudd was correct in that sport builds social character but not moral character (Rudd, 1998). Rudd also found that there was a difference in gender. Males scores were higher in social character whereas females had higher levels of moral character. However, Rudd's results also supported Hauerwas (1981); a high score in social value and a low score in moral values defines an individual without a notion of honor. As Lickona (1991) said, "a person schooled in science without morality is a menace to society".

David Hansen (1999) examined the effectiveness of a training program for sportsmanship which was based on the concepts of the National Federation of High School Activities Association Sportsmanship Manual (National Federation of High School Activities Association, 1997). Hansen's study was a stratified randomized group experimental design, where the participants are first stratified according to their level of school and according to the number of students within the school and then randomly assigned to three different groups.

The groups were: treatment group A, treatment group B, and the control group. Participants in treatment group A had a 30-minute training session using the National Federation of High School Activities Association Sportsmanship Manual curriculum and content with a video *Fair play every day* developed by Hansen. The participants in treatment group B were given information which was general and viewed the *Be a Sport* video by the NFHS. The participants in the control group did not have any training or information given to them (Hansen, 1999, p. 34). The study had 420 coaches participates who were located in the southwest part of the state of Idaho (Hansen, 1999).

The study was two parts: first Hansen assessed whether the coaches: A. Read the IHSAA sportsmanship manual sent out all coaches from the IHSAA, B. Retained the knowledge from the manual, and C. Could apply the knowledge. Therefore, the Sportsmanship Questionnaire had two types of questions which were, 1. Basic knowledge from descriptive questions and 2. Applied questions (Hansen, 1999, p. 34). Hansen found that only a small number of coaches actually read the manual, and few could remember the knowledge.

The second part of this study was to actually compare whether a short training intervention could improve knowledge and application of the IHBAA manual. Hansen traveled throughout the south part of Idaho and during a required coaches' education training administered his three research protocols. Treatment A groups viewed the Sportsmanship training video *Fair Play Every day* and then took the questionnaire. Treatment B groups viewed a different sportsmanship video *Be a sport* which was provided by the state association. After the video they completed the questionnaire (Hansen, 1999, p. 39). The results were coaches in Treatment A *Fair Play Every day* scored significantly higher on the Sportsmanship Questionnaire than coaches in treatment B *Be a sport* and the coaches who were assigned to the control group (Hansen, 1999).

Amagela Gwebu's (2007) study was a correlational design between the Ergogenic Aids and Moral Competence Inventory (EAMCI) and the Hahm-Beller Values Choice Inventory. Gwebu developed the EAMCI which examined the moral decisions in sport and doping (Gwebu, 2007, p. 53). Gwebu argued that the HBVCI was inadequate to measure the tensions between the moral dilemmas that athletes face in competition. He argued that a better instrument was needed to measure this tension. The purpose of the study was to develop an instrument that would describe the relationship between doping and moral reasoning (Gwebu, 2007, p. 53). Therefore, the EAMCI assessed how athletes made decisions and how they defined ethical issues within sport and doping. Three pilot studies took place. The subjects were female and male college age 18-22-year-old students. The population was chosen because Kohlberg stated that adolescence (ages 14-25 for male, and ages 12-21 for female) is the critical time period for moral development (p. 54). The participants were classified into three groups: 1) athletes and non-athletes, 2) gender, and 3)

team sport or individual sport. This allowed the researcher to examine the differences between the certain groups and whether the results were more prevalent in an athlete who is male and in a team sport. The task with the EMACI is to reason through a moral issue that contradicts with the philosophical guideline of values such as equality, protection, and respect in the Olympic Movement Medical Code for doping. Gwebu found that athletes do know what the right thing to do is, however, social moral values are competing with the athlete's moral values. Loyalty was the secondary social value was shown to overpower a person's moral value (Gwebu, 2007).

Pete Van Mullem's (2009) study compared the effectiveness of sportsmanship education through two programs: 1) the NAIA champions of character program and 2) a servant leadership for coaches' online program developed by Stoll and Van Mullem. The study was an experimental design. The control group participated in the NAIA Champions of Character program. The experimental group participated in the Servant Leadership for Coaches Online Program. There was a total of thirty-seven NAIA coaches, both female and male participated. The Hahm-Beller Values Choice Inventory with a Cronbach alpha of .75-.88 was the instrument used to measure the moral reasoning of the coaches. The Core Value Task Recognition Test was the instrument used to measure the knowledge of the five core values which was developed by the NAIA and has a weak positive Pearson correlation of .273 (Van Mullem, 2009).

The NAIA Champions of Character Program was developed by the National Association of Intercollegiate Athletics to create an awareness about the culture in sport (Van Mullem, 2009, p. 3). The program's purpose was to foster the five core values which were: integrity, responsibility, servant leadership, sportsmanship, and respect. The values are

rooted in moral character values. Therefore, the goal was to provide practical tools which could be used as a model for athletes, parents, and coaches (Van Mullem, 2009, p. 6).

In contrast the Servant Leadership Online Program used Greenleaf's theory regarding the specific characteristics that a person holds which make them a servant leader. Greenleaf (1977) states a servant leader is honorable, they have a specific purpose of serving, giving, and sharing, the person inspires people around them to engage in the right action, has a plan of action that others can follow, and the person is courageous (Greenleaf, 1977).

The results of the study were as follows: The treatment group of the servant leadership online program scored significantly higher on the HBVCI from pretest to posttest compared to the control group (Van Mullem, 2009, p. 70). Therefore, Van Mullem concluded that a cognitive moral training seems to be effective for coaches (Van Mullem, 2009), and a more deontic program like the servant leadership model was more effective. When discussing educational intervention programs in ethics and moral reasoning not only should the pedagogy of teaching moral development be considered but also the ethical theories that underlie and support the education content of intervention and instrument development. The present study of perspective taking is theoretically exemplified and supported by what is known as a deontological ethical perspective. However, to understand mixed deontological theory we must discuss both deontology and teleology.

Ethical Theories.

The teleological ethical theory and the deontological ethical theory are imperative to understand as they underline not only the theoretical framework for the perspective taking study but the 30 years of interventions in the Center for ETHICS*

Deontological Ethical Theory.

Deontological ethical theory (deontic) is divided into two major categories along a continuum which include act-deontologists, and rule-deontologists. The act-deontologists believe individuals have an obligation to engage in the right action without having to follow rules or thinking about the amount of good or evil that will be produced (Frankena, 1973). Furthermore, act-deontologists believe there are no rules or theories and ethics are situational. Therefore, act-deontologists will create ethics as they go. Notable act-deontological thinkers include E.F Carritt, H.A. Prichard, and perhaps even Aristotle (Frankena, 1973).

The second group is the rule-deontologists which include Immanuel Kant, W. D. Ross, Samuel Clarke, Richard Price, and Socrates (Frankena, 1973). The rule-deontologists believe right or wrong actions are the result of existing rules. These rules could be very concrete or abstract. Frankena gives an example of a concrete rule as a person should always be truthful. Furthermore, Frankena explains an abstract rule which reads: that a person should not treat another person badly because they would not want to be treated that way either. Additionally, rule-deontologists believe an action is right or wrong despite the consequences (Frankena, 1973). Frankena argues for a specific mixed deontological approach based on the values of justice and beneficence. This approach is less harsh than the deontic thought since doing good, avoiding harm, and removing harm negates the rule and uses teleological or utilitarianism principles of just distribution.

Deontological ethical theory incorporates the idealist point of view as it is rooted in what should happen (Lumpkin, Stoll, & Beller, 2003). Therefore, the deontological ethical theory argues that there is an inherent right that people should follow regardless of the

consequences (Lumpkin, Stoll, & Beller, 2003). This ethical theory as well as its subset mixed deontics is the root of all sportsmanship manuals, rules, and guidelines of governing bodies. Rules are clear, rewritten often, and specifically state what an athlete can and cannot do. There are exceptions to the rules, however, those exceptions must be approved by the general governing body. Deontological theory undergirds how laws are applied in general. For example, justice is the basis of US law and beneficence is often cited as an argument for inclusion (Heschel, 1965).

Thusly, a person who is applying deontological theory to inclusion would not worry about how many kids in the class are able-bodied versus how many are physically disabled as all the students with physical disabilities would be included no matter what. The thinking would be that this is what should happen, and it is going to happen. People who believe in deontological ethics do not think about how much good or bad is generated, they think about what should happen. Therefore, an exclusion issue should not exist as it would be against this theory. The research on perspective taking falls within mixed deontic perspective (Frankena, 1973)

Teleological Ethical Theory.

Unfortunately, a second theory also comes into play. The second ethical theory discussed is teleology or utilitarianism, which has two major components: the amount of good over evil and a person's decision process about the effect of nonmoral values on moral decision making (Frankena, 1973, p. 15). The first component is self-explanatory in that one weighs good and evil.

The second component can be found in exclusionary action. A nonmoral value has intrinsic or extrinsic value to the individual and is not rooted in moral values. Such examples

of nonmoral values would be winning, money, and power. Therefore, a person who is basing their moral choice from a teleological perspective would decide if it is a morally right choice by the nonmoral value which is presented (Frankena, 1973). A concrete example of this would be a coach not playing an athlete with a physical disability because the coach wanted his or her team to win, and thus would not consider the harm to the individual. The nonmoral good of winning is more important than the moral value of beneficence.

Therefore, a teacher who practices teleological ethics would pick an activity that would be for the greater good of the entire group. However, such action could unintentionally lead to exclusion of a student with a physical disability. The number of students who are able-bodied becomes of greater concern than the number of students with physical disabilities. Thusly, the teacher excludes the student with a physical disability because it is assumed that the greater good is served.

Other Relevant Theories.

There are several theories which do not fall under the subset of moral or ethical theories. However, the theories are important as they add to the philosophical argument of this present research. Thusly, the theories in this section can be applied throughout to understand how perspective taking functions in the moral world.

Martin Buber's Theory of the I-thou and I-it.

A theory that is critical for understanding perspective taking is Martin Buber's theory of the I-thou and I-it. Martin Buber, a Jewish existentialist, argued that the I-thou is seeing a person as an extension of self. The I-thou occurs when a person can place themselves into another person's position and attempts to understand how that person thinks, feels, and or reacts to a certain situation (Buber, 1970), essentially the action is perspective

taking. Buber then explains the I-it, as when a person sees another person as an it or an object (Buber, 1970). The importance of Buber's work explains the first step of perspective taking, and how difficult it is to perspective take. We have to ask ourselves do we see other humans who are different from ourselves as a person or as an object?

Contact Theory.

An important theory, which must also be discussed as it helps with the understanding of judgments about people with physical disabilities, is contact theory. Contact theory is used in social psychology to assess and study an individual's interaction within the in-group or the out-group (Allport, 1954). The theory states that people become more comfortable with differences if they have more contact, all which, improves their attitudes towards that specific group. Allport explains that negative attitudes are harder to change. The components are having an equal status relationship, having opportunities for contact, considering cooperative and competitive factors, having contact with high status representatives, having institutional support, and whether the type of contact is intimate or casual contact (Allport, 1954). Therefore, according to this theory if an individual without a disability is around a person with a disability then the individual's judgments and attitudes will start to change for the positive. Since the ethical, moral, I-thou, I-it theory, and contact theory have been discussed, an understanding of the background and history of attitudes, values, and beliefs held against people with physical disabilities is needed.

Background of Attitudes, Values, and Beliefs.

The medical model of disability implies that people with disabilities need to have their physical disability fixed, this allows society to believe and view people with disabilities as deviant (a state of departing from the usual). Papadimitriou argues for viewing disability

as diversity rather than deviant (2009, p. 133). Furthermore, Papadimitriou suggests that researchers in disability need to move away from equating disability with inability, incompetency, and dependency on others (2009, p. 133). Disability should be examined through a different lens, one which accepts a person's differences (2009, p. 133), rather than as deviant.

Qualitative research using phenomenological methods have attempted to understand the difficulties that people with physical impairments have in daily life. This research studies the life experiences of persons with physical disabilities (Bredahl, 2013; Bredahl, 2009; Papadimitriou, 2009; Gard & Fitzgerald, 2009). Time and time again the participants have shared their lived experiences of being excluded from sport, recreation, and physical education (Bredahl, 2013; Bredahl, 2009; Hodge & Elliott, 2013; Hodge & Jansma, 2000; Rizzo & Vispoel, 1991). Bredahl (2013) learned through interviewing an active, physically disabled, physical education student that the student did not feel welcomed in his physical education class because the other students were not including him in any of the activities. The student believed that it did not matter to anyone if he did or did not participate in the activity (Bredahl, 2013). We must examine from where these attitudes, beliefs, and values originate before we can provide a possible solution. The problem is not modern but may be rooted in tradition and prejudices.

History of Attitudes and Beliefs.

Spivey, in *Ancient Olympics*, explains how the Greeks viewed beauty; through the beauty of the able-bodied and not through people with physical disabilities (Spivey, 2004). The Greeks believed one had to work to make the body beautiful and by being athletic and muscular one was beautiful (Spivey, 2004). The Greeks believed that beauty began with the

body. The body had to have definition, be toned, and have natural symmetry (Spivey, 2004). Genetics played a small role in the development of the body, in that it yielded natural symmetry, but the Greeks worked on their muscle definition in the gymnasium to also accomplish perfection and beauty (Spivey, 2004). The Greeks also paired beauty with moral goodness. Spivey explains that if one was physically beautiful then one was also morally good. The Greeks created a belief that beauty was intertwined with morality and that if one looked good then one was also being good (Spivey, 2004).

Therefore, what about people with physical disabilities? The belief transferred from the Greeks to the Romans and so forth that people with physical disabilities were not permitted in sports and hence had no access to play a sport because their bodies were not seen as beautiful (Spivey, 2004). Sadly, people who were physically disabled were either killed or hidden away (Rimmerman, 2013). Western tradition followed the belief that minority groups, such as people with disabilities, were excluded from physically playing because once again their bodies were not beautiful (DePauw, 2012, p. 420). There was a common attitude and belief that people with physical disabilities should not play because their bodies were not beautiful while moving. All of the above can be supported through examination of historical attitudes, beliefs, and values.

Attitudes and Values in the Present Age.

Gordon Allport (1954) examined the psychological nature of prejudices within people's in-group and out-groups. An important topic he touched upon is attitudes. Attitudes are defined as subtle judgments that one makes when thinking about another person which is usually manifested in the one's actions. In addition, an attitude is a mental position, a frame of mind, and/or a way of thinking about people who are different (Baumeister & Bushman,

2011; Merriam-Webster Dictionary, 2019). Allport (1954) furthermore stated that prejudices reflect a person's attitude and beliefs. Beliefs and attitudes are directly tied together as one affects the other. One can change beliefs but that does not mean attitudes will change as well (Allport, 1954).

A person's beliefs and attitudes are directly tied to the prejudices which he or she holds. Prejudices are formed when a person has categorized an individual, he or she has met. Categorizing happens since it is easy to do so. The generalization that takes place when categorizing puts less stress on a person's mind. However, these categories affect one's attitudes and beliefs towards individuals because one places an emotional feeling to the category (Allport, 1954). These emotional feelings could be good or bad and are categorized because of daily experience (Allport, 1954). Therefore, the attitudes a person forms for a certain group has an emotional underpinning and are much more difficult to change (Allport, 1954).

The research completed by both Antonak (1980) and Panda and Bartel (1972) examined the different attitudes of physical education teachers compared to special education teachers. Antonak and Panda and Bartel found that physical education teachers did not prefer working with students who had physical disabilities rather they preferred students with learning or behavior disabilities. In contrast the special education teachers did not prefer working with students with learning or behavioral disabilities but rather preferred working with students with physical disabilities.

Attitudes are also directly affected by values and beliefs. Values are the relative worth placed on an action, object, experience, and or other people (Lumpkin, Stoll, & Beller, 2003). Lumpkin, Stoll, and Beller (2003) and Stoll and Beller (1989) define a value

structure to be ordering of values from most important to least important. However, throughout life one's value structure can change. One of the greatest influences on changing values are societal laws and norms. Once an action or behavior of society is considered unjust society's legislation laws are enacted to right the unjust which may or may not occur. Unfortunately, unintended consequences of implementation of laws often occur; the purpose of this study. Below find the three major laws passed in the U.S. to prohibit discrimination against people with physical disabilities.

Values and Laws.

The Rehabilitation Act of 1973 signed by President Richard Nixon, states that people with disabilities should not be unfairly discriminated against in public places that receive federal funding (EARN: Employer Assistance and Resource Network on Disability Inclusion, 2019). The Rehabilitation Act of 1973 was the first law enacted for people with disabilities. Before this law, people with disabilities were unfairly treated and were not a part of society (EARN: Employer Assistance and Resource Network on Disability Inclusion, 2019).

The Americans with Disabilities Act of 1990 signed by President George H. W. Bush, states people with disabilities should not be unfairly discriminated against in public places because of their disabilities. Before the Act, people with disabilities were treated as objects and were discriminated against in public spaces which did receive federal funding such as work environments, restaurants, and public transportation. For example, individuals with disabilities were refused service at restaurants.

The Individuals with Disabilities Education Act of 2004 is another major law in the United States for children with disabilities. The law states students with disabilities have a

right to a free public education in the least restrictive environment which is defined as an environment where the students have the support to learn (IDEA: Individuals with Disabilities Education Act, 2018).

The laws discussed above directly affect how the American public value people with physical disabilities or any person with any disability. Schools are mandated by the laws which means they should follow the laws. However, all laws are interpreted by each respective state. In other words, not all laws are interpreted the same and a federal law is only as effective as the individuals who value the law and put that law into practice. Obviously, the laws should be valued as well as the individuals who are protected by the law. As stated earlier, a value is defined as worth that a person places on either an object which is intrinsic or extrinsic, another person, or an experience (Lumpkin, Stoll, & Beller, 2003). Unfortunately, it does not seem the interpretation to implement the laws is valuing individuals with physical disabilities, research shows time and time again, students with physical disabilities are still being excluded from their physical education classes (Bredahl A.-M. , 2009; Bredahl A.-M. , 2013; DePauw, 2012; Hodge & Elliott, 2013; Hodge & Jansma, 2000; Martin, 2018; Papadimitriou, 2009).

Beliefs.

Attitudes and values are directly affected by personal beliefs. A belief is an acceptance, a trust, a confidence that a certain statement is true. An example of a belief held by many is...sport builds character, however, this belief has been discredited by research, in truth sport does not build moral character (Lumpkin, Stoll, & Beller, 2003). Beliefs are seldom supported by logical thinking, fact, or even the law. Beliefs are learned through

culture which is often passed down by example, tradition, experience, or even by faith alone (Stoll, 2019).

In fact, we can trace the belief of discriminatory practices towards people with physical impairments to the beginning of western tradition. In the Greek and Roman eras, people did not have to worry about inclusion of those with physical disabilities because of what they did to the individuals with physical disabilities. People with disabilities were deemed “undesirables” and were put out in the elements (Rimmerman, 2013). A law was in place that the state enforced that no child with a deforming disability should live. It was not until 1824 that people in the U.S. with physical disabilities were allowed to have indoor care (Rimmerman, 2013).

Just as the Greeks believed that beauty and truth were linked (Spivey, 2004), later historical events also infused beliefs about how sport develops beauty, strength, truth, and goodness (Spivey, 2004; Gorn & Goldstein, 1993). These common beliefs can be linked to what is known as the muscular Christianity movement of the 1800’s, which still directly affects our beliefs about sport (Gorn & Goldstein, 1993). By the 1850s, the English had created a label of Muscular Christianity which was a combination of sport, religion, and morality (Gorn & Goldstein, 1993, p. 88). The original purpose of sport was to keep upper class boys out of trouble after school, this concept was seen first in England’s public schools and universities (Gorn & Goldstein, 1993, p. 88). Muscular Christianity was a form of elitism in that it separated one group from all other groups. It defined masculinity as being strong, and powerful, not just on the playing fields, but in society as well (Gorn & Goldstein, 1993). The perspective of muscular Christianity eliminated all who were not

strong and powerful; all of which embraced a belief that only the perfect, beautiful, and “male white” should play and compete.

Individuals with physical disabilities were the group that was truly separated from everyone unlike other minority groups. For example, Gorn and Goldstein (1993) explain that African American athletes were allowed to play sports. Even though they were separated from whites, however, black athletes could play against whites but were seldom on the same team (Gorn & Goldstein, 1993). African Americans fortunately still had the chance to play because they developed their own leagues and had their own culture of masculinity (Gorn & Goldstein, 1993). Sports and physical activity were allowed in their life because they had the ability to move their bodies in ways that were seen as beautiful (Spivey, 2004) and not abnormal to others within their own groups.

Society believed that people in the culture should be taught how to exercise, and exercise would result in a body that was firm, with energy, have strength, be healthy, and be muscular. If they exercised their bodies they would not only be healthy, but they would not become weak in the mind as well (Gorn & Goldstein, 1993, p. 83). Muscular Christianity reinforced the belief that society should obtain these traits by engaging in physical activity and sports. One’s physical health was linked to the mind, therefore, the more physically healthy one was, the more improvement in moral, spiritual, and mind health would occur as well (Gorn & Goldstein, 1993, p. 82).

Muscular Christianity was for those who were abled-bodied and not for those who were disabled. DePauw (2012) noted that it was not just people with physical disabilities but women as well who were excluded from sport (p. 420), since female bodies were thought to be weak and fragile (DePauw, 2012, p. 420). All of which appears contradictory to the

written tenets of Christianity; to cherish all and protect women and the weak and help them to become whole in mind, body, and spirit (Gorn & Goldstein, 1993). However, the logic never went that direction. Individuals with disabilities were not worthy of living a quality life that embodied mind, body, and spirit and were never given a chance to participate (Chan, Cardoso, & Chronister, 2009).

Today's sports have been greatly affected by muscular Christianity, elitism, and people being characterized as undesirable, thusly, discrimination historically runs through all society which leads to the exclusion of people with physical disabilities playing (Gorn & Goldstein, 1993). Obviously, the problem of attitudes, beliefs, and values is not solely a modern issue, but is engrossed in historical culture.

The Effect on Judgment.

The history of how people with disabilities have been treated and excluded is important to understand the current problem. Even though the outcome today does not appear as bad as it once was, students with physical disabilities are currently being excluded from physical education classes. As stated earlier, inclusive attitudes are affected by beliefs and values and laws play a role. Laws are created from our attitudes, beliefs, and values however, laws only go so far and do not guarantee inclusion for this population (Hodge & Elliott, 2013; Hodge & Jansma, 2000; Hodge, Murata, & Kozub, 2002; Hodge, Tannehill, & Kluge, 2003; Rizzo, 1984; Rizzo & Kirkendall, 1995; Rizzo & Vispoel, 1991; Rizzo & Vispoel, 1992). Values, beliefs, and attitudes directly affect judgment towards a certain group. For example, if a person believes that a student with physical disabilities cannot physically complete a task, then that belief informs a personal judgment to exclude (Shaw & Stoll, 2018c).

Attitudes and Judgments about Inclusion in Physical Education.

Many quantitative research studies have examined the reasons as to why students with physical disabilities are being excluded from physical education classes. The main theme the researchers have concluded is that the attitudes held by physical education professionals affect inclusion (Hodge & Elliott, 2013; Hodge & Jansma, 2000; Hodge, Murata, & Kozub, 2002; Rizzo, 1984; Rizzo & Kirkendall, 1995; Rizzo & Vispoel, 1991; Rizzo & Vispoel, 1992) and thus a judgment is made to exclude.

Rizzo (1984) recruited physical education teachers of all school levels and gave them the Physical Educators Attitude Toward Teaching the Handicapped Inventory, which is a tool to assess attitudes. The Physical Educators Attitude Toward Teaching the Handicapped instrument has a Cronbach alpha of .89-.94. The lower grade levels had curriculum which focused on motor skills whereas the higher-grade level's curriculum was about sport and competition. Rizzo (1984) assessed teacher's attitudes by grade level and the design of curriculum (p. 268). He concluded teachers' attitudes varied based on the type of disability the student had whether that was mental, physical, and or behavioral (Rizzo, 1984). Teachers who taught in lower grades had more positive attitudes towards students with disabilities. Teachers who taught higher grades had lower positive attitudes towards the students. The result of this could be the curriculum and how the higher-grade levels taught sport and competition (Rizzo, 1984). Attitudes thus affect the judgment to exclude or include.

In 1991, Rizzo and Vispoel examined the negative attitudes of undergraduate pre-service physical education professionals towards including students with physical disabilities. They found teachers in general had low competency levels of teaching students

with physical disabilities which contributed to their low attitudes towards students with physical disabilities (Rizzo & Vispoel, 1991). The researchers collected data by using the Physical Educators' Attitudes Towards Teaching the Handicapped-II with a Cronbach alpha of .85-.89. They found physical education majors, both male and female, did not believe in full inclusion of students with disabilities. In addition, they found, females wanted more preparation to instruct students with disabilities. They also found if the pre-service physical educator professional had previous working experience with this population, he or she would be more willing to include the population (Rizzo & Vispoel, 1991). They concluded that physical educators need more preparation to teach the population, or they would not include.

Furthermore in 1992, Rizzo and Vispoel wanted to provide strategies to physical educators towards teaching students with disabilities. They used two classes, one as the intervention and one as a control group. The first class was specifically an adaptive physical education course. The second class was a general physical education course for children. The study implemented the Physical Educators Attitude Toward Teaching the Handicapped-II (Cronbach alpha of .82-.90) to measure the attitudes of physical educators (Rizzo & Vispoel, 1992). The intervention group was the adaptive physical education class because the class focused specifically on adaptive physical education. The participants had to read, write, and reflect about their own attitude shifts and how to teach this specific population. They found a positive effect when an intervention takes place, however, attitudes did not change in the general physical education course for children (Rizzo & Vispoel, 1992). If inclusion is the goal and if attitudes are to affect judgments, a more reflective education is needed.

In 1995, Rizzo and Kirkendall assessed the attitudes of physical education majors also with the Physical Educators Attitude Toward Teaching the Handicapped-II along with their competency levels of teaching students with disabilities. The study had four major findings. The first finding was that the more academically prepared the students were and the more experience they had with working with students with disabilities, the higher the attitudes towards working with this specific population (Rizzo & Kirkendall, 1995). Second, if the teachers “perceived competency level” was high and the teacher’s academic preparation was thorough, then the physical education professional had a more confident attitude in teaching students with physical disabilities. Third, the teacher’s age was an influential factor on attitudes towards students with physical disabilities. The younger the teacher, the more positive the attitude; this was specific to behavioral disabilities. The fourth finding was the age and year of school of the pre-service teacher had an impact. The younger the teacher was, and the closer to graduation they were, their attitudes were influenced in a positive way specifically towards teaching students with behavioral disabilities (Rizzo & Kirkendall, 1995). The study was not limited to just behavioral disabilities, but to all disabilities.

In 2000, Hodge and Jansma (2000) examined attitudes of physical educators towards students with disabilities using the Physical Educators Attitude Toward Teaching the Handicapped-III (Cronbach alpha of .89-.94). The authors found females who had previous experiences working with students with disabilities had the most favorable attitudes towards this specific population. They also found experience was a positive predictor of attitudes. Thusly, if the person had experience working with people with disabilities they would have better attitudes (Hodge & Jansma, 2000) and would judge to include.

In 2002, Hodge, Murata, and Kozub created The Physical Educators' Judgements About Inclusion inventory (Cronbach alpha of .84-.86), an instrument to help pre-service physical educators recognize their own judgments and attitudes of students with disabilities. The participants were in an adaptive physical education course. The authors found three major components: (1) Judgments about inclusion versus exclusion is affected by a philosophy of inclusion (Hodge, Murata, & Kozub, 2002, p. 446). (2) Judgments about acceptance of students with disabilities, and (3) judgments about perceived training and educational preparation (Hodge, Murata, & Kozub, 2002, pp. 446-448). The authors state that there is a path for inclusive practices through curriculum and instruction. Therefore, a shift in philosophy and teaching students with disabilities needs to take place (Hodge, Murata, & Kozub, 2002). All the which argues for the present study of perspective taking.

Bredahl in 2009 added an interesting argument about judgments and people with physical disabilities. Bredahl contends that inclusion should be about feeling welcomed and fully participating. She also asserts that a person with physical disabilities should not have to fight for accommodations or access if they are truly being included (Bredahl, 2009, pp. 176-177).

In 2013, Hodge and Elliot used the Physical Educators' Judgements About Inclusion inventory (Cronbach alpha of .84-.86) to examine attitudes of physical education majors on inclusion and teaching students with disabilities (p. 153). The researchers found attitudes were more positive when the teacher had more time teaching the population. In addition, if the teachers perceived themselves to have high competency levels of teaching the population, they in turn had better attitudes towards students with impairments. Furthermore, the teacher's academic preparation was linked with better attitudes and years

in teaching. Even though the study was not limited to learning disabilities, the final conclusion was that teachers had better attitudes about teaching students who had learning disabilities than other students with different disabilities like physical disabilities (Hodge & Elliott, 2013).

Implicit Bias.

In the present study, a second measurement has been included to assess implicit bias. The intention to include the measurement is twofold: to capture the level of the participant's implicit bias and also to inform the participants of their own biases. Harvard's Project Implicit Bias was created by three researchers at three different Universities: Tony Greenwald, Ph.D, at the University of Washington, Mahzarin Banaji, Ph.D., at Harvard University and Brian Nosek, Ph.D. at University of Virginia in 1998. The implicit bias test is a tool to measure a person's implicit biases towards certain groups, commonly referred to as the IAT (implicit attitudes test) (Harvard University, 2018). Implicit biases are subtle, and people may not recognize the bias unless the bias is explicitly shown. The test is an online speed quiz that uses pictures and word associations to measure the stereotypes people have towards a particular group. For example, if a picture of a service dog appears the participant has to put it in the category of either abled or disabled (Harvard University, 2018). The Cronbach alpha of the Harvard implicit bias is .88 (Bar-Anan & Nosek, 2014).

The Kirwan Institute at Ohio State University defines implicit biases as a bias that is automatic and formed over time. The institute states that a bias can be formed from the person's background or exposure or lack thereof to a certain group (The Ohio State University, 2018). Furthermore, people hold biases that will be more beneficial to the person's in-group. Hoffman (2000) also discusses the biases that people hold towards his or

her own in-group and how a person will favor their in-group (Hoffman, 2000). However, the Kirwan Institute states that even though the biases can be favorable for the in-group, it does not guarantee a person will not also have a bias towards their in-group (The Ohio State University, 2018). Therefore, implicit biases can affect the attitudes a person holds towards a certain group even though it might be their in-group.

Hoffman (2000) discusses how implicit biases affect our empathy towards others. A person's in-group is defined as people similar and known to each other. An out-group is defined as being different and separated from the in-group. Hoffman examined people's empathy responses to those who are either in the in-group or the out-group. The study examined empathic response to personal experience as it affects how one offers a job to an out-group that is a person with a disability (Hoffman, 2000). Therefore, the participants read descriptions about the person and then decided to give them a hard job or an easy job. When the participants empathized with the person, they offered an easier job and the individual was put in their in-group. Hoffman also notes how people could have a bias towards his or her own in-group. For example, if a person is in another person's in-group, he or she will have a more favorable attitude towards that person, however, that is not always the case as a person can have a bias against his or her in-group (Hoffman, 2000).

The research from the Harvard implicit bias project, Kirwan institute at Ohio State, and Hoffman is alarming because implicit biases affect a person's judgment; the type of judgment one makes about another person is affected by the subtle biases that he or she holds for that certain population. These sources provide research to show how humans make decisions and judgments from these biases (Harvard University, 2018). Furthermore, as related to physical education, one's implicit bias can affect a student's ability to play. If

there is a judgment of incompetency then the student with a physical disability will not play or be included (Shaw & Stoll, 2017; Shaw & Stoll, 2017; Shaw & Stoll, 2018; Shaw & Stoll, Winter 2018-2019).

If physical education teachers are aware of their implicit bias towards students with physical disabilities, then their judgments could be altered. For example, if a physical education teacher knows he or she has a mild implicit bias towards students with physical disabilities, he or she is more likely to take the time to change his or her initial judgment, and practice including students with physical disabilities. The physical education teacher needs to recognize his or her perspective and then may take steps to change that perspective if it does not include a mindset of inclusion.

Inclusion Literature.

The intent of this section is not to review the vast amount of literature on inclusion but rather review the history, principles, theory, and barriers of inclusion. Throughout history people with physical disabilities have been excluded from society. The Greeks, for example, left individuals with physical disabilities to die in the streets or be killed (Spivey, 2004). Even though the belief to dispose of those with physical disability was passed from culture to culture, over time a shift occurred in society to actually include people with disabilities. History played a part in the inclusiveness of people with physical disabilities. An example occurred during World War II when the United States lost many men from the job market to the war effort not only did women join the workforce but so did people with disabilities (Dart, 1992). This inclusion was a pivotal moment for people with disabilities; they were no longer hidden away but were accepted as productive members of society. This inclusion in the work force, helped somewhat change society's biases about people with

disabilities. People without disabilities had the opportunity to work alongside people with disabilities therefore creating an environment of acceptance (Dart, 1992).

The civil rights movements in the 1960s and early 1970s also affected inclusion of people with physical disabilities who were fighting for the same rights that people who were able-bodied already had. Interestingly, civil right activism for people with disabilities and people of color were happening at the same time. Shapiro in his book *No Pity: People with disabilities forging a new civil rights movement* discusses two separate but corollary historical moments which changed perception on inclusion. In 1962, James Meredith, a black man, was escorted by federal marshals and federal troops to class at the University of Mississippi. While at the same time a student at the University of California Berkeley, Ed Roberts, a post-polio quadriplegic was escorted to class as well (Shapiro, 1993). Even though he might not have known it at the time, Roberts was opening a door for people with disabilities and as well as making a positive difference in their civil rights. Roberts action was the first step to include students with physical disabilities in higher education (Shapiro, 1993) and essentially began the historical inclusion movement.

Inclusion is described as a process of reform and reconstruction to increase participation and decrease exclusion of individuals with physical disabilities from places that people without disabilities can go with ease and access (Booth & Ainscow, 1998; Mittler, 2000). Principles and theories direct the process of inclusion, for example, a principle of inclusion called normalization, created by Scandinavian educator, Bengt Nirje, occurred during the same time period as the civil rights movement in the United States. Normalization is the quality of being able to live a life like ordinary people (Cocks, 2001). Interestingly, Cocks (2001) makes an intentional statement saying normalization is in no way trying to

“make people normal”, which according to Oliver (2009) is a major flaw in reasoning and actually has a negative effect on individuals with physical disabilities. Unfortunately, making people normal is the descriptor of the medical model of disability in application.

The principle of normalization was later renamed to Social Role Valorization in 1983 by Wolfensberger, who brought the idea to North America (Lemay, 1995). Cocks (2001) states Social Role Valorization is an empirically-based social theory, which addresses the devaluation of individuals. Moreover, the theory discusses how perceptions placed by others onto a specific group like people with physical disabilities can lead these individuals to feel devalued. Additionally, Cocks (2001) states the perceptions of a person are influenced by one’s attitudes, beliefs, values, and past experiences with the specific group.

Further, Lemay (1995) distinguishes the difference between Nirje’s and Wolfensberger’s ideas of normalization and Social Role Valorization, which he titled social integration. Lemay (1995) says normalization for Nirje is, “...being comfortable with people living in institutions as long as these were ‘normalized.’” Whereas, “For Wolfensberger, valued social participation was both a means and an end of normalization” (Lemay, 1995). According to Cocks (2001) Normalization and Social Role Valorization are thought of as one and is people’s experience of social devaluation if they are different than the whole group. Thus, both normalization and Social Role Valorization (SRV) affect inclusion for people with physical disabilities in a positive perspective.

Another aspect to Normalization and Social Role Valorization is a concept called normal rhythm of life (Cocks, 2001). Normal rhythm of life is described as having daily different spaces to work, to live, and to exercise (Nirje, 1992). That is, one has a schedule of

when to: awake, shower, eat, work, exercise, and sleep. Nirje argues also that people with disabilities deserve to have a normal rhythm of life just like people without disabilities. He argues people with disabilities need separate spaces to live and they need a schedule. This process helps with normalization and Social Role Valorization (Cocks, 2001). Thus, inclusion in society for people with disabilities is necessary for physical, mental, and emotional health.

Unfortunately, theories and principles are often affected by barriers that limit implementing inclusion and therefore help exclusionary behaviors to continue. One must examine the barriers which limit inclusion. Hall (2019) discusses the barriers of attitudes, self-efficacy, and educational resources for the teachers to include students with physical disabilities. These three barriers are very concerning because they keep arising not only in general education literature for inclusion but physical education literature as well (Alkharusi, Kazem, & Al-Musawai, 2011; Block & Obrusnikova, 2007; Culham & Nind, 2003; Hodge & Akuffo, 2007; Klavina & Block, 2008; Leatherman & Niemyer, 2005; Martin, 2018)

How can these barriers be overcome to create full inclusion? Hodge and Elliott (2013) discuss research on physical education majors and inclusion in which they concluded that physical education majors do not believe in full inclusion even though they were accepting of students with disabilities in their classes. Leatherman and Niemyer (2005) argue there are three teacher attitudinal factors necessary to include students with disabilities. The teacher's attitudes reflect (1) their interactions with the student, (2) the teacher's past experience, and (3) the factors that arise within the environment of the

classroom (Leatherman & Niemeyer, 2005, p. 24). One specific way to change attitudes and beliefs is through moral reasoning and moral perspective taking activity (Lickona, 1991).

Other Inclusionary Practices to Improve Inclusion.

Block and Obrusnikova, (2007) argued that adaptive physical education specialists have been helpful to general physical education teachers. When a physical education specialist is added to the general education classroom, the general education teachers do not have to monitor their students with physical disabilities. By adding specialists, the general physical education teachers were helped in their load but unfortunately not in inclusionary practices.

Qi and Ha (2012) discussed the benefits of peer tutors who can help the physical education teachers with students who have physical disabilities and engage them in physical education. Again, it helped the general education teacher for classroom management but did not help inclusion. Additionally, Klavina and Block (2008) discussed the benefits of a teacher's assistant who helped with interactions of students with and without disabilities. Once more, the problem is present as the teacher is getting help but inclusion is not being addressed.

The literature is troubling and paints a picture that students with physical disabilities appear not to be treated equally. Scholars in disability sport have suggested solutions on how to assist general physical education teachers but the research does not sufficiently include students with physical disabilities. However, an alternative solution might lie in an intervention of moral reasoning and moral development focused on perspective taking and education with pre-service physical education teachers.

Perspective Taking.

Perspective taking is a dominant theme in moral development literature. Researchers such as Kohlberg (1981), Lickona (1991), Hoffman (2000), and Gibbs (2014) discuss perspective taking through a lens they call reversibility. Reversibility is the action of putting oneself into another person's situation where the person can see, think, and feel how the other person is thinking, feeling, and reacting.

In 1991, Lickona examined perspective taking as a cognitive process and argued that it is within the moral knowing category of good character (Lickona, 1991). Since perspective taking is in this category, a person engaging in perspective taking has a deeper understanding because that person becomes aware of the engagement with the other. Such a process lies in cognition where one is gaining knowledge and coming to an understanding through thinking about the knowledge and one's own experiences (Sternberg & Sternberg, 2012). Therefore, cognitive processes are not intuitive and are intentional and only learned through education and experience.

Hoffman (2000) discussed perspective taking through empathy in contrast to Lickona who placed it in the category of moral feeling (Lickona, 1991). Hoffman's main interest was the prosocial moral behavior of individuals who were faced with five different types of moral issues. The moral issues and the study lie within the moral value of beneficence, which is defined as a moral value with four different intentions: do no harm, prevent harm, remove harm, and actually do good (Lumpkin, Stoll, & Beller, 2003). In Hoffman's study participants were engaged in deciding a moral scenario with five moral agents. The five were the innocent bystander, the transgressor, the virtual transgressor, the multiple moral claimant, and the caring versus justice position. The five moral agents had

different moral questions. The innocent bystander had to answer the question of “does one help and how does one feel if one does not help?” The transgressor had to answer the question of “does one refrain from harming the other or least afterward feel guilty?” The virtual transgressor is an innocent bystander but he or she believes that they actually harmed others. Next is the multiple moral claimant who feels as though he or she has to make a choice and must answer “who do I help and do I feel guilty for not helping the person I did not choose to help?” Lastly, the person in the caring versus justice category had to answer, “what principle is higher: caring or justice?” Furthermore, the person had to answer, “Do I feel guilty for choosing one over the other?” Hoffman describes the fifth category as a mixture of the moral claimant as the person must consider the question of do I consider others or other aspects such as duties, reciprocity, and or rights (Hoffman, 2000).

A wholly different approach to perspective taking is offered by Papadimitriou who uses Creswellian (Creswell & Poth, 2018) phenomenological methods to explain how we can bring ourselves to the I-thou (Buber, 1970) or to the other person through phenomenology. This perspective is unique because one is engaged in perspective taking and learns about the experiences of people with physical disabilities. Papadimitriou offers specific steps to take for his approach to be successful: the steps are observation, writing down what was observed, and interpreting the situation (Papadimitriou, 2009). When the observers relate back to perspective taking they can see what happened and how the person reacted in the moment. From there, the observer can reflect and interpret how they might do things differently or what the individual with the physical disabilities might be feeling or thinking thusly the act of perspective taking.

Bredahl uses a different approach and calls upon ethics to improve perspective taking. She notes the ethical choices that one must make within the field of adaptive physical education. She discusses the role of people with physical disabilities whether they are there for inspiration or to actually be taught and or learn from others. She continues that one must make an ethical choice to allow a person with a physical disability to teach and be fully included (Bredahl A.-M., 2009). Bredahl's position is relevant to perspective taking because no one can force teachers to perspective take. The teacher must choose to see the viewpoint of the child. However, those choices are ethical choices and affect the students with physical disabilities in either a positive or negative way: positively, resulting in inclusive play or negatively resulting in a student's exclusion from play.

Gibbs (2014) uses moral development theory to support perspective taking but like Kohlberg, uses the term social perspective. Gibbs states that social perspective taking is when one adopts another person's understanding along with considering the other person's beliefs, feelings, thoughts, motives, preferences, attitudes, desires, goals, intentions, and opportunities (Gibbs, 2014, p. 2). Gibbs uses an example of campers playing a prank and teasing another camper who has a disability. Gibbs then discusses how the prank was wrong because the students who played the prank would not want the prank to be played on them. The phenomenon called reversibility is another term for perspective taking. Gibbs uses the scenario to match it with the moral term moral respect. We have moral respect for another human being when we can perspective take. Gibbs social perspective taking is notable because he specifically pinpoints perspective taking and how it is manifested in the world.

Michael Oliver, a quadriplegic, is a leading scholar (Oliver, 1993; Oliver, 1996; Oliver, 1997; Oliver, 2009; University of Leeds, 2020) in disability studies in Great Britain

and created the Great Britain social model of disability. Oliver's model is important because he discusses how society should see a person with a physical disability as a person and not just an object to be moved about. He argues through the social model that people with physical disabilities should be completely socialized with the general population. Oliver's and Great Britain's social model of disability is different from the United States, which argues to permit the individual to decide whether or not a disability exists. Oliver (1993; 1996; 1997; 2009) in contrast argues people should not see the disability or the difference but to see the human being. Further throughout his works he prepares a case as to what is wrong with our society when people with physical disabilities are not seen for the person they can be but rather as an object to be moved or something as "deviant". Specifically, in his article, *What is so wonderful about walking?* he discusses the importance of a person moving rather than just walking. He goes on to say that we as a society judge a person on their ability to walk but in reality, the way people walk should be irrelevant. We should celebrate the way individuals move even if the moving is different from how others walk (1993). In his book, *Understanding disability: From theory to practice* (2009) he argues we need to understand disability not just in a theoretical perspective but in a practical perspective as well. Further, unlike most other writers, he pushes the reader to understand disability from a philosophical perspective. Moreover, he prepares the reader to engage in a reflective process with the material, where hard questions are asked, and cognitive dissonance occurs. Michael Oliver's thoughts and unique perspective on physical disability helped create the theoretical underpinnings for the current study.

Shaw and Stoll (2018c) used pedagogical theory and moral reasoning in *Do not judge me on my walking: An argument for change*, when discussing the importance of

building an inclusive philosophy and a mindset around humanness. By humanness they argue that Martin Buber's philosophy is centered. He argues that one must see a person as an I-thou instead of an it (Buber, 1970). Through perspective taking one can get to the place of seeing another as an extension of self (Buber, 1970). The teacher/person should take steps into placing self into the other person's situation (Shaw & Stoll, 2018c). In addition, Buber (1970) discusses two critical steps in how to get oneself in the place where he or she can actually perspective take, and the two steps are relatedness to the person and communication. Furthermore, if there is no communication nor relatedness, one does not see others as an extension of self but just another object. However, perspective taking is not as simple as a person might think and scholars in disability sport and phenomenology have discussed this exact issue.

Smith (2009) elaborates the true struggle that individuals go through to perspective take. Challenges and barriers exist that one has to overcome to actually get to the place where one can perspective take. The challenges of perspective taking that Smith (2009) describes are (1) the location of the body and (2) the idea of otherness which he applies using Levinas (2001) theory. Furthermore, Smith states that usually the challenges and barriers are overlooked when one wants to perspective take. When this happens, the person is not perspective taking as they should be because the person is interpreting the situation more opportunistically than what it really is. When a person perspective takes, Smith argues that imagery may be the most effective method.

Perspective taking has also been examined through a philosophical phenomenological approach as applied to disability sport. Moran (2000) and Smith (2009) both discuss the work of Emmanuel Levinas, a phenomenologist (Levinas, 1973). Levinas

focused on perspective taking and the difficulty of such a task which he called substitution. Levinas discusses humanness as well. He says that we must see the person as a person because if we do not then the humanness is not there. However, this is truly difficult. As Moran (2000) interprets Levinas and states that a person cannot demand things of others as they would demand from themselves (p. 346). He also interprets that people have an ethical responsibility to see how another person appears to that person (p. 346). Smith (2009) states that Levinas noted that one will always be separate and never truly together thus ways the other. Perspective taking is problematic because perspective taking will always be separated from the other (Smith, 2009).

Educational Theory to Promote Perspective Taking.

Education is a key component to learning how to perspective take, as perspective taking is a difficult task that takes time, effort, and reflection. Research supports the idea that for education to be effective that teachers must engage in self-reflection (Gazzaniga, 2005; Gibbs, 2014; Rizzo & Vispoel, 1992). Schon argues that by engaging in reflection teachers will be better prepared to create knowledge which in turn leads to inclusion if they are willing to make their curriculum inclusive for all abilities (1983). Furthermore, the literature in moral development is clear about the importance of education, which is one of three most important factors in developing the moral brain along with the practice of role modeling and experience of environment (Stoll & Beller, 1998). Education gives a broader view of the world and it is important for the growth of the brain (Churchland, 2011; Gazzaniga, 2005; Joyce, 2006; Tancredi, 2005). The purpose of education should allow teachers, pre-service teachers, and students to be in cognitive dissonance therefore creating growth as a person who will have their beliefs, values, attitudes, and judgments challenged,

and should cause one to reconsider, change, and grow. Education can help a person perspective take because when one becomes aware of the different situation of others, that is, a person with a physical disability, then one can begin the process of inclusion.

Furthermore, education is imperative for the development of the moral brain. Researchers in neuroscience such as: Churchland (2011), Fox & DeMarco (2001), Gazzaniga (2005), Joyce (2006), and Tancredi (2005) all discuss the concept of free will and Libet's work of "free not". Libet (1999) examined the notion that people actually do not have free will but instead have "free not". "Free not" is the in between time from initiating action to actual acting. Libet examined how education builds upon the moral reservoir in the brain making in between time larger and more important in the decision making process. Libet's work is important to this perspective taking study because hopefully the perspective taking educational intervention builds the moral reservoir of the participants. The need for education therefore is broad and specific.

Physical education teachers also need more education, so they can serve the population of people with physical disabilities and not just the abled-bodied population. Shaw and Stoll (2018) discuss how physical education teachers in the state of Idaho are only required to take one class in disability which focuses on physical activity for students with disabilities. Plus, the class is mostly curriculum based in law not in changing perspectives and including. Therefore, the pre-service physical educators need more education as one class is not enough, and the lack of education is really a disservice to the pre-physical educators. However, Shaw and Stoll (2018) are not the only researchers calling for more education for this profession on this population. Researchers in disability sport have discussed the need for change in the educational approach as more and more teachers feel

under prepared (Martin, 2018; Rizzo, 1984; Rizzo & Vispoel, 1991; Rizzo & Vispoel, 1992). This issue has been reoccurring over several decades.

In 2003, Hodge, Tannehill, and Kluge exposed a hole in physical educator's education preparation by stating that pre-service physical educators are only being exposed to only one class which teaches them how to teach students with physical disabilities. Furthermore, the course is an introduction which means it covers many topics but does not necessarily have the depth for pre-professionals to feel fully prepared (Hodge, Tannehill, & Kluge, 2003). In addition, the researchers discuss the importance of pre-service education on how to actually teach students with disabilities. Pre-service education can affect attitudes about inclusion (Hodge & Elliot, 2013; Hodge & Jansma, 2000; Hodge, Murata, & Kozub, 2002; Rizzo, 1984; Rizzo & Kirkendall, 1995; Rizzo & Vispoel, 1991; Rizzo & Vispoel, 1992).

The Need to Perspective Take to Examine Student Value.

The long-term effect of perspective taking affects lifelong philosophy about education. By perspective taking the physical education teachers may see the students as "thou" and therefore understand the importance of play and being involved in the game or the physical activity for the students. Perspective taking should allow this shift to occur for physical education teachers, as the physical education teacher places beneficence at the forefront of education. Perspective taking encompasses all four components of beneficence of doing no harm, preventing harm, removing harm, and actually doing good (Lumpkin, Stoll, & Beller, 2003). Another value which perspective taking supports is respect. Through perspective taking the teacher learns the value of respect and sees how the student with a physical disability needs respect just like the teacher and other students. Perspective taking

challenges a person to examine his or her own value structure when taking the perspective of another person. The person must answer what they value and how is their value structure different from others. A moral question often occurs such as: does the person value beneficence, respect, and responsibility?

If the literature in moral development is correct, perspective taking should help physical education teachers see the students as “thou” and include the student in physical activity or a game. Shaw and Stoll (2017) discuss the ways in which physical education teachers can inspire the students to be fully involved in the activity. However, physical educators need to perspective take and start envisioning students with physical disabilities as “thou”. If physical educators do not receive the education they need and learn how to perspective take, then students with physical disabilities will continue to be excluded from physically playing in a game or in an activity.

One Final Concern that Perspective Taking is Needed.

Unfortunately, a philosophical phenomenon occurs when laws are demanded without moral education. The lack of moral education and perspective taking is the unintended consequence (Merton, 1936) of moral callouses being developed.

Kretchmar (1994) philosophically argues that human beings have the capability to develop moral callouses around their heart, just like one’s work causes callouses on a person’s hands. A callous over time becomes hardened which then prevents feeling what he or she touches, therefore, if a person has an ability to grow callouses on their hands, the person also has an ability to grow moral callouses around his or her heart (Kretchmar, 1994). Thus, when a callous grows around a person’s heart, the callous keeps him or her from feeling morally wrong actions. Furthermore, moral callouses occur when laws and rules are

viewed as obstacles to overcome. The literature is clear that the current educational practices appear to cause callouses in teachers and pre-service teachers when laws are enacted without education about the unintended consequences and without perspective taking as a philosophic directive.

Conclusion and Significance.

Considering all of the above an educational intervention in perspective taking appears needed for pre-service physical educators. The proposed educational perspective taking intervention about people with physical disabilities intertwines moral reasoning, moral development, implicit biases, and judgments about inclusion. Through the perspective taking intervention, the pre-service physical educator should gain a moral reservoir needed to fully appreciate why inclusion of students with physical disabilities is the better solution.

Chapter Three

Problem Statement.

The purpose of this quasi experimental study is to examine the effect of a perspective-taking intervention on the reasoning, bias, and judgment of preservice physical education teachers toward people with physical disabilities.

Statement of sub-problems.

Sub Problems.

Moral reasoning.

1. What difference exists pretest to posttest on moral reasoning in pre-service physical education professionals?
2. What difference exists pretest to posttest by **gender** on moral reasoning in pre-service physical education professionals?
3. What difference exists pretest to posttest by **group** on moral reasoning in pre-service physical education professionals?
4. What difference exists pretest to posttest with the interaction of **gender by group** on moral reasoning in pre-service physical education professionals?

Hodges Judgments about Inclusion.

1. What difference exists pretest to posttest on judgment about inclusion in pre-service physical education professionals?
2. What difference exists pretest to posttest by **gender** on judgments about inclusion in pre-service physical education professionals?
3. What difference exists pretest to posttest by **group** on judgments about inclusion in pre-service physical education professionals?

4. What difference exists pretest to posttest with the interaction of **gender by group** on judgments about inclusion in pre-service physical education professionals?

Implicit Bias.

1. What difference exists pretest to posttest on implicit bias in pre-service physical education professionals?
2. What difference exists pretest to posttest by **gender** on implicit biases in pre-service physical education professionals?
3. What difference exists pretest to posttest by **group** on implicit biases in pre-service physical education professionals?
4. What difference exists pretest to posttest with the interaction of **gender by group** on implicit biases in pre-service physical education professionals?

Statistical Sub Problems.

Moral Reasoning.

1. No difference exists pretest to posttest on moral reasoning in pre-service physical education professionals.
2. No difference exists pretest to posttest by **gender** on moral reasoning in pre-service physical education professionals.
3. No difference exists pretest to posttest by **group** on moral reasoning in pre-service physical education professionals.
4. No difference exists pretest to posttest with the interaction of **gender by group** on moral reasoning in pre-service physical education professionals.

Hodges Judgments about Inclusion.

1. No difference exists pretest to posttest on judgment about inclusion in pre-service physical education professionals.
2. No difference exists pretest to posttest by **gender** on judgments about inclusion in pre-service physical education professionals.
3. No difference exists pretest to posttest by **group** on judgments about inclusion in pre-service physical education professionals.
4. No difference exists pretest to posttest with the interaction of **gender by group** on judgments about inclusion in pre-service physical education professionals.

Implicit Bias.

1. No difference exists pretest to posttest on implicit bias in pre-service physical education professionals.
2. No difference exists pretest to posttest by **gender** on implicit biases in pre-service physical education professionals.
3. No difference exists pretest to posttest by **group** on implicit biases in pre-service physical education professionals.
4. No difference exists pretest to posttest with the interaction of **gender by group** on implicit biases in pre-service physical education professionals.

Participants.

Pre-service physical education majors both male and female above the age of 18 participated in the study.

Participant Selection.

The participants were selected from a convenience sample of pre-professionals at a small liberal arts college and a research university. The participants declared a major in physical education. The participants were 18 years or older to participate. The participants were randomly selected into two groups, treatment or control. I, as the researcher, have an ethical duty to offer the intervention to the control group after the initial study is complete. The students in the control group were made aware of this before the study.

Human Assurances, Institutional Review Board.

IRB was sought, and permission has been granted by the University of Idaho, IRB 19-173. The small NAIA college within this study also gave IRB approval, based on the IRB 19-173. See acceptance letter in Appendix A.

Informed Consent Forms.

Participants completed an informed consent form prior to participation in the study. Participants received the consent form via email. Participants agreed to participate through an online informed consent before the pretests were administered. Once the consent form was received, participants were given instructions on how to proceed with the study.

Program.**Treatment.**

The intervention consisted of six 20-minute perspective taking lessons about physical disabilities directed toward moral reasoning including perspective taking, decreasing implicit bias, and improving judgements about inclusion. The lessons are as followed: Lesson 1: Becoming aware of perspective taking –How do we start to perspective take? Perspective taking is not an easy task (Oliver, 2009; Smith, 2009). Lesson 2:

Becoming aware of perspective taking and language. What types of language do we use to describe a person with a physical disability? (Mullins, 2009). Lesson 3: Perspective taking and “inspirational porn”. Stella Young coined the term “inspirational porn” (2014). She discussed how society views a person with a disability as inspirational (Berger, 2008; Grue, 2016; Oliver, 2009; Peers, 2015; Young, 2014). Lesson 4 was about Beauty and Perspective Taking. There was a short discussion about how we as a society view beauty and how we are like the Greeks when it comes to beauty (Oliver, 2009; Spivey, 2004). Lesson 5 was on perspective taking and implicit biases. How does the biases affect the way we interact with people who have physical disabilities (Buber, 1970; Oliver, 2009)? Lesson 6 was on the limitations of legal, a conclusion of all the lessons, and a final reflection. All lessons had perspective taking activities such as: tying your shoe with non-dominant hand, becoming aware of one’s implicit biases, and reflecting on language that is used.

Control.

The control group also took the pretest and the posttest when administered online to the intervention group. Participants in the control group were not asked back until the posttest were given at the end of the study. The control was to be offered intervention after initial study¹¹.

Instruments.

Hahm-Beller Values Choice Inventory.

The Hahm-Beller Values Choice Inventory “was developed to describe moral value choices in a sport-game situation. The Hahm-Beller Values Choice Inventory supposes that

¹¹ The initial study was completed during finals week. Thereafter, both institutions went on winter break. The research team started back with sorting the initial data by data cleaning. Soon after the world stopped because of COVID-19 and everyone was forced to stay home. Because of this the control group has not been offered the intervention as we have not been able to make links to the intervention available.

there are three values honesty, responsibility, and justice that exist in sport. These three values were chosen because of their universal application to sports, as well as to social contexts. With these three values, any abused or confused sports situation could be solved deontologically” (Hahm, 1989). Furthermore, Hahm (1989) states, “This implies that there is an already established rightness or right action/ rule which might be followed in order not to violate other players. Therefore, the inventory was designed to question how people reason about rightness (honesty, responsibility, and justice) in a certain situation” (pp. 58-59). The inventory gives a total deontonic value sense. The Cronbach alpha of the Hahm-Beller Values Choice Inventory is .75 to .88 (Hahm, 1989; Beller, 1990). The data from the inventory was captured via Qualtrics

Hodge, Murtata, and Kozub Judgments About Inclusion.

The Physical Educators Judgments About Inclusion is an instrument which consists of statements about judgments of inclusion (Hodge, Murata, & Kozub, 2002). Physical Educators Judgments About Inclusion Instrument comes with a cover sheet that provides directions of how to complete the instrument and definitions of inclusion. The main definition the instrument uses is inclusion which according to Block, 2000; Murata et al., (2000) is: “Inclusion is an approach that supports the placement of all students with different abilities and disabilities (mild to severe) into general physical education classes with peers in their neighborhood schools (Block, 2000; Murata et al., 2000). Another page that comes with the instrument is a disability-specific definition page. This page has the definitions for the following disabilities: behavioral disorder, deaf and blind, hard-of-hearing, learning disability, mild disabilities, mild mental retardation, physical disability, severe disabilities, severe mental retardation, visual impairment. Once a person takes the judgment about

inclusion instrument the scores are averaged. The scale used for interpreting the means of the scores are strongly disagree = 1, disagree = 2, undecided = 3, agree = 4, and strongly agree = 5. Scoring on negatively phrased items is reversed (Hodge, Murata, & Kozub, 2002). There are ten demographic questions as well (Hodge, Murata, & Kozub, 2002). At first the Physical Educators Judgments about Inclusion consisted of 67 items, however, now the instrument consists of 15 items (Hodge, Murata, & Kozub, 2002). The Cronbach Alpha of the instrument is .84-.86 (Hodge, Murata, & Kozub, 2002). The data from the instrument was captured via Qualtrics.

Harvard Implicit Bias Test.

The Harvard implicit bias test examines how strongly a person has an implicit towards a certain group (Harvard University, 2018). Implicit Bias Project states, “The Implicit Attitudes Test measures the strength of associations between and evaluations or stereotypes. When doing a test, one is asked to quickly sort words into categories” (Harvard University, 2018).

There are five distinctive parts to an implicit attitudes test. The first part is sorting words that relate to each other into categories (Harvard University, 2018). For example, people without disabilities and people with disabilities. The second part is sorting words which relate to evaluations of a person (Harvard University, 2018). For example, good or bad. The third part of the Implicit attitudes test one is tasked with the combination of both where a person has to sort the evaluations and the categories (Harvard University, 2018). For example, good, people without disabilities, and bad, people with disabilities. The fourth part is just like the third part but the words are now switched (Harvard University, 2018). For example, good, people with disabilities, and bad, people without disabilities. In the fifth

and final portion of the implicit attitudes test the categories and the evaluations are combined again just like in step three. (Harvard University, 2018).

Furthermore, Harvard explains, “The IAT score is based on how long it takes a person, on average, to sort the words in the third part of the IAT versus the fifth part of the IAT” (Harvard University, 2018). The biases are linked to time and perspective of abled and disabled. The Harvard Implicit project has a test specifically for disabilities (Harvard University, 2018). Therefore, the participants took the specific test to see their implicit bias on people with disabilities. The Cronbach Alpha of the Harvard implicit bias test is .88 (Bar-Anan & Nosek, 2014). The data from the test was captured via Qualtrics

Procedures.

The pre-service physical education majors in both treatment and control groups took the pretests of Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998), Hodge, Murata, and Kozub’s Judgments about inclusion instrument (2002), and Harvard implicit bias test (Harvard University, 2018). The treatment group each week went onto a website through Center for ETHICS* where the lessons are located and engaged in an educational intervention on perspective taking about physical disabilities. They watched videos, engaged in activities, and then reflected on what they saw or the activity they did. After the six weeks the treatment and control group took the posttests of the Hahm-Beller Values Choice Inventory, Harvard implicit Bias test, and the Judgment about inclusion instrument.

Design.

The design of the study was a quasi-experimental design using a convenience sample.

Table

Quasi-experimental design

0 ₁	X	0 ₂
0 ₃		0 ₄

0₁=Pretest intervention

X=Treatment (Perspective taking educational intervention)

0₂= Posttest intervention

0₃= Pretest control

0₄= Posttest controls

Data Analysis.

A split plot ANOVA will be used for data analysis, examining gender and group. We are examining between groups and within groups. Each group was measured using the Hahn-Beller Values Choice Inventory (Stoll & Beller, 1998), the Harvard Implicit Bias Test (Harvard University, 2018), and the Hodge, Murata, and Kozub's Judgments about Inclusion Instrument (Hodge, Murata, & Kozub, 2002).

Variables.

The independent variable for the study is the intervention program. There are three dependent variables which are the scores of: 1. Moral reasoning (Stoll & Beller, 1998), 2. Judgment About Inclusion (Hodge, Murata, & Kozub, 2002), and 3. Harvard Implicit Bias (Harvard University, 2018)

Chapter Four: Results

Problem Statement.

The purpose of this experimental study is to examine the effect of a perspective-taking intervention on physical disabilities using a nonequivalent control group design, pretest posttest on: (1) moral reasoning as measured by the Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998) (HBVCI), (2) judgments about inclusion as measured by Hodge, Murata, and Kozub's Judgments about Inclusion Instrument (Hodge, Murata, & Kozub, 2002) (Hodge Inventory), and (3) implicit biases as measured by the Harvard Implicit Bias Test (Harvard University, 2018) (HIBT) in pre-service physical education professionals.

Data Collected and Cleaned.

Once the data was collected via Qualtrics the research team cleaned the data. First, the data was pulled from Qualtrics. Second, the data was sorted into two groups, 1) the intervention group and 2) the control group. The control was then color coded to orange, as the data needed to be on one spreadsheet. After the data was taken from Qualtrics to an excel spreadsheet the data from the pretests and the posttests were converted into numbers on a 5-point Likert scale. The research team had to explore options on how to code the implicit bias tests. How the implicit bias test was coded will be discussed further in Chapter five.

Furthermore, the qualitative data that was collected from the intervention was counted on a dell computer running Microsoft office, so all columns and boxes were the same sizes. The excel boxes were formatted to a height of 409 points and a width of 22 points. The lines were counted by the research team. After the number of lines were counted

and added to the bigger spreadsheet the research team coded the number of lines to a 5-point Likert scale. The research team ranked the number of lines of response from lowest to highest. Next the research team found the median of each lesson. From there, the team found the boundaries for the 5-point Likert scale by taking the total number of responses then dividing by five. The range of responses within the 5-point Likert scale are from eight to ten. Thereafter the research team cleaned the data further excluding those who did not complete all pretests, posttests, and intervention along with those who did not consent to the study. Once the data was cleaned it was then ready to analyze.

Participants.

The study began with 101 intervention participants with a control group of 52 participants. However, the 101 intervention participants did not complete all the pre-tests, posttests (HBVI, Hodge, HIBT) and the intervention. Some intervention participants completed one, two, or all of the pretests or the posttests. Because the study was not completed under the direct purview of the researcher, the instructors of record did not require students to take the pre and posttests but did the intervention. More about this in chapter five.

The number of participants who completed the HBVCI was a total of 58. Of that number the intervention group had 31 participants and the control group had 27 participants. The number of participants who completed the Hodge was 43. Of that number the intervention group had 25 participants and the control group had 18 participants. The number of participants who completed the Implicit bias test was 39. Of that number the intervention group had 19 participants and the control group had 20 participants.

Because the instructors of record did not follow the study protocol as they had agreed to, it had made the interpretation of data a little more challenging. Originally ANOVA procedures were to be run on the multiple hypotheses within each test. However, because so few intervention posttests were conducted by the intervention teachers, some of the hypotheses could not be run due to sample size. A decision was made to examine each of the tests in light of the hypothesis information available. Thus, t-tests were appropriate and would provide similar results as running an ANOVA. With independent t-tests Levene's tests were conducted and interpreted. No significant results were found; thus, normalcy was assumed in interpreting the t-tests. With the paired t-tests, correlations were examined, and no significant differences were found in the correlations thus the paired t-test could be interpreted. Alpha was set at $p < .05$. Even though significance was not found intervention reflections might prove fruitful and are discussed in chapter five and six.

Statistical Sub Problems.

Moral Reasoning.

1. No difference exists pretest to posttest on moral reasoning in pre-service physical education professionals.
 - a. A paired sample t test was calculated to compare the mean of the HBVCI pretest score to the mean of the HBVCI posttest score. The mean of the HBVCI pretest was 37.6129 (SD = 9.42931), and the mean on the HBVCI posttest was 37.8387 (SD = 10.44062). No significant difference from pretest to post test was found on moral reasoning scores $t(30) = -.202, p = .841$.
2. No difference exists pretest to posttest by **gender** on moral reasoning in pre-service physical education professionals.

- a. The statistics were not analyzed by gender because of no significant difference between pre and post on moral reasoning scores and the number differences by gender were too small in the population.
3. No difference exists pretest to posttest by **group** on moral reasoning in pre-service physical education professionals.
 - a. An independent- samples t test was calculated to compare the mean HBVCI posttest scores of the participants in the intervention group to the mean HBVCI posttest scores of the participants in the control group. The mean of the HBVCI posttest intervention group ($M = 37.8387$, $SD = 10.44062$) was not significantly different from the mean of the HBVCI posttest control group ($M = 40.9630$, $SD = 8.03110$). $t(56) = -1.263$, $p = .318$.
4. No difference exists pretest to posttest with the interaction of **gender by group** on moral reasoning in pre-service physical education professionals.
 - a. The statistics were not analyzed of the interaction of gender by group because of no significant difference between pre and post on moral reasoning scores. The interaction was not examined because there were too few of one gender compared to another.

Hodges Judgments about Inclusion.

1. No difference exists pretest to posttest on judgments about inclusion in pre-service physical education professionals.
 - a. A paired sample t test was calculated to compare the mean Hodge pretest score to the mean of the Hodge posttest score. The mean of the Hodge pretest was 60.5200 ($SD = 6.47508$), and the mean on the Hodge posttest was

61.2400 (SD = 5.65155). No significant difference from pretest to posttest was found on judgments about inclusion. $t(24) = -.576, p = .570$.

2. No difference exists pretest to posttest by **gender** on judgments about inclusion in pre-service physical education professionals.
 - a. An independent- samples t test was calculated to compare the mean Hodge posttest scores by gender. The mean of males (M= 60.6667, SD = 5.17570) was not significantly different from the mean of females (M = 61.0323, SD = 5.68321). $t(41) = -.194, p = .960$.
3. No difference exists pretest to posttest by **group** on judgments about inclusion in pre-service physical education professionals.
 - a. An independent- samples t test was calculated to compare the mean Hodge posttest scores of the participants in the intervention group to the mean Hodge posttest scores of the participants in the control group. The mean of the Hodge posttest intervention group (M= 61.2400, SD = 5.65155) was not significantly different from the mean of the Hodge posttest control group (M = 60.5000, SD = 5.38243) $t(41) = .432, p = .292$.
4. No difference exists pretest to posttest with the interaction of **gender by group** on judgments about inclusion in pre-service physical education professionals.
 - a. The statistics were not analyzed from the interaction of gender by group because of no significant difference between pre to post on judgments about inclusion.

Implicit Bias.

1. No difference exists pretest to posttest on implicit biases in pre-service physical education professionals.
 - a. The statistics were not analyzed on the Harvard Implicit bias test as there was no way to measure progress with a 5-point Likert scale. Furthermore, the validity and reliability of the instrument is not what it seems. The issue with the Harvard implicit bias test will be discussed in Chapters five and six.
2. No difference exists pretest to posttest by **gender** on implicit biases in pre-service physical education professionals.
 - a. The statistics were not analyzed on the Harvard Implicit bias test and because of this by gender was not analyzed as well. The issue with the Harvard implicit bias test will be discussed in Chapters five and six.
3. No difference exists pretest to posttest by **group** on implicit biases in pre-service physical education professionals.
 - a. The statistics were not analyzed on the Harvard Implicit bias test and because of this by group was not analyzed as well. The issue with the Harvard implicit bias test will be discussed in Chapters five and six.
4. No difference exists pretest to posttest with the interaction of **gender by group** on implicit biases in pre-service physical education professionals.
 - a. The statistics were not analyzed on the Harvard Implicit bias test and because of this the interaction of gender by group was not analyzed as well. The issue with the Harvard implicit bias test will be discussed in Chapters five and six.

Chapter Five: Discussion

Introduction.

The purpose of chapter five is to discuss results in relationship to the study's problem and statistical subproblems. Furthermore, correlations will be discussed on intervention questions and their meaning to the study. Histograms are offered to help visually discuss the correlations.

Purpose Statement.

The purpose of this experimental study is to examine the effect of a perspective-taking intervention on physical disabilities using a nonequivalent control group design, pretest posttest on: (1) moral reasoning as measured by the Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998) (HBVCI), (2) judgments about inclusion as measured by Hodge, Murata, and Kozub's Judgments about Inclusion Instrument (Hodge, Murata, & Kozub, 2002) (Hodge Inventory), and (3) implicit biases as measured by the Harvard Implicit Bias Test (Harvard University, 2018) (HIBT) in pre-service physical education professionals.

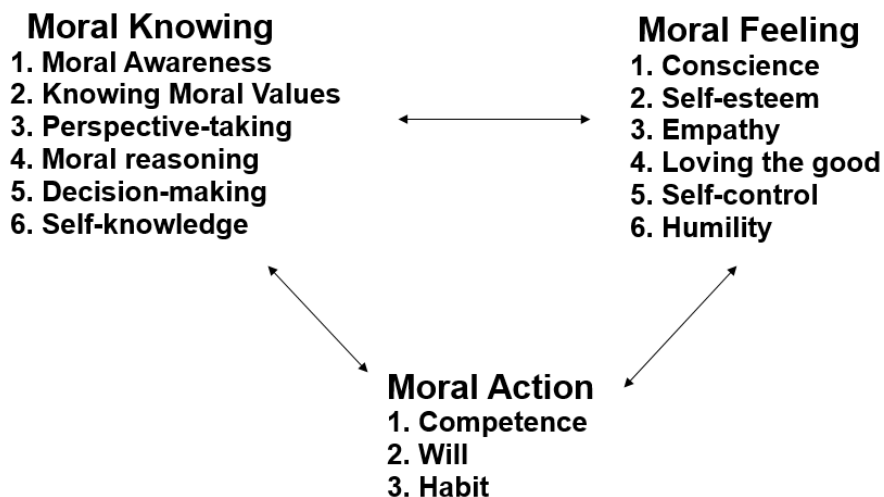
Statistical Sub Problems.

Moral Reasoning.

1. No difference exists pre to post on moral reasoning in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no significant difference was found between pretest and posttest on moral reasoning. The mean score from pretest ($M = 37.6129$) to the posttest ($M = 37.8387$) did increase, however, it was not statistically significant. An explanation of why no significant

difference was found may be due to the instrument chosen to measure empathy. The Hahm Beller Values Choice Inventory which has a Cronbach alpha of .75 to .88 measures moral reasoning not empathy (Hahm, 1989).

Figure 5.1 Lickona's Model of Components of Good Character



- b. Examining Lickona's paradigm of components of good character helps us discuss the difference between moral reasoning and empathy. Even though, we could not find an instrument that measured empathy, the HBVCI lies within the paradigm of components of good character and the HBVCI is a tool of moral reasoning. The scenarios in the HBVCI are focused on ethical dilemmas and the reasoning process but not specifically on the process of empathy building. Our error was hoping that the participants could make a jump from empathy to moral reasoning – however, it was a leap of faith. What we do know is the immature moral reasoner, often has trouble making a leap from the general to the particular (Piper, Gentile, & Parks, 1993). However, the

literature of moral development and moral reasoning states that perspective taking and empathy are critical aspects of moral reasoning and moral development (Kolhberg, *Essays in moral development: The philosophy of moral development*, 1981; Lickona, 1991). Additionally, we do know that the skill of moral reasoning is not necessarily the same thing as moral empathy reasoning. Thus, a valid and reliable instrument needs to be developed for an empathy intervention.

2. No difference exists pretest to posttest by **gender** on moral reasoning in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no significant difference by gender was found. An explanation of why we did not find significance by gender may be due to the sample size of female participants (n=43) compared to the sample size of male participants (n=15). We had more female participants than male participants. One of our control groups did not participate, and by time constraints, we had to find another intact control group that would agree to participate, however, that group was all females pushing our numbers further apart. A side that must be considered is the female nature of the intervention and control group that affects education in general. Christine Hoff Summers in *The war against boys*, argues that the educational system is failing males and supports and favors females. Interestingly, according to our intervention partner, Lewis Clark State College, “There are 73% more female students than male students enrolled at Lewis Clark State

College with a gender ratio of 63% women to 37% men”

(CollegeSimply, 2020). As compared to the University of Idaho which has 51% males to 49% females (CollegeSimply, 2020). Our research studies have usually focused on Land Grant and Research universities, e.g., University of Georgia, University of Alabama, Iowa State University. We never even considered there would be a gender disparity and that disparity should have been addressed. We did not think to ask, and they never offered us the information, even when we were clear we would be doing an examination of data by gender. This is not their fault; we knew gender disparities existed in higher education, however, not in land grants, because of its agriculture and engineering focus that is typically male enrolled driven. In future studies we will be aware of this gender differentiation.

3. No difference exists pretest to posttest by **group** on moral reasoning in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no significant difference was found by group on moral reasoning. The mean score from the intervention posttest ($M = 37.8387$) compared to the control group posttest ($M = 40.9630$) was lower. The results show that the control group actually scored higher on moral reasoning than the intervention group. This may appear troubling; however, all things are not so clear. Originally, a self-contained class at LCSC had volunteered to be the control, however, volunteering does not always become fact.

- Numerous emails, visits to set up, and statements that “it would happen”, never happened. Three months into the study, we contacted our measurement expert, and decided that we needed to capture a control group, an intact control group to collect data. The control group we found was a group of collegiate women swimmers. University level collegiate swimmers usually have a broad array of majors, and the majority of this group were upper level science and humanities majors. This in itself could bias the sample because selection of majors does affect moral reasoning (Killen & Smetana, 2006) and second, the coach of the team is a Ph.D. student in the Center for ETHICS*, and has been diligently practicing moral reasoning through his coaching both on the deck, in the water, and in his office and personal contacts. We also know that role modeling, environment, and even informal education, as evidenced by his practices, can affect moral reasoning. Our control was not the best choice, but a necessary choice because of time constraints and availability of a population. Even though, the results were contaminated, his action is a testimony to how education is important.
- b. The range of scores of the Hahm-Beller Values Choice Inventory is 12-60. The intervention participants in the current study scored ($M = 37.8387$) compared to the control group participants ($M = 40.9630$). The data on the general population from previous studies show the population score in the 20's. Therefore, the population of the intervention and the control group in the current study scored higher than

the general population. Athlete's score between 10-19 because they would not tell referee. The scores in this study are high compared to other athlete populations. However, in relationship to the possibility of the instruments range the population is not scoring that high. The population should be scoring in the 40's or higher.

4. No difference exists pretest to posttest with the interaction of **gender by group** on moral reasoning in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no significant difference of gender by group were analyzed. We chose not to analyze the gender by group because our control and intervention groups sample size of female participants (n=43) were greater than the sample size of male participants (n=15). See above.

Hodges Judgments about inclusion.

1. No difference exists pre to post on judgments about inclusion in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no significant difference was found between pretest and posttest on judgments about inclusion. The mean score from pretest ($M = 60.5200$) to the posttest ($M = 61.2400$) did increase however, it was not statistically significant. An explanation of why we did not find a significant difference may be due to the instrument we chose. The judgment about inclusion instrument measures competency of the physical educator in inclusion. Furthermore, the instrument appeared to

measure competency and moral empathy however after analyzing the results we discovered it did not. Piper, Gentile, & Parks (1993) discuss education and how we need education for a specific topic. Therefore, many people do not jump from one topic to the next topic unless they are a mature moral reasoner. Thus, by using this instrument we assumed the population could make the jump from competency to moral empathy and with that we were wrong. However, we chose the instrument because Martin's (2018) *Handbook of disability sport and exercise psychology* uses Hodges work when discussing physical educators and inclusiveness. The work by Hodge was a consistent focal point for physical education teaching and inclusion for students with physical disabilities. Honestly, we took another leap of faith with this instrument because it appeared to have what we were looking for. We analyzed the Hodge before we chose it question by question. Of the sixteen questions only four implied a moral empathy perspective. The other twelve questions dealt with the acceptability of students who have physical disabilities. Additionally, the twelve questions focused on whether a physical educator felt competent to teach a student with a physical disability. The four empathy implied questions were very broad and were not explicit to our intervention questions. The language was very broad and limited in a pointed notion of empathy. See Appendix D for an explanation of Hodge instrument. Hodges instrument focus on an

inclusion model of competency and does pre-service physical education prepare pre-service teachers to teach students with physical disabilities. Thus, the Hodge actually measures pre-services teachers perceived competency. This suggests that our judgments about inclusion instrument did not match our intervention of moral empathy. Thus, a different valid and reliable instrument needs to be developed for an empathy intervention.

2. No difference exists pretest to posttest by **gender** on judgments about inclusion in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no significant difference was found by gender on the judgements about inclusion instrument. The mean score for the males ($M = 60.6667$) compared to the females ($M = 61.0323$) was lower however, it was not statistically significant. Another explanation of why we did not find significance by gender was because of the sample size of female participants ($n=31$) compared to the sample size of male participants ($n=12$).
3. No difference exists pretest to posttest by **group** on judgments about inclusion in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no significant difference was found by group on judgments about inclusion. The mean score from the intervention posttest ($M = 61.2400$) compared to the control group posttest ($M = 60.5000$) was higher but not statistically significant. The control group was compromised and had

other majors in it besides pre-physical education. Additionally, the number of participants who completed the judgments about inclusion instrument was lower than the HBVCI. There could be many explanations of why this happened and will be discussed in chapter six, including failure of instructors to motivate participants to finish the protocols, as well as the same instructors limiting our access to the participants. Also, there is a possibility of the lure of taking an instrument that is fun and topical to sport as compared to an inventory of your perceived competency.

- b. Additionally, the original research developed by Hodge, Murata, and Kozub (2002) did not include an intervention. The original study was developing a valid and reliable instrument for physical educators to measure perceived competency and inclusion. Because the intervention group of the current study was pre-sevice physical educators and the majority of the control group was composed of other majors the difference in the means between groups make sense.
4. No difference exists pretest to posttest with the interaction of **gender by group** on judgments about inclusion in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because no interaction of gender by group was analyzed. The interaction of gender by group was not analyzed because female participants (n=31) was greater than male participants (n=12). See above

Implicit Bias.

1. No difference exists pre to posttest on implicit biases in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because the statistics were not analyzed on the Harvard Implicit bias test. The research team was forced to create a system to code the results of the Harvard implicit bias test as the results are given in a qualitative form. Originally, we thought we could code the answers and develop a 5-point Likert scale but in reality, when we had the results and a population there was no way to code the results. We found no way to code and measure progress with a 5-point Likert scale as there were numerous conflicting results, and the answers had both positive and negative direction. Furthermore, Harvard states the Cronbach Alpha of the Harvard implicit bias test is stated at .88 (Bar-Anan & Nosek, 2014). Perhaps, it is based on their measurement process, but that process is not shared unless one purchases their instrument and their expertise to analyze. The cost of that was prohibitive, in the thousands of dollar range. As we tried to examine the data, we could not get consistency in our own usage. Members of the research team took the instrument several times over a several hour time slot. And our results were reported differently as to level of bias or non-bias each time – markedly different. None of us were trained or educated any differently in that slot of time. All of which causes us to question the consistency of this data. We do have all the raw data but are not motivated to do anything with it at this time. The results would be questionable. If we had

chosen to develop an instrument before an intervention this problem would have been moot because we would have had the time to follow an instrument protocol for validity and reliability. However, even though we did not use the data the implicit bias test did cause the participant to question their own point of view. Any participant of the implicit bias test will be inspired to reconsider their perspective about individuals with disabilities. See more about this in chapter six.

2. No difference exists pretest to posttest by **gender** on implicit biases in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because the statistics were not analyzed on the Harvard Implicit bias test as there was no way to measure progress with a 5-point Likert scale. Furthermore, there were more female participants (n=29) than male participants (n=10).
3. No difference exists pretest to posttest by **group** and by interaction of **gender by group** on implicit biases in pre-physical education professionals.
 - a. We failed to reject the null hypothesis because the statistics were not analyzed on the Harvard Implicit bias test as there was no way to measure progress with a 5-point Likert scale.

Other Considerations:

Soon after the results were analyzed the research team decided to examine the correlations from the questions within the six-lesson intervention. Running correlations within the intervention gave the research team a better understanding of the types of questions asked within the lessons. Furthermore, the purpose of running the correlations was

to see whether or not the questions embedded in the intervention were asked correctly to measure a person's moral empathy. The results showed that the questions were written correctly and in the right direction for moral empathy as the questions were correlated with each other. See table 5.1.

Table 5.1. Correlations between questions and intervention

		Correlations between questions and intervention					
		Coded 1	Coded 2	Coded 3	Coded 4	Coded 5	Coded 6
Coded 1	Pearson	1	.398**	.392**	.437**	.402**	.277
	Correlation						
	Sig. (2-tailed)		.007	.008	.003	.007	.068
	N	44	44	44	44	44	44
Coded 2	Pearson	.398**	1	.613**	.440**	.303*	.237
	Correlation						
	Sig. (2-tailed)	.007		.000	.003	.045	.122
	N	44	44	44	44	44	44
Coded 3	Pearson	.392**	.613**	1	.292	.333*	.344*
	Correlation						
	Sig. (2-tailed)	.008	.000		.054	.027	.022
	N	44	44	44	44	44	44
Coded 4	Pearson	.437**	.440**	.292	1	.421**	.388**
	Correlation						
	Sig. (2-tailed)	.003	.003	.054		.004	.009
	N	44	44	44	44	44	44
Coded 5	Pearson	.402**	.303*	.333*	.421**	1	.562**
	Correlation						
	Sig. (2-tailed)	.007	.045	.027	.004		.000
	N	44	44	44	44	44	44
Coded 6	Pearson	.277	.237	.344*	.388**	.562**	1
	Correlation						
	Sig. (2-tailed)	.068	.122	.022	.009	.000	
	N	44	44	44	44	44	44

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Table 5.2. HBVCI Paired Samples Correlation

HBVCI Paired Sample Correlation		N	Correlation	Sig.
Pair 1	Total Hodge Pre to Post	31	.809	.000

A correlation was analyzed between the HBVCI and the intervention to see if they were tied together. However, the results show they were not correlated with each other. Furthermore, the results show what the research team thought to be true in that the intervention was examining moral empathy and the HBVCI examines moral reasoning. The implications of this will be discussed further in chapter six.

Table 5.3. Hodge Paired Samples Correlation

Hodge Paired Sample Correlation		N	Correlation	Sig.
Pair 1	Total Hodge Pre to Post	25	.476	.016

A correlation was analyzed between the Hodge and the intervention to see if they were tied together. However, the results show they were not correlated with each other. Furthermore, the results show what the research team thought to be true in that the intervention was examining moral empathy and the Hodge measures a teacher's perceived competency in inclusion. The implications of this will be discussed further in chapter six.

Histograms.

The research team coded the qualitative data by counting the number of lines a person wrote. Then the team took the number of lines, found the mean, divided the total number of responses by five, which gave a range of how many should be in each category. Then the team coded the number into a 5-point scale. The frequency tables along with the histograms below show how the participants responded in a 5-point scale. Furthermore, the histograms show the numbers of lines written in a visual manner displaying the dispersion of the lines written for the reflective questions.

Table 5.4. Lesson One Frequencies

Coded 1		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	20.5	20.5	20.5
	2	9	20.5	20.5	40.9
	3	9	20.5	20.5	61.4
	4	9	20.5	20.5	81.8
	5	8	18.2	18.2	100.0
Total		44	100.0	100.0	

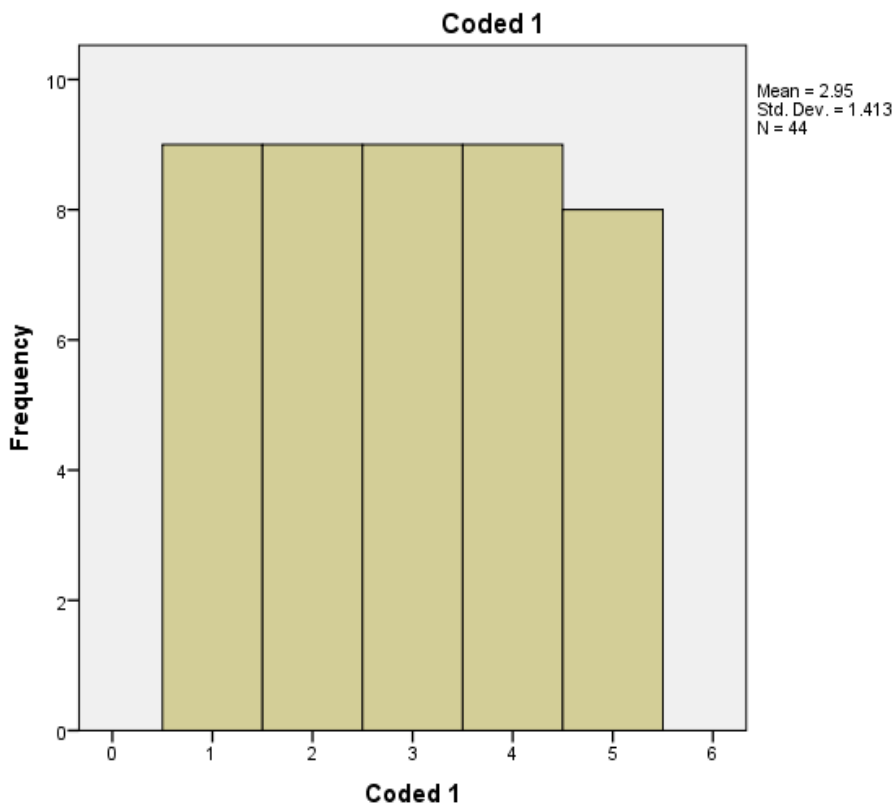


Table 5.5. Lesson Two Frequencies

Coded 2		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	20.5	20.5	20.5
	2	12	27.3	27.3	47.7
	3	9	20.5	20.5	68.2
	4	8	18.2	18.2	86.4
	5	6	13.6	13.6	100.0
Total		44	100.0	100.0	

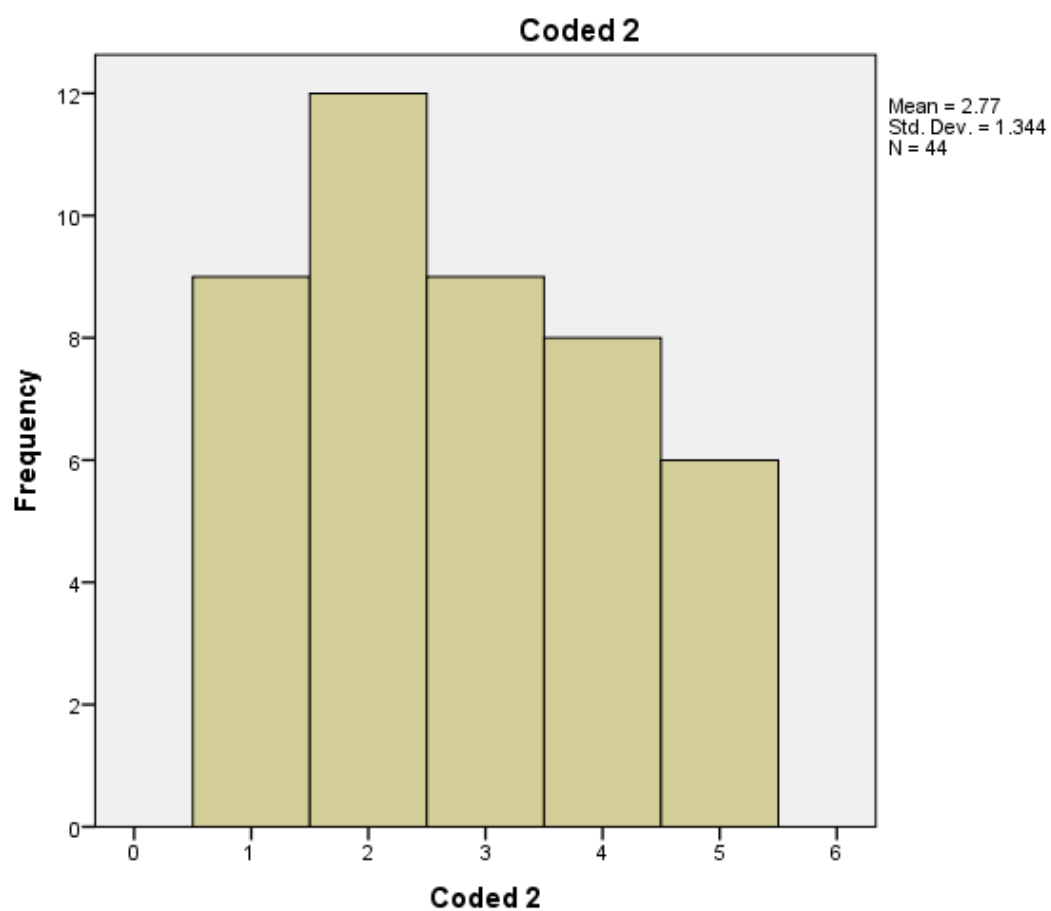


Table 5.6. Lesson Three Frequencies

Coded 3		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	20.5	20.5	20.5
	2	10	22.7	22.7	43.2
	3	8	18.2	18.2	61.4
	4	9	20.5	20.5	81.8
	5	8	18.2	18.2	100.0
Total		44	100.0	100.0	

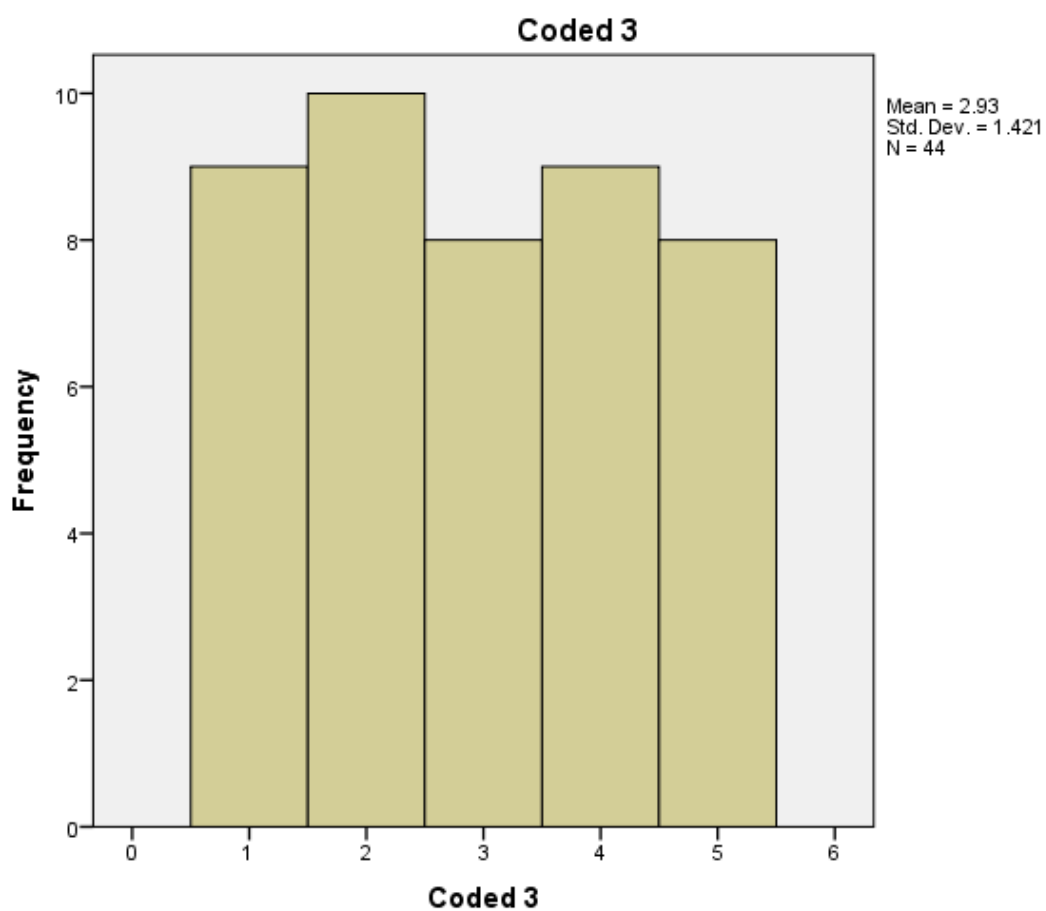


Table 5.7. Lesson Four Frequencies

Coded 4		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	20.5	20.5	20.5
	2	9	20.5	20.5	40.9
	3	9	20.5	20.5	61.4
	4	10	22.7	22.7	84.1
	5	7	15.9	15.9	100.0
Total		44	100.0	100.0	

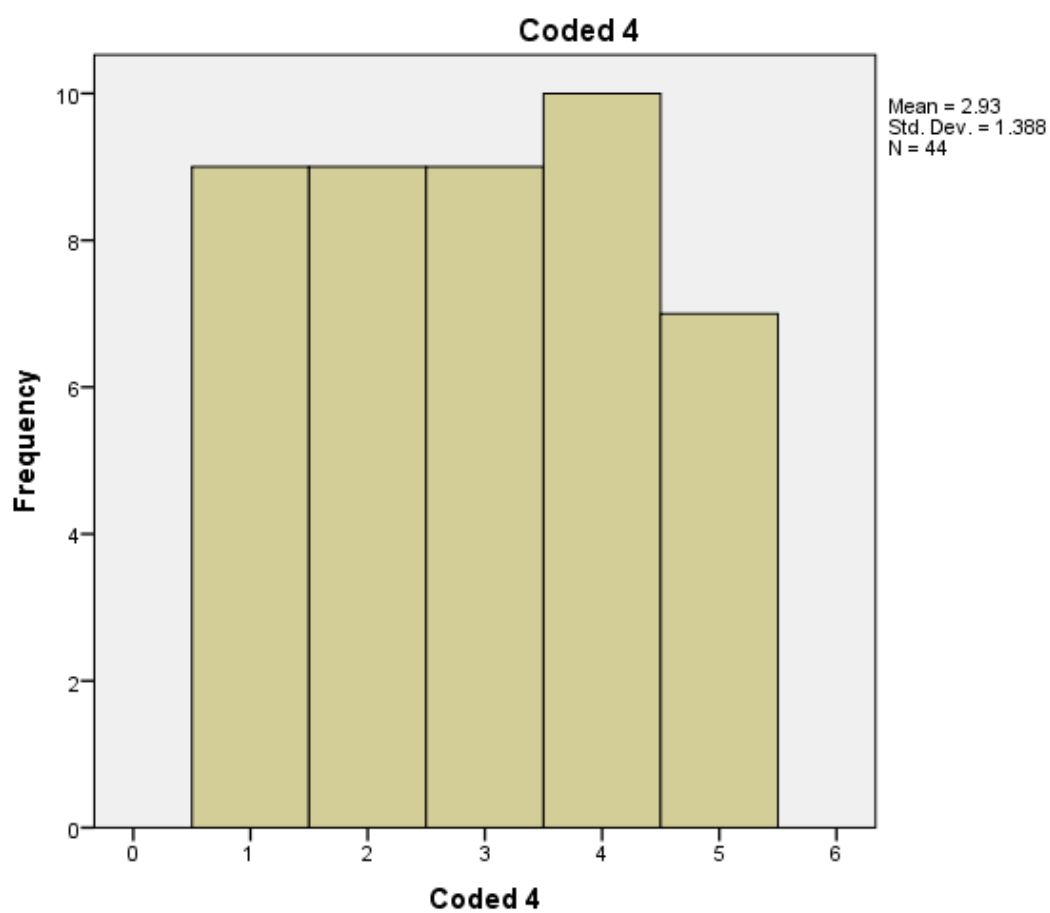


Table 5.8. Lesson Five Frequencies

Coded 5		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	10	22.7	22.7	22.7
	2	8	18.2	18.2	40.9
	3	8	18.2	18.2	59.1
	4	9	20.5	20.5	79.5
	5	9	20.5	20.5	100.0
Total		44	100.0	100.0	

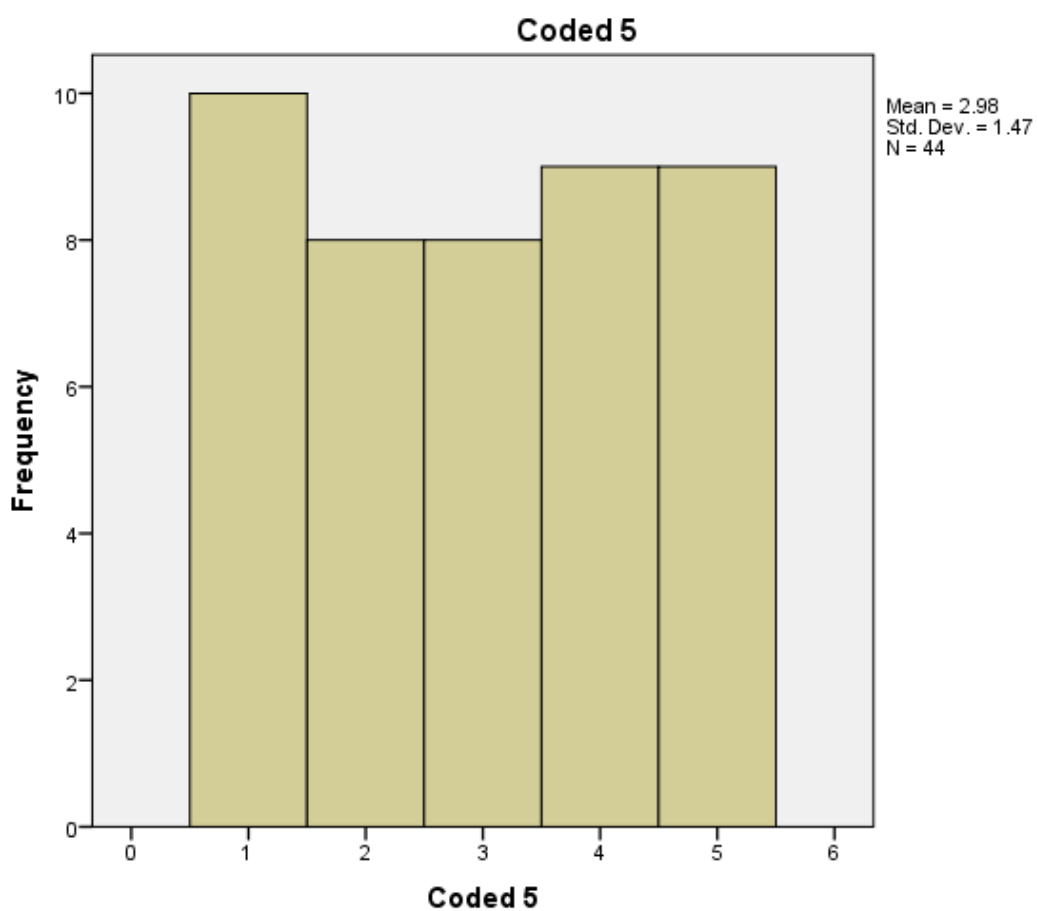
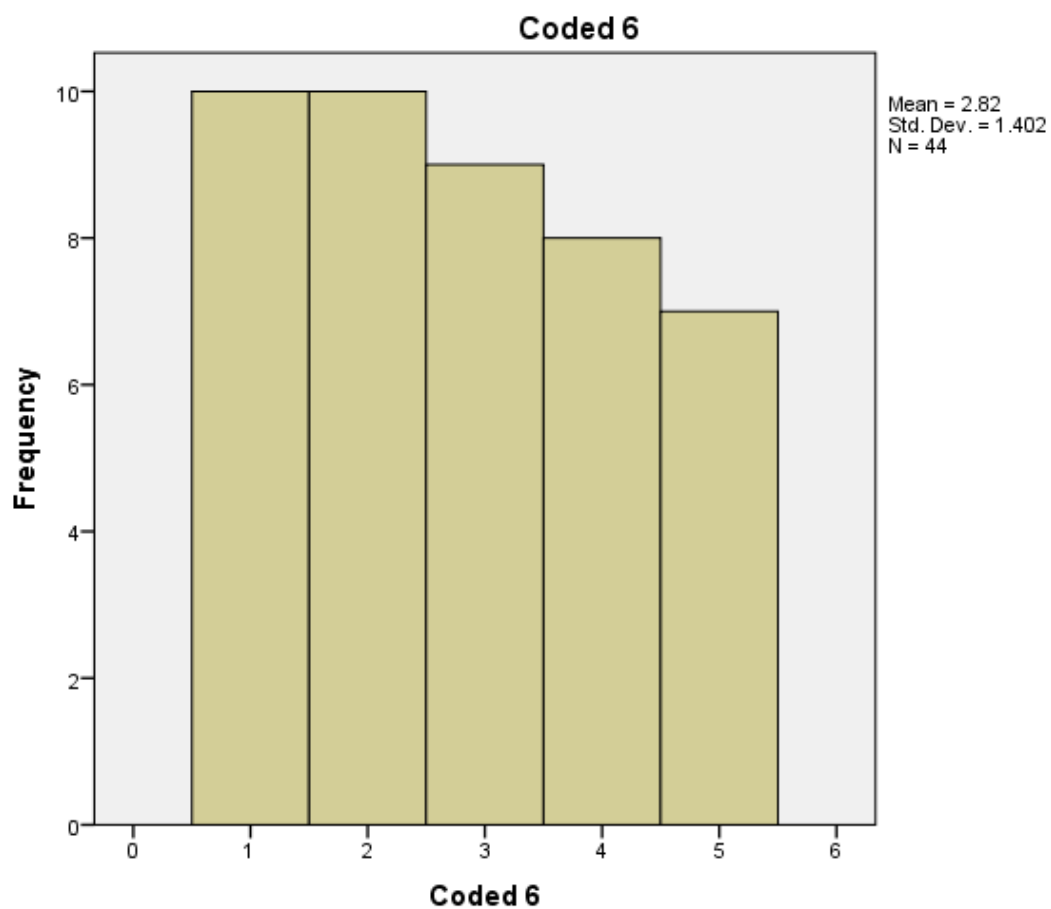


Table 5.9. Lesson Six Frequencies

Coded 6		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	10	22.7	22.7	22.7
	2	10	22.7	22.7	45.5
	3	9	20.5	20.5	65.9
	4	8	18.2	18.2	84.1
	5	7	15.9	15.9	100.0
Total		44	100.0	100.0	



Chapter Six: Summary and Recommendations

Introduction.

The purpose of chapter six is to summarize the study, examine the results compared to the literature, and give recommendations for future research.

Purpose Statement.

The purpose of this experimental study is to examine the effect of a perspective-taking intervention on physical disabilities using a nonequivalent control group design, pretest posttest on: (1) moral reasoning as measured by the Hahm-Beller Values Choice Inventory (Stoll & Beller, 1998) (HBVCI), (2) judgments about inclusion as measured by Hodge, Murata, and Kozub's Judgments about Inclusion Instrument (Hodge, Murata, & Kozub, 2002) (Hodge Inventory), and (3) implicit biases as measured by the Harvard Implicit Bias Test (Harvard University, 2018) (HIBT) in pre-service physical education professionals.

Summary.

Researchers argue students with physical disabilities are not permitted to play as equals in physical education, recreation, and sport. Martin (2018) in his *Handbook of disability sport and exercise psychology* discuss this issue in both qualitative and quantitative research specifically on people with physical disabilities. Further research offers testimonies of students with physical disabilities wanting to play but finding they cannot and are told they cannot again and again (Bredahl A.-M. , 2013). Moreover, Marin (2018) discusses complicating issues which arise for physical education teachers who attempt to teach able-bodied students at the same time as students with physical disabilities. These issues include: teachers do not perceive they have the competency to teach this specific

population, the teacher's exclusionary attitude towards including the population, and teachers lack of educational preparation to meet the need. The unintended consequences of the teachers having these three issues is students with physical disabilities presently appear to be excluded from playing. Other complicating issues that affect the decision to include can include basic inclusive perspective. Teachers are affected by school climate, administrative beliefs, and treatment of students within the environment. Consequently, the teachers are tied to the administrative and district belief system and inclusion by the teacher is affected. Martin Buber (1970) discusses the I-thou and I-it phenomena where we either see others as ourselves or we see them as objects. Implicit bias research argues that in general able-bodied individuals see those with physical disabilities as objects and not as equals (Harvard University, 2018). Considering the above, the purpose of the present research was to examine a different methodology to educate physical educators to be more empathic and inclusive to students with physical disabilities.

Interventions to help physical education teachers be more inclusive have been conducted using different techniques (Block & Obrusnikova, 2007; Klavina & Block, 2008; Qi & Ha, 2012). Additional studies also were focused on teachers and peer tutors (Block & Obrusnikova, 2007; Klavina & Block, 2008; Qi & Ha, 2012). However, the interventions did not seem to be enough to overall increase inclusion or overcome the barriers to include students with physical disabilities. This research also correlates with the inclusion literature. Inclusion in school settings is a large topic. Past research argues changing attitudes is difficult with knowledge training. Future, a shift in attitudes from training does not necessarily (and usually does not) shift (Spandagou, Evans, & Little, 2008). The present research implemented an emphatic philosophical, perspective taking approach to broaden

physical educators' attitudes which is supported by literature in moral development (Gibbs, 2014; Kohlberg, 1981; Lickona, 1991; Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983)

A mixed deontological framework between act deontic and rule deontic was applied when creating a perspective taking intervention. Three different instruments were used to measure the effectiveness of the intervention, complete application and theoretical is available in Appendix. Unfortunately, no significant differences were found, however, correlations of the lessons signaled there was more here to review than the statistical data itself.

The perspective taking intervention which was implemented for the current study was a six-lesson intervention on different topics that plague people with physical disabilities and are barriers to include people with physical disabilities to play. The six lessons had multiple sub questions which asked the participants to reflect about the material. The participants had to respond. Reimer, Paolitto, and Hersh (1983) discuss first order, second order, and third order reasoning questions. The intervention had a combination of the three, but the ultimate goal of the research team was to apply the highest order of reasoning. The intervention appeared to accomplish this when examining the subjective responses from the participants. Even though subjective data was not the goal of this study, reviewing the answers of the participants may flesh out a greater understanding.

The Results of the Intervention Compared to the Literature.

The instruments did not capture a change in moral reasoning using the HBVCI, perhaps for two different reasons.

1. The population involved were not involved in a sport moral reasoning curriculum and may, instead, have been focused on the same “legalistic” interpretation perspective of inclusion, which essentially is exclusionary (Martin, 2018; Shaw & Stoll, 2018; Shaw & Stoll, 2018b; Shaw & Stoll, Winter 2018-2019). Research argues that such a perspective of a justice orientation based on the majority (Gilligan, 1982) is essentially not a moral direction curriculum. If this is true of the curriculum, the HBVCI could not capture a moral reasoning change because the participants had no background in the process.

2. Empathy is a moral value, but a subset of the three prime moral values of the HBVCI (Hahm, 1989). If the moral values are not challenged and developed, an empathy perspective taking curriculum of six lessons may not be powerful enough to move moral reasoning without a corollary moral reasoning curriculum (Kolhberg, 1981; Lickona, 1991; Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983)

Dr. Steele (2012) in her study of service learning found a moral reasoning intervention curriculum without any actual service-learning significantly improved perspective about service learning as opposed to an actual service-learning experience. In contrast, the service-learning experience in which participants were at the same time taking classes with instructors who were not doing moral reasoning actually significantly declined in their moral reasoning (Steele, 2012).

3. Perhaps an instrument that measures empathy specifically should be developed to measure changes in perspective, however, this may be faulty reasoning. In theory, an intense moral reasoning curriculum should improve moral reasoning. It must be remembered that the HBVCI has no questions about empathy within its structure (See Appendix), and that in itself may be problematic with the age group of this research population. These

participants are not mature moral reasoners, and often the specificity of their moral growth limits their ability to make global decisions of right and wrong outside of their limited perspective (Fox & DeMarco, 2001; Gibbs, 2014; Kohlberg, *Essays in moral development: The philosophy of moral development*, 1981; Lickona, 1991; Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983; Rest, 1992).

What do we know from the Subject Responses.

Even though no significance was found, the correlations of the lessons inform us the lessons appear to be effective by how much the participants wrote, referring to the means of the histogram data each lesson had the same number of people which was forty-four. The number of participants and the number of lines coded into a five-point Likert scale: lesson one had a mean of 2.95, lesson two had a mean 2.77, lesson three had a mean of 2.93, lesson four had a mean of 2.93, lesson five had a mean of 2.98, and lesson six had a mean of 2.82. According to Piper, Gentile, and Parks, (1993) and Reimer, Paolitto, and Hersh (1983) this reflective process is needed for moral conflict to occur. Even though the original purpose was not qualitative, important implications surface when reviewing what the participants wrote in the lessons. Below is a brief analysis of selected responses to questions. Each lesson for the intervention fits into one of the three categories: moral reasoning, judgements about inclusion, and implicit bias. Thus, each lesson and the response from the participants will be discussed in their respective category.

Moral reasoning.

The HBVCI did not capture a significant increase in moral reasoning pretest to posttest of the intervention group, however, there was a positive increase between the pretest 37.6129 (SD = 9.42931), and the posttest 37.8387 (SD = 10.44062) within the intervention

group for moral reasoning scores. However, we believe there is meaningfulness in the participants' response within the intervention. Moral reasoning and development literature along with neuroscience literature are clear if education is attempting to grow a mature moral brain, the student must be asked difficult and reflective questions (Gazzaniga, 2005; Gibbs, 2014; Joyce, 2006; Kohlberg, 1981; Lickona, 1991; Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983; Tancredi, 2005). Also, the person who is engaged in such a process usually will write more and therefore reflect more as they are engaged. In the current study in perspective taking, this appears to be true. The research team measured engagement on the number of lines written for a lesson's response. For lesson one the range of lines written was from eleven to ninety-eight with a median of forty-six point five. For lesson two the range of lines written was from four to fifty-one with a median of sixteen. For lesson three the range of lines written was from nine to seventy-eight with a median of twenty-seven point five. For lesson four the range of lines written was from sixteen to one hundred and forty-four with a median of forty-one point five. For lesson five the range of lines written was from eight to ninety-two with a median of twenty-three point five. For lesson six the range of lines written was from thirteen to one hundred and two with a median of thirty-eight. The participants, obviously, who were engaged with the intervention wrote more than those who were not. The research team found this to be true throughout the whole intervention from lesson one to lesson six. One can examine participants' responses and see they were reflective and engaged by both the number of lines and what was said. Lesson one and two were designed to have a moral reasoning intention. Therefore, in this section lesson one and two are discussed.

Lesson One.

(Slide one has no educational content- information on study)

Lesson one slide two- was informational and educational.

“When I began to read some of the things that abled- bodied academics, researchers, and professionals had written, and still write, about impairment and disability, I was and remain staggered at how little it related to my own experience or indeed, that of most other disabled people I come to know” (Oliver, 2009, p. 16).

The purpose of lesson one was to stimulate student growth beyond their present stage of moral development, research is clear a specific classroom environment must occur for this development. One method is through social interaction in which the student is in contact with others who are at different stages of moral development. Kohlberg (1969, 1979, 1981) and Lickona (1991) argued to grow morally, one must be nudged out of the present stage to a higher level. This only occurs if one is jarred to think differently than what is thought presently. When this occurs, complex groups and a new structure is developed. The teacher can be instrumental in creating these conditions through two principal functions: (1) creating conflict which forces growth and 2) stimulating students’ ability to take the perspective of others beyond their own. The following lessons are about creating conflict and taking perspective.

Kohlberg (1969) clearly argued self-thinking to grow cannot be directly taught. Instead, conflict occurs when one’s pattern of reasoning is challenged by the social environment and changes occur gradually. Classrooms, and in this case, an online classroom should be a rich environment to cause cognitive conflict. This conflict is possible through 4 different functions of which only two can overtly occur in the present study. The

four are: 1) student dialogue with self, 2) student dialogue with other students, (3) student dialogue with teacher, and (4) teacher dialogue with self. In the present study (1) occurs through the reflection and response of the lessons, (3) occurs with the responses that are scripted for the students, and (4) occurs as the study is analyzed.

Student dialogue with self creates a cognitive conflict. Whereby the student thinks through the solution to a moral problem and is forced to weigh reasons. When the student begins to question self, stage growth occurs. We call this the result of reading, writing, and reflection. If communication is open between student and teacher, the students will benefit from the conflict that is offered which also stimulates higher stages of moral reasoning. Teacher dialogue with self is carefully thinking about the conditions and behaviors to stimulate effective interaction therefore the teacher must keep an openness so that students do not feel punished about their thinking. Kohlberg (1981) argues one must have cognitive dissonance for one to grow. All six lessons put this literature into use as the students will be engaged and therefore have cognitive dissonance.

Lesson 1 slide 3- A specific question was asked.

Society creates social norms about people with physical impairments. It is assumed that people who have physical impairments live with constant pain from their impairment.

1.1 Is this true? https://uidaho.co1.qualtrics.com/jfe/form/SV_09yUZNm94LGQEn3

Theory and reasoning behind the question: For cognitive conflict to occur, the teacher dialogue must challenge the student to a higher order of reasoning. First-order reasoning, for example would involve a question like the above. “is this true”? Basically, the purpose is to begin a discussion by asking a descriptive, easily answered question. The answer is a simple, yes or no, and then the student is asked to explain. The explanation may

pull the student into a higher order reasoning. Is this true (first order), why is it true (second order) (Reimer, Paolitto, & Hersh, 1983; Lickona, 1991; Piper, Gentile, & Parks, 1993).

The responses of the participants actually challenge them into the second order reasoning. Participant one said,

I do think that most people believe this to be true. Many abled bodied people live with the assumption that those who are disabled live in either physical pain, emotional pain, or both. It is often not until able bodied individuals truly build meaningful relationships with those that are disabled that they learn that this is simply not the case, and that most people living with various disabilities are living full, happy, competent lives. I do have to say, however, that I believe this is the case with anything that we encounter that is different from our own normal. We often hold judgements, biases, and ignorance about anything that we ourselves have not experienced or when we do not have a relationship with one who experiences those differences (Participant 1, 2019)

Participant two wrote, “I don’t. I think that every person with a disability is different and it is completely wrong to assume so” (Participant 2, 2019). Furthermore, another participant wrote, “Yes, I think it is true. I think society puts a bad look on physical disabilities. I think people with physical disabilities are treated different in a sense that society treats them like children when most of them are wanting to be treated normal. I have no problem with anyone with physical disabilities. I respect them and don’t mind helping them out. But there is a difference between helping and babying” (Participant 3, 2019). A fourth participant wrote, “No I do not think that all people who have physical impairments live with constant pain for their impairments, since not all physical impairments have to be

associated with physical pain on a person. A physical may limit a person for performing a task but it doesn't always result in pain to the person.” (Participant 4, 2019).

As one can see they did not all agree, however, all of them shared their understanding and added to the discussion of assumptions of pain. They were engaged and thoughtful of the process.

Lesson 1 Slide 4- Feedback to the learner.

All people with physical impairments do not live with pain as their impairments are not painful. Mike Oliver states, “When I began to read some of the things that abled- bodied academics, researchers, and professionals had written, and still write, about impairment and disability, I was and remain staggered at how little it related to my own experience or indeed, that of most other disabled people I come to know” (Oliver, p. 16).

This feedback is given after the student answers the first and second order question. By offering the feedback, the student is informed about what is known about the topic. No, not everyone who is physically disabled is in pain. The first series of slides is fostering dialogue which is a major vehicle for creating cognitive dissonance or conflict. The lessons must encourage social exchanges that expose students to their own stages of moral reasoning and stimulate them to move beyond their present reasoning stages.

For growth to occur, the second responsibility of the lessons is to stimulate student’s ability to see the other person’s point of view, that is, to take the role of the other person. These six lessons are the basic vehicles to stimulate the role-taking process which stimulates moral development. According to Kohlberg, role taking is crucial because moral conflict occurs from the process of perspective taking. If we cannot see into the selves of others, we will never see conflict. Moral perspective taking is greater in older populations, hence a

teacher should be able to take perspective and challenge others. “Mary, what do you think are your best moral qualities?” “Mary, would your friends agree with you about what you think about your best moral qualities?”.

Lesson 1 Slide 5- Directional leading to a question after viewing a video.

Your task is to watch the video linked here. The hero in this video is JJ, who is in a wheelchair.

<https://www.youtube.com/watch?v=RNBAmcETync>

Now picture yourself in JJ's chair... In three sentences or less tell me what would be your initial reaction if someone physically moved you to get ahead of you in line?

1.2- https://uidaho.co1.qualtrics.com/jfe/form/SV_6ih8c86Ou1doDfD

The responses to the question were: “I would react the same way as JJ. That's rude, disabled people are still people regardless. People need to understand that” (Participant 5, 2019). Participant six said, “If I am being honest my anger probably would have gotten the best of me and I would have hit him with my chair. But I also believe that JJ's response is completely justified” (Participant 6, 2019). Participant one states, “My initial reaction would likely be of shock, and then I would quickly move to anger. It would be incredibly frustrating to be made to feel as an object rather than a person” (Participant 1, 2019). Additionally, participant seven said, “I would be very upset because I would feel less important. Also, it would make me feel [as] an object that could just be moved. In the same way, it would be very disrespectful” (Participant 7, 2019). As one reads these responses one can tell the participants are engaged, starting to perspective take, and grasped the philosophical underpinnings of Buber's I-thou and I- It.

Teachers often introduce moral issues by “leading a moral discussion”. Commonly, to heighten moral awareness teachers can use various approaches, the two most common are the presentation of hypothetical moral dilemmas and real moral dilemmas for discussion. This slide focuses on a hypothetical moral dilemma. A video from the show *Speechless* stars a person named JJ who is wheelchair bound. First is offered the scenario, and then the students are asked to discuss the moral dilemma by placing themselves into the action. Reflection is key to heightening moral awareness. Reflection leads to articulation (writing in this case), confronting the situation, and thinking through solutions. All of which is the reading, writing, reflecting, and teacher response process. Three main reasons underlie this process

Research shows clearly all of us have difficulty distinguishing between situations that involve a moral decision and other kinds of problem-solving issues, including questions of right and wrong, good and bad, praise and blame especially in this relativistic day. A second reason to heighten moral awareness is that moral issues are not often discussed in an open-ended way. Instead, teaching content and pedagogy often focuses on teacher perspective and laws and rules (Shaw & Stoll, 2018b). Students tend to write what they think the teacher wants to hear, rather than what the students actually feel and think. And third, dissonance and placing self into the situation is integral to moral development (Fox & DeMarco, 2001; Gibbs, 2014; Kohlberg, *The psychology of moral development*, 1984; Rest, 1992). The goal here is to place the students into the situation and cause an empathic response. The question was as follows: 1.2: Now picture yourself in JJ's chair. In three sentences tell me what would be your initial reaction if someone physically moved you to get ahead of you in line?

Lesson 1 Slide 6.

In philosophy, this scenario with the man in the suit moving JJ can be explained by Martin Buber's- I-thou, and the I-It. In the scenario, the guy in the suit (the I) saw JJ as an "it" or object because the man in the suit moved him. JJ later in the video even says the guy saw him as an object. Whereas, JJ wants people to see him as a person which would be the I-thou, seeing a person as a person rather than an object.

Note: The next time you see a person in a wheelchair, think about this video and JJ.

How would you like to be treated if you were in a wheelchair?

As in all moral education, theoretical education should also occur with this specific population, the college student. The lessons should also inform them that the situation presented with JJ has a strong, supported philosophic basis of how we should treat others. We are not to treat others as an "IT", even though often we may lose sight of others as people. We go through our daily lives, ignoring so many "others" who serve us, the teller at the bank, the server at McDonald's, the clerk at the grocery store. The purpose of this lesson is to inform us that others are others, not an "it" who passes unnoticed in our lives. This slide leaves the student with a moral awareness statement and reverses the question to apply to that student, a perspective taking question.

Lesson 1 slide 7- A specific question was asked.

Thou is actually a sacred term. Meaning when we use the term thou we recognize that a human being has spiritual qualities. However, JJ was seen as an it. 1.3 What would have happened if the man (I-suit) saw JJ as another sacred being as a Thou? 1.4 Would the scenario be changed? https://uidaho.co1.qualtrics.com/jfe/form/SV_0xmhJTIUfXhatlH

Thus, participants were to read and reflect on Martin Buber's I-Thou. The next prompt was: Thou is actually a sacred term. Meaning when we use the term thou we recognize that a human being has spiritual qualities. However, JJ was seen as an it. What would have happened if the man (I-suit) saw JJ as another sacred being as a Thou? The responses were: "If the man in the suit would have seen JJ as a human being than he would have waited until JJ was done. He would have waited in line like a decent human being" (Participant 5, 2019). "I would like to think that the man in the suit would have been nicer" (Participant 6, 2019). "He wouldn't have been an asshole. When we see people as "Thou" if you want to call it, but in all honesty, it is simply seeing others as human beings and being deserving of the same respect that you want to be given, you realize that you don't have the justification to be a jerk" (Participant 1, 2019). "Probably, because perspective would be changed, and JJ would be "better" in the man's eyes" (Participant 8, 2019).

Further, they were asked: Would the scenario be changed? Yes or No Explain. The same people said, "yes it would be changed because JJ would be treated like a human being" (Participant 5, 2019). "No" (Participant 6, 2019). "Yes, the scenario would be changed" (Participant 1, 2019). "Yes, because the perspective would be different in the man's eyes" (Participant 8, 2019). Again, one can see they did not all agree but they added to the discussion and their understanding.

Questioning to elevate moral awareness, the goal of the lessons is to increase the different levels of complexity. The questions in this lesson change the viewpoint, the respondent is asked to take a different viewpoint. And then the respondent is asked an abstract question to place self in the context. The sequencing of these qualitatively different

sorts of questions are important to stimulate moral development because discussion occurs, and with discussion comes risk taking. The student must feel free to openly answer.

Lesson 1 slide 8- Becoming morally aware.

Activity

Now you will do an activity where you become impaired and complete a task.

For this activity, you will need a shoe with laces.

A large part of moral awareness is to be in the place of the other. As the other, one can then begin to identify with the other (the other in this case is the individual with a disability). In this lesson one, the student was asked to identify with another – JJ, and now the student is asked to identify with the very notion of being impaired. Both tasks have the same goal, to become morally aware of the state of disability. The activity for this slide is to prepare for a simple task, tying a shoe that has laces.

Lesson 1 slide 10- A timed task they must complete.

Get your shoe, put it on, and ready the laces.

When you are ready, go to next slide for the timer. You will have until the blue circle has completely disappeared to finish the task.

The respondent is given the task to tie a shoe with their non-dominant hand only. A timed period overlies the task since young people in the pre-profession of physical education are known to be a more physically competitive population (Stoll & Beller, 2004). The task tied to the clock offers an artificial stimulus to beat a competitive object, the clock, one of three forms of competition this population knows well, i.e., running against a clock.

Lesson 1 slide 11.

Here is your timer. When the blue circle is gone the time is up.

Lesson 1 slide 12- Specific reflective questions were asked.

1.5 Tell us about your experience?

1.6 Did you get the shoe tied in the allotted time? Yes or No

If yes, tell us about your experience?

1.7 Give me three words in how you felt about trying to tie your shoe?

https://uidaho.co1.qualtrics.com/jfe/form/SV_cFOp6h5curcUJVP

1.8 How was your experience of being physically impaired? Were you frustrated?

Yes or No, Explain, how and why?

https://uidaho.co1.qualtrics.com/jfe/form/SV_78qFzyyyXs1Rxjf

Participant nine states, “No I did not tie my shoes in the allotted time. This was a hard task to do not only because I was using my non-dominant hand but using one hand to tie a shoe is hard no matter what hand is being used” (Participant 9, 2019). Participant ten stated, “My experience was tough and a very technical thing I thought would be a lot easier. No, I did not, it took like 30 seconds, but I got it done, sure I thought it would be easier, but it really wasn't. Plus tying a shoe with only one hand is super hard as it is” (Participant 10, 2019). Another shared by saying, “I had more trouble that I thought tying my shoes with my non-dominant hand. I did not even get my shoes properly tied in the amount of time given. I felt, helpless, slow and uncoordinated” (Participant 11, 2019). Participant twelve stated, “I did get it tied in the allotted time, but it was a poor job and very loose. It was very challenging and hard, to complete such a familiar task” (Participant 12, 2019). What the participants shared about the experience is meaningful because they struggled with a simple task and the most important part was that they were perspective-taking. This activity grew their perspective of how life could be different than the one they are currently living.

Furthermore, when asked to give three words in how they felt about trying to tie their shoe? The participants said, “Annoyed, Frustrated, [and] Blah” (Participant 9, 2019). “Technical, Struggle, [and] Long” (Participant 10, 2019). “Helpless, Slow and Uncoordinated” (Participant 11, 2019). “Challenged, Frustrated, [and] Determined” (Participant 12, 2019). Again, the participants are sharing how they felt after perspective taking. The task fleshes out their emotions and how it would feel to be a person with a physical disability.

In moral awareness and development of empathy different sorts of questions improve the quality of the reflection. Question 1.5, 1.6, and 1.7 are intentional to get to the experience. These are not deep questions, but rather surface, first order questions.

The participants then were asked: How was your experience of being physically impaired? Were you frustrated? Yes or No, Explain, how and why? A few reflections from participants were insightful. One participant said, “I had an eye-opening experience. I was not able to tie my shoe in the time. I was frustrated, but I feel like the frustration came from the fact that I have always had two hands to do it. It makes me realize that things could be harder” (Participant 13, 2019). Participant eight said, “Not too bad, not very frustrating, but not as easy as it should have been and especially knowing that I could simply do it using two hands” (Participant 8, 2019). Participant fourteen said, “It was interesting, and would definitely be a huge adjustment to learn how to live being physically impaired. I did get frustrated, because it’s such a simple task that I’ve been able to do since I was little yet couldn’t without both hands” (Participant 14, 2019). Furthermore, participant fifteen said, “Yes I was frustrated because all my life I have been able to tie my shoe easily” (Participant 15, 2019). All of which leads to the fact that one can take a simple task and put two

conditions on the task and it can become very challenging. The activity allowed the participants to perspective take and start to understand what it is like to be different and complete tasks differently.

Lesson 1 slide 13-What is so wonderful about walking.

This slide may seem to be out of alignment with the slides before, but as an academic task, the teacher wants to bring information to the student from a different perspective to know that individuals with physical disabilities want research to focus not on the disability but on the individual. Being disabled has nothing to do with the humanity of the individual as Buber (1970) would say the I, and not the It. Oliver (1993) is making an important point that focusing on the disability by society diminishes the humanity of the individual.

Lesson 1 Slide 14: Conclusion.

The point of this lesson was to imagine yourself as a person with a physical impairment. The lesson shows how people with physical impairments are often treated by people who are abled-bodied. In this lesson we learned about Buber's I-thou and I-it. The goal is to treat others as thou: a sacred being.

Furthermore, we then had you become a person with a physical impairment and asked you to tie a shoe with your non-dominant hand. You then reflected on the task.

Finally, we are asking you to consider the others as a thou- and not as an it.

The concluding lesson reinforces the moral awareness purpose.

Lesson 1 slide 15, 16, and 17- Questions of right choice.

Slide 15:

1.9 What is the right thing to do?

When we think of doing the right thing. We have our past experiences that we reflect on. We might have had a role model who taught us or grew up with parents who taught us, or we learned in school or classes. What is the right thing to do when interacting with another?

Slide 16:

1.9.1 Why is it the right thing to do?

1.9.1 When considering why it is the right thing to do we are engaging in moral feeling and moral knowing. Moral feeling and moral knowing is cognitively knowing what the right thing to do is and intuitively knowing.

Slide 17

1.9.2 What are the social moral perspectives to support the answer?

1.9.2 When thinking about the social moral perspective we must think what perspective are we taking versus what perspective should we be taking? The moral perspective would say that we should do what we ought to do. Oliver gives us the moral perspective of it should not matter if a person has an impairment, It has no bearing on how that person is treated. The goal is not to make the legless normal but to make a social environment where being "legless" irrelevant to the appreciation of others.

Hopefully, the final question here is focused on a different sort of first order question in moral reasoning. What is the right thing to do? This first order asks the student to consider this lesson in relation to another. This question why is it right? is a second order question, more abstract but thoughtful. The information is not asking input but asking a more complex type of question. The third question, What social moral perspectives support

the decision is a third order moral question in which 1.9.2 offers application of the abstraction of Oliver (2009) to seeing others in a deeper social and moral perspective.

Lesson 1 slide 18- Final Reflection Question.

Please link here to give at least one thing or concept you learned from this particular lesson. If you have any questions, please add here as well.

https://uidaho.co1.qualtrics.com/jfe/form/SV_0qFptmSTqfwXqcZ

Now the student has the opportunity to reflect and give at least one comment of something learned. What was learned in this lesson? What can the student take forward? Most of the lesson questions were first order, but that was intentional. Students must be drawn into the moral awareness of the other. The participants were asked to give at least one thing or concept they learned from this particular lesson. If they had questions, they were instructed to add them here. What the participants have to say is as follows: “People with disabilities are just like abled body people but some things are way harder for them to do. Like JJ said they are not objects they are people too” (Participant 16, 2019). Another participant said, “That when we hear things about disabled persons, they are usually wrong. It’s like reading a very important document but instead you hear it from the college kid writing their research essay on it, so nothing is exactly right, and sometimes none of it is right” (Participant 2, 2019). Moreover, if anything it caused participant seventeen to slow down and reflect on life, “I didn't learn something new but was more reminded that our physical health should not be taken for granted. It's good to slow down, be thankful for what we are able to do and be aware of someone who just wants to be treated as a fellow human” (Participant 17, 2019). Additionally, the eighteenth participant said, “I learned more respect for the physically impaired” (Participant 18, 2019). Thus, from reading the responses, the

participants appear to be thinking critically about the disability and how we as a society go about treating individuals with physical disabilities.

Lesson Two.

Lesson 2 slide 1- An introductory slide.

Tomorrow I am going to re-write the English language

I will discard all those striving ambulist metaphors

Of power and success

And construct new images to describe my strength

My new, different strength...”

(Lois Keith, a writer with her own physical impairment)

Lesson two begins with a reflective poem by Lois Keith (1994) to stimulate the notion that physical, mental, and emotional wellbeing is greater than current supposed perspectives of physical “disability”. Cognitive dissonance is the process of being forced from one’s stable cognitive perspective of a human condition. Dissonance, like chords of music in the minor scale, rubs or jars the senses from the normal, the everyday, or the common. For cognitive growth to occur, the participant must engage in the dissonance of life. This lesson will continue the dissonance about how we, the normal population, discuss, view, and think about the differently abled.

Lesson 2 Slide 2.

Words have meaning.

The video is from Aimee Mullins who is a Paralympian, a model, and a para-ability advocate. She shares the importance of language and how it is used.

Your task is to watch the video on language.

https://www.ted.com/talks/aimee_mullins_the_opportunity_of_adversity

► Time- 0:00- 3:38

The video is a passionate articulation of why common word usage to describe the “other” is wholly inadequate, unfair, and belittling. This video is so well done, that every viewer will begin to question of the “I-It” pattern of treating others as “its”. This then will help the student to begin the cognitive dissonance experience.

Lesson 2 slide 3.

Language

In the video Aimee Mullins states that the language we use shows our beliefs and values. She continues to state that when using the words of disability, it brings us back to believing that someone is wrecked or not whole.

1. In case the participant has missed the important points of Mullins’ video (2009), the purpose of the slide is to focus the participant on the issue at hand. Because of the focus here, the participant is drawn into the importance of dissonance. The slide and video also focus on a moral conflict of language, which often violates human beings. Our very use of language such as “disabled” is actually demeaning and morally unacceptable. Common language, even if used in legal documents, often morally violates others. Slide 2 and 3 are processes to develop moral awareness (Reimer, Paolitto, & Hersh, 1983).

Lesson 2 slide 4.

Activity, Think about it.

Give three or four words to describe a stalled car?

2.1

2.2

2.3

2.4

https://uidaho.co1.qualtrics.com/jfe/form/SV_0Ormtc0Tpvi7rM1

The purpose here is to force the participant to step back and analyze language. The reflection process used here is first order reasoning (Reimer, Paolitto, & Hersh, 1983; Fox & DeMarco, 2001). The practice is to help the participant understand that our language is multi-faceted and that words have meaning (Dixon, 2007). Therefore, questions 2.1-2.4 were to give three or four words to describe a stalled car? Participant nineteen said, “immobile, damaged, frustrating, [and] helpless” (Participant 19, 2019). Another said, “Stuck, broken, slow, [and] stalled” (Participant 6, 2019). Participant nine said, “Disabled, non working, [and] failed” (Participant 9, 2019). Participant seven said, “broken, misbehaving, and inadequate” (Participant 7, 2019). The point of the question was for the participants to realize many of the words we use to describe a stalled car are the same words we use to describe people with physical disabilities. Additionally, this was a brief point to help participants understand words have meaning and we should realize how we use them should be thoughtful. The receiver of language, the differently abled individual, is a person, not an object (Buber, 1970; Oliver, 2009). Hopefully, the lesson through this debrief is in the beginning stages of cognitive dissonance and thus moral conflict is beginning to occur (Reimer, Paolitto, & Hersh, 1983)

Lesson 2 slide 5.

The debrief – THINK ABOUT IT.

In most situations we call a stalled car, a disabled car to extrapolate, we as a society believe that it is acceptable to call a person that has a physical impairment the same thing as a car that is broken down. Thusly, we refer to the person as an object not a person who is a thou or a sacred individual.

Therefore, the language we choose to use is important because of how we speak of others. You would not like to be viewed as an object, but you would want to be seen as the person you really are.

A brief point to help participants understand words have meaning and we should realize how we use them should call thought. The receiver of language, the differently abled individual, is a person, not an object (Oliver, 2009). Hopefully, the lesson through this debrief is in the beginning stages of cognitive dissonance and thus moral conflict is beginning (Reimer, Paolitto, & Hersh, 1983).

Lesson 2 slide 6.

The importance of first-person language

What is first person language? First person language is when we put the person first and the impairment second.

First person language is important because it lets the individual know that you see them and other qualities about them before their impairment.

Or better still... If we truly see them as no different, why would we label them at all?

Question 2.5- https://uidaho.co1.qualtrics.com/jfe/form/SV_br8ARvoBEN5wOP3

Reflection is an important part of the dissonance process, and the participants must respond by thinking about the questions and offering a response. This is a stimulation and simulation of perspective taking (Reimer, Paolitto, & Hersh, 1983). The student is offered a

bit of information, and the discussion turns on itself, causing dissonance. The question for 2.5 was: first person language is important because it lets the individual know that you see them and other qualities about them before their impairment. Or better still... if we truly see them as no different why would we label them at all? Explain. Participant twenty said, “Things need to be labeled whether it is different or not. It is okay to label someone with a disability, although you should not call them by their disability. If you know someone with a disability, you know that they probably are comfortable with the disability. But that does not mean you call them by their disability” (Participant 20, 2019). Participant twenty-one stated, “I feel like we label them because that is how our society works in this day in age” (Participant 21, 2019). Furthermore, participant twenty-two says, “Individuals label impaired people impaired because usually they have their own issues they feel the need to put someone else down, so why not do it to the disabled kid” (Participant 22, 2019). And lastly, participant twenty-three offers some insight by saying, “I feel like we label people when we are jealous, scared, curious, or just down right judgmental” (Participant 23, 2019). The participants in this section offered many meaningful reasons as to why people in society do not use first person language when addressing students with physical disabilities.

Lesson 2 slide 7.

Question 2.6-2.8. Now you try... What is the correct way to use first person language?

https://uidaho.co1.qualtrics.com/jfe/form/SV_8k4df6xdYUEvEO1

The student is forced to apply the language of first-person perspective. In Qualtrics, three examples are offered. The student must select the best answer for a first-person perspective. The question is: What is the correct way to use first person language? 1. You

have a disabled person, Jimmy, in your class. 2. Aimee Mullins, a disabled athlete, will be visiting your class today. 3. Aubrey is a person of different ability. This activity is a fact checker to see if the participant is on task. Do they understand basic language, and can they apply it in the simplest form? Forty-three participants were on task and picked 3. Aubrey is a person of different ability. However, there were twenty participants who picked differently. Five participants picked 1. You have a disabled person, Jimmy, in your class, and fifteen participants picked 2. Aimee Mullins, a disabled athlete, will be visiting your class today. Meaning that most of the participants were on task and engaged.

Lesson 2 slide 8 - An information slide.

Feedback on what is the correct way to use first person language.

2.6 You have a disabled student named Jimmy in your class

2.6 Incorrect, when the word disabled, or disability comes first there is a judgment occurring which inhibits you and the student.

Lesson 2 slide 9.

2.7 Aimee Mullins, a disabled athlete will be visiting your school today.

2.7 Incorrect. Again, when the word disabled, or disability comes first there is a judgment occurring which inhibits you to see the impairment first and the person second.

Lesson 2 slide 10.

2.8 Aubrey is a person of different ability.

2.8 Correct, by using first person language... One can see the person first not the impairment. The person has more potential than having an impairment

Lesson 2 slide 11.

How perspective taking affects language

*When we perspective take, we would see others as we see ourselves. They are **NO** different.*

When we perspective take, we learn the importance of positive language.

When we perspective take, we understand the negative connotation, that language can have towards a certain group of individuals. Therefore, when a person engages in perspective taking, he or she becomes aware of the harsh language that is used towards a certain group.

All information slides to reinforce the cognitive dissonance. This activity translates cognitive development theory into a specific teaching strategy to foster moral development (Reimer, Paolitto, & Hersh, 1983). The strategy here focused on college aged students and the notion of justice. This age group is very interested in the generic moral dimensions of morality. Usually this population is in the conventional level of moral reasoning (stage 3 and 4) and can think abstractly and are ready to take on a legal or societal perspective in solving moral problems (Kohlberg, 1981; Kohlberg, 1984; Lickona, 1991; Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983)

Lesson 2 slide 12.

Question 2.9. If you were differently abled what would you like to be called?

https://uidaho.co1.qualtrics.com/jfe/form/SV_aWbeHJlrXsUh7

Perspective taking asks the participant to become involved. How would he/she feel?

This slide helps create conflict and stimulates perspective taking; it is a form of student dialogue with self. Participants must consider self as the “other” (Buber, 1970; Oliver, 2009). Thus, question 2.9 was: If you were differently abled what would you like to be called? In Qualtrics, four different answers were offered. A. Gimpy, B. Crippled, C. By your

name, D. Disabled. All but one participant answered they would like to be called by their name. The one participant answered Gimpy. One might conclude the participant who answered Gimpy was not engaged or was trying to be funny?

Lesson 2 slide 13- Feedback to the learner.

Feedback on if you were differently abled, what would you like to be called?

- ▶ *Gimpy?*
 - ▶ *Ouch, that goes straight to the soul.*
- ▶ *Crippled?*
 - ▶ *Hmm, interesting choice. This word has been used for many decades in describing people with physical disabilities and is a synonym for disability.*
- ▶ *By your name?*
 - ▶ *Exactly, when people call you by your name it makes you feel like you are valued as an important human being. So why are we so quick to **not** call people with physical impairments by their name?*
- ▶ *Disabled?*
 - ▶ *Oh really, you would prefer to be called disabled. A little history for you... Disability's Latin root is dis and that means "not". Therefore, by having people call you disabled really means they are seeing you as a person who is not able.*

This slide meets the goal of creating conflict and stimulating perspective taking. The lesson creates conflict that facilitates growth in thinking patterns, and it stimulates ability to take the perspective of others beyond the self. Even though the language here is offensive and rude in examples 1 and 2, answers 3 and 4 are other choices. Obviously, the goal is to

choose 3, but notice that 4 uses the legal definition as a descriptor by this time, even this choice causes conflict because of the slides and activities before. The feedback is to create conflict, even in how the feedback is written – caustic, rubbing against the common usage (Reimer, Paolitto, & Hersh, 1983).

Lesson 2 slide 14.

What about?

We want to Challenge you to NOT use the word disability. Since disability's Latin root is dis meaning "not", therefore by using the word disability you are really saying that the person is not able.

How about we change to the words of para- ability, differently abled, or an individual who needs accommodations?

We need to understand that people who are differently abled, are individuals who are capable. They will do activities differently. However, that does not mean what that person does is less than.

Moreover, we give them another option to think about when examining language. This is an example of student dialogue with teacher. The purpose here is to encourage social exchange and cause cognitive dissonance which hopefully will move the participant to a higher stage of moral reasoning (Kolhberg, 1981; Kohlberg,1984; Lickona, 1991)

Lesson 2 slide 15.

Conclusion

The purpose of this lesson was to understand the power of language. How the language that other people use to describe us can affect us in ways that are not positive.

Students who are differently abled do not want to be seen as different even though they have limitations. Perspective taking allows you as the teacher to understand the student's perspective.

Summating the lesson, to support the perspective taking purpose.

Lesson 2 Slide 16- Question of right choice.

Questions of Right Choice ... Morally Duty

What is the right thing to do?

As a physical educator... What is your moral duty to this issue?

We must recognize that we do have a moral duty to this issue to make it better.

Obligation is defined as, "One of the four stipulations that must be met to equate an event to the moral dilemma. Obligation implies that one "should" and even "must" follow one's principles based on one's moral values" (268).

Your moral duty is more than just asking the principal what the legal answer to inclusion is. Your moral duty is to include the students who are differently abled in your class.

Theoretically, we cannot assume that students will "maturely" provide cognitive conflict for themselves, nor they will "automatically" take the perspective of others. The purpose here is to ensure that these two functions of conflict are provided and promotive perspective taking and thus moral growth (Kolhberg, 1981; Kohlberg, 1984; Lickona, 1991; Reimer, Paolitto, & Hersh, 1983)

Lesson 2 slide 17- Reflection.

Final Reflection and at least one lesson learned

Please link here to give at least one thing or concept you learned from this particular lesson. If you have any questions, please add here as well.

https://uidaho.co1.qualtrics.com/jfe/form/SV_7PZybTNoYfArr7L

Finally, there is a checker of knowledge. What do they remember? This information is important for the further research. Their final reflection question was to give at least one thing or concept they learned from this particular lesson. If they had questions, then they could add them as well. The participants answers showed the meaningfulness of the lesson. Participant twenty said, “I learned that it is probably a good idea to call people of disability, differently abled. If you call someone disabled it makes you sound like you only see their disability. But if you see them as being abled differently, you are more likely to not just see their disability” (Participant 20, 2019). Participant twenty-three states, “I never really knew how harsh of a word "disabled" is. I never want to call someone disabled again, because I know that they are capable of doing things that I can, just differently” (Participant 23, 2019). Participant twenty-four states, “One concept I learned was to be considerate of others and be more aware of the language I use.” (Participant 24, 2019). Finally, participant twenty-five shares, “I thought this lesson was very interesting to see how far language actually goes. It can really affect how a person’s feels and so it is very important to use the correct word choice and think about your actions” (Participant 25, 2019).

Finally, what the participants had to say within lessons one and two show the power and meaningfulness of the intervention. The participants are engaged, and cognitive dissonance is occurring which in turn affects their moral reasoning. Thus, from reading the responses one can see that the responses from the participants match the purpose of cognitive dissonance and the research on moral empathy and language.

Hodge Instrument of Judgment about Inclusion

Examination of the current study's results find no significant difference within physical educators' judgments about inclusion as measured by the Hodge, Murata, and Kozub (2002) instrument however, there was a slight, non-significant positive increase between the pretest and posttest within the intervention group. However, even though significance was not found, examining the participants' responses does give insight into potential effectiveness of the lessons. Lesson three and six were built on to examine personal judgments about inclusion and are discussed in this section.

Lesson Three.

Lesson 3 slide 1.

Perspective taking – Inspiration porn

“Over the years we have seen media stories of disabled people climbing mountains, trekking in the jungles or across polar icecaps and sailing the stormy seas. In order to do so they are happy to reinforce stereotypical media imagery of disabled people and become the modern day 'tiny Tim's' in the eyes of other disabled people who feel such imagery should be challenged rather than embraced” (Oliver, 2009, p. 24)

Lesson three continues the dissonance by offering more examples outside the realm of the common in relation to individuals with “physical disabilities” or better individuals who are differently abled. As opposed to not only language, this lesson focuses on the notion that individuals with para abilities, actually wish to be treated first as individuals. Thus, the lesson continues with stimulating social perspective taking. Michael Oliver (1993; 1996; 1997; 2009) has written richly about understanding the necessity of viewing para-ability as another form of ability.

Lesson 3 slide 2.

Activity

- ▶ *For the first activity a picture will appear. I want you to pay attention to your visual focus when you see this picture.*
- ▶ *In other words- What do you see first?*
- ▶ *Lesson 3 slide 3*

A picture of Stella Young

Lesson 3 slide 4.

So where was your focus? The first thing you saw was. The second? The third?

Link into Qualtrics

3.1

3.2

3.3

3.4

https://uidaho.co1.qualtrics.com/jfe/form/SV_d0LosToaLqny3kh

We wanted the participants to pay attention to visual focus when viewing the picture. The picture was of Stella Young. Then the participant was asked to discuss and be a part of the lesson. Participant nineteen said, “A woman smiling, how proportionately large the woman's head was, the wheelchair, and the bright and large shoes” (Participant 19, 2019). Participant ten said, “Lady, wheelchair, smile, and her legs” (Participant 10, 2019). Participant twenty-six said, “I saw a smaller person in a wheelchair, I saw her face, I started looking at her legs and saw how short they are, and I saw her hair how it was pink” (Participant 26, 2019). Participant twenty-seven states, “The first thing I saw was her red

shoes, The second thing I saw was the wheelchair, The third thing I saw was the lady's facial expression, and the fourth thing I saw was her clothing" (Participant 27, 2019). This shows how everyone will focus on something a bit different which is not bad nor good, though in all four cases the participants notice the mechanical vehicle (the wheelchair), and facet of Stella Young's differentness.

Lesson 3 slide 5.

Plato's allegory of the cave

Plato's allegory- suppose all your life you lived in a cave. The only light is from a fire. What you see are shadows. Let's also suppose you emerge from the cave. Outside the cave you see blue sky, green grass, trees, and lakes. You return to the cave to tell all of your friends. Would they believe your story of the outside world? Question 3.5.

https://uidaho.co1.qualtrics.com/jfe/form/SV_e3ZfCZ7xS7htkID

Next, Plato's allegory of the cave slide builds on the I-Thou of Martin Buber and asking participants to be in a reflective mode. The purpose is to stimulate perspective talking and begin a moral dialogue by questioning one's limitations of what he or she knows and does not know. Participant five said, "No, I wouldn't think they would because they only know the cave. So, they would probably be scared of anything but the cave" (Participant 5, 2019). Participant nineteen said, "Some would, and some would [not]. Most people are inclined to only believe their eyes and would thus disbelieve my account. Other people (probably very few) might believe that there is more to life than the cave and either choose to believe me or to see for themselves" (Participant 19, 2019). Participant twenty-one states something similar, "No, I don't think my friends would believe me just because they didn't get the experience themselves" (Participant 21, 2019). Whereas, participant sixteen had a

different opinion. Participant sixteen said, “Yes, they would be curious and would want to see for themselves” (Participant 16, 2019).

Lesson 3 slide 6.

As we have learned in the first lesson of perspective taking about Martin Buber’s I-thou and I-it, we have to be aware of our assumptions and lived experiences. This is known as Plato’s allegory of the cave. Plato’s cave is our experiences of our lives. When we are in the cave we have to remember that what we know can bias us as to what we do not know. Therefore, assumptions can appear because of the cave. There can be assumptions of pain, assumptions of incompetency, and assumptions of lack of intelligence.

Slide 6 offers the participant a refresher about Buber, Plato’s allegory, and infusing information to flesh out perspective taking. This is a form of student dialogue with teacher. Even though these lessons are online, the dialogue here is a major vehicle to create conflict. The social exchange between the teacher and student (participant) helps expose the participants to the different stages of moral reasoning, and especially those stages above their own.

Lesson 3 slide 7.

When we have assumptions, what happens?

▶ *Assumptions of pain*

- ▶ *These assumptions of pain can lead us to believe that all people with physical impairments are in pain because of their impairment. This is not true for all people with physical impairments.*

Stimulating social perspective or helping the participant see the “other” as an “other”, is done through taking the role of that person, however, sometimes our own

limitations places perspective in error, that is, assuming people with para-abilities – in a wheelchair, on crutches, means that that person is in pain. By informing the participant that the case is not true, helps break certain “other” barriers from the able bodied to the para-abled

Lesson 3 slide 8 and 9.

Slide 8

▶ *Assumptions of incompetency*

- ▶ *This assumption of incompetency can lead us to believe that all people with physical impairments cannot do many physical tasks because of their impairment. This is not true as people of para-ability can do most if not all tasks.*

Slide 9

▶ *Assumptions of lack of intelligence*

- ▶ *This assumption that there is a lack of intelligence can lead us to believe that all people with physical impairments are also people with cognitive impairments. This is not true as many people with physical impairments are very intelligent and their impairment does not affect their intelligence.*

Examples here of stimulating social perspective by expanding perception beyond the common. The “other” can be so alienated from the self, that the self cannot relate to the other, thus the other becomes an “IT”. In this case, the slide is educating that the other is only the other, not less than. This is promoting a continuing dialogue of the other and increases moral awareness of the other (Reimer, Paolitto, & Hersh, 1983). As in the two

former slides, this fleshes out the “other” experience as not in pain, not incompetent, and not unintelligent.

Lesson 3 slide 10.

Perspective Taking

Perspective taking is affected by Plato’s cave. Why? If one is in Plato’s cave with all his or her own assumptions one cannot take another person’s perspective as one does not know how to.

Plato’s cave is a burden to appreciate others. One must stop and learn how to perspective take to avoid Plato’s cave.

The slide may seem a bit jumbled, but purposely is written as such for the student to consider outside the realm of their own possibility. By forcing the view of the other as a part of the self, moral awareness is strengthened (Reimer, Paolitto, & Hersh, 1983).

Lesson 3 slide 11 and 12.

Slide 11

Your task is to watch the video. The speaker of this video is Stella Young, who was a disability advocate and a comedian.

https://www.ted.com/talks/stella_young_i_m_not_your_inspiration_thank_you_very_much/discussion

Part 1 Watch from- 2:37- 3:09

Part 2 watch from - 8:54-9:00

Slide 12

Give three points as to what you learned or what challenged you.

Link into Qualtrics...

3.6

3.7

3.8

https://uidaho.col.qualtrics.com/jfe/form/SV_1NfwWLjVS8wFojz

The participants were then asked to watch a video of Stella Young's TED talk on inspirational porn. After viewing, they were asked question 3.6 which was: give three points as to what you learned or what challenged you from watching Stella Young. Participant twenty-eight said, "I like the sarcastic remark she made about people thinking she is brave for managing to get out of bed in the morning and remember her own name. I like that she said that she hopes students can show up to school and not think anything of the fact that they have a teacher in a wheelchair. Also, the fact that she mentions the images and videos of people with disabilities "overcoming" something, like the swimmer with one leg, or the kid in a wheelchair with a basketball, as inspiration porn" (Participant 28, 2019). Participant twenty-three said, "I learned that through social media, we see disabled people doing extraordinary things, and we see them as an inspiration. I now know that disabled people shouldn't be used just to be somebody's inspiration because they are human, and we are all capable of doing the same things. I also learned that when someone sees a disabled person, they expect some kind of inspirational story or speech" (Participant 23, 2019). Participant nineteen said, "1. I am definitely guilty of viewing normalcy as an achievement for disabled people 2. The above point reminded me of how easy it is to talk down to disabled people rather than treating them as you would any other person and then allowing them to correct you or alert you to accommodations you may have to make when interacting with them. 3. The whole idea of "inspiration porn" of disabled people doing normal things kind of became

revolting to me as Stella explained how much that devalues the disabled people.”

(Participant 19, 2019). Participant twenty-nine states, “while watching this short video I learned about how when people say it could be worse, it [i]s an insult. I learned that when people say that's it [i]s an inspiration for just remembering your name, it [i]s an insult. But what challenged me was knowing how people would approach them and say these things instead of compliments such as ‘you are beautiful,’ or ‘I like your shirt’” (Participant 29, 2019).

Lesson 3 slide 13.

Assumptions can lead to pity

Many times, people feel pity towards people with physical impairments or they feel as though these people are an inspiration. Stella Young In the video says, “Don’t feel sorry for me”. Stella’s point is that we should not feel sorry for people with physical impairments and we should not think they are only placed on this earth to be our inspiration.

After participants gave what they remember, the slide offers further information on what is seen in the video. This video is an example of a personal and naturalistic example of an individual who is para-abled to discuss moral awareness and unrealistic expectations of individuals who are para-abled. Stella Young forces an uncomfortable reality and asks the participant to take the risk of facing the question of what is right when working with an “other” (Reimer, Paolitto, & Hersh, 1983).

Lesson 3 slide 14.

Conclusion

The point of this lesson was to inform you of Plato's cave and help you understand the assumptions that are placed on people with physical impairments when one is in the cave.

Furthermore, you watched a video from Stella Young who coined inspirational porn and how we should stop viewing people with physical impairments as inspiration.

Lesson 3 slide 15, 16, and 17- Questions of right choice.

Slide 15

Questions of right choice

3.9 What is the right thing to do?

3.9 Think outside the box of Plato's cave, people with physical impairments are no different than other human beings.

Slide 16

3.9 What is the right thing to do?

3.9 Think outside the box of Plato's cave, people with physical impairments are no different than other human beings.

Slide 17

3.9.2 What are the social moral perspectives to support the answer?

3.9.2 No person is perfect- All people have limitations. Differences are no more than differences.

The three questions of right choice are concluding questions in all six lessons. Because the questions are from Kohlberg's work (1981), the focus is on how one makes a moral decision. What questions should one ask. These three slides ask the questions and then offer a response – this is an example of helping the participants distinguish between

situations that involve a moral question with other kinds of problem-solving issues, like questions of good and bad, or praise and blame. In this question, the answer asks the participant becoming focused on the “other” – not as different, but just other. The second answer here places into perspective that people are just people – it is focusing on the moral awareness of the other as a part of self. This third question of right choice and its answer, here, is again focusing on the moral awareness of the other as other – the most important point of the “I-Thou”, as well as the beginning of moral sensitivity to the other.

Lesson 3 slide 18.

Final Reflection and at least one lesson learned

Please link here to give at least one thing or concept you learned from this particular lesson. If you have any questions, please add here as well.

https://uidaho.co1.qualtrics.com/jfe/form/SV_3C7mehIYWgaZ9yZ

Finally, the last part of the lesson is a check of learning. What did the participant remember and what words will they use? All of which is necessary for further research into perspective taking. Participants twenty-three said, “I learned that people expect disabled people to have some kind of inspirational story, when they don't expect that from abled body people” (Participant 23, 2019). Participant thirteen said, “I learned about the perspective of a person who lives the reality every day. It was interesting leaning how it was seen from another person” (Participant 13, 2019). Participant ten said, “That being disabled isn't a bad thing, that it doesn't make people exceptional” (Participant 10, 2019). Finally, participant one states, “I learned the term "Inspiration Porn", which is exceptional and makes the point in a clever and clear way. I have said for years that my son, and my students, are not

anyone's inspiration. They are people just like anyone else... Bravo on this lesson!"
 (Participant 1, 2019).

We now jump to lesson six as it is the second lesson which encompasses judgments about inclusion.

Lesson Six.

Lesson 6 slide 1.

Perspective taking and the limits of legal

Not walking or rejecting 'nearly- walking' as a personal choice is something different however; it threatens the power of professionals, it exposes the ideology of normality and it challenges the whole rehabilitation enterprise" (Oliver, 2009, p. 36).

Michael Oliver (1993; 1996; 1997; 2009) is a social constructivist writer challenging the status quo of how individuals with disability are viewed by their peers and by society in general.

Michael Oliver is a social constructivist writer challenging the status quo of how individuals with disability are viewed by their peers and by society in general. Lesson six is focused on challenging the notion that legal perspective, and societal laws will rectify all bias toward individuals with disabilities. Kohlberg's (1969; 1971a; 1971b; 1981; 1984) research that movement from conventional to post-conventional thought rarely occurs before late adolescence. To help participants grow into a more advanced moral reasoning perspective literature needs to introduce outside the mainstream to challenge dissonance. Oliver's (1993; 1996; 1997; 2009) literature does just that.

Lesson 6 slide 2.

Purpose

The purpose of this lesson is to examine the social injustices that are created when we as a society permits “legal” to determine what opportunities there are and defines the limitations for individuals with physical impairments to play and recreate.

Furthermore, participants will learn a social justice moral perspective about the limits of “legal” to morally serve individuals with physical impairments.

The purpose of lesson six is to examine the social injustices that are created when we as a society permits “legal” to determine what opportunities there are and defines the limitations for individuals differently abled to play and recreate. For moral education to inspire a change from conventional level to post-conventional level, the experience must exist not as a replacement for the current curriculum, but as an additional means to foster sensitive and sophisticated thinkers in relation to individuals with disabilities. Our obligation to students goes beyond the teaching of laws and rules, to a place which helps them consider the individual as an important human being. The purpose of this lesson is to develop a heightened sense of morality beyond the “limitations” of legal (Oliver, 1993; Oliver, 1996; Oliver, 1997; Oliver, 2009; Reimer, Paolitto, & Hersh, 1983)

Lesson 6 slide 3.

Historically

Throughout history, there have been many laws of the land. Three notable laws were: the Mosaic Law, the Roman law, and the Hebraic Pharisees. The Mosaic law was the law of Moses. The Roman law was in place to serve the Republic. The Hebraic Pharisees law was when the Pharisees were there to collect taxes... no matter what. However, what do all of these laws have in common? The laws paid no attention to the individual rights, of course, our laws are different, or are they? Perhaps, today’s society is not much better.

This theme is offered in most all of the literature on adapted physical education, including DePauw, (2012), Martin, (2018), and Oliver (1993; 1996; 1997; 2009), as well as numerous others. The relevancy of this issue is defined by the structure of reasoning of mature adults. The population involved in this intervention are usually at a conventional level of reasoning which focuses on following rules and regulations. However, a mature moral reasoner needs to challenge that normalcy and realize that laws are not the best way to measure empathy and concern for differently abled individuals. History affords the same opportunities for integrating moral development. At any level of education as applied to history, one can encounter content rich in moral problems. In the present case a history point is given that there is a moral lesson in most historical study. What was the historical context? Was the decision a correct one? Why was the decision made? (Reimer, Paolitto, & Hersh, 1983).

Lesson 6 slide 4.

US Law

The United States Congress passed three laws to include people with impairments.

The first law is the Rehabilitation Act of 1973. This law forbids any organization who receives federal funding to discriminate. The second law was the American Disabilities Act of 1990. This law prohibits discrimination in public areas including transportation, schools, and work. The third law enacted was the Individuals with Disability Education Act of 2004. This law allows students to have a free least restrictive environment for education.

This slide offers the factual information of laws as they exist in the United States and bears upon the participants as providers of physical education to understand their legal duty to include. However, most often legal duty can be seen as simply black and white and if

constructed through the lens of conventional level reasoning, is seen as the only answer or is directed toward the sum equation of the law (Kohlberg, 1969; Kohlberg, 1971; Kohlberg, 1976; Kohlberg, 1981; Kohlberg, 1984; Gibbs, 2014). The purpose is to offer the history, and in the ensuing slides to challenge that as the level of right and wrong. In combining a moral direction away from the obvious, students can be challenged to think beyond the obviously stated.

Lesson 6 slide 5.

Three US laws that prohibit discrimination and provide inclusion

Unfortunately, laws are interpreted, and all states are allowed to interpret the law.

Meaning, the state defines reasonable accommodations and each state is different on how they interpret the laws. Therefore, one state can be very good, and the child has many accommodations while a different state may find otherwise.

Even though the law is stated in a conventional stage language, the “real” world of application is affected by choice, in which the “reality” does not match the law (Oliver, 1993; Oliver, 1996; Oliver, 1997; Oliver, 2009). The student is confronted with the need to integrate historical facts, in contrast to the social role perspectives. The reality does not match the intended.

Lesson 6 slide 6.

Limits of legal...

With the interpretation of the law, there are limits to inclusion. Here are some examples... Most districts and businesses meet the minimum requirements. In the show Speechless this is shown by the principal saying that the ramp in the back of the school is an

acceptable alternative access. The mother then explains that the school will be building a ramp in the front of the school right next to the stairs. Time- 0:00-0:51

<https://www.youtube.com/watch?v=oRWpPwvTA3M&frags=pl%2Cwn>

The limits of legal often lead to a discrepancy of what we really do compared to what we “should” do. We should take the individuals needs into account, but we often do not do that.

This slide offers a “real” world reality that just because a law exists, does not mean that the law is followed. The video will jar the participants to a cognitive dissonance about the I-Thou things are different if we are able to see others as an extension of self (Buber, 1970; Mullins, 2009; Oliver, 1993; Oliver, 1996; Oliver, 1997; Oliver, 2009; Smith, 2009; Young, 2014)

Lesson 6 slide 7.

Match the descriptors to either discrimination or exclusion

6.1 Kids being pushed by their aide during physical education

6.2 Taking pity on the people who have physical impairments

6.3 Students with physical impairments being referees rather than playing

6.4 We cannot fundamentally change the game...

6.5 A Student with a physical impairment is a helper rather actually playing

6.6 Cannot think beyond what is...

Link of Qualtrics

https://uidaho.co1.qualtrics.com/jfe/form/SV_cZriUIF261Yga4l

In order to challenge participants beyond the present, this slide is interactive in asking the participants to actually be a part of a higher level of reasoning through reflecting

on what is exclusion? Because of the different levels of moral reasoning, issues must relate to personal experience, and students must be effectively challenged beyond their present and their stage of development (Reimer, Paolitto, & Hersh, 1983). Examining participant nineteen's response to the matching activity showed that he or she fundamentally understood the difference between discrimination and exclusion (Participant 19, 2019). Examining participant twenty-seven's response to the matching activity showed that he or she fundamentally understood the difference between discrimination and exclusion (Participant 27, 2019). The activity of matching helped the participants broaden their perspectives and understand there is a difference between discrimination and exclusion.

Lesson 6 slide 8.

Current social injustices

Here are the correct answers to the above activity. We have to stop, think, and reflect about what descriptor goes to what category. Exclusion: Kids being pushed by their aide during physical education, The students being referees rather than playing, A student is assigned to be a student helper rather actually playing. Discrimination: Taking pity on the people who have physical impairments, We cannot fundamentally change the game..., Cannot think beyond what is... The reflection task culminates in broadening perspective.

The reflection task culminates in broadening perspective.

Lesson 6 slide 9.

Beneficence

An important moral value to perspective taking is beneficence. Beneficence is unique because it has four parts: Do no harm, Remove harm, Prevent harm, and Actually do good.

*Furthermore, one could argue that beneficence actually supports excluding behavior because there is a **possibility** of the student with a disability getting injured. However, this argument should not outweigh the benefits of inclusion. As a person being involved with sport and activity you know every game has risks. As a player you accept the risk to play. This should not be any different when it comes to students with physical disabilities. The element of harm always exists in game play*

Physical education is taught as a whole-body experience. In order to enjoy the full effect, students enrolled in physical education must be engaged in the total experience. Unfortunately, even though the “law” insists that children with physical disabilities are to be included, well-meaning individuals worry that such would injure the child, therefore, alternative formats are developed to protect the child. When this occurs, children with disabilities are assigned an aide and often the physical activity is exclusionary from the activity in the classroom (Seaman, DePauw, Morton, & Omoto, 2006).

Lesson 6 slide 10.

Harm – Two examples of harm... what is the difference?

Watch clip of students getting nailed in head... 0:34-0:36

<https://www.youtube.com/watch?v=78Ex9yH3qeA&frags=pl%2Cwn>

As an athlete with a physical disability, I have kicked a soccer ball many times and have hit other athletes with physical disabilities in the head with the ball.

6.7 What is the difference between the two?

https://uidaho.co1.qualtrics.com/jfe/form/SV_6eSUPxKUsotTq9D

To make the point, the two videos cause cognitive dissonance to push the participant’s moral perspective to include – rather than to exclude. By thus pushing the

curriculum, the student focuses on the moral issues raised out of the ordinary experience to what is possible in a daily physical education classroom. The normal course of any school day, students are confronted with moral issues, cheating, lying, stealing, obedience to authority, and in this class excluding others from play. The process of living in the social environment of a school provides another kind of content for use in moral development. 6.7

You were given two examples

One with children who are able-bodied and another with children who are differently abled. What is the difference between the two examples? Participant nineteen said, "I don't feel like there is much of a difference. Head injuries are scary no matter who suffers them. The biggest difference I can think of is that people tend to consider contact sport much more dangerous for those who are differently abled even if that is not objectively true" (Participant 19, 2019). Participant thirty-five said, "I do not think there is a big difference Harm is harm to me" (Participant 35, 2019). Participant twenty said, "There should be no difference if we are to treat disability as we do ability, but with the consideration that one is able-bodied, and one is disabled, we should be more careful with how we treat both. Hitting someone in the head purposefully is not acceptable whether they are disabled or able-bodied" (Participant 20, 2019). Participant thirty-six said, "there's no difference, there shouldn't be head hitting anywhere doesn't matter on whether someone is able bodied or not" (Participant 36, 2019).

Lesson 6 slide 11.

Is it True - Honest

A third moral value that is important is honesty. Honesty is defined as, “of trustworthiness in which an individual can be depended on to not lie, cheat, or steal” (Lumpkin, Stoll, & Beller, 2003, p. 267).

The moral curriculum includes the obvious of being true and being honest. This again informs the students/participants of those moral values.

Lesson 6 slide 12.

Is it True – Honest?

When we are thinking about honesty in relation to the issues of inclusion with students who have physical impairments we should ask ourselves this question...Are we really being honest when we do not give the same opportunities to people with physical disabilities that we would want for ourselves? Qualtrics 6.8

https://uidaho.co1.qualtrics.com/jfe/form/SV_agcKkSowctYekQZ

An interactive question for student participants to reflect on the application of honesty to the “real” world. Interaction in this sense helps develop awareness of the moral issue of inclusion (Reimer, Paolitto, & Hersh, 1983). This is a “why” sort of question which causes cognitive dissonance? Question 6.8 was: When we are thinking about honesty in relation to the issues of inclusion with students who have physical impairments we should ask ourselves this question...Are we really being honest when we do not give the same opportunities to people with physical impairments that we would want for ourselves? Explain. Participant twenty-seven said, “We are not being honest because in this context we do not want to give the same opportunities, but we say we are. We think we are being honest when we really are not” (Participant 27, 2019). Participant nineteen said, “I don't know if honesty is the best term to use here. I think it is not considerate and unloving to not offer the

same opportunities to those with physical impairments, but I think it is possible to have such a bias or not offer those opportunities and still be completely honest. But I also think that if someone knows that those opportunities are viable for those with physical impairments and still does not offer them, then that would perhaps be deceptive or dishonest” (Participant 19, 2019). Participant twenty-one said, “I feel like we aren't being honest, and we definitely aren't equally allowing kids with physical impairments to interaction in a classroom” (Participant 21, 2019). Participant five said, “No we aren't being honest when we take away other opportunities. We are stealing and cheating them out of things we enjoy, we are stealing away their enjoyment and opportunity” (Participant 5, 2019).

Lesson 6 slide 13.

Is it True - Honest

Because essentially in this moment we are perspective taking. As a person who is in the field of helping students develop motor skills and knowledge, you know you would not want that if you were a student.

The answer to the question places the student/participant in the receiver of the action which is called reversibility (Fox & DeMarco, 2001). In general reversibility places oneself in to the receiver of the action; the corollary of reversibility is generalizing. The first asks how would you feel if this was done to you? The second is would this be acceptable practice for everyone?

Lesson 6 slide 14.

Does the school have a responsibility to go beyond the minimal requirements of the law?

Link into Qualtrics

https://uidaho.co1.qualtrics.com/jfe/form/SV_eWYhU6RF4u7sgy9

The purpose is to cause the participant/student to view the issue beyond the self and therefore this is a question of generalizing (Fox & DeMarco, 2001). Participant twenty-seven said, “Yes, The school has the responsibility to take care of EVERY student they have. This should mean going beyond minimal requirements to make sure that everyone is cared for” (Participant 27, 2019). Participant nineteen said, “Yes, It is not required to go above the minimum requirements, but I do think that schools have the responsibility to educate ALL children to the best of their ability and that means going above and beyond to include those with physical impairments and help them excel” (Participant 19, 2019). Participant thirty-seven said, “No, though my answer may seem demining I still believe it. Sure, some schools have the resources to go above and beyond what they are asked to do but others do not so, therefore, I do not think it should be required because it could take away from other components the school needs to function properly” (Participant 37, 2019). Participant twenty said, “No, The law should set its minimal requirements to the level that it truly should be set at, not at a lower level than required. Therefore, the school should be able to follow the minimal” (Participant 20, 2019).

Lesson 6 slide 15.

Does the school have a responsibility?

► *Yes- Qualtrics -6.9*

► *Correct, Schools do have a responsibility to go beyond the requirements. The argument intertwines with perspective taking. They are intertwined because if you were a student with a physical impairment you would want to have the opportunities to play and be involved.*

► *No- Qualtrics- 6.9.1*

- *Some might say that this is correct but, in this case, it is incorrect. This is the age-old argument about what we do and what we should do. School districts should go beyond the least minimum standard to help the students with physical impairments be just as successful as students without physical impairments.*

The answers in this case are intended to cause cognitive dissonance in what is generally done and what should be done. In the study of ethics, the question always lies on the notion of “what should be done?” (Frankena, 1973). The point here is to focus on not what is commonly done, or what is black and white.

Lesson 6 slide 16.

Fundamentally changing the game

A student with a physical impairment asks, “May I play?” The teacher says, ‘Well to include you means we would have to fundamentally change the game. So, no you cannot play’.

How would you address this? Should games be fundamentally changed to include all? Or does changing the games to include all deny the essence of the fundamental game?

6.9.2-Write a few sentences...

https://uidaho.co1.qualtrics.com/jfe/form/SV_2azeSx9ruv4cHK5

This is a classic question in interpretation of the law in physical education – practitioners typically have sought the counsel of legal within their school district. Legal interprets the law and answers that if the game has to be fundamentally changed to accommodate, then the participant will be assigned a different activity (Shaw & Stoll,

2018a). In asking the student/participants to consider this question, the purpose is to challenge their reasoned response to a moral question (Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983).

Participant twenty-seven said, “You don't have to fundamentally change the game for them to play. Sure, some parts would have to be changed, but all in all you can find some way to include them” (Participant 27, 2019). Participant five said, Being a teacher, especially in PE, you should want every student to participate and have fun. The game should be changed for everyone to be included. The game is not important it is that fact of everyone being involved” (Participant 5, 2019). Participant two said, “I would change the game so that everyone can play. That is point of the game, everyone plays. It is easy to change the game to make it work for everyone” (Participant 2, 2019). Participant seventeen said, “Yes, absolutely change the game! Games should be inclusive no matter the limitations of differently able students. It should include ALL students.” (Participant 17, 2019).

Lesson 6 slide 17.

Conclusion

The point of the lesson was to argue that legal does not have all answers and teachers should go beyond legal. There are limits to legal and just because we have laws does not mean that people are following them.

Furthermore, we discussed moral values such as beneficence, justice, and honesty. There are important to perspective taking as they will help guide us to do the right.

The review begins.

Lesson 6 slide 18.

Question of right choice- Is it fair?

What is the social moral perspective? Justice is another important moral value.

Justice is defined as, “A universal moral value in which the essential nature of fairness and equity should be applied to all people. Justice in sport refers to ‘making a level playing field’ either in constitutive rules or for past inadequacies, social injustices, or physical or mental handicaps” (Lumpkin, Stoll, & Beller, 2003). Is justice served when there is exclusion? Some might say yes since they are playing. However, inclusion is not just about playing, it is about playing as others are playing. We have to think about how to make a level playing field where all students enjoy the same benefits.

Important points are covered in relation to the law, and the “real” world of inclusion and exclusion.

Lesson 6 slide 19.

Final Reflection and at least one lesson learned

Please link here to give at least one thing or concept you learned from this particular lesson. If you have any questions, please add here as well.

https://uidaho.co1.qualtrics.com/jfe/form/SV_5p4SmBpXy1bMshT

This slide is asking for response in relation to what was learned.

Participant twenty-seven said, “I learned about that legal does not have all the answers. I also saw the impact moral values can have on perspective taking” (Participant 27, 2019). Participant thirteen said, It was interesting learning and considering circumstances in school” (Participant 13, 2019). Participant one said, “It is frustrating to me to think that even with all of the progress we have made in regard to ensuring an equitable education to all

students regardless of ability, these 6 lessons are still needed. Although there were certainly aspects of this study that I found frustrating - some of the tech glitches, and such, the work being done is very important to the needs and perspectives of future and current physical educators... really, all educators. Thank you” (Participant 1, 2019). Participant thirty-eight said, “Inclusion is very very important and should not be something we are just now teaching. This should have been around for as long as we have been teaching or since we have known what disabilities are” (Participant 38, 2019).

Thus, from reading the response one can see the participants match the purpose of cognitive dissonance and the research on moral empathy and language.

Implicit Bias Instrument and Responses to Material

We did not analyze the results for implicit bias tests. However, the qualitative data we collected within the lessons gave us much information for future research. Lesson four and five from the intervention was built to introduce the topic of implicit bias.

Lesson Four.

Lesson 4 slide 1.

Perspective taking and the beauty, body and perception

“I do have some friends and family members that because I am in a wheelchair don’t believe that I can ever be an athlete... If I was an NHL hockey goalie, it still wouldn’t matter, I’d still be, you know, the girl in the wheelchair and wouldn’t be an athlete to them”
(Spencer-Cavaliere, Peers, as cited in Martin, 2018, p. 129)

Martin in his seminal text on *Handbook of disability sport and exercise psychology* collected various articles on the lived experience of individuals who were differently abled. This quote is to cause disequilibrium within the read – if one is able to perspective take one

must be able to view the differently abled through that lens (Hastings, Zahn-Waxler, & McShane, 2006; Lickona, 1991; Reimer, Paolitto, & Hersh, 1983). The notion here that we as individuals are often limited in our perspective because we cannot see others as “whole” individuals is one of the important limitations to overcome

Lesson 4 slide 2.

Purpose

The purpose of this lesson is to examine the difference of beauty that we place on athletes with physical impairments rather than athletes with no impairments. The purpose is to create cognitive dissonance and inspire the reader to think about how we view the beauty of the body and our perceptions of what an athlete should look like

Literature of the differently abled through time has not told a very positive story. In fact, throughout history from the earliest ages, these individuals suffered from lack of respect, support, and even life (Buber, 1970; Oliver, 1993; Oliver, 1996; Oliver, 1997; Oliver, 2009; Spivey, 2004))

Fortunately, in the modern time with federal guidelines and laws, differently abled are supposedly included – but the strange thing about laws, laws do not change how individuals view the body. Slides 2 and 3 fleshes out the story of how historically beauty is perceived through the beautiful athletic body, and how the differently abled were evaluated.

Lesson 4 slide 3.

Beauty: the Greeks

Historically the notion of beauty started with the Greeks. Spivey explains how the Greeks viewed beauty, the body, and people who were differently abled. The Greeks believed one had to work to make their bodies beautiful and by being athletic and having

muscle meant that one was beautiful. They believed that beauty begins with the body and the body had to be” ...toned, [with] definition, and [have] symmetry” (Spivey, 2004). Spivey explains that if one were beautiful then one would also be morally good. “The beauty was invested with morality; that to look good was necessarily also to be good” (Spivey, 2004).

This slide fleshes out the story of how historically beauty is perceived through the beautiful athletic body.

Lesson 4 slide 4.

The body: The Greeks

Furthermore, “Men were not born beautiful. They made themselves that way- in the gymnasium” (Spivey, 2004). The gymnasium was a way for men to be social and have shared interests. The Greek perception of beauty and good was intertwined through the body. Now what does this mean for people who are differently abled? It meant that people who are differently abled were not seen as beautiful nor morally good because their bodies were not beautiful. People who were differently abled were either killed in the Greek time period or hidden away.

This slide continues the story of the historical perspective of the Greek beautiful athletic body, and how the differently abled were evaluated.

Lesson 4 slide 5.

Beauty: Today’s Society

Are we like the Greeks in our perception of beauty?

We have many competitions which are based on how beautiful the body is. For example, body building, Miss USA, and swim suit competitions. We are always trying to obtain the most beautiful body in the gymnasiums. Are athletes with para-abilities trying to

obtain the ideal body just like athletes without para-abilities? One author in para- ability sport would say yes athletes with physical impairments are searching for the ideal body. She writes that athletes with para-abilities are on the “Quest for ideal body” DePauw (2012). All of which can be interpreted to mean athletes with physical impairments are no different than athletes without physical disabilities.

The purpose of lesson four on beauty and today’s society is to ask thoughtful questions (Reimer, Paolitto, & Hersh, 1983) to complicate the circumstances. These two questions add new information or situations to increase the complexity and cognitive conflict inherent in the original concept. These questions probe then offer a small example to guide their thinking. The second question specifically aligns beauty of the “normal” populations, with beauty of the differently abled, the para-abled. The point here is to bring the reader to an aligned state where both populations of athletes are attempting to accomplish the same task.

Lesson 4 slide 6 and 7.

The Body

In today's society do we still have the same beliefs as the Greeks about the body? Is Beauty tied to wholeness, completeness?

4.1 What do you think? **Link into Qualtrics... write a few sentences.**

https://uidaho.co1.qualtrics.com/jfe/form/SV_8FU5ZycI4e2EjPf

Are They Beautiful

4.2 When you looked at the pictures what is your visual focus, In other words what do you see first? Body, face, muscles, hair, and or other? **Link into Qualtrics**

https://uidaho.co1.qualtrics.com/jfe/form/SV_79QfPz1VK2PyN0N

Reflective is directional to lead the reader to think about how our perception of beauty is affected by the ancient historical view (Spivey, 2004). This question specifically invited students to explore the reasons behind their opinions.

Participant twenty-three states, “I think we still have the same beliefs because if you go onto social media, everyone who is seen as beautiful, has a "perfect" body. If someone who was just a little overweight posted a body picture on Instagram, people would hate on her/him” (Participant 23, 2019). Participant five says, I believe it is almost the same. In today's society we still see beauty from the body. But just because we see beauty on the outside doesn't always mean there is beauty on the inside. I think that is what we should go off of is who people are on the inside” (Participant 5, 2019). Participant thirty states, “In some ways, yes and in some ways no. It mentioned that the Greeks praised those with athletic, strong stature. I do think this is true in today's society. However, I also think society is the most accepting of different abilities now then they have been in the past” (Participant 30, 2019). Whereas, participant twenty-eight states, “I think we would say No that we are not like the Greek's, but I think our actions would likely say Yes. We care a lot about how we look and how others look, whether we admit it to ourselves or not” (Participant 28, 2019).

These apparently were effective questions since they stretch students’ thinking. This question specifically invited students to explore the reasons behind their opinions.

Lesson 4 slide 8.

Are they beautiful?

4.2 When you looked at the pictures what is your visual focus, In other words what do you see first? Body, face, muscles, hair, and or other? **Link into Qualtrics**

https://uidaho.co1.qualtrics.com/jfe/form/SV_79QfPz1VK2PyN0N

This question specifically invited students to explore the reasons behind their opinions. The two athletes on the former slide are epitome of beauty – an attractive blonde female, and muscular robust male. Question 4.2 asks: when you look at the picture what is your visual focus, In other words what do you see first? Body, face, hair, muscles, or other? Participant twenty-three says, “When I looked at the picture of the girl, the first thing I noticed was how slim she was. When I looked at the guy, I noticed how muscular and fit he was” (Participant 23, 2019). Participant five stated, “With the girl, I noticed the hair first. Because people always view blonds as beautiful people. The guy I noticed his tattoos first because I love tattoos, I always wonder if there are meanings behind them” (Participant 5, 2019). Participant thirty stated, “I guess their bodies. I noticed first off that they were attractive and in good shape” (Participant 30, 2019). Participant twenty-eight stated, “With the woman I looked at her face. With the man I looked at his body. I also have to admit I clicked through pretty quickly, so I did not look at either that closely” (Participant 28, 2019).

Lesson 4 slide 9.

Are they still beautiful?

The pictures are of two Paralympians with their prosthetic legs.

Cognitive dissonance occurs when the pictures are shown. Both of these athletes are para-athletes, and both have lost limbs either through disease or military experience. The purpose of this slide is to cause discomfort and force the realization that we make judgements based on supposed beauty and are uncomfortable when that perspective is different. These questions force the students not to “escape hatch” from the moral issue.

Escape hatching happens when students would rather not discuss the issue. In this case, they are forced to answer the question. (Reimer, Paolitto, & Hersh, 1983, p. 161).

Lesson 4 slide 10.

Now are they still beautiful?

4.3 What was the point of reference to your focus? What did you see first?

4.4 Was it different from the last picture?

4.5 Why?

4.6 What did you learn about yourself and your focus?

Link into Qualtrics-

https://uidaho.co1.qualtrics.com/jfe/form/SV_6hXVrSmOIII1Dxz

These questions force the students not to “escape hatch” from the moral issue.

Escape hatching happens when students would rather not discuss the issue. In this case, they are forced to answer the question. (Reimer, Paolitto, & Hersh, 1983, p. 161). Question 4.3 asks a direct question, and 4.4, then forces the probing to what is that focal point and why?

Therefore, question 4.3 asks, when you look at the picture what was your point of reference? Participant five said, “I don't know if they are beautiful, good looking yes they are. But I define beautiful as who the person is on the inside. So, I didn't know if they were beautiful” (Participant 5, 2019). Participant thirty said, “When the whole picture is shown, the first thing I notice now is the differences in their bodies just because it stands out because it is not what I was expecting” (Participant 30, 2019). Participant twenty-eight then says, “Obviously, I noticed the prosthetics. But I also looked back at the features I did not look at as closely the first time. I think they are both beautiful. Beauty is not affected by a prosthetic or a wheel chair” (Participant 28, 2019). Participant two states, “Due to the angle

change of the photos, I saw his chest first and then his full body stance. With her, due to the fact I looked at him first I saw her legs first then her arms” (Participant 2, 2019).

Question 4.4 asks a follow up question by saying: was it different from the last picture? Participant five said, “Their prosthetic legs” (Participant 5, 2019). Participant thirty then said, “yes and no” (Participant 30, 2019). Participant twenty-eight then says, “You can see the prosthetics and the man's amputated arm. And of course, his skirt :) I did notice the differences, but I don't know that I focused on that.” (Participant 28, 2019). Participant two states, “Yes, but I feel that it was more due to the zoom” (Participant 2, 2019).

Then the participants were asked 4.5 Why? Participant five continues by saying, “Because I thought from looking at them that they weren't para abled. (Participant 5, 2019). Participant thirty said, “it was not different as it was the same photographs, just showing the whole picture. It was different because showing that part of the photo changes the viewers perspective” (Participant 30, 2019). Participant twenty-eight then said, “I think I notice the small details individually, and then go back to focusing on the picture as a whole” (Participant 28, 2019). Furthermore, participant two states, “The zoom of the pictures makes you focus to specific aspects first” (Participant 2, 2019).

Question 4.6 asked: what did you learn about yourself and your focus? Participant five said, “I do not define people as beautiful but at first glass I do see everyone as abled” (Participant 5, 2019). Participant thirty says, “it was not different as it was the same photographs, just showing the whole picture. It was different because showing that part of the photo changes the viewers perspective”. Furthermore, participant thirty said, “I know that I should focus on the whole picture” (Participant 30, 2019). Participant twenty-eight then said, “I learned that no matter what, you are going to notice something different”

(Participant 28, 2019). Participant two finally said, “If I see the whole picture at once, my eyes naturally will take the whole picture in” (Participant 2, 2019).

Lesson 4 slide 11, 12, 13.

Slide 11 - Perfection

Picture one- Perception is important. These individuals are beautiful as they have symmetry in their faces and bodies. They are toned and fit. According to the Greeks they are beautiful.

The next set of pictures just add more to the picture. Are they considered more or less beautiful? They are the same person no matter how you perceive them. Beauty should not be based on whether you have an impairment or not. Just like Oliver said, being legless should be irrelevant.

Slide 12 Perspective taking and how it is affected....

If we are like the Greeks and pair beauty with the body. People with physical impairments would not participate. As one would think that the person is not capable of participating nor is beautiful while moving.

Thusly, if we take the time to perspective take then we will place ourselves in the participant's perspective, every individual, every child of every ability should be appreciated for their own beauty- not how beautiful they are as they move.

Slide 13

How can differently abled be beautiful? It can be beautiful in many ways and one way is realizing that athletes with physical disabilities are just athletes and people. The athletes build their self-image and self-concept through sport and movement. Another aspect is the acceptance of their bodies and the capabilities of their bodies. One must remember

that many people will see athletes with physical disabilities as different. However, that should not change how we should see them or their capabilities.

This is an example of a personal and naturalistic example which helps develop students' moral awareness. These sorts of examples give students a realization that perception of differently abled individuals should be a normal part of their daily social interaction as well as why differently abled are just as beautiful. This slide helps flesh out the perspective and the last comment is from Michael Oliver (1993; 1996; 1997; 2009), in which Oliver argues for a broader, more inclusive, less exclusive point of view. This slide is a clarifying and summarizing technique. It is a shift from initiating questions to further elucidate the view of beauty. It is appropriate to interject opinion or moral argument to push the participants to a higher level of thinking (Reimer, Paolitto, & Hersh, 1983). A positive statement of interjecting information to broaden perspective to see the other as part of self (Buber, 1970).

Lesson 4 slide 14.

Conclusion

The point of the lesson was is to examine the difference of beauty that we place on athletes with physical impairments compared to athletes with no impairments. The purpose was to create cognitive dissonance and to challenge us to think about how we view beauty of the body and our perceptions of what an athlete should look like.

Furthermore, we discussed how perspective taking can and should affect how one views another in a positive way.

The process of moral development involved both stimulation of reasoning and expansion of reasoning to new areas of thought. This lesson provides participants with new

content about a subject they probably have not considered. Unfortunately, differently abled individuals are often treated as “other” (Buber, 1970; Oliver, 1993; Oliver, 1996; Oliver, 1997; Oliver, 2009) to the point where other is not considered worthy of being alike.

Lesson 4 slide 15- Questions of right choice.

Slide 15 Questions of Right Choice

Link into Qualtrics-

https://uidaho.co1.qualtrics.com/jfe/form/SV_egFgUNoqnYtBTRX

Slide 16 Questions of Right Choice

4.7 What is the right thing to do?

4.7 All athletes should be treated the same- even though accommodations might be different

Slide 17

4.8 Why is it the right thing to do?

4.8 All athletes are people and all people deserve dignity.

Slide 18

4.9 What are the social moral perspectives to support the answer?

4.9 If what this lesson is arguing is correct- We have a duty to do the right thing and treat all people with dignity.

In the first three lessons the participants read about what makes it the right choice, why it is a right choice, and what social moral perspectives support the answer? Participant must now answer questions of right choice which helps flesh out their perspective. Question 4.7 asked: what is the right thing to do when seeing/ engaging with people who are differently able? Participant twenty-three said, “The right thing to do is to treat them like

you would any other person: with kindness. I would engage in a conversation and treat them with kindness.” (Participant 23, 2019). Participant two said, “See them for who they are and not what happened to them or how they are different” (Participant 2, 2019). Participant twenty said, “Treat them as you would treat anybody else. There is no reason they should be treated different due to their disability” (Participant 20, 2019). Participant thirty-one states, “You have to treat them like a regular person that is how they most likely want to be treated no differently. Look pass their disability” (Participant 31, 2019).

Question 4.8 asks: why is it the right thing to do? The same participants said, “The right thing would be to talk to them just like you would anyone else” (Participant 23, 2019). Participant two continues by saying, “Because they are people and their personality makes them who they are not their disability” (Participant 2, 2019). Participant twenty said, “Because they cannot control a majority of what happens. Nobody would want to be treated different because of their disability” (Participant 20, 2019). Participant thirty-one says, “It [i]s the right thing [be]cause they are a regular person just like me. They probably did not have a choice of what had happened to them” (Participant 31, 2019).

Furthermore, question 4.9 asks: What are the social moral perspectives to support the answer? Participant twenty-three continues by saying, “If I see anyone in public, I smile and sometimes wave. If people want to talk to me, I talk to them. I would do the same to anyone, including those who are "different" (Participant 23, 2019). Participant two then says, “People are people it doesn’t matter who you love or how you look” (Participant 2, 2019). Participant twenty said, “It’s just a simple respect thing as far as I know. I wouldn’t want to be treated different because of my disability so why would someone else?”

(Participant 20, 2019). Participant thirty-one states, “Treat people [h]ow you would like to be treated the golden rule” (Participant 31, 2019).

Lesson 4 slide 19.

Final reflection and at least one lesson learned

Please link here to give at least one thing or concept you learned from this particular lesson. If you have any questions, please add here as well.

https://uidaho.co1.qualtrics.com/jfe/form/SV_cO4A5f7GxRhdup7

Finally, the last part of the lesson is a check of learning – what did the participant remember and what words will they use – all of which is necessary for further research into perspective taking. The final reflection question was: give at least one thing or concept you learned from this particular lesson. If you have questions, please add here as well.

Participant twenty-one states, “I learned that we are all so fast to judge, but do not understand that we all come from the same place and do not need to count others out because of appearance or even a past action” (Participant 21, 2019). Participant thirty said, “I think it is important to remember that people with disabilities in any form are just as capable of doing things as people without disabilities are” (Participant 30, 2019).

Participant nineteen said, “I didn't realize how much the Greek definition of beauty has influenced our subconscious perception of human beauty” (Participant 19, 2019). Finally, participant thirty-two stated, “That the Greeks thought of having a nice body meant you were a good person” (Participant 32, 2019).

Lesson Five.

Lesson 5 slide 1.

5.1 When you see an athlete wearing a letterman's jacket, what assumptions do you make? Give three assumptions? Link into Qualtrics

https://uidaho.co1.qualtrics.com/jfe/form/SV_6hV6XMvegbZzCkd

Participant twenty-three stated, “I assume that they are dedicated to sports, like to show off, and have money” (Participant 23, 2019). Participant five said, “1. They are on or were on a varsity team 2. They are good at that sport. 3. They must be proud” (Participant 5, 2019). Participant thirty states, “I probably assume they are athletes who are big into their sport. I probably assume they are going to continue their sport after high school and I probably assume they are/were more popular in school” (Participant 30, 2019). Participant nineteen continues with, “1. That they prize their athletic accomplishments very highly 2. That they were good in their sport for their school 3. That they have a lot of school spirit” (Participant 19, 2019).

Lesson five continues the purpose of direction of lesson four to change perspective of how the participants make judgments about individuals with differently abled skills. The slides in this section will focus on reality data. This is an authentic example to challenge thinking and perspective of participants in relation to athleticism (Martin, 2018).

Lesson 5 slide 2.

A picture of an authentic letterman’s jacket.

Lesson 5 slide 3.

Watch the Videos

Running bleachers is not a common task but yet can be simple. Which athlete do you think ran the bleachers well and to whom does the letterman's jacket belongs to? Please watch each video.

Athlete 1 video 1

<https://www.youtube.com/watch?v=3c0oy0WW5tw&feature=youtu.be>

Athlete 2 video 2

https://www.youtube.com/watch?v=4Wca2wL_kIE&feature=youtu.be

Athlete 3 video 3

<https://www.youtube.com/watch?v=FLehf7IRxyU&feature=youtu.be>

Lesson 5 slide 4.

- ▶ *Running bleachers is not a common task but yet can be simple. Which athlete do you think ran the bleachers well and to whom does the letterman's jacket belongs to?*

Explain...

5.2- Athlete 1

5.3- Athlete 2

5.4- Athlete 3

5.5- Your comments

Link into Qualtrics

https://uidaho.co1.qualtrics.com/jfe/form/SV_6QLxgr9x7emVkJ

This slide focuses on authentic information to challenge the reasoning of the participant. This focus is on moral issues that result from examining in this case practical concerns. Practical concerns maximize emotional involvement and thus personal interest in

the subject – the participant is forced into the situation to review the different types of athleticism (Reimer, Paolitto, & Hersh, 1983)

Furthermore, the slide focuses on authentic information to challenge the reasoning of the participant. This focus is on moral issues that result from examining in this case practical concerns. Practical concerns maximize emotional involvement and thus personal interest in the subject – the participant is forced into the situation to review the different types of athleticism (Reimer, Paolitto, & Hersh, 1983). The participants had to choose which athlete and then explain why they chose it. 5.5 asks for an explanation for why you chose athlete 1, athlete 2, and or athlete 3. Many participants picked either athlete one or athlete two. Participant twenty-nine states, “Athlete 2 had really light footing up the steps, assuming he is a runner” (Participant 29, 2019). Participant two says,” Because there was way to separate between the two questions. I think athlete one ran the stairs better, but it could have been anyone’s jacket” (Participant 2, 2019). There were participants who picked athlete 3 as well and explained why they picked athlete three by saying, “There is a lot of years on the letterman jacket, and in my experience, there was an athlete who stayed with a team for longer than their high school career went on to be” (Participant 33, 2019). Participant thirty-four picked athlete 3 and continued with, “I chose athlete 3 because I feel this was more meaningful for the athlete. even though the athlete went up the bleachers slower than the other two athletes, I feel making it to the top was more of an accomplishment” (Participant 34, 2019).

Lesson 5 slide 5.

All of them actually have jackets

Actually, all of the people who ran the bleachers are athletes and all have jackets of their own. This particular jacket belongs to the athlete who struggled the most with bleacher running. Perception is everything as you can see she struggled with her balance and going up the bleachers. However, that does not mean she is not a good athlete in soccer, floor hockey, softball, and basketball. Our implicit biases lead us to assumptions of incompetency which hinders our perception of others who are different than we are.

This slide provided an explanation that all three athletes had a letterman's jacket. However, this specific one belonged to the para-athlete. This is an example of a horizontal stimulation which recalls Piaget's (1977) theory of decalage – the process whereby people solidify and spread out their present way of seeing the world to include a greater view. Students' thinking should mature from one stage of moral development of perspective taking so they can benefit from exposure to a higher stage of development. By practicing different kinds of conflict growth can occur.

Lesson 5 slide 6.

Perspective taking and Implicit Bias

People with disabilities are the largest minority group, the only one any person can join at any time” (Disabled World, 2016)

The power of this slide is in fact that the authenticity of life faces all of us – none of us can anticipate. Implicit bias is introduced here – this is an example of introduction of a “real moral problem” which offers the potential to act on the solution to the conflict. Discussion of real moral problems heightens interest and involvement so that cognitive dissonance occurs. Real moral problems, the reality of our own implicit bias, demands more

than the exercise of thinking, it actually causes participants to consider their own being (Kolhberg, 1981; Kohlberg, 1984; Lickona, 1991; Reimer, Paolitto, & Hersh, 1983).

Lesson 5 slide 7.

What group is the biggest implicit bias towards?

Link into Qualtrics

https://uidaho.co1.qualtrics.com/jfe/form/SV_0ILqJuXmKZKKQUB

The “real problem” is introduced and enforced as to importunacy through statistical data. By expanding their moral awareness about implicit bias directed toward differently abled individual’s moral growth occurs. This process is integral to the cognitive development theory. Understanding of moral problems differs according to stage of moral development. Those who reason at a pre-conventional stage tend to believe that a solution to a moral dilemma rests in the hands of authority figures external to themselves. For example, moral conflict about stealing is not an issue at stage one because “it’s always wrong to steal”. In Kohlberg’s (1969) classic example of Heinz and the drug, the drug owner refuses to help anyone unless the drug is bought with the appropriate amount. However, a poor individual who does not have the money and has a family member dying – will see the conflict very different and will argue that life is more important than a rule – do not steal. This same dilemma is now a part of the Defining Issues Test (Rest, 1992) which measures not the rule, but the logic behind decision making processes. The more morally reasoned individual, the higher amount of moral development, the larger the argument expands to make a moral decision. Questions 5.6-5.8 asks, what group is the biggest implicit bias towards? Many participants said the biggest implicit bias that we have is against an

ethnic group or people of color. There were not many who said that people with disabilities had the biggest implicit bias.

Lesson 5 slide 8, 9, and 10.

Slide 8: Implicit “Biases – what is the biggest bias?”

5.6 The biggest implicit biases that is held in the population is against people of color.

5.6 False, we as a society believe that the biggest implicit bias that we hold are against people of a different race. However, there is a bigger implicit bias against a different group.

Slide 9

5.7 The biggest implicit biases that is held in the population is against other ethnic groups.

5.7 False, we as a society believe that the biggest implicit bias that we hold are against people of a different ethnic group. However, there is a bigger implicit bias against a different group.

Slide 10

5.8 The biggest implicit biases that is held in the population is against people with disabilities.

5.8 True, the biggest implicit bias that is held is against people with disabilities.

Please now think about how this effects how we interact and include this group of people?

The theory behind this slide is to cause cognitive dissonance. It fleshes out the notion that biases lie within a certain ethnic group. Dissonance is the key to growth in moral development (Gibbs, 2014). As the students read about different assumptions more

dissonance, offering information that fleshes out the “real” world, and “real” world problems.

Lesson 5 slide 11.

What are Implicit Biases?

Implicit biases are the biases that are engrained in us from a young age.

The biases are subtle, and we might not know the bias is there.

Explicit biases are not the same as implicit biases as explicit biases are shown outward in our behaviors.

The interesting part about disability is People with disabilities are the largest minority group, the only one any person can join at any time” (Disabled World, 2016). One can join the disability community at any time. Should we not be aware of our implicit biases towards the group then?

More information expands the “real world” issues that lie under the surface of our day to day world. This is a good example of how daily issues can inform and broaden perspective. Unfortunately, as a society, we believe that moral development is formed early and that basically individuals are morally formed by the early adult years. Such is not the case, moral development is actually a lifelong process. The participants in this study are adults, and this information on implicit bias will also stimulate dissonance and inform them to heighten moral awareness (Reimer, Paolitto, & Hersh, 1983).

Lesson 5 slide 12.

From where do biases come?

Implicit biases are formed from our environment and past experiences. A great example of how biases are formed is in the movie 42, even though the main clip is about

color and bias. The clip shown is an excellent example. When Jackie Robinson comes out of the dugout, there is a son and a father in the stands ready to root for a different player. The son watches as the crowd including his father uses derogatory language towards Jackie Robinson. The son sees this and starts yelling the same thing. Time- 0:00-0:50

<https://www.youtube.com/watch?v=xd1QCLnRxAs&frags=pl%2Cwn>

In this example of Jackie Robinson playing in the major leagues, a hypothetical moral dilemma is offered through a film clip. The purpose of the movie dilemma involves a conflict between the rights, responsibilities, and actions of others as presented through the hero of the story, Jackie Robinson. The story is embedded in a situational context and the character, the little boy, is faced with a pressing decision, to cheer or jeer for Jackie Robinson. The situation presented has drama and emotions appear and are charged with tension. What should the boy do? And how is he affected by the powerful role model of his father's behavior and the fans around him. The greater conflict arises when the boy's baseball hero, PeeWee Reese puts his arm around Jackie Robinson, and the boy realizes that maybe Dad is wrong. Our implicit biases are formed from these power role models and the environment, but one powerful counter example can change context in a hypothetical moral dilemma (Gibbs, 2014; Lickona, 1991; Reimer, Paolitto, & Hersh, 1983).

Lesson 5, slide 13.

The biases with the environment and past experience mold attitudes towards certain groups. However, we forget that our attitudes are formed from our beliefs and values that we hold.

Again, in the movie 42 the environment and experience is not enough as role models take over. The boy's role model in the movie ran over to Jackie Robinson and put his arm

around him. The boy saw this and the viewer can see the boy was thinking about the situation and what he did and what he should believe.

▶ <https://www.youtube.com/watch?v=HrHYLIQAYTA&frags=pl%2Cwn>

▶ *Time- 2:04-2:09*

▶ Continuation of hypothetical drama, as discussed in slide 12.

Lesson 5 slide 14, 15, and 16.

Slide 14 Biases and physical educators...

Knowing people hold strong biases towards people with physical disabilities could help with the attitudes and understand how physical educators view students with disabilities in their specific class.

At this point, the hypothetical is now placed into focus with the “real” world problem of implicit bias toward physical education students who are differently abled. Students often have a difficult time distinguishing between situations that involve a moral decision and other sorts of decision making. A moral dilemma changes with perspective and students, and participants, need opportunities to define moral problems for themselves. It is not a quick fix. It takes time to come to grips with important moral concepts for themselves. The purpose in this lesson is to heighten moral awareness and expand moral awareness related to cognitive development (Gibbs, 2014).

Slide 15 How perspective taking is affected.

A teacher’s biases could be affecting their attitudes and their ability to perspective take.

Perspective taking is affected by implicit biases because if our biases are so great then how are we supposed to be able to take another person's perspective? We would not want to help another person if we have a bias towards them.

Driving home the moral awareness perspective to heighten awareness, continuing.

Lesson 5 slide 16.

Conclusion

The point of this lesson was to make you aware of implicit biases and see how easily they arise by a simple sporting example of choosing to whom the jacket belongs.

Furthermore, you learned about implicit biases and how they affect attitudes, beliefs, and values. We took another example from a movie to show how one can be affected by environment and past experiences. However, just because everyone is doing it is not a good reason for you to do it, and it might not match with your beliefs.

A concluding slide to bring all the issues through a circular logic and process to stimulate moral awareness (Lickona, 1991).

Lesson 5 slide 17, 18, 19, and 20- Questions of right choice.

Slide 17:

Questions of Right Choice...

Link into Qualtrics

https://uidaho.co1.qualtrics.com/jfe/form/SV_doR8GEyN4YeX62V

Slide 18: Questions of Right Choice

5.9 What is the right thing to do?

5.9 All people are indirectly imperfect. The level of imperfection is only as large as we make it to be.

Because the thematic structure of these lessons is based in Kohlberg's (1981) questions of right choice, the participant is challenged again to consider: what is right, why is it right, and what social moral perspectives underlie the decision-making process. Participant twenty-three said, "The right thing to do is to treat them just like you would with anyone else. with kindness and respect. The right thing to do would be to engage in a conversation or even say hello. The right thing would be to NOT stare. It would be right to cheer on someone with a disability when they are performing a sport. Not because they are disabled, but because it's nice to cheer people on" (Participant 23, 2019).

Slide 19 5.9.1 Why is it the right thing to do?

5.9.1 Because they deserve respect.

Slide 20 Questions of Right Choice

5.9.2 What are the social moral perspectives to support the answer?

5.9.2 All people have the potential to become physically impaired. Being impaired might be for a few days or a lifetime. The person does not fundamentally change. Treat them as autonomous, functional people.

Participant five said, "If they are struggling, I would offer to help, if they say no they'd like to do it themselves I would let them be. But if its just them doing them I would let them be, probably smile and wave like I would do with anyone else. Because anyone who is struggling I would help or greet. Because everyone is human" (Participant 5, 2019). Participant thirty-five said, "You treat them the same as everyone else. I think that because everyone should be treated the same. The golden rule treat others the way you want to be treated" (Participant 35, 2019).

Participant thirty continues with, “I think it depends on the disability, but for the most part treat them as you would anyone else. They already know they are disabled and different than everyone else. They probably do not want that pointed out. they just want to fit in with everyone else. People with disabilities in the past have been treated differently and even today as well. I think people are often times afraid of what is different and afraid they will do or say something offensive. In my experiences, everyone I have ever met with disabilities of any kind do not want sympathy or to be treated any differently than the next person” (Participant 30, 2019).

Lesson 5 slide 21

Final reflection and at least one lesson learned

Please link here to give at least one thing or concept you learned from this particular lesson. If you have any questions, please add here as well.

https://uidaho.co1.qualtrics.com/jfe/form/SV_39spGZS0xebGfA1

Finally, A final concluding time to reflect and consider what was learned – essential to the moral reasoning process (Fox & DeMarco, 2001). The last part of the lesson is a check of learning. What did the participant remember and what words will they use? All of which is necessary for further research into perspective taking. The final reflection question was: give at least one thing or concept you learned from this particular lesson. If you have questions, please add here as well. Participant twenty-three states, “I learned that people are very rude to disabled people in sports and it makes me mad. They deserve the same respect that everyone else does” (Participant 23, 2019). Participant twenty-one says, “I learned that everyone is the same and that never to judge anyone no matter the issue they have or do not have” (Participant 21, 2019). Participant five states, “That the way people are brought up

can be the reason on how they treat people” (Participant 5, 2019) Participant twenty-eight who continues with, “That people with disabilities can do just what others can do” (Participant 28, 2019)

Reading what the participants have to say throughout all the lessons help the research team understand the power of the intervention. Even though the instruments did not measure what we thought they would, the intervention was a different story. The intervention did what it was supposed to do when examining moral empathy within moral reasoning, judgments about inclusion, and implicit bias. The intervention and the responses from the participants help guide the recommendations for future research.

Final Reflection on all lessons.

You have fully completed the perspective taking study towards people who are differently abled. Thank you! The researchers hope that you have learned something that you can use in the future. We would like to have your feedback about the lessons. Please link into Qualtrics to give your feedback.

https://uidaho.co1.qualtrics.com/jfe/form/SV_8pn0avF1F9brelf

When asked for a final reflection of all the lessons participant thirty-nine said, “I liked how the questions made me think and that I could write my honest responses without having to worry about a right or wrong answer. Sometimes the lessons seemed a little confusing and disconnected, I think it would be interesting to spend a longer time diving deeper into the concepts that were only touched on. The examples given were very good and applicable I thought” (Participant 39, 2019). Participant forty said, “It was very insightful. I never realized that even I discriminate against para abled people. I will work on being better for them, because I want them to feel like everyone else. It was a good study

(Participant 40, 2019). Participant forty-one said, “The lessons helped open my eyes to how much of a problem this is and how hard it is to make everything equal for all. The lessons showed me that the disabled population is discriminated against way more than the able-bodied (Participant 41, 2019). Participant forty-two said, “I feel the lessons were very guided to be argued with. In many cases, I found myself not agreeing with many things, and yet my opinion was "incorrect" all of those times. I don't feel like I have learned or changed that much by doing these lessons” (Participant 42, 2019). All the participants did not agree or think the lessons worked. However, the lessons did work because cognitive dissonance occurred. One must challenge the participants to think and the research team did just that even though not all the comments were positive. What the lessons did was build a moral reservoir. Libet (1999) argues people do not have free-will. We actually have free-not. The free-not is actually a hiccup that occurs when a person stops and thinks before he/ she does an action. When a person has a vast reservoir then he or she will stop and think before he or she acts.

Recommendations.

The current human subject research study is an excellent example of the Belmont’s report caveat noting the importance of focusing on the value of beneficence (National commission for the protection of human subjects of biomedical and behavioral research, 1978). Beneficence has four components: do no harm, prevent harm, remove harm, and actually do good (Lumpkin, Stoll, & Beller, 2003). The research intervention met all the components and actually appeared to do “good” reflected through the participant responses to questions in the six lessons. The 44 participants who finished all of the lessons were

cognitively in dissonance which appears to have affected the way they thought about disability and the world.

However, the quantitative goals of the study were not met directly since no significance was found. The implications of the findings offer at least three recommendations for future research.

Recommendation One.

A major difficulty we had in the study was working with a non-research-based institution to do the intervention and collect data, even though we, in person, met with their instructors personally and went through the process methodically. Through a series of meetings, conversations, presentations, the overall purpose of the study, the philosophical direction of the study, the methodology to be used, the intervention and lessons that were to be offered, and the analysis chosen were discussed. However, there were three internal issues that confounded the intervention and collection of data. The first issue was the apparent lack of importance of data collection of the pretest and the posttest from both instructors, the student intervention group, and the instructor of the original control group. The intervention group at the non-research, regional college did really well with completing the pretest and the intervention but had trouble with completing the posttest. The instructors of record did not motivate the students to complete the posttests and did not appear to think it was an important issue.

This then becomes the second issue, when students are used as subjects there has to be motivation for the student to do the project. The instructors of record did not think that incentive was necessary, and we could not totally convince them that it was. We heard from two different instructors that they wanted the students to “want” to do the project since they,

the students, would be a part of an important, real world research project. Students should be inspired to learn through the learning experience. One instructor did agree to give students points for their work, but the other did not agree. We also do not know the point structure that the one instructor used to motivate students to do the research project. The lack of commitment, even though they, the instructors, originally in numerous conversations agreed to follow through, negatively affected the final collection of posttests and limited the final quantitative outcomes.

The third issue we had was with the original control group. The instructor agreed to permit his students to be a control, however, the instructor disengaged from the very beginning and never returned a valid email from the research team. To be accurate, the control instructor when prompted by the lead instructor to contact the research team, would send an email, but then would not reply. Thus, we were forced to gather a different set of control participants in late fall, which then caused further limitations. These control subjects were not pre-service physical educators, were not of the same age range, and had been a part of a moral education intervention to improve self-control and the feeling of autonomy. These three issues above lead into the first recommendation for future research.

The first recommendation for future research therefore would be to use participants that are easily accessible and are enrolled in a research-based university and a research-based curriculum. By using research based pre-professional students, pretest, intervention, and posttest data can be monitored by the researchers daily. The size of this present study was large, with multifaceted pretests, six lessons with innumerable questions and responses, and posttests. The magnitude of the study was in itself difficult to control. They had never been involved in a study of this size or duration before. We told the instructors to not talk

with the participants about the study due to a priming effect that might impact the results. Perhaps that directive may have been a mistake because the number of participants who did not finish all the different aspects of the study was large. In four different classes, there were 101 total students who began the study, 2 students did not consent. However, only 31 students (31%) did the HBVCI pretest, all six intervention lessons and all reflection and responses plus the HBVCI posttests. Only 25 students (25%) completed the Hodge pretest, complete intervention, and Hodge posttest. Only 19 students (19%) completed the Harvard Implicit Bias pretest, complete intervention, and Harvard Implicit Bias posttest; while 44 students (44%) completed all six intervention lessons with accompanying reflections and responses.

In contrast, with students concurrently enrolled at the home research institution in a class that also has an online intervention on sport and performance enhancing drug use, plus pre and posttest evaluations using the HBVCI and another instrument measuring moral reasoning and performance enhancing drugs (EAMCI); 93% of 34 enrolled students completed the pretest, 11 intervention lessons, and the posttests. The difference in this case was students were monitored on their timeliness to complete the lessons; and incentive was offered to complete the work. Student evaluations of the experience were also positive (Stoll, 2020).

Perhaps if the instructors discussed the importance of getting the work done and why the intervention was a positive experience for their professional growth, students would have been more engaged, as they did in the Stoll study.

Also, poor management by instructors of record or not a clear follow-up plan on their part could also have been an issue for loss of data. And finally, the posttests were distributed

during finals week which is a very stressful time and only a lead instructor who was on task could control for the additional work. However, these concerns were not a problem in the university research study above, which also collected data during finals week.

Recommendation Two.

The second recommendation for future research would be implementing moral curriculum in the classroom. A limitation of the study we believe is that we did not know the content of the curriculum for most of the college classes in which the participants were enrolled. However, we are aware that moral education is not being implemented in many classes in higher education (Gibbs, 2014; Lickona, 1991). Researchers in the field of moral reasoning and development discuss the importance of moral curriculum in the classroom (Fox & DeMarco, 2001; Gazzaniga, 2005; Gibbs, 2014; Kohlberg, 1981; Lickona, 1991; Piper, Gentile, & Parks, 1993; Reimer, Paolitto, & Hersh, 1983) Piper, Gentile, and Parks (1993) in their book *Can ethics be taught: Perspectives, challenges, and approaches at Harvard Business School* discuss specifically the type of moral curriculum that a program should have. A curriculum should stimulate moral growth as the material should create cognitive dissonance. In earlier studies of moral reasoning in classes and classes without moral reasoning, the classes with moral reasoning appear to improve moral perspective as well as moral reasoning (Beller, 1990; Bryant, Stoll, & Beller, 2018; Culp, 2012; Gwebu, 2007; Rudd, 1998; Steele, 2012; Van Mullem, 2009).

Furthermore, the importance for teachers to have moral education should be an essential part of the curriculum. Turow states, “You are going to have an enormous power to do bad things when you finish your education here. When you get into practice, you will be shocked at the incredible opportunities you have to mess up other people’s lives” (as

quoted in Piper, Gentile, & Parks, 1993, p. 5). Teachers have the power to do either good or bad and they need to be aware of those choices. Teachers and professionals are taking care of a vulnerable population and therefore it would be beneficial for the teachers to have ethics integrated into their schooling as well into their own curriculum they teach. Additionally, the moral curriculum of the teachers should allow for practice with ethical issues that arise from working with people who have different perspectives, value structures, and abilities.

Recommendation Three.

The third recommendation is the necessity of developing a specific tool to measure perspective taking, especially empathy. At the onset of the research project, four years ago, the research team decided not to create an instrument; and instead decided to focus on creating an intervention curriculum. At the beginning of the research journey, Shaw, published in Shaw & Stoll, 2017, wrote on the positive experience of play for students with physical disabilities and ended with a question of: Why are teachers not allowing children with physical disabilities to play? A conversation followed about how that question was irrelevant because laws were in place to insure play. However, in deference to Shaw and after an exhausting literature review, the researchers began to present at different conferences and discuss the issue with others. The conferees in several different locations reinforced Shaw's original theses that students with physical disabilities are not actually playing and the conferees also emphatically wanted help with inclusion techniques for this population. The informal data collected from the conferees in several national and international arenas, plus the literature review, appeared to be valid concerns that an intervention and educational tools were needed as well as a cry for help was also obvious. We the research team, with the amount of personal and informal data collected through the

testimonies of participants in the presentations, were compelled to develop an intervention first. We knew that an intervention study, with lessons, and an accompanying quantitative assessment design would take several years to ferret out. We also knew that we did not have the time to do both – build an intervention and develop a unique instrument to measure moral empathy. Thus, we erred on the side of meeting a need and a cry for help rather than develop an instrument to measure empathy and perspective taking.

The third recommendation for future research therefore is to create an instrument for moral empathy. One of the major issues for the present research was that the instruments did not match the intervention. The instruments measured moral reasoning, judgments about inclusion, and implicit bias but not moral empathy. In the current research study, the researchers thought the instruments of the HBVCI, judgment about inclusion, and Harvard implicit bias test might be sufficient for measuring what we wanted to measure. However, there was caution as we knew that none of the instruments directly measured moral empathy. The findings from this study reinforce how an instrument needs to match the intervention. Cognitive Dissonance has been shown to change attitudes, but only if the intervention is based on clear theory of moral reasoning and practice (Gazzaniga, 2005; Gibbs, 2014; Lickona, 1991), without dissonance, attitudes are very difficult to change.

In numerous previous studies, Stoll and associates (Beller, 1990; Bryant, Stoll, & Beller, 2018; Culp, 2012; Gwebu, 2007; Rudd, 1998; Steele, 2012; Van Mullem, 2009) developed interventions to improve moral reasoning as applied to unethical practices in sport and measured the effectiveness of the intervention using either the HBVCI, the RUDD (10 questions from the HBVCI and 10 questions on social reasoning), or the EAMCI. In each and every case, significance was found with an intervention program based in moral

values that support the purpose of sport and competition. In the present study, the underlying values of the perspective taking intervention, moral empathy, are not directly measured by any of the chosen instruments since none of them measure empathy directly. This limitation directly affects measuring the effectiveness of the intervention quantitatively, thus, the next step is the development of a valid and reliable instrument to measure perspective taking and empathy towards students with physical disabilities.

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Appendix A.

To: Sharon K. Stoll

From: Sharon K. Stoll

Chair, University of Idaho Institutional Review Board

Date: August 22, 2019

Title: Perspective taking intervention about people with physical disabilities Project:19-173

Approved: 08/22/2019 under Expedited Category 7

Study Status Check Date: 08/20/2020

On behalf of the Institutional Review Board at the University of Idaho, I am pleased to inform you that the protocol for this research project is approved as offering no significant risk to human subjects.

Effective January 21, 2019, minimal risk research protocols that were reviewed and approved under expedited procedures will no longer be required to be renewed on an annual basis (continuing review). Since these protocols do not expire, we have implemented an annual study status check procedure. VERAS will send an email prior to the annual approval date for the study asking you to complete the *Study Status Check and Closure Form* to help keep the records accurate.

This study may be conducted according to the protocol described in the application. Modifications must be submitted for IRB approval prior to implementing changes. Research that has been approved by the IRB may be subject to further appropriate review and approval or disapproval by officials of the Institution. Every effort should be made to ensure that the project is conducted in a manner consistent with the three fundamental principles identified in the Belmont Report: respect for persons; beneficence; and justice. As Principal Investigator, you are responsible for ensuring compliance with all applicable FERPA regulations, University of Idaho policies, and state and federal regulations. The Principal

Investigator is responsible for ensuring that all study personnel have completed the online human subjects training requirement.

Federal regulations require researchers to follow specific procedures in a timely manner. For the protection of all concerned, the IRB calls your attention to the following obligations that you have as Principal Investigator of this study.

For any changes to the study, an IRB Protocol Amendment Request Form must be submitted to the IRB. The amendment request must be reviewed and approved before implementation.

Any unanticipated/adverse events or problems occurring as a result of participation in this study must be reported immediately to the IRB.

Principal investigators are responsible for ensuring that informed consent is properly documented in accordance with 45 CFR 46.116.

Please complete the *Study Status Check and Closure Form* in VERAS when the project is completed.

Forms can be found at <https://veras.uidaho.edu>.

To: Sharon K. Stoll

From: Sharon K. Stoll

Chair, University of Idaho Institutional Review Board

Date: September 11, 2019

Title: Perspective taking intervention about people with physical disabilities IRB #: 19-173

Submission Type: IRB Protocol Amendment Request Form

Review Type: Expedite

Protocol Approval Date:

Study Status Check Date: August 20, 2020

The Institutional Review Board has reviewed and **approved** the amendment to your above referenced Protocol.

This amendment is approved for the following modifications:

Add additional participants

The amendment does not alter the approval period listed above. Should there be significant changes in the protocol anticipated for this project, you are required to submit another protocol amendment request for review by the committee. Any unanticipated/adverse events or problems resulting from this investigation must be reported immediately to the University's Institutional Review Board.

Appendix B.

The Hahm-Beller Values Choice Inventory.

1

HAHM - BELLER VALUES CHOICE INVENTORY*

In The Sport Milieu

Demographic Information : First Name and Middle Initial: _____

Please circle each category that applies to you. Circle your status

1. Athlete Coach Teacher Administrator

2. Male Female

3. _____ Your Ethnic Nationality

4. Non-Athlete Team Sport Athlete Individual Sport Athlete

5. What is your Main Sport?

List Main Sport _____ How many years have you participated? _____

6. What is your Age _____

7. From what country do you hold Citizenship?

8. What coaching education do you have: _____

9. Do you have any coaching certifications? If so from where? _____

10. Do you believe you practice good sportsmanship? Yes Not Sure No

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Chung Hae Hahm, Ph.D., Jennifer M. Beller, Ph.D., & Sharon Kay Stoll, Ph.D.

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Men of Character Project:

This research project has been approved by the University of Idaho Human Assurance Committee. Your responsibilities within the project are to attend classes as taught by the coaches, discuss the material, reflect, give your honest opinions, and take descriptive surveys about the information discussed. The study will be in yearly cycles, with an evaluation each year. The purpose of the study is to help improve servant leadership within the team. Your growth and progress within the study will be available to you. Your data and information about you will remain confidential, no coach or individual with your team will know of your moral reasoning status. If you have any questions, please feel free to contact, Dr. Sharon Kay Stoll, 208 885-2103, at the University of Idaho. You may refuse to participate in this process with no penalty from us at the Center for ETHICS*.

Signed: _____ Print Name _____

HAHM - BELLER VALUES CHOICE INVENTORY*

In The Sport Milieu

The following questionnaire describes incidents that have occurred in sport settings. Each question addresses moral values. Because there are not right or wrong answers, please circle the answer that best describes your feelings. **SA = Strongly Agree; A = Agree, N = Neutral; D = Disagree; SD = Strongly Disagree**

1- 1. Two rival basketball teams in a well-known conference played a basketball game on team A's court. During the game, team B's star player was consistently heckled whenever she missed a basket, pass, or rebound. In the return game on team B's home court, the home crowd took revenge by heckling team A's players. Such action is fair because both crowds have equal opportunity to heckle players.	SA A N D SD
2-2. During the double play in baseball, players must tag second base before throwing to first. However, some players deliberately fake the tag, thus delivering a quicker throw to first base. Pretending to tag second base is justified because it is a good strategy. Besides, the umpire's job is to call an illegal play.	SA A N D SD
4- 3. Swimmers are taught to stand completely still just before the gun shot that starts the race. Some coaches teach their swimmers to move their head and upper body slightly which possibly forces an opponent to false start. If swimmer B false starts he will probably stay in the blocks a fraction longer when the race starts. Consequently, swimmer A may have an advantage during the race. Because all competitors have equal opportunity for this strategy, this is an acceptable means for swimmers to increase their advantage	SA A N D SD
5- 4. Male Soccer players are allowed to play the ball with any part of their body except the hands or outstretched arms. A soccer player receives a chest high pass and taps the ball to the ground with his hand. The referee does not see this action and the play continues. Because it is the referee's job to see these actions, the player is not obligated to report the foul.	SA A N D SD
6-5 . A female gymnast with Big Time U tries diligently to be a great athlete, but alas the gods are not with her. The more she works, the more she seems to ail at the most inappropriate times: the big meets. She decides to seek help for her mental shortcomings. She sets monthly appointments with her school's sport psychologist. In six months, the meetings prove fruitful, and she begins to see results.	SA A N D SD
8- 6 Basketball player A skillfully dribbled the ball around her opponents to the basket. Just as she moved toward the basket, she was tripped by played B, causing the basket to be missed. If player A had not been tripped, two points probably would have been made. Player B is charged with a foul and player A must shoot two free throws. Player A missed the two shots from the free throw line. Player B is demonstrating good strategy by forcing player A to shoot two foul shots instead of an easy lay-up.	SA A N D SD
10-7. Certain basketball teams are coached to run plays that cause the opponents to foul. Players and coaches believe this is clever strategy because the opponents may foul out of the game, giving their team an advantage. Because the coach orders this type of play, the players should follow his directions.	SA A N D SD

11-8. A highly recruited sprinter from Zimbabwe attends every practice, works diligently, and is highly respected by his peers and coaches. He is a good student, sits in the front of every class, and is an active participant. He is an NCAA finalist and must miss three days of class for the championships. As per university policy, he contacts all of his professors and receives permission to take his final exams at a different time and place.	SA A N D SD
15-9 Player A who is the center on an ice hockey team skated the puck down the ice, around several opponents. He had a clear shot at the net as he passed player B. Player B, while pretending to go for the puck, decided to turn at the last second to trip Player A with his stick. Consequently, Player A missed the goal. Because Player A must now attempt a penalty shot instead of an easy goal, this is demonstrating good strategy.	SA A N D SD
16-10. During a volleyball game player A hit the ball over the net. The ball barely grazed off player B's fingers and landed out of bounds. However the referee did not see player B touch the ball. Because the referee is responsible for calling rule violations, player B is not obligated to report the violation.	SA A N D SD
17-11. A starting linebacker for Big Time U is a good person, is known for his hard work and determination. He is also known as a fierce competitor and is aggressive on every play. The best part about him is that he is a consummate player. He loves the game and the experiences gained from it. He is also known as a good sport. He has won every team award for sportsmanlike conduct. After the big interstate rivalry, he shakes hands with all opposing players and coaches.	SA A N D SD
19-12. Football players are not allowed to move beyond the line of scrimmage until the ball is snapped. Some coaches encourage their players to charge across the line of scrimmage a fraction of a second before the ball is snapped. The officials have difficulty seeing the early movement, therefore, the team has an advantage compared to their opponents. Because the strategy is beneficial and the officials must call the infraction, the team's actions are fair.	SA A N D SD
20-13. During an intramural basketball game, a student official awarded one free throw shot instead of two to team A. Team B knew the call was wrong, however chose to remain silent, knowing the call was to their advantage. Because the official's job is to make the proper calls, and it is not a formal game, team B's action was acceptable.	SA A N D SD
23-14. The star of the swim team at Big Time U was 21 and had just completed a great collegiate career by winning both of her events at the NCAA Championships. Her parents traveled over 200 miles to support her and cheer her on to victory. After the finals, they take her out to dinner to celebrate. She decides to have a glass of white wine with her fish filet entree.	SA A N D SD
24-15. During a youth sport football game, an ineligible pass receiver catches a long touchdown pass and scores. The officials fail to determine that the player was ineligible. Because it is the referee's job to detect the ineligible receiver, the player or the coach does not have to declare an ineligible receiver	SA A N D SD
25-16. Ice hockey is often a violent game. Even though players are often hurt, hitting hard and smashing players into the boards is normal. Player A and B are opponents playing in a championship game. While trying to control the puck, player A smashed player B into the boards. Even though the puck is on the opposite side of the arena, player B, a few minutes later, retaliated by smashing player A into the boards. Because "hitting hard" and "smashing players into the boards" are an inherent part of the game, player B's action was acceptable	SA A N D SD

Appendix C.

Implicit Bias Test.

The implicit bias test is a free test that is open to the public. The link to the test is provided below.

<https://implicit.harvard.edu/implicit/selectatest.html>

Appendix D.

Hodge, Murata, and Kozub Judgements about Inclusion Instrument.

Survey Instrument | English-Version

Physical Educators' Judgments about Inclusion Instrument

(Originally developed by Hodge, Murata, & Kozub, 2002)

The purpose of this study is to assess your beliefs about inclusion and teaching students with disabilities in physical education classes. We are seeking your input. The following pages contain a set of statements and questions that are posed to stimulate your thinking about teaching students with disabilities (mild to severe) in inclusive physical education classes.

- The conception of *inclusion* refers to an approach that supports the placement of all students with different abilities and disabilities (mild to severe) in general physical education classes with typically developing peers (i.e., students without disabilities) in their neighborhood schools (Block, 2016).
- Your participation in completing this survey is voluntary
- If you decide to complete this survey, please circle the response that best describes your position.
- There is no right or wrong answer to a statement
- Please do not skip any questions.
- For a point of reference, see the next "Definition of Terms" page.
- All of your responses will be kept confidential



Definitions of Terms

Behavioral Disorder. This youth's behaviors are varied and extreme. Typical behaviors include delinquency, hyperactivity, hypoactivity, pervasive anxiety, social maladjustment, withdrawal, aggression, tantrums, truancy, running away, hypersensitivity, and extreme mood shifts. Behavior management is key to participation in physical education (Rizzo & Kirkendall, 1995).

Hearing impairment. This youth is said to have a condition that makes hearing difficult, but does not prevent the understanding of speech through use of her/his ears alone, with or without hearing aids. In physical education this youth may require assistance from an interpreter and/or peer to communicate with others, particularly in group situations (Sherrill, 1998).

Learning Disability. This youth has normal or better intelligence. He/she has a disorder in one or more basic psychological processes involved in understanding or in using language, spoken or written; may be hyperactive, exhibit perceptual-motor problems, emotionally immature, have attention deficits; and need help developing appropriate play behaviors (Sherrill, 1998).

Mild Disabilities. This youth consistently falls below normal in educational performance. In physical education classes, this child's motor performance is often delayed, clumsy or awkward and as a result he/she may exhibit low self-esteem about his/her body and movement capabilities (Sherrill, 1998).

Mild Intellectual Disability. This youth has an IQ score in the range of 50-80 on standardized tests. He/she will develop basic social and communication skills; and can usually achieve social and vocational skills necessary for self-support but may need

guidance. He/she may lag 2-4 years behind peers without disabilities in most motor performances; and may have difficulty in learning motor skills due to a short attention span and low comprehension skills (Rizzo, Bishop, & Tobar, 1997).

Physical Disability. In this study, this youth has paralysis that involves both the central and autonomic nervous systems; adversely affect body movements, sensations (e.g., feel, touch), and/or vital bodily functions. He/she may be paraplegic (paralysis of both legs), or quadriplegic (paralysis of both arms and legs, and trunk) caused by severe cerebral palsy, spinal cord injuries, spina bifida, or other orthopedic defects. He/she uses a wheelchair (Sherrill, 1998).

Severe Disabilities. This youth has a chronic disability, which is attributed to a mental or physical impairment or a combination of both (e.g., low-functioning autism). This results in substantial functional limits in self-care, learning, mobility, receptive/expressive language, and capacity for independent self-directed behaviors. In physical education classes, this child's level of spontaneity is often diminished or absent. He or she engages in few activities and spends a lot of time sitting or lying (Sherrill, 1998).

Severe Intellectual Disability. This youth is significantly sub-average in intellectual functioning; has an IQ score below 50 on standardized tests; may or may not be able to verbally communicate; and has little socialization or interaction skills. The youth is totally dependent on others for self-care (Rizzo, 1993).

Visual Impairment. This youth has limited vision in one or both eyes and may use corrective lens. This varies from legal blindness (i.e., ability to see at 20 ft what the normal eye sees at 200 ft) to total blindness (i.e., inability to recognize any light perception) (Sherrill, 1998).

KEY:

Strongly Disagree = **SD** Disagree = **D** Undecided = **U** Agree = **A**

Strongly agree = **SA**

1. All students with disabilities (mild to severe) should be taught in inclusive general physical education classes.

SD D U A SA

2. Inclusion is an idealistic philosophy that does not work in actual physical education classes.

SD D U A SA

3. Students with severe disabilities should be taught in separate physical education classes.

SD D U A SA

4. Students with severe disabilities always need a one-on-one ratio to successfully take part in inclusive physical education activities.

SD D U A SA

5. Given the range of disabilities that can exist, it is unrealistic to expect a general physical education teacher to teach all students who have disabilities in their classes.

SD D U A SA

6. I would readily accept teaching a student with a hearing impairment in my physical education classes.

SD D U A SA

7. I would readily accept teaching a student with a visual impairment in my physical education classes.

SD D U A SA

8. I would readily accept teaching a student with a learning disability in my physical education classes.

SD D U A SA

9. I would readily accept teaching a student with a physical disability (e.g., a student who uses a wheelchair or crutches) in my physical education classes.

SD D U A SA

10. I would readily accept teaching a student with an intellectual disability in my physical education classes.

SD D U A SA

11. To be more effective teaching students with disabilities I need course work that provides me with knowledge about a wide range of disabilities from mild to severe.

SD D U A SA

12. To be more effective teaching students with mild disabilities I need exposure (e.g., direct contact experiences) to students with mild disabilities during my professional development.

SD D U A SA

13. To be more effective teaching students with severe disabilities I need exposure (e.g., direct contact experiences) to students with severe disabilities during my professional development.

SD D U A SA

14. To be more effective teaching students with mild to severe disabilities, I need to receive training on activities that includes ideas on lesson planning for a variety of ability levels.

SD D U A SA

15. To be more effective to teaching students with mild to severe disabilities, I need training in behavioral management strategies and conflict resolution beyond what is necessary to teach students without disabilities.

SD D U A SA

16. To be more effective teaching students with mild to severe disabilities I need assistance from others (e.g., adapted physical education teacher, special education teacher, peer tutors).

SD D U A SA

Demographic Questionnaire: English Version

NOW WE HAVE SOME QUESTIONS ABOUT YOUR BACKGROUND | PLEASE

CIRCLE OR FILL-IN THE MOST APPROPRIATE RESPONSE

1. What is your gender? Male.....1 Female...2

2. What is your age? _____ years

3. Circle the label which best represents your ethnic/cultural background.

African American/Black, non-Hispanic 1

Asian/Pacific Islander..... 2

Puerto Rican/Hispanic/Latino/a..... 3

Native American/Alaskan Native..... 4

White, non-Hispanic..... 5

Other..... 6 _____

(self-identification)

4. How many *years* have you taught physical education?

5. How many *years* have you taught students with disabilities in your PE classes? _____

6. What college degrees do you have or are currently working toward?

Bachelor's...1 Master's...2 Doctorate...3 No degree... 4

7. Were you a physical education teaching major in college? Yes..... 1

No....2

8. If no, what is/was your major? _____

9. Please describe the types of professional development training you have had in preparation for teaching students with disabilities.

THAT IS ALL.

WE THANK YOU VERY MUCH

Appendix E.

Perspective Lessons.

The lessons can be viewed on the Center for ETHICS* website. The link is below.

https://www.webpages.uidaho.edu/center_for_ethics/Shaw%20Study/Shaw%20beginning%20Page%201.html

Appendix F.

Tables.

Moral Reasoning.

Table F.1. Paired Sample HBVCI Intervention Group Pre to Post

Paired Sample HBVCI Intervention Group Pre to Post					
		Mean	N.	Std. Deviation	Std. Error Mean
Pair 1	HBVCI Pretest Total	37.6129	31	9.42931	1.69355
	HBVCI Posttest Total	37.8387	31	10.44062	1.87519

Table F.2. HBVCI Paired Samples Test

Table F.2. shows the differences between the HBVCI pretest and posttest means, standard deviation, and the standard deviation error mean. Furthermore, it shows the difference of the lower 95% confidence interval between pretest and posttest.

Paired differences				
	Mean	Std. Deviation	Std. error mean	95% Confidence interval of the difference lower
Pair 1	-.22581	6.21133	1.11559	-2.50414

deviation, and the standard deviation error mean. Furthermore, it shows the difference of the lower 95% confidence interval between pretest and posttest.

Table F.3. HBVCI 95% confidence interval level

HBVCI Paired differences 95% confidence interval level of the differences					
		Upper	t	df	Sig. (2-tailed)
Pair 1	Total HBVCI pre to post	2.05253	-.202	30	.841

Table F.3. shows the differences of the HBVCI pretest to the posttest when there is a 95% confidence interval level.

Table F.4. HBVCI Independent Sample T-Test by group

HBVCI Independent Sample T-Test					
	Case	N	Mean	Std. Deviation	Std. Error Mean
Posttest HBVCI Total	1	31	37.8387	10.44062	1.87519
	2	27	40.9630	8.03110	1.54559

Table F.5. HBVCI Levene's Test for Equality of Variance by group

Levene's Test for Equality of Variance						
			Variance		T-test for equality of means	
			F	Sig.	t	df
Total HBVCI Post test	Equal variance assumed		1.017	.318	-1.263	56
	Equal variance not assumed				-1.286	55.208

Table F.5. Levene's Test for Equality of Variance by group was analyzed because it tells us the ratio of two qualities when it is assumed equal, significance level, degrees of freedom, and the t statistics which is the calculated differences of the participants within the groups when 1) the groups are assumed to be equally dispersed, and 2) when the groups are not assumed to be equally dispersed.

Table F.6. HBVCI T-test for equality means by group

T-test for equality means					
		Sig. (2-tailed)	Mean Difference	Std. Error Difference	
Total HBVCI Post test	Equal variance assumed	.212	-3.12425	2.47420	
	Equal variance not assumed	.204	-3.12425	2.43006	

Table F.6. T- Test for Equality of means was analyzed because it tells us the significance when we have a 2 tailed test, the mean differences, and the standard error

differences when 1) the groups are assumed to be equally dispersed, and 2) when the groups are not assumed to be equally dispersed.

Table F.7. HBVCI T-Test for equality means 95% confidence interval of the difference by group.

T-Test for equality means 95% confidence interval of the difference			
		Lower	Upper
Total HBVCI Posttest	Equal variance assumed	-8.08067	1.83217
	Equal variance not assumed	-7.99378	1.74528

Table F.7. shows the differences of the HBVCI intervention groups posttest compared to the control group posttests when there is a 95% confidence interval level examining the confidence interval's upper and lower limits when equal dispersion is assumed and not assumed.

Hodges Judgments about Inclusion.

Table F.8. Paired Samples Hodge Intervention Group Pre to Post

Paired Samples Hodge Intervention Group Pre to Post

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Hodge Pretest Total	60.5200	25	6.47508	1.29502
	Hodge Posttest Total	61.2400	25	5.65155	1.13031

Table F.9. Hodge Paired Samples Test

Hodge Paired sample test

	Paired differences			
	Mean	Std. Deviation	Std. error mean	95% Confidence interval of the difference lower
Pair 1	-.72000	6.24847	1.24969	-3.29924

Table F.9. shows the differences between Hodge's pretest and posttest means, standard deviation, and the standard deviation error mean. Furthermore, it shows the difference of the lower 95% confidence interval between pretest and posttest.

Table F.10. Hodge 95% confidence interval level

Hodge Paired differences 95% confidence interval level of the differences

		Upper	t	df	Sig. (2-tailed)
Pair 1	Total Hodge pre to post	1.85924	-.576	24	.570

Table F.10. shows the differences of the Hodge pretest to the posttest when there is a 95% confidence interval level.

Table F.11. Group Statistics by Gender

Group Statistics by Gender

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Total Hodge	1	12	60.6667	5.17570	1.49410
	2	31	61.0323	5.68321	1.02074

Table F.12. Hodges Levene's Test for Equality of Variance by gender

Levene's Test for Equality of Variance		Variance		T-test for equality of means	
		F	Sig.	t	df
Total Hodge Post test	Equal variance assumed	.002	.960	-.194	41
	Equal variance not assumed			-.202	21.914

Table F.12. Levene's Test for Equality of Variance by group was analyzed because it tells us the ratio of two qualities when it is assumed equal, significance level, degrees of freedom, and the t statistics which is the calculated differences of the participants within the groups when 1) the groups are assumed to be equally dispersed, and 2) when the groups are not assumed to be equally dispersed by gender.

Table F.13. Hodge T-test for equality means by gender

T-test for equality means		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Total Hodge Posttest	Equal variance assumed	.847	-.36559	1.88748
	Equal variance not assumed	.842	-.36559	1.80948

Table F.13. T- Test for Equality of means was analyzed because it tells us the significance when we have a 2 tailed test, the mean differences, and the standard error differences by gender when 1) the groups are assumed to be equally dispersed, and 2) when the groups are not assumed to be equally dispersed.

Table F.14. Hodge T-Test for equality means 95% confidence interval of the difference by gender

T-Test for equality means 95% confidence interval of the difference		Lower	Upper
Total Hodge Posttest	Equal variance assumed	-4.17743	3.44624
	Equal variance not assumed	-4.11908	3.38790

Table F.14. shows the differences of the Hodge intervention groups posttest compared to the control group by gender posttest when there is a 95% confidence interval level examining the confidence interval's upper and lower limits when equal dispersion is assumed and not assumed by gender.

Table F.15. Hodge Independent Sample T-test by Group

Hodge Independent Sample T-test					
	Group	N	Mean	Std. Deviation	Std. Error Mean
Total Hodge Posttest	1	25	61.2400	5.65155	1.13031
	2	18	60.5000	5.38243	1.26865

Table F.16. Hodges Levene's Test for Equality of Variance by group

Levene's Test for Equality of Variance		Variance		T-test for equality of means	
		F	Sig.	t	df
Total Hodge Posttest	Equal variance assumed	1.141	.292	.432	41
	Equal variance not assumed			.436	37.821

Table F.16. Levene's Test for Equality of Variance by group was analyzed because it tells us the ratio of two qualities when it is assumed equal, significance level, degrees of freedom, and the t statistics which is the calculated differences of the participants within the

groups when 1) the groups are assumed to be equally dispersed, and 2) when the groups are not assumed to be equally dispersed.

Table F.17. Hodge T-test for equality means by group

T-test for equality means		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Total Hodge Post test	Equal variance assumed	.668	.74000	1.71301
	Equal variance not assumed	.666	.74000	1.69914

Table F.17. T- Test for Equality of means was analyzed because it tells us the significance when we have a 2 tailed test, the mean differences, and the standard error differences when 1) the groups are assumed to be equally dispersed, and 2) when the groups are not assumed to be equally dispersed.

Table F.18. Hodge T-Test for equality means 95% confidence interval of the difference by group

T-Test for equality means 95% confidence interval of the difference		Lower	Upper
Total Hodge Posttest	Equal variance assumed	-2.71949	4.19949
	Equal variance not assumed	-2.70027	4.18027

Table F.18. shows the differences of the Hodge intervention group posttests compared to the control group posttest when there is a 95% confidence interval level examining the confidence interval's upper and lower limits when equal dispersion is assumed and not assumed by group.