Between virtue and duty: A Qualitative study on exploring prospective sports managers' awareness of ethics in sport education

Senem Çeyiz [1] iD

[1]Kastamonu University, Faculty of Sports Sciences-Department of Sports Management, Kastamonu, Türkiye,
E-mail: ceyizsenem@hotmail.com

Corresponding author

Senem Çeyiz
(ceyizsenem@hotmail.com)

Abstract

This study aims to explore the awareness of prospective sports managers regarding the development of moral consciousness between the ethical poles of virtue and duty. Data obtained from the reflective texts of 52 students who participated in the seminar titled "Ethical Education in Sports" were analyzed using a qualitative single-case study design, and the data were interpreted using reflexive thematic analysis. The findings show that moral awareness is shaped under three interrelated dimensions: The construction of ethical values, the formation of professional ethical consciousness, and the process of ethical awakening and personal transformation. These themes were interpreted within the framework of Aristotle's phronesis (practical wisdom) and Kant's duty ethics. The study shows that being aware of ethics in sports education is more than just understanding concepts. It also involves being able to identify and accurately understand the potential effects of ethical issues. Ethical learning requires reflection and relationships that allow people to become moral agents; therefore, the study argues for a rethinking of the ethical dimensions of sports education. Consequently, the study argues that sport management education serves as a transformative platform for advancing moral formation through a continuous dialogue between virtue, duty, and social justice.

Erdem ve ödev arasında: Spor yöneticisi adaylarının spor eğitiminde etik konusundaki farkındalıklarını keşfetmek üzerine nitel bir araştırma

Özet

Bu çalışma, spor yöneticisi adaylarının erdem ve görev gibi etik kutuplar arasında ahlaki bilincin gelişimi konusundaki farkındalıklarını araştırmayı amaçlamaktadır. "Sporda Etik Eğitim" başlıklı seminere katılan 52 öğrencinin yansıtıcı metinlerinden elde edilen veriler, nitel tek vaka çalışması tasarımı kullanılarak analiz edilmiş ve veriler refleksif tematik analiz kullanılarak yorumlanmıştır. Bulgular, etik farkındalığın, birbiriyle ilişkili üç boyut altında şekillendiğini göstermektedir: Etik değerlerin inşası, mesleki etik bilincin oluşumu ve etik uyanış ve kişisel dönüşüm süreci. Bu temalar, Aristoteles'in pratik bilgelik ve Kant'ın görev etiği çerçevesinde yorumlanmıştır. Çalışma, spor eğitiminde etik farkındalığın sadece kavramları anlamaktan ibaret olmadığını göstermektedir. Aynı zamanda etik sorunların potansiyel etkilerini belirleyebilme ve doğru bir şekilde anlayabilme becerisini de içerir. Etik öğrenme, insanların ahlaki aktörler haline gelmelerini sağlayan yansıma ve ilişkiler gerektirir. Bu nedenle çalışma, spor eğitiminin etik boyutlarının yeniden düşünülmesi gerektiğini savunmaktadır. Sonuç olarak, çalışma, spor yönetimi eğitiminin erdem, görev ve sosyal adalet arasında sürekli bir diyalog yoluyla ahlaki oluşu ilerletmek için dönüştürücü bir platform işlevi gördüğünü savunmaktadır.

INTRODUCTION

The formation of an ethical framework within professional leadership is a decisive factor that extends far beyond abstract theoretical definitions. While the values underlying one's moral compass are initially shaped by early developmental influences (Lamberton & Minor-Evans, 2014), this foundation becomes critically significant during the professional training phase, as it serves as the primary lens through which future leaders interpret their industry's moral responsibilities (Conroy et al., 2021). The values underlying the field of ethics are shaped in early childhood by the influence of family and environment and become decisive in an individual's decisions throughout life (Lamberton & Minor-Evans, 2014). In the context of this research, 'prospective sports managers' are defined as senior-level undergraduate students nearing the completion of their professional education. These individuals represent the next generation of decision-makers who will oversee sports clubs, federations, and commercial sports enterprises. Integrating ethical values into their education is critical because sports management operates at a unique intersection of high-stakes commercial interests and social responsibility. Unlike traditional business sectors, sports managers must balance the 'win-at-all-costs' culture with the preservation of fair play and integrity. Establishing a moral compass during their formative educational years is essential to ensure they can navigate the industry's systemic pressures without compromising professional standards.

Today, sports have gained an important place in society thanks to their ability to reach large audiences and create a universal language of communication. However, the competitive nature of sport and its win-oriented structure make it necessary to address the concept of ethics in the context of sport. Character development, fair play principles, and the concept of justice are among the fundamental ethical concerns of sport (Walton Fisette & Wuest 2018). Sports ethics refers to athletes, coaches, referees, and other stakeholders fulfilling their duties and responsibilities honestly, fairly, impartially, and respectfully (Tuncel, 2014). However, technological advances and the industrialisation of professional sport have led athletes to associate success solely with winning, increasing unethical behavior such as doping, match-fixing, violence, and media manipulation (Lapchick, 2022). At this point, it is important to evaluate sports as a professional field within the framework of ethical rules. Professional ethics encompasses the rules that individuals must adhere to when practising their profession and provides standards for determining right and wrong behavior (Aydın, 2013). Professional ethics is a set of values, duties, rights, and responsibilities based on national legislation and international agreements (Kangasniemi et al., 2015). A professional group's ethical codes aim to increase its members' internal accountability towards society (Airaksinen, 2012). Professional ethical codes include principles such as safeguarding the welfare of service users, practising within the limits of competence, respecting cultural values, distinguishing between personal and professional values, avoiding harm, protecting confidentiality, avoiding discrimination, and adhering to the highest ethical standards (Corey et al., 2019).

Establishing an ethical culture in sports organizations is possible through the guidance of the organisational structure, leadership, and individual values. The internalisation of ethical behavior at the organisational level is directly related to the attitudes and approaches of managers (Kim, 2025). In this context, the ethical leadership demonstrated by sports managers is a decisive factor in forming an ethical climate within the organisation. It has become critical for managers to initiate programmes that encourage ethical behavior by taking on educational, supervisory, and regulatory roles, and to ensure the sustainability of these programmes (Constandt, 2019). Fundamental ethical theories, ethical reasoning, and decision-making models exist to enable sports managers to make ethical decisions (Gillentine, 2020).

While existing literature provides valuable insights into institutional compliance and general ethical perceptions in sports, research has predominantly concentrated on rule adherence, codes of conduct, and externally observable ethical violations rather than on the inner moral reasoning of future decision-makers (Melzer et al., 2010; De Waegeneer et al., 2016). The moral awareness and reflexive reasoning of prospective sports managers, therefore, remain mainly overshadowed, as most empirical studies emphasize institutional governance mechanisms or the effectiveness of established ethical codes (Robertson & Constandt, 2021). As a result, the internal process through which future leaders develop a personal moral agency—how they interpret, negotiate, and internalize ethical

values beyond formal compliance—has received limited systematic attention (Kerwin & Spence, 2021). Consequently, there is a clear need to address this gap by examining how prospective sports managers internalize ethical principles as part of their professional identity formation, rather than merely acquiring theoretical knowledge of ethical standards (Zervas & Glazzard, 2018). Therefore, there is a need for research to understand how prospective sports managers structure their ethical thinking processes at the individual, professional, and social levels. To address this gap, the present study conceives ethical awareness as a dynamic flow that evolves within the subject's moral subjectification. This research conceives ethical awareness as a dynamic flow that grows within the subject's moral subjectification. The study here follows a philosophical framework based on three complementary ethical traditions: virtue ethics/duty ethics / and moral subjectification. Virtue ethics is based on Aristotle's ideas and focuses on the importance of phronesis, or practical wisdom, which we develop through our habits and experiences (Aristotle, 2009). Duty ethics comes from Kant's philosophy, which values moral actions based on the purity of our intentions (Kant 2019). Moral subjectification, on the other hand, focuses on the individual's capacity to continually reconstruct themselves as an ethical being continually. (MacIntyre, 2007; Nussbaum, 2011). When these three approaches are considered together, ethical awareness can be understood as a process of "moral becoming."

Although ethical behavior has been extensively studied in fields such as medicine and business management, its methodological implications within sports education remain limited (Conroy et al., 2021). While the concepts of ethics and morality are frequently discussed in the literature at a general theoretical level, their methodological implications within sports education and their impact on the practical decision-making processes of prospective sports managers have been systematically addressed in only a limited number of studies (Melzer et al., 2010; Lim & Park, 2021). This study aims to offer practical solutions to systemic sectoral problems, such as institutional corruption and the erosion of trust in sports governing bodies, by treating ethical awareness as a dynamic process. In the context of sports philosophy, sport is defined as a microcosm where universal values and moral judgments are tested (Thorburn, 2017; Culpan, 2016). As is often emphasized, these universal values carried by sport require individuals to establish a balance between virtue and duty in their character building and to act as moral agents (Dixon, 2001; Milliken, 2018). While current research generally examines only ethical violations or outcome-oriented approaches, the qualitative methodological approach adopted in this study aims to fill this gap in the literature and add philosophical depth to sports management education by treating the construction of ethical awareness as a dynamic process rather than a static state (Strand & Slater, 2023; Constantin et al., 2021).

Accordingly, this research aims to discover, through a qualitative approach, the conceptual structures of prospective sports managers regarding ethical values, the individual and environmental factors that shape these structures, and how they can contribute to developing an ethical management culture. The research seeks to answer the question: "What are the structural dimensions of prospective sports managers' ethical awareness in sports education?"

The objectives identified in light of this research question are as follows:
- ✓ The identification of the phenomena shaping the ethical awareness of prospective sports managers,
- ✓ Moreover, to develop recommendations for promoting an ethical management climate in sports organizations.

Basic Moral Awareness Theories

Moral awareness can be defined as the capacity of individuals or groups to recognise and evaluate the ethical dimensions of a situation. Various theoretical approaches have been developed to explain this concept, which is considered the first and critical step in ethical decision-making processes. Kohlberg's (1981) cognitive moral development theory explains how moral awareness is shaped by individual development. Cognitive moral development theory proposes that individuals' moral awareness changes according to their moral development levels and goes through three stages in their moral development processes (Kohlberg, 1981). According to this theory, individuals exhibit different ethical sensitivities in three stages: punishment-reward based, rule-based, and universal

ethical principles (Božac et al., 2021). However, moral awareness is not solely influenced by an individual's personal values or moral development. Factors such as the magnitude of the event, whether it is presented within an ethical framework, the pressure of a competitive environment, and social consensus regarding social norms can facilitate or hinder an individual's recognition of their ethical situation (Butterfield et al., 2000; VanSandt et al., 2006). According to the limited awareness approach, individuals may exhibit unethical behavior because they are often unaware that they are in a situation where they should demonstrate ethical behavior (Bazerman & Sezer 2016). This approach argues that overlooking ethical issues is systematic and predictable, highlighting the guiding role of leadership and organisational structures in developing moral awareness (Nicholson, 1994). Furthermore, fundamental ethical theories such as deontology (duty ethics), utilitarianism (consequential ethics), virtue ethics, and contractualism are concepts that shape individuals' moral awareness (Schwartz, 2015). Deontological tendencies increase moral awareness, while egoistic approaches may have a diminishing effect (McCray, 2019). In this sense, sport functions as a practical laboratory for moral development (Thorburn, 2017). The athlete's actions transcend mere physical performance and evolve into a process of moral becoming, where repeated practice under conditions of competition gradually shapes character dispositions (Breivik, 2022). This evolution is supported by the unique structural nature of sport, which regularly presents time-pressured ethical dilemmas that require immediate practical wisdom (phronesis) rather than abstract rule-following (Kristjánsson & Fowers, 2022). Unlike abstract moral reasoning, the sporting context demands a lived and situated experience of ethical decision-making, thereby grounding theories of moral awareness in concrete practice (Conroy et al., 2021; George, 2021). Thus, sport serves as a significant medium in which theoretical moral principles are translated into durable character traits through embodied, competitive engagement (McLoughlin et al., 2025).

Moral awareness theories offer a multidimensional structure, ranging from individual moral development to social context, organisational climate to ethical tendencies. This multi-layered theoretical structure raises the question of how moral awareness should be assessed and developed in practice. Scales developed to measure moral awareness (e.g., Moral Awareness Scale) provide reliable and valid results (Milliken et al., 2018). Although tools have been developed to measure moral awareness quantitatively, qualitative data on individuals' internal assessments and cognitive approaches to ethical situations are limited (Bebeau, 2002; Butterfield et al., 2000; Rogers, 2004). This gap in the literature represents a significant limitation in understanding how individuals interpret ethical concepts, what cognitive frameworks they use, and what personal values they associate with ethical issues. In this context, the reflection-based written responses of aspiring sports managers to an ethics-focused seminar provided an opportunity to analyze the internal evaluation and conceptual understanding dimensions of moral awareness. The reflective written responses of aspiring sports managers offer a significant window into how these theoretical frameworks are applied in professional contexts. This analysis explores the internal evaluation and conceptual understanding of moral awareness, bridging the gap between philosophical abstraction and the practical demands of sports management (Conroy et al., 2021). Such reflections provide empirical evidence of how individuals negotiate the tension between personal virtues and institutional duties, aligning with the narrative ethics approach, which conceptualizes moral awareness as a reflexive and context-sensitive practice rather than a fixed cognitive state (George, 2021).

METHOD

Research Design

This study employs a qualitative single-case design, which allows for a detailed investigation of a specific phenomenon in its real-life context (Yin, 2018). In alignment with the research purpose, the 'Ethical Education in Sports' seminar was selected as the focal activity for this case. This seminar served as the primary intervention, providing a structured environment in which prospective sports managers could confront and reflect on the ethical poles of virtue and duty. By focusing on this specific pedagogical activity, the research design ensures that data collection is directly tied to participants' internal moral awakening within a bounded professional training context.

A case study is an approach in which the researcher discovers a limited system or systems over time using detailed and in-depth data collected from multiple sources and reports on themes related to the case by describing it (Creswell, 2007). Although the case study situation is an inclusive concept encompassing the phenomenon, person, or group, for something to be a "case," it must be worthy of research and limited in scope (Koca, 2017). In case studies, the researcher focuses on a single phenomenon or case, aiming to reveal the interaction of important factors related to that phenomenon (Merriam, 2009). The criterion of prevalence (Yin, 2018), one of the reasons for adopting a single case in a study design, is represented by the prospective sports managers in this study. Furthermore, one of the reasons for choosing a single-case design over a multiple-case design is that a single case can represent a critical test of an important theory (Yin, 2018).

This study is structured as a qualitative exploratory study rather than an experimental intervention study. The aim is to analyze participants' cognitive, emotional, and affective reflections on ethical issues after the seminar, rather than to test whether moral awareness has increased to a measurable degree. The research aims to interpret the themes in the reflection notes written after the seminar. Therefore, the study focuses not on the "effectiveness" of the seminar, but on the awareness processes triggered by the seminar. However, measuring the behavioral responses of the findings is beyond the scope of this research, which is a natural limitation of the study.

Procedure

The seminar was conducted by a Professor specializing in sports management and ethics. It was held as a webinar via Instagram Live, a platform chosen for its high accessibility and familiarity among the student demographic. The session took place on December 11, 2020. This platform provided a more natural, interactive environment than traditional academic software. To ensure active participation, the speaker monitored real-time interactions. The training was structured into three phases: an introduction to ethical theories, a case study analysis of sports dilemmas, and a final reflective session. The Q&A was managed through the live comment feed, where the speaker responded to questions and comments from participants in real time, fostering a dynamic dialogue. While the online format limited physical presence, the use of Instagram minimized the technical barrier for students and encouraged a higher level of spontaneous engagement.

Within the scope of the research, prospective sports managers participated in an extracurricular, online seminar on "Ethical Education in Sports" An academic expert in the field was invited to the webinar to select relevant themes according to the audience's needs and to ensure an engaging speaker (Fadlelmola et al., 2019). The seminar speaker, an expert in the field, is an academic who has been working and publishing in the field of ethics for 21 years. The seminar was moderated by a prospective sports manager and consisted of experts sharing their knowledge. Then, a question-and-answer session was held. The seminar lasted approximately one hour. After the seminar, data obtained from participants who volunteered to participate in the research were included.

The data collection process followed a structured protocol to ensure ethical standards and participant transparency. Participation in the 'Ethical Education in Sports' seminar was entirely voluntary. Before the session began, the researcher informed all students about the study's objectives and the intended use of their reflective writings for academic analysis. Each participant provided written informed consent, acknowledging their participation in a research study. They were assured that their identities would remain confidential and that their participation—or refusal to participate—would not influence their academic grades or standing. This transparent communication ensured that the data gathered through reflective texts was provided by willing participants who understood the scope of the research.

Participants

The participants in the study comprised 36 male and 16 female prospective sports managers. The study employed a purposive sampling strategy, specifically criterion sampling, to involve individuals who could provide detailed insights into moral awareness within sports management (Marshall & Rossman 2006). The final sample consisted of 52 participants, representing the full cohort of students who completed the 'Ethical Education in Sports' seminar. This sample size was sufficient to achieve data saturation. During the reflexive thematic analysis, no new themes or conceptual categories emerged after reviewing approximately 40 reflective texts, suggesting that the

data had reached a point of redundancy. Specific inclusion criteria were established: (1) active enrollment in the sports management department, (2) full participation in the seminar sessions, and (3) voluntary submission of the reflective writing task. This approach ensured that the participants possessed the necessary contextual background to engage deeply with the research objectives.

The choice of fourth-grade students was particularly intentional, as these individuals are at the threshold of their professional careers. Having completed their theoretical training in sports management and ethics, they are in a pivotal 'transition' phase where academic concepts meet the practical expectations of the sports industry. This developmental stage makes them the most suitable group to explore how ethical awareness is internalized before they enter the workforce and assume decision-making roles as future industry leaders.

Data Collection Process

The primary data for this research were collected through reflective texts written by the participants following the seminar sessions. Research data were collected from participants who attended the seminar via Google Classroom within a maximum of one week after the seminar.

Data Collection Tool

The primary data collection tool consisted of a semi-structured reflective writing guide. To ensure the instrument's trustworthiness (validity and reliability), the prompts were developed based on the study's conceptual framework and reviewed by an expert in sports ethics for face validity. This guide was designed to capture the multifaceted nature of participants' experiences, ranging from affective engagement to cognitive shifts in ethical understanding. The prompts provided to the participants were as follows: (1) reflection on the overall emotional and intellectual impact of the seminar; (2) evaluation of the subjective resonance and engagement with the speaker's delivery; (3) identification of specific thematic sub-headings that held the most conceptual salience, along with a justification of their significance; (4) a reflexive analysis of changes in personal ideas, assumptions, or self-criticisms regarding 'sports ethics' following the session; and (5) final summative reflections or direct feedback regarding the seminar's contribution to their professional perspective. These prompts encouraged participants to move beyond descriptive accounts and engage in a deeper, more critical evaluation of their moral awareness. To further enhance the credibility and dependability of the findings, the analysis process followed the reflexive thematic analysis framework, ensuring consistent interpretation across all 52 reflective texts.

Data Analysis

Reflexive thematic analysis (RTA) was used to analyze the data (Braun & Clarke, 2019). The researcher's theoretical knowledge in RTA contributes to creating themes through iterative analytical processes. This analysis involves familiarising the data, coding, developing themes, linking codes, and reporting (Braun & Clarke, 2019). The MAXQDA 24 analysis programme was used to analyze the data. The researcher converted the data from the research into codes using an inductive approach, and then the codes were grouped into subcategories to form themes.

FINDINGS

The findings obtained within the scope of the research revealed three main themes regarding the moral awareness of prospective sports managers. These themes emerged as "Construction of Ethical Values", "Construction of Professional Ethics Awareness", and "Ethical Awakening and Personal Transformation".

Construction of Ethical Values

This theme reflects how ethical values are constructed in prospective sports managers. Participants' statements emphasised ethical education starting in the family, the influence of role models, and the conscious choice of ethical behavior. Participants highlighted the critical role of early childhood and observational learning within the family in acquiring ethical behavior. Güneş's view that the foundation for a person's behavior to be direct and exemplary is laid in the family:

"*...actually, as we grew up, we formed our ethical behavior according to the moral values we saw in our*

family. I think there is a difficult-to-separate bond between them. As we grew up, we reflected what we saw over time in our own behavior, whether wrong or right."

This statement shows that participants believe that the values and behaviors observed within the family have a decisive influence on the development of ethical behavior. During the seminar conducted as part of this research, the emphasis placed on the importance of the family in adopting ethical behavior was seen to encourage participants to think about the subject. These thoughts were reflected in Umut's words:

"The sentence you mentioned in your talk, 'the family is the beginning of ethics', really affected me. As you mentioned, the family is the primary school of the individual before their educational life. I believe that every family must be a good role model for their child and prepare them to be a good member of society."

This view reflects the participant's internalised understanding that ethical education is a family-based process, positioning the family as both a starting point and a key player in transmitting ethical values. Multiple participants echoed this sentiment, emphasising the foundational nature of family influence. Ahu noted:

"We realised that the basis of the ethical concept actually starts from the family and continues with school life and work life. Therefore, as future mothers and fathers, we realised that we must be conscious family members in order to instil the foundation of ethics in our children and enable them to turn to good, beautiful, and right."

Öncü further reinforced this perspective:

"A nation can be brought to the level of civilisation through ethical education, which begins in the family. Many forms of education have their foundation in the family, and this is also true for ethical education. Therefore, families have a great responsibility."

Çiçek's reflection demonstrated the intergenerational transmission of values:

"The most important thing that remained in my mind in this seminar was that ethical behavior is acquired during childhood. Children take family members as role models and exemplify them not with their words but with their behaviors. I can even observe this in my own nephews and nieces. This section made me realise that neither the people around us nor we ourselves actually act thoughtfully. What I understood from here is that as we grew up, we formed our ethical behavior according to the moral values we saw in our family."

According to the participants' statements, another factor influencing the construction of ethical values in individuals is the extent to which the behavior of individuals seen as role models is ethical. It was observed that the aphorisms used to convey the concepts, attitudes, and behaviors representing the field of ethics more understandably were effective on the participants. For example, while emphasising the responsibility of individuals in role model positions for the spread of ethical behavior in society, Uygar expressed his thoughts using the following statements:

"In answering the question of where ethics is learned, you strikingly highlighted the importance of being a role model by citing Bandura's social learning theory: 'Children learn by watching, not by listening'. I now better understand the vital importance of being a role model."

With this statement, Uygar conveys that individuals are both transmitters of knowledge and exemplary figures who enable learning through their behavior. Alp reinforced this understanding through personal commitment:

"I have always tried to be a role model for my family, athletes, teammates, and the people around me. Your saying 'the important point of being a good role model is learned by watching, not by listening' was a very effective statement that will help me improve myself."

Several participants reflected on how their own behaviors would need to change to serve as proper role models. Cemre noted:

"After the seminar, I made some decisions for myself. Normally, when doing sports, I would only think about competition; I would not easily think about ethical behavior; I only wanted to win. Now I understand that this is not important, that just winning is not enough. I decided to aim not only for myself but also to warn people like this around me and direct them towards ethical behavior."

The participants' assessments included the impact of adopting ethical behavior through family and role models on preserving ethical values in sport. Participants emphasised that preserving ethical values in the sporting environment is fundamental to respecting human dignity and fair relationships. Uygar's statement,

"When referring to the factors that necessitate ethics through sport and athletes, Kant's most important philosophical principles, one of which is 'Never treat anyone as a means to an end', teaches us that humans are the essence and everything else is secondary,"

It shows that the instrumentalisation of athletes is perceived as unethical behavior. Participants also developed a questioning attitude towards unethical behaviors such as violence and pressure in sport. Işık said,

> "*Another part of the interview that affected me was under the heading 'Violence in Sport', where you used Mevlana's words, 'One should raise one's voice, not one's tone, because it is the rain, not the thunder, that nourishes the leaves', to describe the verbal, psychological or physical violence an coach inflicts on an athlete.*"

These statements reveal a critical awareness of the language of violence in sports. Ceren comprehensively summarised the ethical dimensions of violence in sport:

> "*It was an informative and valuable seminar about athlete-to-athlete violence, fan violence, and coach violence—in short, all kinds of violence in sport—that damages ethical values; that athletes have responsibilities towards themselves, just as coaches should not instrumentalise athletes for the sake of goals; what is given up and what is ignored in order to win by ignoring ethics; that the purpose of sport is not only to win; and that the concept of ethics is just as important and valuable as winning.*"

Yaşar elaborated on Kant's principle:

> "*When discussing the factors that make ethics necessary through sports and athletes, Kant's most important philosophical principle 'Never see anyone as a means to their ends' teaches us that the main thing is human beings and the rest are details. You can be sure that I will now look at people with different eyes.*"

Furthermore, the findings reflect individual confrontations among some participants regarding the wrongfulness of legitimising unethical behavior for the sake of winning.

> "*Before listening to this interview, I believed that fouling a footballer heading for goal was the right thing to do, as it was for my own gain and that of my team. However, after listening to what you said, I learned that my behavior was unethical.*"

With these views, Kemal emphasises that he has realised that win-focused strategies and value-based approaches should shape sport. Feyyaz provided a concrete example of his changed perspective:

> "*Before listening to this seminar, fouling a footballer going for a goal was the right behavior for me because it was for my own benefit and my team. However, I learned that my behavior was not true. By criticising myself, I realised that using my physics and preventing with strength and force is a more correct behavior, and I learned that I need to follow ethical rules and make this behavior permanent.*"

Findings from participants show that early experiences, social environment, and figures responsible for value transmission play a decisive role in the construction of ethical values.

Construction of Professional Ethics Awareness

The research findings show that the internalisation of ethical values extends beyond individual life and evolves into professional responsibility awareness. In this context, the theme of "Building Professional Ethics Awareness" reveals how aspiring sports managers plan to incorporate ethical principles into their future professional roles. The participants' statements revealed the need to broaden their ethical perspective to establish an understanding of professional ethics. Lale's statement, "*...in some situations, I could say, 'Everyone is doing it; it will not matter if I do it too,' but now I have a better understanding that each individual exists through their own behavior and thoughts,*" reflects a change in consciousness regarding the need to prioritise individual ethical responsibility over social norms. Burak reflected on his previous misunderstanding: "*Before the seminar, my perspective on ethics was a bit different, and let me explain this: first of all, I could not make the distinction between ethics and morality, and I understood that this distinction is crucial.*" Gül, a prospective sports manager, emphasised the importance of adhering to ethical values in professional roles, expressing this awareness as follows: "*As prospective trainers during our graduation period, we will touch many lives. Therefore, in every activity we undertake and every student we touch, our priority will be to nurture individuals who internalise ethical concepts.*" These statements, reflecting the awareness that ethical values should be a primary guide in professional practice, emphasise the importance of future generations acting in line with this understanding. Gamze reinforced this understanding: "*As you mentioned, we actually saw how values about ethics affect us in every field. As prospective instructors in the graduation period, we will touch many lives. Therefore, in every activity we do and every student we touch, our priority will be to raise individuals who internalise ethical concepts.*" Ultimately, her words demonstrate how personal ethical responsibility directly shapes the quality of social and educational

progress. It has been observed that participants have developed the determination to adhere to the requirements of professional ethics. Mustafa's words,

> "*As a sports management student, I see myself in a sports community in the future. So, will I remain silent when I see mistakes or deliberate wrongdoing, corruption, immorality, and wrongdoing in this community? Of course, I will not remain silent. I will do what is right.*"

These words demonstrate that professional ethics awareness has been embraced as a responsibility to defend social justice. Çiçek made a personal pledge: "*I said to myself that I will be a good role model, and while practising my profession, I will both inspire and strive for future generations to see with their eyes, not hear by ear.*"

Önder reflected on witnessing poor professional ethics in coaching:

> "*You mentioned something about the principles of professional ethics: in every profession, there are people who do not know their limits, and it is important to set limits for these people. This is also important for society because the profession must be carried out within an ethical framework to maintain its respect. Looking at my professional environment, I see how right you are. Because my coach, whose player I was, told me to be rough in matches, to be harsh, and to show no mercy to the opponent. Of course, the fans did not respect our coach and us. If I become a coach one day, I will teach my athletes that they must first be ethical and play with the spirit of fair play.*"

Özgür shared his personal transformation:

> "*I previously thought that shouting gave a person ambition and motivation, and I had these thoughts about my own situation. However, after listening to you and based on the examples you gave, I realised that I was very wrong about this issue and made important decisions to correct this behavior. This issue deeply affected me.*"

Tunç recognised broader systemic issues:

> "*The fact that unethical actions often go unpunished, that requirements are not fulfilled, that the perpetrator remains innocent, and that unethical requirements result in ethical problems — I realised that the investments made in men's and women's sports branches, which are both unethical and contrary to sports ethics, and that nobody is aware of this, is a sad situation.*"

The participants' ethical sensitivity towards their professional lives points to the potential to contribute to constructing a more just, sensitive, and responsible sports management practice in the future.

Ethical Awakening and Personal Transformation

The research findings show that participants tend to develop a critical stance and a will for personal transformation in the face of ethical erosion at the societal level. The findings reflect participants' tendency to question their own unethical behavior and recognise their mistakes on the one hand, and whether social transformation begins with changes in their own behavior on the other. The theme of "Ethical Awakening and Personal Transformation" reveals traces of this process of questioning and transformation. Criticising the prevalence of unethical behavior in society, Özgür expressed his thoughts: "*Merit, honesty, trust... When these concepts are not fully understood or applied, as you mentioned, we cannot escape being a society with a high perception of corruption and a high sense of distrust.*" This statement indicates the perception that unethical behavior systematically damages the social structure. One participant, Adalet, stated that unethical behavior often goes unpunished in society: "*I believe unethical behavior is prevalent due to a culture of impunity. I agree with you that people get away with what they do.*" These views show how a culture of impunity paves the way for ethical erosion, and that participants have developed a critical awareness of this issue. Assessing this negative picture specifically in relation to sport, Özge drew attention to the ethical violations taking place, stating, "*All forms of violence in sport; harassment, abuse, coaches encouraging athletes to engage in match-fixing and doping use, all such unethical behavior has become a source of shame for us all.*"

This critical view of the ethical erosion observed in society has led participants to question their ethical stance. In this context, the participants' processes of recognising their mistakes and developing a personal will for transformation in light of ethical principles constitute other important research findings. The findings reflect that participants engaged in ethical self-assessments by questioning their past unethical behaviors. In his self-criticism that the fundamental element of ethical integrity is not merely knowing ethical principles but acting in accordance with them, Özgür expressed his views as follows: "*I realised that I did not always demonstrate ethical courage; I did not fully apply the distinction between good and bad, right and wrong.*" These findings show that the participants

developed a critical attitude towards the ethical erosion they observed at the societal level. They tended to question their ethical attitudes and behaviors, demonstrating a will for personal transformation.

Ahu acknowledged collective normalisation of wrongdoing:

> "*In my own name, after this seminar, I realised that we all normalise wrong behaviors and that I am one of these people. The fact that we accept wrong behaviors because everyone does is everyone's problem. When we look for excuses for behaviors, I also saw that we do not make this behavior right.*"

Lale reflected on his failure to practise what he knew: "*After the seminar, I realised that I was making some things that were actually unethical, and the worst part was that I thought the mistakes I made were right.*"

Ferit examined his assumptions about justifications:

> "*Another issue that I saw in myself and did not realise was wrong until now is what you called 'requirements' — an unethical person defending himself with the excuse that it was necessary. For example, if I were a national football player, I would aim to win the match by tripping the opposing player who is face-to-face with our goalkeeper in the last minutes of the match when my team is ahead. However, after what I learned from the seminar, I have concluded that this thought of mine was wrong.*"

Alp re-evaluated his role models: "*After the seminar, you made me rethink the people I see as role models.*" Cemre committed to increased vigilance: "*After the seminar, I realised that I was not behaving ethically at some points in life. Even if I was unaware, I criticised myself for the times I ignored the concept of ethics. For this reason, I decided to be more sensitive about ethics.*"

These diverse reflections demonstrate the depth and breadth of participants' ethical self-examination. The willingness to acknowledge past mistakes, combined with concrete commitments to future ethical behavior, suggests that the seminar catalysed a genuine process of moral awakening. Participants moved beyond passive awareness to active self-criticism, recognising specific instances where their actions fell short of ethical standards. This process of ethical self-assessment was deeply personal, as evidenced by the concrete examples participants provided from their own sporting experiences, academic behaviors, and interpersonal relationships.

DISCUSSION and CONCLUSION

This research has yielded important findings regarding how prospective sports managers construct ethical values in individual, professional, and transformational dimensions. The seminar conducted as part of the research also revealed the extent of participants' awareness of factors such as family, role models, professional ethics, and personal transformation concerning their thoughts on ethical values. At this point, moral awareness emerges as both a cognitive skill and a form of relationship an individual establishes with their environment (Nussbaum, 2011). Participants' statements indicate that they believe attitudes and behaviors observed within the family are more effective than formal education in developing ethical behavior. This is consistent with Bandura's (1977) social learning theory, which emphasises the influence of learning processes through modelling rather than direct experience. Participants stated that their own ethical or unethical behaviors were shaped not only by conscious choices but also by values internalised through observation of family and social environment at an early age. Furthermore, the fact that participants emphasised ethical values in the context of sport while drawing attention to human dignity and the principle of justice indicates that their moral awareness is not confined to the individual level but tends to develop into an awareness of broader social principles. In this context, it was observed that an understanding consistent with Kant's (2019) principle of "never treating anyone merely as a means" was expressed in the reflection notes after the seminar. However, participants' statements also reveal that this learning process takes on an emotional dimension; ethical values are not only observed, but also felt and internalized. This situation recalls Aristotle's concept of hexis, which he defined as a habit learned through action (Aristotle, 2009).

It was observed that participants developed a critical attitude towards phenomena such as ethical erosion, a culture of impunity, and loss of values that they observed at the societal level; at the same time, they also evaluated their own individual behavior patterns in this context. The participants' expressions of regret for their unethical behavior and their determination to correct it in the future can be evaluated within Festinger's (1962) cognitive dissonance theory. According to this theory,

when individuals perceive a discrepancy between their attitudes and behavior, they experience psychological discomfort and seek to resolve it by changing their attitudes or adjusting their behavior (Festinger 1962). The study's findings are consistent with this theoretical framework, revealing that participants engaged in self-criticism upon recognising their past unethical behaviors and tendencies. At this point, it is also important to highlight the role of emotional intelligence in bridging the gap between ethical awareness and ethical behavior. Emotional awareness contributes to an individual recognizing of their ethical values and understanding others' ethical expectations (Partelow et al., 2024). In this context, it is evident that cognitive and emotional awareness must be evaluated together in ethical decision-making processes. This self-critical perspective evokes MacIntyre's (2007) idea of pursuing "the good within practice." Moral awareness, in this sense, is a process in which the individual reconstitutes themselves as a moral agent, constantly testing themselves within practice. The emotional tension and cognitive questioning that arise in this process point to an area where meaning is constructed through dialogue and mutual recognition, as in Habermas's (1990) understanding of communicative action, beyond Festinger's (1962) theory of cognitive dissonance.

Participants' statements regarding professional ethics awareness can be interpreted as an inclination towards embracing ethical principles and becoming socially responsible individuals. This perspective is reminiscent of Rawls' (1999) understanding of justice: Ethical behavior is a necessity for sustainable institutional justice, rather than a virtue. The research findings reveal that demonstrating an attitude committed to ethical values in professional life is important. The point where moral awareness converges with professional ethics directly influences decision-making processes in professional sports environments. Indeed, it is known that the ability of sports managers to make ethical decisions is related to organisational support, leadership style, and normative structure rather than knowledge (Radenović & Mijatov, 2022; Atalla et al., 2024). This highlights the need for structural interventions to enhance the sustainability of individual moral awareness within an organisational context. Ethical issues in sport, such as racism, gender inequality, match-fixing, violence, doping, and sexual abuse, are actually situations that give rise to ethical debates in a social sense (Parry et al., 2024; Mindrescu et al., 2024). In this environment, it can be said that participants, consisting of aspiring sports managers, strive to distance themselves from a perspective that is solely focused on success and disregards ethical values. Given that sports managers and professionals today accept their responsibility to prevent unethical behavior and practices in sport (Gillentine, 2020; Radenović & Mijatov, 2022), the awareness of aspiring sports managers on this issue appears promising. Participants have internalised that they are responsible for being role models in their future professional roles and that their behavior can influence others accordingly. This finding, which emerged after the seminar, is consistent with findings that ethical education significantly increases awareness (Kim & Loewenstein 2020; Fulmore et al., 2022; Atalla et al., 2024). In this context, if participants develop a sense of individual ethical responsibility in their professional lives, they will also contribute to the ethical culture of their organizations. Indeed, organisational culture and leadership are decisive factors in spreading ethical behavior in a sports organisation (Kim, 2025). Today, ethical leadership is seen as a strategic solution in combating ethical issues in sport (Constandt et al., 2020).

Another important finding of the study is that moral awareness has the potential to transform into a process of "moral subjectification." Some participants have begun to view ethical behavior as part of their identity. This transformation aligns with the "freedom to realize one's ethical capacity" emphasized in Nussbaum's (2011) approach to human capabilities. Furthermore, the findings show that participants' moral awareness has developed as an internal assessment at the individual level and from the perspective of the responsibility to protect the reputation of professions in society. From this perspective, aspiring sports managers strive to develop an ethical perspective that combines adherence to ethical principles with a sense of social justice and professional reputation. For ethical codes necessary for creating an ethical climate in a sports organisation to be effective and sustainable, it is essential to have ethical code guidelines accessible to everyone in management and to incorporate content that increases ethical awareness into the organisational process (De Waegeneer et al., 2016). The active participation of all stakeholders is important in integrating ethical

codes into organisational culture. It is also frequently emphasised that ethical principles must be supported by practical training and scenario-based learning approaches, beyond their theoretical transmission (Choi & Lee 2019; Fulmore et al., 2022). However, if these steps are taken in sports organizations, the positive impact of the professional ethical values that participants strive to adopt on the organizations will be lasting and sustainable. Rather than merely establishing rules, ethical codes are far more effective in providing inspiration and encouraging awareness (Naha & Hassan, 2018). Ethical decision-making in sport can be developed by applying a decision-making framework to ethical dilemmas (Rodenburg et al., 2021).

Based on the research findings, it is impossible to state that the awareness reflected in the participants' statements regarding professional ethics can be translated into behavior. The problem of knowing what is right versus doing what is right has long concerned moral philosophers. From Aristotle's thoughts on weakness of will to Kant's focus on duty, this issue remains relevant. It shows us that just being aware of what is moral does not always lead to moral actions, but that awareness is important for developing a strong ethical character. Borge's (2021) critique of supererogatory behavior in sport suggests that individuals may recognise moral ideals but do not act on them. This situation highlights the gap between moral awareness and moral action in the context of sports management. Indeed, research shows that ethical behavior does not develop spontaneously in many cases, and that systematic and applied ethics training is necessary (Choi & Lee, 2019). What is noteworthy in this study is that the participants' statements regarding moral awareness point to identifying ethics as a value. Identification enables the internalisation of ethical behavior beyond external reward or punishment mechanisms (Schwartz, 2015). This finding demonstrates that moral awareness encompasses a value-based orientation beyond being a cognitive skill. For participants, ethical thinking is a process that gains meaning through action. This requires examining Aristotle's concept of phronesis and Kant's ethics of duty in conjunction. Thus, moral awareness enables a revaluation of justice and human dignity in the sports context.

This research reveals that prospective sports managers' awareness of ethical values is structured at different levels and themes. The findings show that attitudes and behaviors transmitted from the family, role models, and observational learning are decisive in constructing ethical values. It was observed that participants approached professional ethical codes from the perspectives of individual responsibility as well as social justice and professional ethics. Furthermore, participants' questioning of their past behaviors and developing a will for personal transformation in light of ethical principles revealed a meaningful ethical awakening process at the level of awareness. Moral awareness plays a decisive role in ethical decision-making and behavior; however, awareness may not always translate into behavior (Bairaktarova & Woodcock, 2016). In this context, a systematic and sustainable ethical education process contributes significantly to prospective sports managers developing attitudes based on ethical principles.

It is known that long-term and structured education programmes are necessary for moral awareness to translate into attitudes and behavior (Choi & Lee 2019; Kim, 2025). In this context, the fact that the study is based solely on reflection notes obtained after a single-session seminar limits the conclusions that can be drawn about ethical behavior changes. However, this limitation is appropriate to the qualitative nature of the research. This study aims to understand individual perceptions and reflections on forming moral awareness; it does not seek to establish cause-and-effect relationships. In this respect, the research focused on exploring the content, forms, and meanings of moral awareness shaped after the seminar. Recognising this limitation, it is recommended that future studies develop longer-term, case-based, and comparative ethical education programmes and conduct mixed-method studies that include impact analysis.

Philosophical Implications For Moral Agency In Sport

This study demonstrates that ethical education in sports can lead to lasting change. Participants develop moral awareness in three stages: first, they recognize their own values; then, they form meaningful relationships with others; and finally, they act ethically. This progression embodies the ability to act at the right time and in the right way, as described in Aristotle's concept of phronesis. At the same time, as emphasized in Kant's duty ethics, the moral value of an action should be sought in the inner purity of intention. The participants' will to "do the right thing" gains meaning at the

intersection of these two lines of thought. For sports managers, this synthesis implies that professional integrity transcends mere administrative compliance; it represents a continuous state of moral becoming. The research promises a transition from technical management to moral leadership, in which every professional decision expresses the manager's character and internal commitment to universal duties.

As MacIntyre (2007) points out, ethical behavior derives its meaning from within a social practice. Therefore, ethics in sports is also a product of how we live together. Nussbaum (2011) defines ethical capacity as the ability to relate to others in a manner that is respectful and considerate. This idea connects with the way participants grow their ethical understanding through dialogue and mutual understanding, which reflects Habermas's (1990) theory of communicative ethics.

This study argues that we need to rethink ethical awareness in sports at both personal and organizational levels. Ethical education should help individuals develop their moral values. This allows individuals to realize their own ethical capacities and enables institutions to transform themselves in line with the principles of justice and equality (Rawls, 1999; Nussbaum, 2011). Therefore, moral awareness in sports management education is a dynamic form of the relationship that individuals establish with their own values and the social context. This awareness is also the philosophical prerequisite for creating just institutions. In practical terms, this study offers a clear guide for managers to transform organizational culture. Encouraging individual reflection helps institutions move beyond simple rule-following toward an active pursuit of social justice. This awareness acts as a tool to resolve the tension between institutional profit and ethical duty. Consequently, it ensures that sports organizations operate in fair and equal environments.

Limitations of the Research

Although this study provides deep insights into prospective sports managers' moral awareness, it has several limitations. First, the findings are based on a single-case study design at a specific state university, limiting the generalizability of the results. As is characteristic of qualitative research, the purpose was to explore depth and meaning rather than to produce generalizable laws. Second, the data relied on self-reported reflective texts following a single intervention (webinar), which may be subject to social desirability bias. Finally, the cross-sectional nature of the study captures participants' awareness at a specific point in time; therefore, the long-term impact of this awareness on actual professional behavior remains unknown.

Recommendations for Future Studies and Practice

Based on the findings, the following recommendations are offered for different stakeholders:

- ✓ *For researchers:* Future studies should adopt longitudinal designs to track how ethical awareness translates into professional behavior over time. Comparative research across different cultural contexts or between private and state universities could also reveal how institutional environments shape moral reasoning.

- ✓ *For sports organizations:* Sports clubs and federations should move beyond reactive ethics codes and institutionalize "moral leadership" programs. Establishing mentorship systems where senior managers model ethical decision-making for newcomers could bridge the gap between theory and practice.

- ✓ *For educational institutions:* Sports management departments should integrate ethics throughout the four-year curriculum rather than treating it as a single, isolated course. Case-based pedagogy and simulated ethical dilemma scenarios should be utilized to foster phronesis (practical wisdom) in students before they enter the workforce.

Conflict of Interest
The author declared that there is no conflict of interest.

Ethical Statement
This research was conducted with the decision of Kastamonu University Ethics Committee numbered: TADT4C7

Financial support
This study has not received any contribution and/or support from any organisation or person.

AI disclosure statement
Artificial intelligence (AI) tools were employed solely for language editing during the preparation of this manuscript. The author has carefully reviewed, verified all content, and accepted full responsibility for the integrity and accuracy of the final version.

References

Airaksinen, T. (2012). Professional ethics. In R. Chadwick, D. Callahan & P. Singer (Eds.), *Encyclopedia of applied ethics* (Vol. 3, pp. 612-623). Elsevier.

Aristotle. (2009). *Nicomachean ethics* (W. D. Ross, Trans.). Oxford University Press.

Atalla, A. D. G., El-Ashry, A. M., & Mohamed, S. M. S. (2024). The moderating role of ethical awareness in the relationship between nurses' artificial intelligence perceptions, attitudes, and innovative work behavior: A cross-sectional study. *BMC Nursing, 23*(1), 488. https://doi.org/10.1186/s12912-024-02143-0

Aydın, İ. (2013). *Eğitim ve öğretimde etik*. Pegem Akademi.

Bairaktarova, D., & Woodcock, A. (2016). Engineering student's ethical awareness and behavior: A new motivational model. *Science and Engineering Ethics, 23*(4), 1129-1157. https://doi.org/10.1007/s11948-016-9814-x

Bandura, A. (1977). *Social learning theory*. Prentice-Hall.

Bazerman, M. H., & Sezer, O. (2016). Bounded awareness: Implications for ethical decision making. *Organizational Behavior and Human Decision Processes, 136*, 95-105. https://doi.org/10.1016/j.obhdp.2015.11.004

Bebeau, M. J. (2002). The defining issues test and the four component model: Contributions to professional education. *Journal of Moral Education, 31*(3), 271-295. https://doi.org/10.1080/0305724022000008115

Borge, S. (2021). A critical note on sporting supererogation. *Journal of the Philosophy of Sport, 48*(2), 247-261. https://doi.org/10.1080/00948705.2021.1924759

Božac, M. G., Kostelić, K., Paulišić, M., & Smith, C. G. (2021). Business ethics decision-making: Examining partial reflective awareness. *Sustainability, 13*(5), 2635. https://doi.org/10.3390/su13052635

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health, 11*(4), 589-597. https://doi.org/10.1080/2159676X.2019.1628806

Breivik, G. (2022). Sport as part of a meaningful life. *Journal of the Philosophy of Sport, 49*(1), 19-36. https://doi.org/10.1080/00948705.2021.1972814

Butterfield, K. D., Trevin, L. K., & Weaver, G. R. (2000). Moral awareness in business organizations: Influences of issue-related and social context factors. *Human Relations, 53*(7), 981-1018. https://doi.org/10.1177/0018726700537004

Choi, Y. L., & Lee, Y. K. (2019). An analysis on the sports ethics awareness of university student athletes. *Journal of Digital Convergence, 17*(11), 569-576.

Conroy, M., Malik, A., Hale, C., Weir, C., Brockie, A., & Turner, C. (2021). Using practical wisdom to facilitate ethical decision-making: A major empirical study of phronesis in the decision narratives of doctors. *BMC Medical Ethics, 22*, Article 81. https://doi.org/10.1186/s12910-021-00581-y

Constantin, P., Stănescu, R., Pelin, F., Stoicescu, M., Stănescu, M., Barkoukis, V., Naidenova, K., Gomez, C., & Verschuuren, P. (2021). How to develop moral skills in sport by using the corruption heritage? *Sustainability, 14*(1), Article 400. https://doi.org/10.3390/su14010400

Constandt, B. (2019). *Ethics management in football clubs* [Doctoral dissertation, Ghent University]. Ghent University Repository.

Constandt, B., Heres, L., Marlier, M., & Willem, A. (2020). A stakeholder perspective on ethical leadership in sport: Bridging the gap between the normative and descriptive lines of inquiry. *Psychologica Belgica, 60*(1), 381. https://doi.org/10.5334/pb.543

Corey, G., Corey, M. S., & Corey, C. (2019). *Issues and ethics in the helping professions* (10th ed.). Cengage Learning.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Sage.

Culpan, I. (2016). Sport and the political economy: Considerations for enhancing the human condition. *Athens Journal of Sports, 3*(2), 143–154. https://doi.org/10.30958/ajspo.3-2-4

De Waegeneer, E., Van De Sompele, J., & Willem, A. (2016). Ethical codes in sports organizations: Classification framework, content analysis, and the influence of content on code effectiveness. *Journal of Business Ethics, 136*, 587-598. https://doi.org/10.1007/s10551-014-2531-y

Dixon, N. (2001). The ethics of supporting sports teams. *Journal of Applied Philosophy, 18*(2), 149–158.

Fadlelmola, F. M., Panji, S., Ahmed, A. E., Ghouila, A., Akurugu, W. A., Entfellner, J. B. D., Souiai, O., & Mulder, N. (2019). Ten simple rules for organizing a webinar series. *PLoS Computational Biology, 15*(4), e1006671. https://doi.org/10.1371/journal.pcbi.1006671

Festinger, L. (1962). *A theory of cognitive dissonance*. Stanford University Press.

Fulmore, A. L., Fulmore, J. A., & Asare, E. K. (2022). Intentions versus actual behavior: Undergraduate business ethics course and students' reported workplace behavior. *Corporate Communications: An International Journal, 27*(4), 623-640. https://doi.org/10.1108/ccij-07-2021-0079

George, A. J. T. (2021). Phronesis as reflection. *Philosophy of Coaching: An International Journal, 6*(2), 64-81. https://doi.org/10.22316/poc/06.2.02

Gillentine, A. (2020). Sports ethics for sports management professionals. *International Journal of Sport Communication, 13*(2), 266-268. https://doi.org/10.1123/ijsc.2020-0012

Habermas, J. (1990). *Moral consciousness and communicative action*. MIT Press.

Kangasniemi, M., Pakkanen, P., & Korhonen, A. (2015). Professional ethics in nursing: An integrative review. *Journal of Advanced Nursing, 71*(8), 1744-1757. https://doi.org/10.1111/jan.12619

Kant, I. (2019). *Groundwork for the metaphysics of morals*. Oxford University Press.

Kerwin, S., & Spence, K. (2021). Undergraduate sport management education: Exploring ego development and leadership efficacy. *Sport Management Education Journal*, *15*(2), 72-86.

Kim, J., & Loewenstein, J. (2020). Analogical encoding fosters ethical decision making because improved knowledge of ethical principles increases moral awareness. *Journal of Business Ethics, 172*(2), 307-324. https://doi.org/10.1007/s10551-020-04457-w

Kim, Y. I. (2025). Importance of ethical behavior in sports management. *International Journal of Science and Research Archives, 14*(1), 819-829. https://doi.org/10.30574/ijsra.2025.14.1.0142

Koca, C. (2017). Qualitative research in sports science. *Hacettepe Journal of Sport Sciences, 28*(1), 30-48. https://doi.org/10.17644/sbd.337993

Kohlberg, L. (1981). *Essays on moral development: Vol. 2. The psychology of moral development*. Harper & Row.

Kristjánsson, K., & Fowers, B. (2022). Phronesis as moral decathlon: Contesting the redundancy thesis about phronesis. *Philosophical Psychology, 37*(2), 279-298. https://doi.org/10.1080/09515089.2022.2055537

Lamberton, L. H., & Minor-Evans, L. (2014). *Human relations: Strategies for success* (5th ed.). McGraw-Hill Education.

Lapchick, R. E. (2022). *Racial and gender report card (RGRC)*. The Institute for Diversity and Ethics in Sport.

Lim, D., & Park, S. (2021). The ethical decision-making of sport athletes and its environmental factors. *Korean Journal of Sport Science, 32*(1), 85–99. https://doi.org/10.1111/1468-5930.00182

MacIntyre, A. (2007). *After virtue: A study in moral theory* (3rd ed.). University of Notre Dame Press.

Marshall, C., & Rossman, G. B. (2006). *Designing qualitative research*. Sage.

McCray, C. (2019). Ethical theory and its application teaching marginalized populations. In R. J. Blankenship (Ed.), *Critical essays on the new moral imperative for supporting marginalized students in PK-20 education* (pp. 1-31). IGI Global.

McLoughlin, S., Thoma, S., & Kristjánsson, K. (2025). Was Aristotle right about moral decision-making? Building a new empirical model of practical wisdom. *Plos One, 20*(1), Article e0317842. https://doi.org/10.1371/journal.pone.0317842

Melzer, M., Elbe, A. M., & Brand, R. (2010). Moral and ethical decision-making: A chance for doping prevention in sports?. *Etikk i praksis-Nordic Journal of Applied Ethics,* (1), 69-85.

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. John Wiley & Sons.

Milliken, A. (2018). Refining moral agency: Insights from moral psychology and moral philosophy. *Nursing Philosophy, 19*(1), Article e12185. https://doi.org/10.1111/nup.12185

Milliken, A., Ludlow, L., DeSanto-Madeya, S., & Grace, P. (2018). The development and psychometric validation of the ethical awareness scale. *Journal of Advanced Nursing, 74*(8), 2005-2016. https://doi.org/10.1111/jan.13688

Mindrescu, V., Enoiu, R. S., Lakatos, I. I., Drugau, S., Pelin, B. I., & Oancea, B. M. (2024). A theoretical perspective on understanding ethical principles in sports. *Revista Romaneasca Pentru Educatie Multidimensionala, 16*(1), 362-372. https://doi.org/10.18662/rrem/16.1/827

Naha, S., & Hassan, D. (2018). Introduction: Ethical concerns in sport governance. *Sport in Society, 21*(5), 721-

723. https://doi.org/10.1080/17430437.2018.1400783

Nicholson, N. (1994). Ethics in organizations: A framework for theory and research. *Journal of Business Ethics, 13*(8), 581-596. https://doi.org/10.1007/bf00871806

Nussbaum, M. C. (2011). *Creating capabilities: The human development approach*. Harvard University Press.

Parry, J., Martínková, I., & Filho, A. R. R. (2024). Sport ethics around the globe. *Movimento*, e30051. https://doi.org/10.22456/1982-8918.143568

Partelow, S., Luederitz, C., Huang, Y. S., Von Wehrden, H., & Woopen, C. (2024). Building ethical awareness to strengthen co-production for transformation. *Sustainability Science*. https://doi.org/10.1007/s11625-024-01582-7

Radenović, S., & Mijatov, N. (2022). Ethical committees and professional sports: 'Bioethicalization' of sports as a need. *Sport in Society, 25*(5), 1065-1078. https://doi.org/10.1080/17430437.2020.1822820

Rawls, J. (1999). *A theory of justice* (Rev. ed.). Cambridge, MA: Harvard University Press.

Robertson, J., & Constandt, B. (2021). Moral disengagement and sport integrity: Identifying and mitigating integrity breaches in sport management. *European Sport Management Quarterly*, *21*(5), 714-730.

Rodenburg, K., Hayes, L., Foti, L., & Pegoraro, A. (2021). Responsible leadership in sport: An ethical dilemma. *Societies, 11*(3), 85. https://doi.org/10.3390/soc11030085

Rogers, W. A. (2004). Virtue ethics and public health: A practice-based analysis. *Monash Bioethics Review, 23*(1), 10-21. https://doi.org/10.1007/BF03351406

Schwartz, M. S. (2015). Ethical decision-making theory: An integrated approach. *Journal of Business Ethics, 139*(4), 755-776. https://doi.org/10.1007/s10551-015-2886-8

Strand, B., & Slater, K. (2023). How do graduate students' perceptions of gamesmanship change when exposed to a sport ethics course? *Athens Journal of Sports, 10*(2), 107–126. https://doi.org/10.30958/ajspo.10-2-1

Thorburn, M. (2017). Intelligence, practice and virtue: A critical review of the educational benefits of expertise in physical education and sport. Sport, *Ethics and Philosophy, 11*(4), 453–463. https://doi.org/10.1080/17511321.2017.1334003

Tuncel, S. (2014). Spor etiği. In S. Atak & S. K. Gül (Eds.), *Meslek etiği kavramları*. Adalet Yayınevi.

VanSandt, C. V., Shepard, J. M., & Zappe, S. M. (2006). An examination of the relationship between ethical work climate and moral awareness. *Journal of Business Ethics, 68*(4), 409-432. https://doi.org/10.1007/s10551-006-9030-8

Walton Fisette, J. L., & Wuest, D. A. (2018). *Foundations of physical education, exercise science, and sport*. McGraw-Hill LLC.

Yin, R. K. (2018). *Case study research and applications*. Sage.

Zervas, K., & Glazzard, J. (2018). Sport management student as producer: Embedding critical management studies in sport through contemporary pedagogy. *Sport, Education and Society*, *23*(9), 928-937.