

MORAL LEADERSHIP OF SOCCER COACHES

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#### ABSTRACT

There are many variables involved in the leadership process but few authors have considered the concept of leader morality. Coaches, as group leaders, have moral responsibilities. The purpose of the study was to investigate and describe leader morality as it was reflected in coaches' attitudes towards keeping the laws in soccer, to determine and describe coaches' ethical ideologies, and to compare the attitudes and ethical ideologies of four different groups of soccer coaches.

Sport laws are essentially arbitrary. They serve to define the game. Moreover, there is nothing in a sport law which, of itself, makes it moral. However, what makes it moral is not the legislation but the individual's attitude towards it. Rules or laws, as agreements between men, constitute moral imperatives and a coach who intentionally breaks, or encourages his team to break, a law acts immorally.

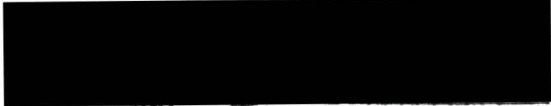
Four groups of soccer coaches were selected for study: senior men's amateur coaches (n = 10), senior women's amateur coaches (n = 8), Secondary school head coaches (n = 10), and randomly selected juvenile coaches (n = 10). A structured, personal interview technique was utilized. The Ethics Position Questionnaire (E.P.Q.) (Forsyth, 1980) was used to assess coaches' ethical ideologies. Heinila's (1974) questionnaire, utilizing hypothetical game situations, was adapted to determine attitudes towards the laws of soccer. Both questionnaires were scored using a semantic


differential scale and analysis of variance was used to determine any significant differences between the groups of coaches.


Soccer coaches did not profess an absolute commitment towards keeping the laws of soccer. Therefore, soccer coaches were immoral. Most of the soccer coaches (determined by the E.P.Q.) were situation-ists, rejecting moral rules and advocating individualistic analysis of each situation. There were no significant differences between any of the groups of coaches on the E.P.Q. and Heinila's Factors Toughness and Emotional outburst and Eye for eye. However, there was a significant difference ( $p=0.05$ ) between two of the groups of soccer coaches indicating that senior men's amateur coaches were more likely to break the laws, if it was in the interests of their team's victory, than Secondary school head coaches.

The laws of the game did not determine the criteria of what was "right". The officials, with the exception of violent conduct, were conceded the authority to determine "right" conduct in sport. It was recommended that coaches, as leaders in sport, accept as their responsibility, the promotion and maintenance of fair play in sport.

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For my  
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## CHAPTER I

### The Problem

There have been many studies investigating the concept of leadership. It is acceptable to consider leadership as a "social process by which one person attempts to influence one or more other persons" (Tannenbaum, Weschler & Massarik, 1961, p. 1). The objective of leadership, consciously and unconsciously, is to create change. Although cooperation, not leadership, is the creative process, leadership is "the indispensable fulminator of its forces" (Barnard, 1938, p. 259).

The search for the definitive solution has so far proven to be an "endless quest" (Handy, 1976, p. 88). Harry Truman called leadership "the ability to get men to do what they don't want to do and like it." Chester Barnard (1938, p. 283) defined leadership as:

The indispensable social essence, that gives meaning to common purpose, that creates the incentive that makes other incentives effective, that influences the subjective aspect of countless decisions with consistency in a changing environment, that inspires the personal conviction that produces the vital cohesiveness without which cooperation is impossible.

These two definitions indicate, only in part, the complexity of the concept of leadership. Within this complexity researchers have studied many possible variables attempting to define this "indispensable social essence." Leader personality and characteristics (traits), leadership styles, types of leadership (traditional, rational, charismatic),

leader behaviour, situation characteristics (leader-member relations, task structure, organizational structure, power position, etc.), and subordinate characteristics are only a few of the variables isolated and studied. However, few authors have considered the concept of leader morality. Where does morality fit into the picture of leadership? Notable exceptions, Barnard (1938), Simon (1976), and Hodgkinson (1978) paid particular attention to morality in their theories of leadership.

Barnard was particularly concerned with executive morality as it related to his conception of responsibility, "the power of a particular code of morals to control the conduct of the individual in the presence of strong contrary desires or impulses" (p. 263) and its importance within the executive function. He considered the survival of any organization to be based on the quality of its leadership " . . . and that quality derives from the breadth of the morality upon which it rests" (p. 282).

Simon viewed administration as a science concerned not with values but with facts. A decision was considered "right" only when it contributed to the attainment of the organization's goals. He showed total disregard for man as a moral/value laden being and viewed the administrative process as amoral.

Implicit in the title of Hodgkinson's book, Towards a Philosophy of Administration, is a rejection of Simon's positivistic science of administration. Value cannot be ignored. It is present within the administrator, the organization, and in the world outside the organization.

Thus, an administrator exists in a situation of moral complexity. Hodgkinson proposed that "the quality of leadership is functionally related to the moral climate of the organization and this, in turn, to the moral complexity and skills of the leader" (p. 179).

Coaches are leaders in sport. This is an investigation of the morality and ethical ideologies of soccer coaches.

### Purpose

The purpose in this study is:

1. To determine and describe coaches' attitudes towards the laws of the game of soccer;
2. To determine coaches' ethical ideologies;
3. To determine if any relationship exists between coaches' attitudes towards the laws of the game of soccer and their ethical ideologies;
4. To compare the attitudes towards the laws of the game of soccer of four different groups of soccer coaches;
5. To compare the ethical ideologies of four different groups of soccer coaches; and,
6. To compare coaches' attitudes towards the laws of the game, according to their ethical ideologies.

### Delimitations

The study is delimited to four groups of coaches;

1. All Greater Victoria Secondary school boys' head soccer coaches;

2. All Vancouver Island Soccer League (V.I.S.L.) Division 1, men's head coaches;
3. All V.I.S.L. Division 1, women's head coaches; and,
4. Ten coaches, randomly selected, from a member association of the Lower Vancouver Island Juvenile Soccer Association (L.V.I.J.S.A.).

### Limitations

The study is limited by:

1. The reliability of the instruments used; and,
2. The researcher's ability to elicit "true" responses. Coaches were asked to respond to statements with respect to their sense of "fair play." This is a sensitive area and it was difficult to tell whether the coaches' verbalized reactions were their true ones. Bok (1979) stated that "Nearly every kind of statement . . . can be meant to deceive" (p. 256). This may involve not just intentional lies but other forms of duplicity such as exaggeration, euphemism, and evasion. In addition, Brandt (1972) proposed that "Clues are not always present to indicate whether an individual is expressing his real responses or whether he is merely repeating what he thinks the investigator wants to hear (p. 185).

### Definitions

Soccer. The international name for the game known in North America as soccer is football. The international governing body of the sport is the Fédération de Internationale Football Association (F.I.F.A.). The

laws of the game are those sanctioned by F.I.F.A. and are those that define the game of Association Football.

However, for the purposes of this thesis, soccer was used as a substitute for football. Soccer is fast becoming, internationally, an acceptable and recognizable term for the game (e.g., the recent English Football Association (1980) coaching publication is entitled, Soccer tactics and skills) and was used to prevent any confusion with North American gridiron football.

Attitudes. Attitudes are expressions of preference and predispositions to act in response to the countless issues of living. Specifically in this study, they are expressions of preference and predispositions to act in response to the laws of the game of soccer.

Hodgkinson's (1978, p. 107) definition of attitudes as, ". . . surface phenomena, predispositions to act or respond to stimuli in relatively stable or persistent ways. As motives provide a source of value so value is a source of attitudes." was adopted.

Ethical ideologies. A person's ethical ideology is determined by "whether a person espouses idealistic or non-idealistic values and believes moral rules are universal or relative" (Forsyth, 1980, p. 176). This yields four distinct ethical perspectives on moral judgements: situationism, absolutism, subjectivism, and exceptionism.

Morality. Morality should be conceived as a guide to action, to regulate what people do or try to become (Wallace & Walker, 1970). Moral and morality in ordinary language have no precise and consistent use. There are many principles, attitudes, and behaviours that everybody would

agree in calling moral, or not moral, but there are large numbers of doubtful cases. The correctness or incorrectness of any definition of morality will depend on how well it serves its purpose for which a definition is required (Whiteley, 1959-60).

Beehler (1978), in his discussion of moral life, proposed that the basis of morality was consideration or caring for other men. "Morality . . . 'controls action' in the straight forward sense that the consideration for others which morality involves marks out some actions as acceptable and others not" (p. 192). Any acceptable definition must enable us to distinguish what is "right" and "wrong" from emotive preference.

Kohlberg (1963) considered the essence of morality to be respect for norms. The laws of a game establish the norms. They are "proscriptions or prescriptions of action" (p. 58). Laws are necessary for a game to function if it is not to become a "free for all," and yet they are, in a sense, arbitrary. The modern game of football came about through practical and culturally conditioned changes to the game of rugby (Reisman & Denney, 1954). Nevertheless, because of the need for agreement to play the game, the laws can be considered the criteria for what is right.

However, "There is nothing in a rule which of itself makes it a moral rule" (McIntosh, 1979, p. 169). Yet, there is a fundamental moral obligation in the initial contract which a player implicitly makes when he elects to play soccer. This is equivalent to Kohlberg's (1963) Level 5 morality of contract when he stated "What makes a rule moral is not the

legislation of the rule but the individual's attitude towards it" (p. 55). Laws were seen as maximizing social utility or welfare, or as being necessary for institutional functioning (as in sport). It was recognized that laws are, in a sense, arbitrary, that there are many possible laws, and that laws are sometimes unjust. Nevertheless, the law is, in general, the criterion of right because of the need for agreement.

For this study, what is right and, therefore, moral is strict adherence to the laws. Conversely, it is immoral intentionally to break the laws.

## CHAPTER II

### Review of Related Literature

#### Leadership

The earliest attempts to study leadership were based on the premise that the progress of mankind was dependent upon the achievements of "great men." It was proposed that some humans possessed characteristics that set them apart from other men. Do leaders possess unique personality characteristics, leadership styles, and value orientations? However, the trait approach to leadership has not provided any great insight into the characteristics of leaders and the process of leadership. Many leader personality characteristics have been isolated. Attempts to identify a universal set of traits that characterize a leader have proven futile. Gibb (1947), concluded:

Leadership is not a quality which man possesses, it is an interactional function of the personality and of the social situation. A leader is a member of a group on whom the group confers certain status, and leadership describes the role by which the duties of this status are fulfilled. The effectiveness of the role depends upon the functional relation between the individual attributes of the man and the specific goal of the group at any moment. It is natural that some individual attributes of skill and personality will be generally effective though they will not confer upon their possessor universal leadership status. (p. 283)

More simply, Hodgkinson (1978) proposed that "leadership is an event, not an attribute of a personality. It is a description given to a dynamic complex of action" (p. 219).

Following the "explosion" of the trait theory, research swung to study the kinds of activities that the leader engages in whilst carrying out the process of leadership. Hemphill and Coons (1957), at Ohio State University, collected approximately 1,000 questions relating to leadership behaviour. Subsequently, they reduced these to 150 items and identified 10 dimensions of leader behaviour. Using factor analysis, they isolated three general factors of behaviour: "maintenance of membership character," "objective attainment behaviour," and "group interaction facilitation behaviour." This was used in the first Leadership Behaviour Description Questionnaire (L.B.D.Q.). Halpin and Winer (1957) modified the L.B.D.Q. and applied it to Air Force bomber crews. They extracted four factors of leadership behaviour: "consideration," "initiating structure," "production emphasis," and "sensitivity" (social awareness). The last two factors accounted for only a small percentage (17 per cent) of variance. They, therefore, concluded that leadership behaviour consisted of two distinct, separate dimensions: consideration (recognition of individual needs) and initiating structure (concern with task or goal orientation).

Similarly, at the University of Michigan in the early 1950's, researchers were concerned with identifying the behaviours universally exhibited by leaders. They made no attempt to link leadership style with effectiveness in different situations. Again, two dimensions of leadership behaviour were identified: "employee orientation"--human relations and "production orientation"--task performance, productivity and technical aspects of the job (Katz, Maccoby, Gurrin and Floor, 1951;

Katz, Maccoby and Morse, 1950). There are a number of obvious similarities between the conceptualization of both "schools" of researchers.

The major contributions of these studies have been to define and describe the behaviours and roles displayed by leaders. However, although they identify leader behaviour in terms of consideration and initiating structure, they have shown no correlation between these functions and either the performance or satisfaction of subordinates. Also, the Ohio State studies have indicated that it is possible for a leader to adopt one of four leadership styles and yet they consider only one as ideal (high consideration/high initiating structure). There has never been sufficient empirical support for this suggestion. In fact, recent researchers (e.g., House and Dessler, 1974; Sheridan, Downey and Slocum, 1975; and Yukl, 1971) have proposed that the effects of consideration and initiating structure depend upon the situation.

To this point, studies in leadership had looked only at universal characteristics and behaviours. These studies suggested that leaders display the same characteristics and/or behaviours in all situations. Although earlier researchers were aware of the fact that the effectiveness of leadership behaviour is contingent upon external factors (i.e., the components of the situation) it is only relatively recently that there has been analysis of the situational characteristics and leadership behaviour.

In 1967, Fiedler formulated "the contingency theory of leadership" in an attempt to account for the interrelationship of the leader's

motivational characteristics, the situation characteristics, and productivity. The major postulate of this theory is that "leadership effectiveness depends upon the leader's style of interacting with his group members and the favourableness of the group-task situation" (Fiedler and Chemers, 1974, p. 81). Leader's styles and motivational characteristics were measured using the Least Preferred Co-worker Scale (L.P.C.). Leaders who scored high on the scale were considered to have an interpersonal relations orientation while those who scored low were considered to be task oriented. The favourableness of the group-task situation was viewed as a product of three sub-factors: leader-member relations (considered the most important), task structure, and the power position of the leader.

To relate the leader's L.P.C. score to the favourableness of the situation, Fiedler devised a three dimensional, eight-fold (octant) classification for the situation. Using this classification scheme to sort conflicting research results, Fiedler concluded that, under both favourable and unfavourable situations low-L.P.C. (task-oriented) leaders are most effective and in situations of moderate favourableness, high-L.P.C. (relationship-oriented) leaders are most effective. Thus, the relative amount of influence a leader can exert varies from situation to situation. Any individual can be a leader provided his/her leadership style is matched with the appropriate favourableness of the situation. It is easier to change the situation than the leader. Fiedler's theory contains many flaws and shortcomings. Completed research was used to develop the theory and then the same results were

used in support of the theory. The L.P.C., as originally stated, measured a stable leader trait but was subsequently changed to represent an index of hierarchy of goals. Fiedler's view that leader-member relations (as a situation component) are independent of leader style or behaviour does not seem reasonable over long periods of time. In addition, the theory does not consider the subordinate impact on leadership effectiveness. Finally, the contingency theory generally, and the L.P.C. scale specifically, confounds the style with the substance of behaviour. Despite this, Fiedler's theory is still the most completely tested of the situational leadership theories (Danielson, 1978; Fiedler, 1954; Graen, Alvares, Orris & Martella, 1970) and one of the better descriptions of the leadership process. It may be that "Many of the problems which plague the theory may be in the measurement of the constructs and not in the theoretical framework itself" (Chelladurai & Carron, 1978).

There are a number of theories that attempt to account for the differences which exist in carrying out the process of leadership (e.g., Carron & Chelladurai, 1978; Chelladurai & Carron, 1978; Hersey & Blanchard, 1967, 1977; House, 1971; House & Dessler, 1974; Osborn & Hunt, 1975). These have been formulated by studying the behaviour of leaders in different situations and, as opposed to the contingency model, they propose that leader behaviour is not an inherent trait but is related to the situation.

House's "Path-Goal" Theory (1971) shows another interesting contrast with Fiedler's work. The focus is not on the leader and the

situation but on the goals and needs of the subordinates and their situation. He assumed that subordinates are directly oriented towards the rewards offered by the organization and its environment and the strategic function of the leader is ". . . to provide . . . the coaching, guidance, support and rewards necessary for effective and satisfying performance that would otherwise be lacking in the environment" (House & Dessler, 1974, p. 31). Thus, the leader's function is seen as a supplemental one.

. . . the motivational function of the leader consists of increasing personal payoffs to subordinates for work-goal attainment, and making the path to these payoffs easier to travel by clarifying it, reducing road blocks and pitfalls, and increasing the opportunities for personal satisfaction en route (House & Dessler, 1974, p. 31).

The leader behaviour necessary to accomplish the subordinate's needs is seen as a product of the situation in which the leader is operating. The "situation" is a combination of two variables, subordinate characteristics and the environmental factors involved in task accomplishment and needs satisfactions. Thus, different situations dictate a differential pattern of behaviour from the leader.

Similarly Graen and Cashman (1975), in their role-making model of leadership, have proposed that a leader's behaviour must be heterogeneous (different with each individual subordinate) in nature and that leader-subordinate relations are mutually determined. The implication is that a leader who is homogeneous towards all subordinates will not be effective. However, Cummings (1975) countered, indicating the undesirability of preferential treatment and the high time and energy costs required to behave heterogeneously.

The situational theory of leadership (Hersey & Blanchard, 1969, 1977) also looks at the appropriate behaviours for leaders in specific situations. Originally called the "Life Cycle Theory of Leadership," it is based almost entirely on the maturity of the group. The variables comprising maturity (personality and ability) are only considered insofar as they relate to the specific task to be performed. Maturity is defined as "the capacity to set high but attainable goals (achievement motivation), willingness and ability to take responsibility, and education and/or experience of an individual or a group" (Hersey & Blanchard, 1977, p. 161). Thus defined they proposed that:

. . . as the level of maturity of their followers continues to increase in terms of accomplishing a specific task, leaders should begin to reduce their task behaviour and increase relationship behaviour until the individual or group reaches a moderate level of maturity. As the individual or group begins to move into an above average level of maturity it becomes appropriate for leaders to decrease not only task behaviour but also relationship behaviour. (p. 163)

Chelladurai and Carron (1978) related this theory to athletics, equating the different levels of maturity proposed to athletic maturity (i.e., elementary through professional). They suggested that:

. . . it would be consistent with this theory to propose that a coach should be high task- and less relationship-oriented at the junior high level; show high relationship and low task behaviour at the university level; and finally demonstrate both reduced relationship and task-oriented behaviour at the professional level. (p. 42)

However, Danielson (1978), studying minor hockey coaches, found that increased relational behaviour by coaches was positively related to team effectiveness across all levels of situational favourableness.

These results are not consistent with the situational theory. In fact, by transposing the two axes of the model, a more appropriate model for athletics results.

Osborn's and Hunt's Adaptive-Reactive Theory of Leadership (1975) sees the leader's behaviour as adapting to the macro-variables (wider organizational system) and reacting to the micro-variables (task demands, subordinate characteristics). The leader's behaviour is considered to be under the control of the macro-variables, the constraints of the organization, technology, scale, normative values, etc. Thus, the leader's behaviour is controlled and may change within the context of the overall situation. The reactions of the leader to the micro-variables are considered to be under the control of the leader. These reactive behaviours referred to by Osborn and Hunt as the "discretionary influence" are considered to be the essence of leadership. The key postulate of this theory is that the micro-variables alter the impact of the leader's behaviour whereas the macro-variables influence leader behaviour itself.

Vroom and Yetton (1973) studied decision making within the leadership process. Their normative model of decision making looks at the degree to which a leader allows participation by subordinates in decision making. They believed that the most appropriate method with which to arrive at a decision will vary depending on the nature of the situation. They proposed three styles of decision making: autocratic (leader alone), consultative (leader decision--subordinate input), and group decisions (leader implementation). They then looked at eight

problem attributes which they considered would affect the style of decision making (thus the appropriateness of a specific decision process).

Using the format proposed by Vroom and Yetton, Chelladurai and Haggerty (1978) proposed an athletic adaptation of the decision making model. They proposed three types of decision style: autocratic, participative (group and coach decision); and delegative (coach allows one or more group member(s) to make decision), and seven decision attributes.

The coach-athlete compatibility model (Carron & Chelladurai, 1978) looks at the leader's (coach's) behaviour as a product of three sets of forces: situational or environmental forces (organizational set, unit size, technology, formal structure, normative forces, and task), the athletes personality, preferences, need dispositions, etc., and the coach's own personality, preferences, need dispositions, etc. The interaction between the coach and the athlete was studied within the context of Man's needs based on the three-dimensional theory of interpersonal behaviour developed by Schutz (1958, 1966).

A recent model/theory of leadership which contains many of the factors involved in the complex process of leadership is Chelladurai's Multi-Dimensional Model (1978). The satisfactions and performance of subordinates are seen as the products of three types of leader behaviour influenced by existing leader, member, and situation characteristics. Of these antecedents the characteristics of the leader and the member(s) are seen as constant and the situational characteristics vary. Actual leader

behaviour is considered to be affected directly by leader characteristics (ability and personality) and indirectly by preferred behaviour (reactive behaviour relating to the group) and prescribed behaviour (adaptive behaviour in response to the situation).

Coaches' attitudes, reflected in their behaviour, are influenced by the situation; specifically the sport situation in which they find themselves. Sage (1975) wrote "socialization is the process by which an individual learns the behaviours, values and the expectations of others that enable him to assume effectively particular roles in society" (p. 435). Leader attitudes towards the laws of the game may suggest what is expected of them by society.

#### Laws

Rawls (1971) saw society as "a cooperative venture for mutual advantage, it is typically marked by a conflict as well as by an identity of interests" (p. 4). His theory of justice was conceived based on Kant, Locke, and Rousseaus' theories of a social contract. His principles were those "that free and rational persons concerned to further their own interests would accept in an initial position as defining the fundamental terms of their association" (p. 11). This could be considered an apt description of a sporting contest and its associated rules. Suits (April, 1967) suggested that life is a game and all moral rules are actually game rules. He considers that man may be guilty of "intentional unconsciousness of one's intentions . . ." (p. 210). He described playing a game as engaging in activity:

. . . directed towards bringing about a certain state of affairs, using only means permitted by certain rules, where the means permitted by the rules are more limited in scope than they would be in the absence of the rules and the sole reason for accepting such limitations of means is to make possible such activity. (p. 209)

Huizinga (1955, p. 13) described the formal characteristics of play:

. . . a free activity standing quite consciously outside "ordinary" life as being "not serious", but at the same time absorbing the player intensely and utterly. It is an activity connected with no material interest, and no profit can be gained by it. It proceeds within its own proper boundaries of time and space according to fixed rules and in an orderly manner. It promotes the formation of social groupings which tend to surround themselves with secrecy and to stress their differences from the common world by disguise or other means.

Each author made reference to principles or rules, suggesting they are fundamental to play, games, and life.

All games have agreed upon rules whether formally stated or informal. The laws of a game fundamentally define and describe that game. If a goal could be scored in soccer by throwing the ball through the goal then the game would not be soccer, it would be something else, a different game.

And if I agree to play cricket, it would not be cricket for me . . . to break the rules and refuse to accept the consequences as specified in the laws of cricket.  
(Ralls, 1966, p. 24)

Games can only be played under an implicit agreement to participate according to the rules. Therefore, when playing a game, the rules must be kept. There is always the freedom to opt out if the rules are not accepted. However,

Since we have willed, by the terms of the imperative, that our lawful acts are proper for all who locate themselves in circumstances of a given determination, to act other than lawfully is to violate and so to destroy the activity into which we have freely entered, to violate the laws we ourselves have legislated, to overturn our unique participation in the world of understanding (in this case with respect to sport), to act contrary to our own nature and so to act inauthentically and to be inauthentic or alienated from ourselves--succinctly, to be other than we fundamentally are. (Osterhoudt, 1976, p. 68)

Luther Halsey Gulick, the Director of Physical Training in the public schools of New York (1903-1908), made a less philosophical though essential similar point in his *Clean Sport Role for the YMCA Athletic League*, 1895:

The rules of games are to be regarded as mutual agreements, the spirit or letter of which one should no sooner try to evade or break than one would any other agreement between gentlemen.

Deliberate betrayal of the rules destroys the vital frame of agreement which makes sport possible. To engage in a game means to follow the appropriate rules. Therefore, the existence of sport is logically dependent upon the rules. Or ". . . to agree to play the game is to agree to abide by the rules because they are an inherent part of the game. Rawls concluded, on the above grounds, that it is immoral to disobey the rules" (Gerber & Morgan, 1979, p. 248).

Implicit in this is intent. The accidental breaking of a rule is not an immoral act. The intentional breaking of a rule is immoral and the taking of a penalty, which are extensions of the constitutive rules, in no way reduces the moral obligation implicit in agreeing to play the game.

### The Paradoxical Nature of Sport

It is not within the scope of this thesis to define precisely or classify sport. Many have been attempted (e.g., Caillois, 1961; Loy, 1968; McBride, 1975; Morgan, 1977). However, soccer is undoubtedly a sport and players play the game of soccer.

The paradoxical nature of sport is that it is part of the lives of many yet it is often considered supplementary to "real" life. The magnitude of sport, reflected in terms of actual participation, viewing audience, the sporting goods industry, economics, politics, media coverage etc., would suggest that sport is significant. Sport has become part of our language. We now have sports cars, sports shirts, sports jackets, etc. Sporting jargon has become commonplace. We talk of "being up to par," "out in left field!", and "carrying the ball," to mention only a few. Yet, the non-seriousness, the separation from real life of sport is implicit in the often heard exclamation, "but it's only a game!"

Huizinga (1955) considered at length the function of play in culture and found it to be "consciously outside 'ordinary' life" (p. 13), a "temporary activity satisfying in itself" (p. 9). This is not to say that play cannot be serious. Yet, it is illusion (in play) and represents only display. He believed that, "Inside the circle of the game the laws and customs of ordinary life no longer count" (p. 12). Boxing, ice hockey, football, and rugby all prescribe behaviour that would be unacceptable off the "field" of play. The ability to deceive, "sell a dummy," fake or confuse an opponent is an admirable characteristic of

an able games player. Yet in real life the confidence trickster, the dupe, is held to be immoral. Sport, then, could be regarded as unimportant in the study of morality because it is not real.

However, sport has been shown by several authors to be of considerable significance (Boyle, 1963; Dunning, 1972; Heinila, 1974; Lasch, 1979; Loy, 1978; Thomson, 1976). For example:

Man and his society express and realise themselves in sport; no human intention, whatsoever is absent from sport: sport can serve war or peace, nationalism or internationalism, egotism or altruism, materialism or idealism, etc. (Heinila, 1974, p. 2)

Sport permeates any number of levels of contemporary society, and it touches upon and deeply influences such disparate elements as status, race relations, business life, automotive design, clothing styles, the concept of the hero, language, and ethical values. For better or worse it gives form and substance to much in American life. (Boyle, 1963, pp. 3-4)

Sport, as a sub-system of society, was intimately linked to culture and real life (Dunning, 1972; Heinila, 1974; Loy, 1978). McIntosh (1979) suggested that "the Greeks related fairness in athletics to fairness and justice in other spheres of life" (p. 12).

The use of games to promote ethics and fair play has been proposed in schools for some time. Montagu (1962, p. 269) believed that "a most important preparation for the game of life is the training one receives in playing the game in childhood and youth." Sport experience was important, providing ". . . a basis for attitudes and beliefs appropriate to later adult participation" (Webb, 1969, p. 163).

Zurcher and Meadow (1967) hypothesized that the national sport of a country reflects the social character of that society. Many authors

considered sport to reflect or symbolize the dominant value system of society.

Sport as a sub system of society . . . reflects the moral orientation of society at large. (Heinila, 1974, p. 51) Sport as a cultural system serves as a model of and for the moral framework of American culture by mirroring the dominant value system of society. (Loy, 1978, p. 78) Sport is treated as a synonym or indicator of adaptation of the system of values. (Krawczyk, 1973, p. 69)

Ethics and moral conduct are present within sport. The coach as a leader within sport is in a significant position to influence not only the participants but sport itself. Many may be unaware of this responsibility and some may not consider it their responsibility. However, Oberteuffer (1963) suggested forcefully that "those who would treat sport and morality apart will never understand the one or the other" (p. 26). Thomson (1976, p. 57) pointed out that:

There is overwhelming evidence to suggest that the ideological characteristics and value structure of sport are in harmony with those of the dominant culture . . . There is tremendous support for the notion that sport has a vital role to play in socializing participants into the dominant ideology of society.

It may be that sport, in that it is fundamentally play, is unreal, not serious and outside the ordinary. However, sport constitutes a part of the real life of millions of people and it is likely that the values and attitudes learned through sport will, in some way, present themselves in "real" life.

## Cheating

In sport there is an increasing emphasis on winning. It has become commonplace to see even the most mediocre professional athlete running around waving his index finger in the air. A coach in professional sport must win games; it has become necessary for survival. However, many coaches, other than professionals, also maintain the Lombardian ethic (Kew, 1978) that winning is everything and second place is meaningless.

Keating (1964-65), discussing competition within his conception of athletics, considered the fundamental objective to be exclusive possession of the valuable thing, the victory. However, the achievement of the honourable victory requires absolute commitment to the common rules and submission to equal terms "if the test is to have any validity, if the victory is to have any meaning" (p. 33). Kew (1978) stated that "In order to have a good game all players must have respect for the rules" (p. 104).

Sport is threatened by the importance that society attaches to success, often regardless of the means used to attain it. The pursuit of victory, the maintenance of the American success ideology, is often tainted by the temptation to win at any cost.

The keeping of the competitive urge in proper bounds must entail not only the mere observance of rules and regulations (laws), but the genuine sympathetic regard for others necessary to the elimination of deceit, hatred, and jealousy among athletes, and to the constructive respect for humanity generally. (Osterhoudt, 1973, p. 193)

Cheating is an exploitation of those who compete in good faith. What determines the winner in a sporting contest is inequality in skill,

strategy, and fortune. In all other aspects there is equality. This equality is established by the rules which provide the vital frame of agreement which makes sport possible. The stealing of advantage in sport is like stealing of any other kind. A player who fakes an injury breaks no written law, however, "the matter of the spirit of the rules, and hence ethical behaviour is involved" (Shea, 1978, p. 15).

A sporting contest, however, is not a cool-headed, philosophical debate. It is an "emotional moment of commitment to the values of human action" (Metheny, 1968, p. 238). No contest can be without desire for victory just as none can be without rules and ethics. It is logically impossible to cheat and win a game since, as Suits (June, 1967) saw it, if you cheat you are no longer playing that game "and thus could not, a fortiori, win it" (p. 150). Delattre (1976, p. 276) made an essentially similar point describing cheating's relationship to competition:

Competition, winning and losing in athletics are intelligible only within the framework of rules which define a specific competitive sport. A person may cheat at a game or compete at it but it is logically impossible for him to do both. To cheat is to cease to compete.

## CHAPTER III

### Research Methods

The purpose of the study was to determine coaches' attitudes towards keeping the laws of the game of soccer and to establish the coaches' ethical ideologies. In addition, comparisons were made between groups of coaches established by the type of team they coached and their ethical ideologies. This chapter describes the research methodology used to accomplish this purpose.

### Selection of Subjects

Four groups of coaches, determined by type of team coached, were selected for study (N=38).

1. All Greater Victoria Secondary School head coaches (n=10).
2. All head coaches from the Vancouver Island Soccer League (V.I.S.L.) Men's Division 1 (n=10).
3. All head coaches from the V.I.S.L. Women's Division 1 (n=8).
4. Ten coaches, randomly selected, from an organization of The Lower Island Juvenile Soccer Association.

### Data Collection

Initial contact with all the coaches was made by telephone. Each coach was informed of the purpose of the research and given a brief description of the study. Appointments were made with each coach at a

location of his/her choice.

The data were collected during personally conducted interviews. Consistency was maintained in terms of:

1. Subject introduction to the purpose and methodology of the research;
2. Assurance of confidentiality;
3. The structure of the interview; and
4. The interviewer maintained a consistently neat and tidy appearance in an attempt to ensure the respondents were at ease and willing to give information.

#### The Instruments

Two questionnaires were used during the interviews, viz.:

Adapted from Heinila (1974): Appendix A

This instrument was adapted from Heinila's (1974) questionnaire used in his study of soccer players in Europe. It consisted of 57 statements "connected with football." The players were asked to decide whether the "idea presented in the statement is right or wrong."

By factor analysis he isolated five factors: toughness, the norms of justice, emotional outburst and eye for eye, play versus the work-like nature of the game, and commercialism versus non-commercialism. Two of Heinila's factors, that relate directly to the laws of the game, were selected for this study.

Factor 1: Toughness. In Heinila's study this factor consisted of three separate components which were represented in this study by:

1. Toughness . . . Statements 3, 7, 12, 15, 20.
2. Dishonesty . . . Statements 1, 8, 10, 18, 22.
3. Priority of team interest . . . Statements 4, 5, 13, 17, 21.

Factor 2: Emotional outburst and Eye for eye. This factor consisted of two separate components in Heinila's study and here was represented by:

1. Emotional outburst . . . Statements 2, 9, 14, 19.
2. Eye for eye . . . Statements 6, 11, 16.

Adaptation of the Heinila instrument.

1. The number of questions in Heinila's questionnaire was reduced to 22, to cover only those factors selected for this study.

2. The coaches were asked to what extent they agreed or disagreed with the statement or the situation represented in the statement. It was reasoned that this terminology was better suited to soliciting true attitudes than the concept of right or wrong and maintained consistency with the terminology used in the Ethics Position Questionnaire (E.P.Q.) (see p. 28).

3. A nine-point semantic differential scale was used.

4. The working of some of the questions was altered to account for:

- (a) Cultural differences, e.g., football was changed to soccer,
- (b) Ambiguity as related to intent, e.g., "His team is tiring, so a player pretends to be injured" was changed to "A player is involved in a challenge for the ball. The player knows his/ her team is tiring and so he/she pretends to be injured to gain time for his/her team," and

(c) A consistent direction in the scoring of the semantic differential scale, e.g., question 1, 9, 18 were changed to negatives so that agreement with the statements (high scores on the semantic differential scale) indicated an attitude accepting the breaking of the laws of the game. For example: agreement with statement #8, "A player handles the ball when the referee is unsighted," indicates a willingness to commit an infraction of the laws (i.e., hand ball). Alternatively, low scores on the semantic differential scale indicated a willingness to keep the laws of the game.

The Ethics Position Questionnaire (E.P.Q., Forsyth, 1980): Appendix B

The E.P.Q. is comprised of a series of twenty attitude statements formulated to assess degree of idealism and rejection of universal moral rules in favour of relativism. It was developed to measure the extent to which individuals adopt one of four ethical ideologies: situationalism, absolutism, subjectivism, and exceptionism. Initially 55 items were developed and reduced through factor analysis to ten items concerning idealism and ten concerning relativism. Respondents were asked to indicate their degree of agreement on a nine-point semantic differential scale. The mean score of their responses to the idealism items and the mean score of their responses to the relativism items were taken to be their two E.P.Q. scores.

Respondents who have high scores on both scales are situationists and those who are high on the idealism scale but low on relativism were

classified as absolutists. Subjects low on idealism but relativistic were classified as subjectivists and respondents low on both scales were exceptionists.

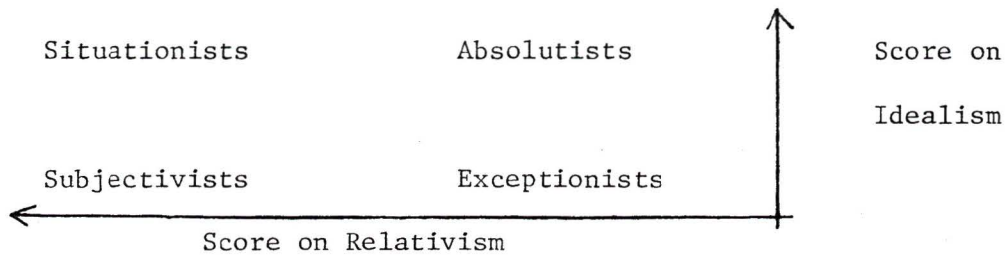


Figure 1. Taxonomy of Ethical Ideologies.

The items were shown to cover all the relevant domains of content (established by factor analysis) and exhibit satisfactory internal consistency and test-retest reliability. The E.P.Q. was compared with two other scales dealing with ethics: that developed by Kohlberg (1968, 1976) and Hogan's Survey of Ethical Attitudes (1970, 1973). Each was shown to compare appropriately.

The E.P.Q. typology is based on individual's acceptance of a given ethical position and thus should be closely related to moral judgment. However, ". . . the relationship between ideology and behaviour is much more tenuous" (Forsyth, 1980, p. 182).

#### Hypotheses

The following null hypotheses were tested:

Ho<sub>1</sub> There will be no difference between the mean scores of each group of coaches on Factor 1: Toughness.

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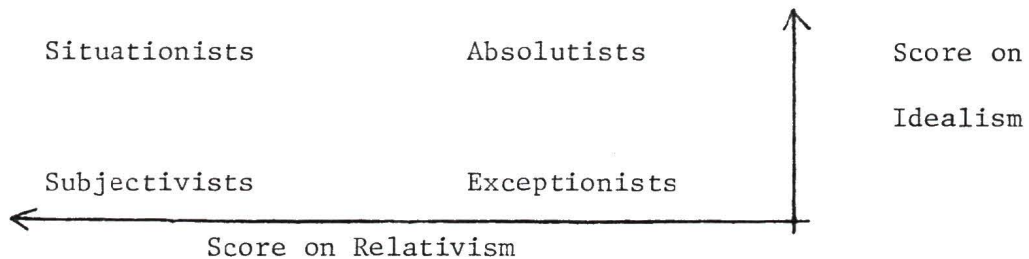


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#### Hypotheses

The following null hypotheses were tested:

Ho<sub>1</sub> There will be no difference between the mean scores of each group of coaches on Factor 1: Toughness.

- Ho<sub>2</sub> There will be no difference between the mean scores of each group of coaches on Factor 2: Emotional outburst and Eye for eye.
- Ho<sub>3</sub> There will be no difference between the mean scores of each group of coaches on Relativism.
- Ho<sub>4</sub> There will be no difference between the mean scores of each group of coaches on Idealism.
- Ho<sub>5</sub> There will be no difference between the mean scores of groups of coaches, identified by their ethical ideologies, on Factor 1: Toughness.
- Ho<sub>6</sub> There will be no difference between the mean scores of groups of coaches, identified by their ethical ideologies, on Factor 2: Emotional outburst and Eye for eye.

#### Treatment of Data

Mean scores for all coaches and each group of coaches were determined for the following measures:

1. Factor 1: Toughness (see p. 26). This factor was composed of (a) Toughness, (b) Dishonesty and, (c) Priority of team interest.
2. Factor 2: Emotional outburst and Eye for eye (see p. 27). This factor was composed of (a) Emotional outburst, and (b) Eye for eye.
3. Ethical ideology. This was determined by the scores obtained on (a) Relativism, and (b) Idealism.

Analysis of variance was used to test for any significant differences ( $\alpha = 0.05$ ) in the mean scores of each group of coaches on each of the measures indicated. The Scheffé multiple comparison test was used to test for any significant difference between pairs of groups.

The Pearson product-moment correlation coefficient was calculated to determine if any relationship existed between coaches' scores on the Heinila questionnaire (Factor 1 and Factor 2) and coaches' scores on the E.P.Q. (Relativism and Idealism).

Groups of coaches were identified by their ethical ideologies (as determined by the E.P.Q., see p. 31) and analysis of variance was used to test for any significant differences ( $\alpha = 0.05$ ) in the mean scores obtained on the Heinila questionnaire. The Scheffe multiple comparison test was used to test for any significant difference in the mean scores between any two groups of coaches.

The use of the E.P.Q. to identify coaching groups according to ethical ideology. Each coach scored a mean score of between 1 and 9 on the measures Idealism and Relativism. Scores equal to and above 5 were considered high and scores below 5 low. In this way four groups, according to ethical ideology, were established: (a) Exceptionists (Relativism < 5, Idealism < 5), (b) Subjectivists (Relativism  $\geq$  5, Idealism < 5), (c) Absolutists (Relativism < 5, Idealism  $\geq$  5), and (d) Situationists (Relativism  $\geq$  5, Idealism  $\geq$  5).

## CHAPTER IV

### Results and Discussion

The purpose of this research study, as elucidated in Chapter I (supra, p. 3) was to determine the attitudes towards the laws of the game of soccer and the ethical ideologies of four groups of soccer coaches. The study was also to investigate if any relationship existed between ethical ideology and attitudes towards the laws and if type of team coached made any difference in a coach's attitudes towards breaking or keeping the laws of soccer. The results of the data analyses and a brief discussion are presented in the following order: coaches' attitudes towards the laws of the game of soccer, coaches' ideologies, correlations of the mean scores on the two questionnaires, coaches' scores (by type of team coached) on the Heinila questionnaire, coaches' scores (by type of team coached) on the E.P.Q., and coaching groups' scores (determined by the E.P.Q.) on the Heinila questionnaire. Where appropriate, the analysis for each hypothesis, listed in Chapter III (supra, p. 29), is presented.

#### Coaches' Attitudes Towards the Laws of the Game of Soccer

Attitudes indicating absolute adherence to the laws of soccer were indicated by complete disagreement with the statements presented, yielding a score of 1.

On both Factor 1 and Factor 2, selected from Heinila's questionnaire, the mean scores were less than 5 (see Table 1) indicating attitudes rejecting intentional breaking of the rules. However, both scores were

Table 1  
Mean Scores and Standard Deviations of All  
Coaches on Each Measure of the Heinila Questionnaire

Measure	Mean	S.D.
Toughness	1.879	1.233
Dishonesty	4.247	1.438
Priority of team interest	5.211	1.651
Factor 1: Toughness	3.779	1.213
-----		
Emotional outburst	4.007	1.892
Eye for eye	2.412	1.720
Factor 2: Emotional outburst and		
Eye for eye	3.209	1.512

greater than 3. This suggests only moderate disagreement with unlawful conduct.

On only one component, Priority of team interest, was the mean score greater than 5 (5.211), indicating a willingness to break the law (see Table 2). Twenty eight (61%) coaches agreed (to some extent) with intentionally handling the ball (Statement No. 4). Seven coaches (18%) "completely agreed" with this statement. Eighteen (46%) coaches agreed (to some extent) with attempting to upset temperamental members of the opposition (Statement No. 5). Eighteen coaches (47%) agreed (to some extent) with "faking" in the penalty area to gain a penalty kick (Statement No. 13). Seventeen coaches (45%) agreed (to some extent) with

Table 2  
 Mean Scores of All Coaches on Each Statement  
 that make up the Component Priority of team interest

Statement	Mean
4. A player intentionally handles the ball if the interest of his/her team demands it.	5.842
5. The team attempts to upset a temperamental member of the opposing team.	4.342
13. A player gains a penalty kick for his team by acting as if he had been fouled.	4.737
17. The team begins to waste time to secure victory.	4.711
21. A player prevents an opponent from taking a quick free kick by standing in front of the ball.	6.421

time wasting (Statement No. 17). Twenty seven (71%) coaches agreed (to some extent) with standing in front of the ball to prevent a quick free kick (Statement No. 21). Eleven (29%) coaches "completely agreed" with standing in front of the ball.

On the component, Toughness, the mean score was low (1.879) indicating that coaches did not accept unlawful physical play (see Table 3). Twenty seven (71%) coaches completely disagreed with winning by "any means" (Statement No. 3). Twenty five (66%) coaches "completely disagreed" with "dirty" play being used against a more skillful opponent (Statement No. 20).

On the component, Dishonesty (see Table 4) the mean score was 4.247. Twenty six (68%) coaches completely agreed with a player, knowing he/she is in an offside position, running on to score (Statement No. 18). Twelve (32%) coaches (to some extent) agreed with trying to steal a throw in (Statement No. 22). Sixteen (42%) coaches (to some extent) agreed that

Table 3  
Mean Scores of All Coaches on Each Statement  
that make up the Component Toughness

Statement	Mean
3. In important games any means are permissible to win.	1.605
7. A fast opponent must be stopped by any means, lawful or otherwise.	2.421
12. An opponent who is in an obvious position to score must be brought down unmercifully.	2.553
15. The coach urges a player to knock out of the game the most dangerous player of the opposition.	1.158
20. A player plays dirty because his/her opponent is more skillful.	1.658

Table 4  
Mean Scores of All Coaches on Each Statement  
that make up the Component Dishonesty

Statement	Mean
1. A coach should not strictly forbid foul play in matches.	4.026
8. A player handles the ball when the referee is unsighted.	2.974
10. In a match a player may attempt anything provided he/she is not caught.	2.263
18. The referee is unsighted when a player receives the ball in an offside position. The player does not stop but runs on and scores.	8.297
22. A player attempts to gain a throw-in for him/herself even if he/she knows it belongs to the other side.	4.132

Table 5  
Mean Scores of All Coaches on Each Statement  
that make up the Component Emotional outburst

Statement	Mean
2. A player is within his/her rights if his/her temper becomes aroused occasionally during the game.	5.658
9. A player need not always accept the referee's decision without protest.	3.632
14. The player expresses anger at being unfairly charged.	4.000
19. A player is entitled to criticise the referee's decision if he/she thinks it incorrect.	2.737

coaches should not strictly forbid foul play (Statement No. 1).

On the component Emotional outburst (see Table 5) the mean score was 4.007. Twenty seven (71%) coaches (to some extent) agreed that it was acceptable for a player's temper to become aroused during the game (Statement No. 2). Fourteen (32%) coaches (to some extent) agreed that it was acceptable to protest the referee's decision and eight (21%) coaches (to some extent) agreed that a player may criticise the referee's decision (Statements Nos. 2 and 19).

On the component Eye for eye (see Table 16) the mean score was 2.412. Twenty one (55%) coaches found dirty play "completely" unacceptable even if the other team played dirty (Statement No. 16).

Coaches found physical violence on the soccer field unacceptable, yet they were willing to accept rule infractions such as hand ball and time wasting and ungentlemanly conduct such as acting as if they had been fouled and

Table 6  
Mean Scores of All Coaches on Each Statement  
that make up the Component Eye for eye

Statement	Mean
6. A player retaliates when he/she has been fouled.	2.079
11. The team begins to retaliate because of the foul play of the opponents.	2.868
16. Dirty play is acceptable if the other team plays dirty.	2.289

baiting the opposition. These examples of gamesmanship are all infractions of the laws of soccer. Disent or criticism of a referee's decision, which fourteen coaches found, to some extent, acceptable is a cautionable offence in soccer. Only thirteen (34%) coaches agreed completely that a coach should strictly forbid foul play and twenty seven (to some extent) accepted a player losing his/her temper. These attitudes can only lead to rule infractions within the game. Most coaches found retaliation unacceptable; however, in discussion with the coaches, this was not because it was against the laws but was likely to have the player ejected and leave the team at a numerical disadvantage.

#### Coaches' Ethical Ideologies

The mean scores obtained from the E.P.Q. on the dimensions Relativism (6.834) and Idealism (6.005) according to Forsyth (1980), classify coaches as situationists, rejecting moral rules and advocating individual analysis of each act in each situation.

Four groups of coaches were established according to their ethical ideologies: twenty nine (76%) were identified as situationalists, five (13%) were subjectivists, two (5%) were absolutists, and two (5%) were exceptionists.

Correlations of the Mean Scores of the Two Questionnaires

Coaches' mean scores on the E.P.Q. (Relativism and Idealism) were compared with their mean scores on the Heinila questionnaire (Factor 1 and Factor 2) using the Pearson product-moment correlation coefficient (see Table 7).

The results indicate that the two variables Relativism and Factor 1: Toughness are probably related. The negative correlation indicates that coaches who score low on the Relativism scale score high on Factor 1: Toughness and thus agree with breaking the rules. This is interesting as it could realistically be hypothesised that those coaches who score

Table 7

Intercorrelations using the Pearson product-moment correlation coefficient of All Coaches' Mean Scores on Factor 1, Factor 2, Relativism and, Idealism

	Factor 1	Factor 2
Idealism	0.0389	0.2614
Relativism	-0.3307*	-0.1948

\*  $p = 0.021$

Low on Relativism (believe in absolute moral laws) would score low on Factor 1 (believe in keeping the laws). However, this does not appear to be the case and requires further investigation.

Coaches' Scores, by Type of Team Coached, on the Heinila Questionnaire

The mean scores and standard deviations of each group of soccer coaches on both factors selected and components of each factor are reported in Tables 8 to 14. Analysis of variance was used to test for any significant differences in mean scores of each group of coaches on each measure (see Table 15).

Table 8  
Mean Scores and Standard Deviations of Each Group  
of Coaches on Toughness

Coaching Group	Mean	S.D.
Secondary School	1.879	1.233
V.I.S.L. Men	2.300	1.533
V.I.S.L. Women	2.300	1.195
Juvenile	1.380	0.520

Table 9  
 Mean Scores and Standard Deviations of Each Group  
 of Coaches on Dishonesty

Coaching Group	Mean	S.D.
Secondary School	4.280	1.266
V.I.S.L. Men	4.960	1.349
V.I.S.L. Women	4.175	1.567
Juvenile	3.560	1.432

Table 10  
 Mean Scores and Standard Deviations of Each Group  
 of Coaches on Priority of team interest

Coaching Group	Mean	S.D.
Secondary School	4.080	1.797
V.I.S.L. Men	6.420	1.235
V.I.S.L. Women	5.550	1.218
Juvenile	4.860	1.421

Table 11  
 Mean Scores and Standard Deviations of Each Group  
 of Coaches on Factor 1: Toughness

Coaching Group	Mean	S.D.
Secondary School	3.327	1.300
V.I.S.L. Men	4.560	1.060
V.I.S.L. Women	4.008	1.157
Juvenile	3.267	0.977

Table 12  
 Mean Scores and Standard Deviations of Each Group  
 of Coaches on Emotional outburst

Coaching Group	Mean	S.D.
Secondary School	4.007	1.892
V.I.S.L. Men	3.875	2.258
V.I.S.L. Women	4.094	1.414
Juvenile	4.150	2.082

Table 13  
Mean Scores and Standard Deviations of Each Group  
of Coaches on Eye for eye

Coaching Group	Mean	S.D.
Secondary School	1.700	0.936
V.I.S.L. Men	2.600	1.570
V.I.S.L. Women	2.750	1.660
Juvenile	2.667	2.429

Table 14  
Mean Scores and Standard Deviations of Each Group of  
Coaches on Factor 2: Emotional outburst and Eye for eye

Coaching Group	Mean	S.D.
Secondary School	2.812	1.265
V.I.S.L. Men	3.237	1.377
V.I.S.L. Women	3.422	1.205
Juvenile	3.408	2.124

Table 15  
Analysis of Variance of Scores of Each Group  
of Coaches on All Measures

Measure	F
Toughness	1.442
Dishonesty	1.676
Priority of team interest	4.698*
Factor 1: Toughness	2.931
-----	
Emotional outburst	0.043
Eye for eye	0.773
Factor 2: Emotional outburst - Eye for eye	0.322

\* Significant 0.01

Note The Scheffé multiple comparison test indicated a significant difference at the .05 level between Secondary school head coaches and V.I.S.L. men's coaches.

Hypothesis Ho<sub>1</sub>. There will be no difference between the mean scores of each group of coaches on Factor 1: Toughness. According to the results reported (see Table 11 and Table 15) this hypothesis cannot be rejected.

Hypothesis Ho<sub>2</sub>. There will be no difference between the mean scores of each group of Coaches on Factor 2: Emotional outburst and Eye for eye. According to the results reported (see Table 14 and Table 15) this hypothesis cannot be rejected.

On only one measure, Emotional outburst, did Secondary school head coaches score higher than V.I.S.L. Division 1 men's coaches. Eight of ten V.I.S.L. men's coaches scored greater than 5 on the measure Priority of team interest. This generated a mean score significantly greater than that scored by Secondary school head coaches (see Table 10 and Table 15). This suggests that within the Secondary school system, coaches, with less than absolute commitment are coaching adherence to the laws and may be using sport as a vehicle for moral education. However, at a high level of amateur soccer, coaches are more willing to accept breaking the laws, especially if it contributes to their team's victory.

Coaches' Scores, by Type of Team Coached, on the Ethics Position Questionnaire

The mean scores and standard deviations of each group of coaches on the E.P.Q. are presented. Analysis of variance was used to test for any significant differences in mean scores between the groups of coaches.

Table 16  
Mean Scores and Standard Deviations of Each  
Group of Coaches on Relativism

Coaching Group	Mean	S.D.
Secondary School	7.140	1.249
V.I.S.L. Men	7.340	0.926
V.I.S.L. Women	6.500	1.163
Juvenile	6.290	1.684

Hypothesis Ho<sub>3</sub>. There will be no difference between the mean scores of each group of coaches on Relativism. All groups of coaches scored "high" on the Relativism scale (see Table 16). According to the results reported (see Table 18), this hypothesis cannot be rejected.

Table 17  
Mean Scores and Standard Deviations of Each  
Group of Coaches on Idealism

Coaching Group	Mean	S.D.
Secondary School	5.840	0.791
V.I.S.L. Men	5.910	1.201
V.I.S.L. Women	6.063	1.445
Juvenile	6.220	1.1915

Hypothesis No<sub>4</sub>. There will be no difference between the mean scores of each group of coaches on Idealism. All groups of coaches scored "high" on the Idealism scale (see Table 17). According to the results reported (see Table 18), this hypothesis cannot be rejected.

Table 18  
Analysis of Variance of Scores of Each Group  
of Coaches on Relativism and Idealism

Measure	F
Relativism	1.467
Idealism	0.210

Coaching Groups', Determined by the E.P.Q., Scores on the Heinila Questionnaire

The scores on each measure and an analysis of variance (see Table 27) of each measure are presented. However, due to the small number of subjects in three of the ethical ideologies (see Table 19) it was unlikely that the statistical methods utilised in this study could produce any significant results.

Table 19

Number of Coaches in Each Ethical Ideology  
Established by the E.P.Q. (see p. 31)

Ethical Ideology	Number of Coaches
Exceptionists	2
Subjectivists	5
Absolutists	2
Situationists	29

Tables 20 to 26 report the scores and standard deviations of each group of coaches, determined by the E.P.Q., on the factors (and components of each factor) selected from the Heinila questionnaire.

Table 20  
 Mean Scores and Standard Deviations of Each group  
 of Coaches, determined by the E.P.Q., on Toughness

Ethical Ideology	Mean Score	S.D.
Exceptionists	2.600	2.263
Subjectivists	1.360	0.805
Absolutists	3.200	3.113
Situationists	1.827	1.0846

Table 21  
 Mean Scores and Standard Deviations of Each group  
 of Coaches, determined by the E.P.Q., on Dishonesty

Ethical Ideology	Mean Score	S.D.
Exceptionists	5.400	1.6971
Subjectivists	4.240	2.047
Absolutists	4.500	3.818
Situationists	4.152	1.184

Table 20  
 Mean Scores and Standard Deviations of Each group  
 of Coaches, determined by the E.P.Q., on Toughness

Ethical Ideology	Mean Score	S.D.
Exceptionists	2.600	2.263
Subjectivists	1.360	0.805
Absolutists	3.200	3.113
Situationists	1.827	1.0846

Table 21  
 Mean Scores and Standard Deviations of Each group  
 of Coaches, determined by the E.P.Q., on Dishonesty

Ethical Ideology	Mean Score	S.D.
Exceptionists	5.400	1.6971
Subjectivists	4.240	2.047
Absolutists	4.500	3.818
Situationists	4.152	1.184

Table 22

Mean Scores and Standard Deviations of Each group  
of Coaches, determined by the E.P.Q., on Priority of team interest

Ethical Ideology	Mean Score	S.D.
Exceptionists	6.300	0.990
Subjectivists	4.680	1.238
Absolutists	5.300	2.687
Situationists	5.221	1.719

Table 23

Mean Scores and Standard Deviations of Each group  
of Coaches, determined by the E.P.Q., on Factor 1: Toughness

Ethical Ideology	Mean Score	S.D.
Exceptionists	4.767	1.650
Subjectivists	3.427	1.240
Absolutists	4.333	3.206
Situationists	3.733	1.070

Table 24  
 Mean Scores and Standard Deviations of Each group  
 of Coaches, determined by the E.P.Q., on Emotional outburst

Ethical Ideology	Mean Score	S.D.
Exceptionists	3.625	1.237
Subjectivists	2.950	1.624
Absolutists	4.125	2.298
Situationists	4.207	1.964

Table 25  
 Mean Scores and Standard Deviations of Each group  
 of Coaches, determined by the E.P.Q., on Eye for eye

Ethical Ideology	Mean Score	S.D.
Exceptionists	1.833	1.179
Subjectivists	2.667	1.599
Absolutists	1.833	1.179
Situationists	2.448	1.839

Table 26

Mean Scores and Standard Deviations of Each group of Coaches,  
determined by the E.P.Q., on Factor 2: Emotional outburst and Eye for eye

Ethical Ideology	Mean Score	S.D.
Exceptionists	2.729	1.208
Subjectivists	2.808	1.281
Absolutists	2.979	1.738
Situationists	3.328	1.601

Table 27

Analysis of Variance of Scores of Each Group of Coaches,  
determined by their Ethical Ideologies, on All Measures

Measure	F
Toughness	1.341
Dishonesty	0.471
Priority of team interest	0.444
Factor 1: Toughness	0.718
Emotional outburst	0.639
Eye for eye	0.179
Factor 2: Emotional outburst and Eye for eye	0.243

Hypothesis Ho<sub>5</sub>. There will be no difference between the mean scores of groups of coaches, identified by their ethical ideologies on Factor 1: Toughness. According to the results reported (see Table 23 and Table 27), this hypothesis cannot be rejected.

Hypothesis Ho<sub>6</sub>. There will be no difference between the mean scores of groups of coaches, identified by their ethical ideologies, on Factor 2: Emotional outburst and Eye for eye. According to the results reported (see Table 26 and Table 27), this hypothesis cannot be rejected.

## CHAPTER V

### Summary, Conclusions, Implications, and Suggestions for Further Research

This chapter serves to conclude this study of the morality and ethical ideologies of leaders in the sport of soccer. Four groups of soccer coaches were studied: secondary school head coaches (n = 10), randomly selected juvenile coaches (n = 10), senior men's amateur coaches (n = 10), and senior women's amateur coaches (n = 8).

#### Summary of the Findings

On both Factors, selected from the Heinila (1974) questionnaire, the soccer coaches' mean scores were less than 5 indicating, to some extent, a willingness to keep the laws of the game. On the component Priority of team interest coaches' mean score was greater than 5 indicating agreement with intentional law breaking if it would help their team to win.

Coaches' mean scores on the Ethics Position Questionnaire (Forsyth, 1980) were high on both Relativism and Idealism, classifying coaches as situationalists. The situationalist ". . . distrusts absolute moral principles and argues instead that each situation must be examined individually" (p. 176).

Comparisons of the mean scores obtained on each of the questionnaires indicated a probable inverse relationship between Factor 1:

Toughness and Relativism ( $r = -0.3307$ ,  $p = 0.021$ ). Coaches who scored low on Relativism (espouse absolute moral laws) scored high on Factor 1: Toughness (accept intentional law violations).

There were no significant differences between the mean scores obtained on the two factors selected from Heinila's questionnaire by the four groups of soccer coaches. However, within Factor 1: Toughness, on the component Priority of team interest, senior men's amateur coaches (V.I.S.L. Division 1) scored significantly ( $p = 0.05$ ) higher than Secondary school head coaches. This indicates that top level amateur soccer coaches are more likely to accept intentional breaking of the laws, in the interest of their team's victory, than Secondary school head coaches.

There were no significant differences between the mean scores obtained on the E.P.Q. by any two groups of coaches.

The grouping of coaches according to their ethical ideologies and analysis of their mean scores on the factors selected from the Heinila questionnaire failed to yield any valuable data. This was due to the small size of three of the groups generated (see p. 46).

#### Conclusions and Implications

Soccer coaches did not profess absolute commitment to the laws of the game of soccer. This would have been indicated by mean scores of 1 on the factors selected from Heinila (1974). On both Factor 1: Toughness (mean score 3.779), and Factor 2: Emotional outburst and Eye for eye (mean score 3.209), coaches professed only moderate disagreement with breaking the laws. On some statements (e.g., intentional hand ball

and standing in front of the opposition's free kicks) coaches indicated acceptance of breaking the laws. It can be concluded, therefore, by the definition previously stated, (supra, p. 7) that coaches are immoral.

According to Osborn and Hunt (1975) and Chelladurai (1978) actual leader behaviour was affected directly by leader characteristics (ability and personality) and by the macro variables (organizational set, unit size, technology, formal structure, task, and normative values). If sport is considered a sub-system of society and "a convincing representation of the community's values" (Lasch, 1979, p. 216), then coaches' attitudes may suggest what is expected of them by society (normative values). If sport does provide a reflection, a mirror image, of society's values it would appear from the results of this study that society is pragmatic and takes a situational approach towards what is right.

Heinila (1974) considered that:

The behaviour of players is regulated in an actual game not only by their own personal conceptions of right or wrong conduct but also by other's norms . . . these 'significant others' --coaches, managers, captains--might determine one's sport and perhaps one's own and the team's moral conduct more than the athlete himself. (p. 53)

The coach has a responsibility not only to the players but to sport itself. Barnard (1972) described this responsibility as " . . . the power of a particular private code of morals to control the conduct of the individual in the presence of strong contrary desires or impulses"

(p. 263). In sport, the code of conduct is established by the laws of the game.

The "strong contrary desires or impulses," it may be hypothesised, is the desire for success, the victory. Even Huizinga (1955), who believed that play was "consciously outside 'ordinary' life" (p. 13), considered that there was a certain ethical value in play; this was fairness. Intentional breaking of the laws of a game is not fair. Cheating in sport, like cheating in any other situation, is immoral.

Moreover:

If, for some unfortunate reason, fair play disappears from the world of sport, competitions would become occasions to cheat, lie and be brutal, they would no longer create but destroy human relationships and sport would lose its main justification. (Declaration on Sport/ I.C.S.P.E.)

Coaches must beware of the temptation to win at all costs. They must accept a moral responsibility to their players and to the sport and keep the laws of the game.

Secondary school head coaches scored significantly ( $p = 0.05$ ) lower than senior men's amateur coaches on the component Priority of team interest (see p. 40). This implies that coaches within the secondary school system, more so than senior men's amateur coaches, may be using sport as a vehicle for moral education.

Coaches' responses to the Ethics Position Questionnaire classified them as situationists for 29 out of 38 coaches placed in this ethical ideology. This ideological perspective may have been reflected in many coaches' attitudes towards intentional law infractions. Coaches objected

to violent conduct yet accepted hand ball, especially if it would help their team win, or at least not lose, the game.

In discussion with the coaches after administration of the questionnaires, the attitudes of several coaches were that it was the responsibility of the referee to determine what constituted intentional law infractions.

An interesting development in law interpretation has occurred in England in the aftermath of the 1982 World Cup in Spain. The so-called cynical, or professional foul, is now punishable by ejection from the game. However, this has been shown to be subjective and again lays the onus on the officials to interpret "right" conduct.

The implication is that many coaches are not willing to accept moral responsibility but are content to allow the officials to determine "right" conduct in sport. Yet, in the light of increasing emphasis placed on international sport and the development of total national commitment to athletic excellence, it is vital that fair play is not overlooked in the quest for performance and success. Sport is nothing without competition and competition will produce a winner. However, the only true reward is that intrinsic reward gained from playing a "good" game. Without fairplay and respect for the opposition, as men, the contest is meaningless. Heinila (1974) believed that "without common rules and justice competition loses its very meaning" (p. 49). Therefore, it is the responsibility of the leaders in sport to insist on, and ensure "right" conduct in sport.

In conclusion it is recommended that sport administrators, when designing coaching courses to train coaches both at the academic and community level, include a discussion of the role of ethics in sport so coaches are aware of their responsibilities to sport.

#### Suggestions for Further Research

Replication of the study, utilizing changes that were logistically impossible during the present investigation, is recommended and should include: inclusion of professional, university, and national team coaches and coaches from other countries for cross-cultural comparisons.

Further research should attempt to answer the following questions:

1. Are school teachers using sport as a vehicle for moral education?
2. Is there a relationship between coaches' attitudes and players' behaviour? Comparisons could be made between coaches' attitudes and a selected index of performance (e.g., number of fouls, penalty minutes, ejections, etc.).
3. Is there any relationship between coaches' attitudes and players or spectator attitudes, or their perceptions of coaches' attitudes?
4. How are coaches' attitudes related to success in sport? Success may be operationally defined simply as a win-loss ratio or some more subjective measure.
5. Is ethical ideology related to success in sport?
6. What are parents' attitudes towards keeping the laws in sport?

In addition, case studies (or ethnographies) of successful coaches would advance knowledge not only of coaches' attitudes to the laws but also leader responsibility (in the Barnardian sense) in sport. Also of

interest would be a longitudinal study of an athletic team progressing through different coaches (e.g., elementary to high school, senior high to community, etc.) to investigate what effect different coaches might have on athletes' attitudes towards the laws.

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APPENDIX A

THE ADAPTED HEINILA (1974) QUESTIONNAIRE

I am going to make a number of statements connected with soccer. Coaches may hold very different opinions about these statements. It is your task to decide whether you agree or disagree with the statement or the situation represented in the statement.

It is a question of your own personal opinion. What others may think or what the Laws of the Game say about the situation play no part at all.

Once you have heard and understood each statement, please indicate the extent to which you agree or disagree by selecting one of the following responses: completely disagree (1), largely disagree (2), moderately disagree (3), slightly disagree (4), neither agree nor disagree (5), slightly agree (6), moderately agree (7), largely agree (8), and completely agree (9).

I.D. number \_\_\_\_\_

AGE	
15	1
16-20	2
21-25	3
26-30	4
31-35	5
36-40	6
41-45	7
46-50	8
51 +	9

SEX

Male 1

Female 2

OCCUPATION code \_\_\_\_\_

Men's V.I.S.L. Division 1	1
Women's V.I.S.L. Division 1	2
Secondary School Head Coach	3
Juvenile Coach	4

Formal soccer coaching qualifications.

Level 1 1

Level 2 2

Level 3 3

Level 4 4

Other \_\_\_\_\_ code \_\_\_\_\_

Team's record - most recent season W \_\_\_\_\_ L \_\_\_\_\_ T \_\_\_\_\_

W L 1

W L 2

1. A coach should not strictly forbid foul play in matches.
2. A player is within his rights if his temper becomes aroused occasionally during the game.
3. In important games any means are permissible to win.
4. A player intentionally handles the ball if the interest of his/her team demands it.
5. The team attempts to upset a temperamental member of the opposing team.
6. A player retaliates when he/she has been fouled.
7. A fast opponent must be stopped by any means, lawful or otherwise.
8. A player handles the ball when the referee is unsighted.
9. A player need not always accept the referee's decision without protest.
10. In a match a player may attempt anything provided he/she is not caught.
11. The team begins to retaliate because of the foul play of the opponents.
12. An opponent who is in an obvious position to score must be brought down unmercifully.
13. A player gains a penalty kick for his team by acting as if he had been fouled.
14. The player expresses anger at being unfairly charged.
15. The coach urges a player to knock out of the game the most dangerous player of the opposition.
16. Dirty play is acceptable if the other team plays dirty.
17. The team begins to waste time to secure victory.
18. The referee is unsighted when a player receives the ball in an offside position. The player does not stop but runs on and scores.

19. A player is entitled to criticise the referee's decision if he/she thinks it incorrect.
20. A player plays dirty because his/her opponent is more skillful.
21. A player prevents an opponent from taking a quick free kick by standing in front of the ball.
22. A player attempts to gain a throw-in for him/herself even if he/she knows it belongs to the other side

APPENDIX B

THE ETHICS POSITION QUESTIONNAIRE (FORSYTH, 1980)

I am going to read to you several statements. Each represents a commonly held opinion and there are no right or wrong answers. You will probably disagree with some items and agree with others. I am interested in the extent to which you agree or disagree with such matters of opinion. We will use the same responses as in the first questionnaire: completely disagree (1), largely disagree (2), moderately disagree (3), slightly disagree (4), neither agree nor disagree (5), slightly agree (6), moderately agree (7), largely agree (8), completely agree (9).

1. A person should make certain that their [sic] actions never intentionally harm another even to a small degree.
2. Risks to another should never be tolerated, irrespective of how small the risks might be.
3. The existence of potential harm to others is always wrong, irrespective of the benefits to be gained.
4. One should never psychologically or physically harm another person.
5. One should not perform an action which might in any way threaten the dignity and welfare of another individual.
6. If an action could harm an innocent other, then it should not be done.
7. Deciding whether or not to perform an act by balancing the positive consequences of the act against the negative consequences of the act is immoral.
8. The dignity and welfare of people should be the most important concern in any society.
9. It is never necessary to sacrifice the welfare of others.
10. Moral actions are those which closely match ideals of the most "perfect" action.
11. There are no ethical principles that are so important that they should be a part of any code of ethics.
12. What is ethical varies from one situation and society to another.
13. Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be immoral by another person.
14. Different types of moralities cannot be compared as to "rightness".
15. Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual.

16. Moral standards are simply personal rules which indicate how a person should behave, and are not to be applied in making judgments of others.
17. Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes.
18. Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment.
19. No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation.
20. Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action.

APPENDIX C

RAW DATA

## Ages of the Coaches

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Age	n
15	1
16-20	2
21-25	9
26-30	3
31-35	7
36-40	6
41-45	8
46-50	2

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Formal Coaching Qualifications

Qualification	n
Canadian Soccer Association Level I . . . . .	3
Canadian Soccer Association Level II . . . . .	5
English Football Association Preliminary Award . . . . .	1
Canadian Soccer Association Level V . . . . .	1
English Football Association Full Licence . . . . .	1
No qualification . . . . .	27

## Coaches' Record

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Coaches' most recent season	n
<hr/>	
More wins than losses	25
More losses than wins	11
No previous experience	1
Missing cases	1

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Mean Scores and Standard Deviations of All  
Coaches on Each Statement on the Heinila (1974) Questionnaire

Statement	Mean	S.D.
1	4.026	2.918
2	5.658	2.613
3	1.605	1.264
4	5.842	2.833
5	4.342	3.104
6	2.079	1.822
7	2.421	2.321
8	2.974	2.307
9	3.632	2.898
10	2.263	1.982
11	2.868	2.292
12	2.553	2.424
13	4.737	2.767
14	4.000	2.557
15	1.158	0.495
16	2.289	2.104
17	4.711	2.931
18	8.297	1.331
19	2.737	2.189
20	1.658	1.258
21	6.421	2.543
22	4.132	2.683

Individual Coaches Mean Scores on the E.P.Q.

Relativism	Idealism
8.2	8.7
7.7	7.1
5.7	6.2
7.5	7.4
3.5	4.9
5.7	6.8
7.7	3.6
7.9	8.0
4.3	6.6
6.6	5.3
8.1	6.4
6.0	6.0
4.5	4.8
6.6	4.0
7.0	7.0
9.0	5.0
6.7	5.1
6.8	7.5
6.1	6.6
7.8	3.8
6.5	4.9
6.1	5.9
8.2	6.9
8.0	6.6
5.2	6.3
6.7	4.8
5.7	6.0
4.1	5.8
7.2	6.4
8.3	5.9
7.1	6.6
7.9	5.8
7.2	5.4
8.1	5.6
8.2	5.2
7.2	7.5
8.3	6.1
6.3	5.7

	<i>Toughness</i>	<i>Dishonesty</i>	<i>Priority of team interest</i>	<i>Factor 1: Toughness</i>	<i>Emotional outburst</i>	<i>Eye for eye</i>	<i>Factor 2: Emotional outburst and Eye for eye</i>	<i>Relativism</i>	<i>Idealism</i>
Secondary School Coaches	1.620	4.280	4.080	3.327	3.925	1.700	2.812	7.140	5.840
V.I.S.L. Div. 1 Men	2.300	4.960	6.420	4.560	3.875	2.600	3.237	7.340	5.910
V.I.S.L. Div. 1 Women	2.300	4.175	5.550	4.008	4.094	2.750	3.422	6.500	6.062
Juvenile Coaches	1.380	3.560	4.860	3.267	4.150	2.667	3.408	6.290	6.220
All Coaches	1.879	4.247	5.211	3.779	4.007	2.412	3.209	6.834	6.005

Tabulated Mean Scores for All Coaches and Each Group of Coaches on All Measures

VITA

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Honors and Awards:

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Publications:

Goodger, M.J., and Jackson, J.J. Soccer coaches' moral leadership.  
Paper presented at the Canadian Association of Health, Physical  
Education, and Recreation Convention, University of Montreal,  
Montreal, June 1982.

Goodger, M.J. Recreational leagues in a multi-campus community college.  
Paper presented at the Western Canadian Intramural Workshop, Banff  
Centre, Banff, Alberta, May 1978.

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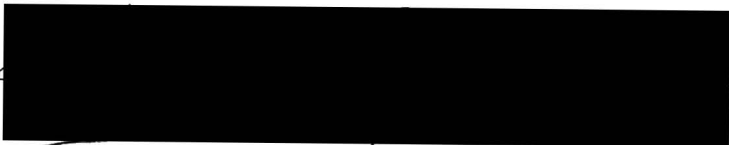
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Name

22nd December 1982

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