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GENDER DIFFERENCES IN COACHES' PERCEPTIONS TOWARDS HAZING IN
INTERCOLLEGIATE ATHLETICS

by

Cristina Marie Caperchione

A Thesis

Submitted to the Faculty of Graduate Studies and Research
through the Faculty of Human Kinetics
in Partial Fulfillment of the Requirements for
the Degree of Master of Human Kinetics at the
University of Windsor

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2001

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ABSTRACT

Research is growing with respect to hazing practices within the sport environment. Much of the research is based upon the athlete experience. It suggests that athletes continue to believe that hazing plays an important role in team membership (Bryshun & Young, 1999; Johnson, 1999; Nuwer, 1999). The initiate has an opportunity to earn acceptance as a full team member and the veterans have an opportunity to shape the identity of the newcomer according to team norms.

In contrast, university policies reflect a growing intolerance for hazing practices. Yet, the research has not yet extensively examined the perceptions held by coaches concerning the role of hazing. The main purpose of this study was to examine the attitudes of coaches towards hazing in interuniversity athletics. More specifically, this study investigated possible gender differences between coaches' perceptions towards hazing in Ontario University Athletics. A survey, modified from Nixon's (1994) survey on risk, pain and injury in sport, was used to determine whether or not female and male coaches differ in their beliefs about the role of hazing within their programs. Participants included head coaches of particular team sports from Ontario Universities (N=109, 85 male coaches & 24 female coaches). The survey instrument was administered via an electronic mail web-link.

A chi-square analysis determined no significant differences in responses based upon gender. However, analysis of the data based upon frequencies, percentages and means of coaches' responses to each item on the instrument, as well as individual qualitative comments, revealed pertinent patterns based upon the four themes of social

structural constraints, cultural values, institutional rationalizations, and socialization experiences. Social structural constraints examined the informal social rules or regulations that limit or control the behaviors of members of a team. Cultural values explored the attitudes and beliefs within the coaching community towards hazing practices. Institutional rationalizations investigated the acceptance of justifications for hazing practices. Socialization experiences probed the ways in which perceptions of coaches may have been framed from their own societal influences. Furthermore, this exploratory study has provided a foundation for future research pertaining to hazing in intercollegiate athletics.

DEDICATION

I dedicate this thesis to the memory of my grandfather and the celebration of my niece. Both of you have touched my life and continue to do so everyday. Nonno, over the years you taught me the importance of family. Hannah, in a short period of time you have confirmed all that was taught to me. I love you both with all my heart! Nonno, I miss everyday.

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To my advisor; Marge Holman. I thank you for opening my eyes to an area of study that deserves great attention. Most importantly, I thank you for guiding me through the trials and tribulations that go along with academia. Thank you for your endless support and interest. Lastly, thank you for the contributions you have made to this study and the endless contributions you continue to make in sport sociology.

To my friends; thank you for being there for me at every possible moment. You crazy “Thorold Girls” made the past few years the most memorable ever, cheers girls. Melissa, thank you for your never-ending encouragement, you are someone I can also count on, thanks. Cathi, your motivating personality has influenced me greatly, thank you for putting a smile on my face daily. Mr. Miagi, thank you for your words of wisdom and your inspirational speeches both on and off the court.

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CHAPTER I

Introduction and Review of Literature

There has been an enormous growth of literature in the area of gender issues since the enactment of Title IX, of the Education Amendment Act in the United States. This legislation mandates gender equity of resources and funding in sport and education (Lumpkin, Stoll & Beller, 1994). Furthermore, many sport sociologists have extended their work in order to incorporate the many research questions involved with gender issues. However, research has yet to examine the relationship between gender and hazing, or initiation rituals, in athletics. This study has attempted to explore a component of this relationship. More specifically, the research has examined whether or not there are differences in the perceptions of coaches towards hazing in intercollegiate athletics based upon the sex of the coach.

In order to understand the underlying issues associated with gender differences and hazing it is important to review the literature pertaining to the topic. There are three main areas of literature that are necessary to outline for the present study. These areas include: Sport as a social institution, with special emphasis on the subcultures of hegemonic masculinity and the normalization of pain; gender differences in leadership and coaching styles; and hazing, which can further be broken down into specific areas of military hazing, fraternity/sorority hazing, and sport hazing.

Sport as a Social Institution

Researchers have shown that sport predominantly operates as a male-defined and male dominated institution (Bryson, 1983; Hall, 1993; Hargreaves, 1990). As a result, traditional male sport subcultures tend to place a considerable amount of pressure upon

participants to conform to masculinist values and beliefs. Furthermore, research has also indicated that female orientation and incentives have become more aligned with traditionally 'masculine' sports worlds (Young & White, 1995). Thus, it might follow that many females in sport would align their own traditions of hazing and initiation with that of male cohorts.

The literature regarding hegemonic masculinity has identified that females tend to move towards a sport culture constructed and defined by men. Sport women come to accept the masculine model of sport as the natural or normal model of sport (Young, White, & McTeer, 1994). As a result, women tend to strengthen the male sport model, and, in the process, indirectly contribute to the marginalization and oppression of the female athlete. This concept can be applied to hazing. The veteran athletes construct and define the hazing culture and rookie athletes are forced to participate because such a tradition is recognized as natural or normal.

Hegemonic masculinity. Hegemonic masculinity is an ideology that permeates society. More specifically, "hegemonic masculinity is the culturally idealized form of the masculine character that emphasizes the connection between masculinity, toughness, and orientation towards competition and subservience of women" (Connell, 1987, p. 250). Within the institution of sport, hegemonic masculinity has become a subject of controversy. Sport sociologists have found a common link between hegemonic masculinity and a masculine model of sport. Birrell and Richter (1987) suggested that a dominant masculine model clearly exists in sport. This model represents an alienating ideology for women in the sport arena, where male athletes are separated from female athletes while devaluing the importance of the sports women. Theberge (1987) added

that there is definitely an ideology in sport that is not simply about strength or superiority. but about domination, and more specifically about the domination of women by men.

Over the last twenty years there has been a growing development of literature reinforcing the ideology of hegemonic masculinity (Donaldson, 1993). This ideology was evident in a study performed by Blinde (1989), which examined the relationship between women's sports programs and the masculine model of sport. In this study, it was hypothesized that female athletic programs emulate the masculine model of sport throughout intercollegiate athletics. Results of the study were consistent with feminist claims and offer support to the notion that as "women's sport programs have experienced structural and philosophical changes, there has been an increasing emphasis on the values commonly emphasized in men's athletic programs" (Blinde, 1989, p.45). This research suggests that women's programs have succumbed to the hegemonic practices of the dominant masculine sport culture (Blinde, 1989).

According to Boutilier & San Giovanni (1994), sport programs defined and shaped by men's values, men's understandings of the world, and men's experiences alienate women from their own sporting experiences. Women are intimidated by the domination of men in sport; thus, they are hesitant to proceed with their own sporting interests.

Messner (1988) stated that, "organized sport has been a crucial arena of struggle over basic social conceptions of masculinity and femininity, and as such has become a fundamental arena of ideological contest in terms of power relations between men and women" (p.199). Sport has become a cultural arena preserving the ideology of male superiority and dominance. Messner's (1988) historical examination of the masculinity

crisis in the early 1900's argued that the ideology of male dominance in sport is not a new phenomenon. He postulated that the rise of social "feminization" created fear, of the intrusion of women, amongst the male population. Therefore, sport became an important masculine-validating experience. Sport was a male-created culture that provided men with the psychological separation from the perceived "feminization" of society while also providing natural superiority of men over women (Messner, 1988). Sport continues to emulate this concept into the twenty first century. Boxill (1995) reinforced this by stating "men tend to see sports as their territory and the mere presence of a woman in the area as a violation" (p. 23). However, Messner (1988) added that increasing female athleticism represents a genuine quest by women for equality, and as such represents a challenge to the ideological basis for male domination.

Beal (1997) examined the use of sport as a means of promoting specific gender ideologies. She found that a traditional definition of masculinity was promoted, one in which men's and women's roles were segregated and men's roles were given more social status. Furthermore, Beal (1997) discussed the role that men play in the sporting culture. She explained that many sport researchers felt that sport was implemented to evoke male superiority and to demonstrate the qualities of masculinity linked with superior leadership, while devaluing the athletic ability of women. In addition, women were defined as lacking innate athletic characteristics, which is evidenced by their inability to successfully compete with men (Beal, 1997; Dewar, 1991). Wigmore (1996) added that societal attitudes and historic traditions reinforce male sport dominance while imposing constraints on women's athletic participation. Therefore, "sport has been used in subtle

and not so subtle ways to support an ideology of male superiority” (Beal, 1997, p.283), resulting in the devaluation of women’s athletics.

Normalization of pain. Literature has revealed that the normalization of pain is an area that parallels or represents the concept of hegemonic masculinity. Athletes who are injured, or in pain, are coerced to continue to participate because playing injured or hurt is regarded as natural or normal. It also represents the characteristics of strength, superiority and control associated with hegemonic masculinity.

Pain and injuries have become normal in sports due to the individual, institutional, and social acceptance and support of athletic pain. Curry and Strauss (1994) defined the normalization of pain and sport injuries as “...the process of defining even serious injuries as routine and uneventful” (p.195). Athletes continue to play hurt or in pain because the sport subculture deems this as normal. In addition, athletes normalize pain and injury in fear of rejection. These individuals believe that playing in pain or with injury will increase their team acceptance. In these ways, the normalization of hazing and initiation rituals can be compared to the normalization of pain and injury.

Young, White, & McTeer (1994) describe modern sport as an institution through which male hegemony is constructed and reconstructed and conclude that the dominant notions of masculinity lead to the acceptance of risk of pain and injury. The concept of normalization of pain is therefore supported by athletes’ attempts to prove their masculinity and celebrate the ideology of hegemonic masculinity. Nixon (1993) referred to the fear of rejection that develops due to the socialization of injured athletes, and the consequent inability to express their masculinity. Athletes are lead to believe that playing hurt or injured is necessary in order to express their true commitment to the team.

Athletes are taught to accept risk taking and to minimize or ignore pain and injuries as much as possible (Nixon, 1993). In agreement with Nixon (1993), Messner and Sabo (1990) and Sabo (1987) stated that many male athletes feel ostracized, or that their masculinity is questioned, when they refuse to further give up their body for the good of the team.

Athletic coaches, assistants, and medical staff all contribute to the culture of risk, pain and injury. Coaches influence athletes' choices about taking risks and playing with pain and injuries, hence, contributing to the normalization of pain (Nixon, 1994; Wamsley, 1997). A suggested ambivalence among male and female coaches concerning issues of pain and injury further supports the culture of risk and the acceptance of pain and injury (Nixon, 1994). Athletes who are implored to "suck it up" by coaches continue to play in pain due to the individual's fear of rejection or replacement and the constant yearning for the coach's support, respect, and encouragement (Nixon, 1994).

Coaches play a crucial mentoring role in the lives of their athletes. The leadership roles that are occupied by college and university coaches provide athletes with guidance to pursue athletic and academic careers. Athletes anticipate that coaches will display strong leadership behaviours due to their expertise and coaching ability. However, many researchers believe that the gender of coaches may have an effect on leadership ability and style (Eagly & Johnson, 1990; Loden, 1985). Thus, it is important to review literature pertaining to gender differences in leadership and coaching.

Gender Difference in Leadership and Coaching

The second section of this literature review focuses on the gender differences in leadership and coaching styles. Most of the literature in this area discusses gender

differences in a leadership position rather than a coaching role specifically. Yet, recognizing that coaches are viewed as leaders, the information written on gender differences found in leadership style can be applied to the assignment of coaching styles (Weese, MacLean & Corlett, 1993).

Research comparing the leadership styles of men and women has outlined the presence of gender differences. Eagly & Johnson (1990) studied the tendency to lead democratically or autocratically and found that women tended to adopt a more democratic or participative style and a less autocratic or directive style than did men. Additionally Eagly & Johnson (1990) maintained that

Sex differences in traits and behavioural tendencies, a spillover of gender roles onto organizational roles, and subtle differences in structural position of women and men could cause leadership behaviour to be somewhat sex-differentiated even when occupants of the same organizational role are compared. (p. 236)

In general, research indicates that gender differences in the styles of female and male leaders do exist. Concomitantly, there may also be gender differences found in the coaching styles of male and female coaches in their leadership behaviour.

Although literature in the area of gender differences in coaching style is limited, some research has outlined gender differences in coaching philosophy, coaches' expectations of athletes, and coaching status. Eitzen & Pratt (1989) suggested that male and female coaches differ in their philosophy, where females tend to coach in a more traditional way than their male counterparts. Traditional ways of coaching are described as conventional means following structured guidelines and specific regulations outlined by previous individuals. As well, there are slight differences in the expectations coaches

have of their athletes. Although many expectations are similar, Eitzen & Pratt (1989) found that men expect more from their athletes in areas such as work habits, self discipline, and attitude. Furthermore, Parkhouse & Williams (1986) also noticed gender differences in status on the evaluation of coaching ability. It was argued that the status of a coach might have an indirect effect on the coaching ability of the individual. Thus, gender differences in philosophy, athlete expectations, and coaching status will be further detailed.

The issue of leadership and gender has received extensive attention from many social scientists (Hackman & Johnson, 1991). Studies suggest that there is a presence, rather than an absence, of differences between male and female leaders (Eagly & Johnson, 1990). Loden (1985) suggested that there is a masculine model of management characterized by qualities such as competitiveness, hierarchical authority, high control for the leader, and unemotional and analytical problem solving. Loden (1985) argued that women tend to behave in terms of an alternative feminine leadership model characterized by co-operativeness, collaboration of managers and subordinates, lower control for the leaders and problem solving based on intuition and empathy.

Henning & Jardin (1977) also acknowledged sex-differentiated managerial behaviour, which they ascribed to personality traits acquired in early socialization. Eagly & Johnson (1990) maintained that “biological sex differences and sex differentiated prior experience cause men and women to be somewhat different kinds of people, even if they do occupy the same managerial role” (p. 235). In reinforcing the works of Henning & Jardin (1977) and Eagly & Johnson (1990), Maccoby (1988) indicated that early experiences, such as sex-segregated play groups in which girls and boys play in different

styles and use different methods of influencing one another, can result in gender differences later in life.

Another theory that suggests gender differences in leader behaviour is the gender-role spillover (Gutek & Morasch, 1982). The gender-role spillover is defined as a carryover into the workplace of gender-based expectations for behaviour (Gutek & Morasch, 1982). The spillover concept suggests that socially constructed gender roles may contaminate organizational roles to some extent and cause people to have different expectations for female and male managers. In support of this concept, Russell, Rush & Herd (1988) found that an effective female leader, in contrast to a male leader, displays higher levels of both the interpersonally oriented and task oriented leadership qualities. Therefore, employees may have different leadership expectations for a female manager versus a male manager.

The spillover effect is also evident in negative attitudes about women occupying managerial roles (Eagly & Johnson, 1990). Numerous studies have shown that: people are often reluctant to have a female supervisor; they think that women are somewhat less qualified for leadership; and, female managers have negative effects on morale (Riger & Galligan, 1980). Because these attitudes and beliefs raise questions about women's competence, ability to lead and potential for advancement, female managers often face a less supportive environment (Eagly & Johnson, 1990). Thus, gender differences in leadership style might result from this aspect of gender-role spillover.

Kanter (1977) pointed out that women in leadership roles often have the label of "token" because they occupy so few management positions. Therefore, the culture of organizations has evolved where female managers are commonly members of a minority

and their male counterparts are a part of the majority. In the event of token status, one's visibility is increased which can have a number of negative implications for how one is treated, in this case, when the token is a woman (Eagly & Johnson, 1990). Historically, women have been underrepresented in leadership roles as sport administrators, coaches, and other valued athletic positions (Acosta & Carpenter, 1992) and therefore, risk being labeled with token status.

In addition, "female and male leaders who occupy the same organizational role may differ systematically in seniority, salary, availability of mentoring and informal collegial support" (Eagly & Johnson, 1990, p.235). Women, especially, tend to have less access to these benefits. This difference may be reflected in their leadership behaviour.

Parkhouse & Williams (1986) argued that gender differences are apparent in the status of coaches, which indirectly affects a coach's self-perceptions of the sport culture and his/her coaching style. Evidence has shown that women traditionally have not been accorded the same status as men in business, academia, and sport (Parkhouse & Williams, 1986). Moreover, female athletes have experienced a lower status due to society's perceptions of females in sport, and in particular, coaching positions. Many believe that female athletes cannot reach the capabilities of their male counterparts (Barber, 1998). Thus, females begin to question their own competence, which indirectly affects the female coach's self-perceptions. A result may be greater gender differences in coaching style.

Conversely, some studies suggested that experienced executive men and women show little difference in leadership behaviour (Dobbins & Platz, 1986; Donnell & Hall, 1980). Many social scientists believe that there are, in fact, no reliable differences in the

ways that woman and men lead. In a study conducted by Donnell & Hall (1980) findings revealed that:

- 1) There are no differences in personal values or managerial philosophy between male and female managers.
- 2) Males and females approach the management of incentives in pretty much the same way, emphasizing the same goals and promoting the same values.
- 3) Male and female managers employ participative practices in a similar fashion and obtain similar results from their subordinates.
- 4) Subordinates report that their manager's interpersonal practices do not differ according to sex or according to sex by achievement.
- 5) Male and female managers do not differ in the way they manage the organization's technical and human resources. (p. 69-75)

In conclusion, Donnell & Hall (1980) suggested that women, in general, do not differ from men in the ways in which they lead the management process. Furthermore, Bass (1981) outlined, "the preponderance of available evidence is that no consistently clear pattern of differences can be discerned in the supervisory style of female as compared to male leaders" (p. 499). Likewise, Nieva & Gutek (1981) claimed, contrary to notions about sex specialization in leadership styles, women leaders appear to behave in a similar fashion to their male counterparts. Clearly, there is a contrast to the generalization social scientists have made regarding gender differences in leadership roles.

Literature in the area of gender differences in coaches' perceptions is limited, yet some research has indicated that gender differences occur in areas such as coaching philosophy, coaches' expectations of athletes, and coaching status (Eitzen & Pratt, 1989;

Parkhouse & Williams, 1986). Eitzen & Pratt (1989) argued that female coaching philosophies tended to lean towards a more traditional approach comparable to male coaches. Women use conventional approaches, while following time-honored practices and fixed guidelines. A likely consequence of this finding is that women may feel a gender-based intensity to prove their worthiness, not only by winning, but also through upholding traditional masculine values and beliefs expected by society (Eitzen & Pratt, 1989). As a result, female coaches are likely to be traditional in their coaching philosophy and coaching methods because their tenure may be jeopardized if they are perceived by others to be weak.

Eitzen & Pratt (1989) also suggested that coaches' expectations of their athletes might differ depending on the sex of the coach. In a study performed by Eitzen & Pratt (1989) findings indicated a significant difference in three common expectations of athletes out of the 22 expectations listed. Male coaches expected athletes to always give 100%, demonstrate self-discipline, self-control, and control over emotions and to always have a positive attitude, whereas, female coaches did not rate these as high expectations (Eitzen & Pratt, 1989). Female coaches did not consider these three expectations any higher than the other 19 items listed. Eitzen & Pratt (1989) and Barber (1998) suggested that these differences may occur due to the difference in competitiveness between men and women.

Hazing and Initiation Rituals

Research on hazing and initiation rituals has exposed the prevalence and the range of hazing practices in different social environments. Military, fraternity and sport

cultures are primary sites of study for researchers to seek an understanding of the meanings that underlie the perpetuation of such traditions.

Military hazing. Hazing has long flourished in the military and in naval groups (Nuwer, 1999). Hazing has occurred among these groups for years, with occasional intervention on the part of military officials and through court marshals for perpetrators. Literature in this area is beginning to grow and there is increased media coverage of such events. In 1997 NBC's Dateline and CNN aired specials revealing the dangerous practices of hazing in the military environment (Nuwer, 1999). Videotaped evidence of bloody pinnings of parachute pins to the chests of paratroopers exposed one of the violent traditions carried out by US military officers. In addition, research also revealed that officers are beginning to gather more information regarding hazing rituals, presumably to put an end to these dangerous practices (Nuwer, 1999).

Once viewed as harmless pranks and jokes, hazing became a tradition feeding off humiliation, ridicule, and dangerous acts. However, research is sparse in this area because most hazing cases are shrouded in secrecy and monitored internally. Most knowledge made available to the general public comes from news clippings and special television reports. The Calgary Herald (February, 1995) and MacLean's Magazine (January, 1995) described a hazing event conducted by the Canadian Airborne Regiment that included binge drinking, eating feces and urine soaked bread, and the simulation of sex acts. The Globe and Mail (March, 1996) revealed that eleven officer cadets were charged with abusing another cadet in a hazing ritual at a training course at Canadian Forces Base Georgetown. Hazing in the Canadian Airborne Regiment led to a public outcry after videotapes showed officers receiving electric shocks from veteran officers.

US Coast Guards and Marines are known for the so called “blood pinnings”, in which medals are pinned to a paratrooper’s chest. Research has indicated that hazing in the military is not only a North American phenomenon (Nuwer, 1999). Military hazing in the former Soviet Union has resulted in numerous deaths. Further, families from Bulgaria and China have continuously begged the government to do more to end dangerous and humiliating military hazing (Nuwer, 1999). Clearly, hazing is a global practice that is reinforced across a number of military organizations.

Fraternity and sorority hazing. Literature in the area of fraternity and sorority hazing indicated that hazing rituals occur on campuses throughout North America on a regular basis. Young and impressionable students are so eager to belong that they allow others to humiliate them, threaten them, and brutally beat them (Nuwer, 1999:1990). Often young people literally die to belong to fraternities, sororities and other social organizations. Nuwer (1999) suggested that young people do whatever it takes to gain acceptance, to break with their past lives, to achieve a sense of power, to carve out a society of their own. Being hazed into a fraternity/sorority or other social groups creates a rite of passage into a social network that is craved by many new members.

During the nineteenth and twentieth centuries, many universities and surrounding communities tolerated, or even encouraged, hazing in fraternities and sororities as a way to build school spirit. Now, at the beginning of the twenty first century, hazing still exists on a regular basis. The problem with this is that current fraternity and sorority hazing has become more than a social activity used to build group identity and school spirit. It has escalated to a practice that puts individuals at risk of mental and physical harm. Hazing can lead to death or serious injury in four ways: 1) ritual brings out peoples’ innate

characteristics of violence; 2) members who act aggressively toward pledges may be using them as scapegoats through which to vent their own frustrations; 3) drinking itself has become ritualistic in universities; and, 4) rituals may provoke members who have psychological problems to behave violently (Nuwer, 1999). However, the concern with such ritualistic activities is that fraternity and sorority members do not recognize the severity of the situation. “Students have died in ritualistic kidnappings, baptism-like water immersions, alcohol-chugging cases, and calisthenics in which violent activity was either absent or minimal” (Nuwer, 1978, p. 54). Yet, young and impressionable students fail to recognize the risk as they continue to participate in hazing rituals in order to gain acceptance from their fraternity/sorority group members.

Part of the exhilaration some students experience upon arrival on college or university campuses involves the ability to choose a fraternity or sorority that offers a personal support network. Students seek membership in a caring primary group as a way to avoid feeling alone (Nuwer, 1999; Leemon, 1972). Thus, new students are inclined to join a group that offers a friendly environment of social interaction. Nuwer (1999) suggested that social organizations become even more attractive if they are perceived as providing entrance into a campus group with prestige, a way of meeting attractive members of the opposite sex, and an opportunity to belong to a group that values participation. Unfortunately, many fraternities and sororities force new pledges to participate in activities that are deemed inhuman, in order to gain the acceptance which these new students crave (Curry, 1989; Egan, 1985).

Pledges hungry for group identity may condone attitudes, behaviours, and group norms they would ordinarily find objectionable. This is a direct result of the power and

status of those who lead the hazing activities. Students in higher-status positions force new pledges to submit to such activities in order to gain full acceptance (Nuwer, 1999:1990). Those who are hazed in fraternities and sororities are often told that they cannot gain admission to the group until all pledges demonstrate unity, loyalty to the larger organization, and respect for tradition (Nuwer, 1999). As a result, pledges lose their identities as individuals to take on a collective identity that will likely resurface after initiation, ensuring that the new high-status people in the group will haze the next round of newcomers (Nuwer, 1999). This continues to be the vicious cycle of fraternity and sorority hazing. New students pledge to a fraternity/sorority and are then hazed by other members. If the new student survives the hazing rituals, they are granted full acceptance and soon become the hazer.

Although laws and policies have been created in many jurisdictions against campus hazing, fraternities and sororities continue to participate in such activities. Those participating remain silent, pushing the hazing phenomenon underground to remove the practice from view of the law and administrators. This common secrecy has also been evident in sport hazing.

Sport hazing. Throughout North America sport has become an integral component of the university and college environment. As a result, young and aspiring athletes are recruited to major institutions on a daily basis. These new recruits may have already made the team, but have not yet been fully accepted by their veteran teammates. In many societies and cultures around the world, veteran members of social groups require new or potential members to demonstrate their commitment to the group. In varsity athletics, veteran athletes expect this same commitment of rookie athletes, athletes

who are participating with a team for the first time (Bryshun & Young, 1999). Rookies are expected to demonstrate a degree of commitment by engaging in ritualized initiations or hazing activities.

Research has indicated that hazing plays an important role in team acceptance and membership. Bryshun & Young (1999) commented that the internal hierarchy of a team gives veterans power over rookies. It creates a desire on the part of the newcomers for acceptance and fuels membership status. Furthermore, potential inductees are expected to form new 'selves' that are associated with membership and that eventually produce a new social position and rank for themselves within a group (Meltzer, Petras, & Reynolds, 1975; Strauss, 1967; Stryker, 1967). Sanday (1990) and Driessen (1983) added that new group members are often exposed to some form of ritualized initiation or hazing which serves to consolidate their new identities.

Philip Sullivan (personal communication, February 2000), sport psychology professor and head rugby coach at the University of Windsor, stated that hazing activities are perceived to serve a function on athletic teams by generating a feeling of acceptance amongst new athletes. Bryshun & Young (1999) further suggested that new athletes or rookies are exposed to forms of ritualized initiations or hazing in order to consolidate their new identities. They described the process in which rookies gain acceptance as team members by the rituals of hazing and initiations. "When neophytes are introduced to the new group or reach a particular age or status, they are often exposed to some form of ritualized initiation or hazing, which though physically or psychologically painful, serves to consolidate their new identities" (Bryshun & Young, 1999, p. 296). Throughout these sport related rituals, veterans test rookies, and evaluate whether they have sufficiently

adopted behaviours and beliefs required for membership. Ultimately, the rookie athlete is faced with a choice: acceptance and internalization of the standards set out by the veterans; or, rejection and eventual ostracism from the team (Bryshun & Young, 1999, p 270).

Research also associates hazing rituals in intercollegiate athletics with the movement, or passage, of student-athletes from one position in the social structure to another (Conn, Tompkins & Hunter, 1993). “The ‘rite of passage’ may appear in interscholastic sports whereby a person moves from one position as a nonparticipant to an accepted team member or from a lower level of competition to a higher level” (Conn, Tompkins & Hunter, 1993, p. 35). This transformation is necessary in order to obtain the group’s status and identity (Johnson, 1999). Rakoff (cited in Johnson, 1999) stated that being welcomed into the community at the end of the ritual is an integral component of the rite, and the sacrifices and sufferings are followed by a celebratory recognition of a change of status.

Evidently, hazing has become an integral component of the sport subculture at multiple levels. Although knowledge of hazing in sport is limited, many researchers have claimed that the majority of athletes choose to be hazed in order to gain acceptance. Therefore, hazing in intercollegiate athletics has become a culture adopted within many academic institutions throughout North America (Bryshun & Young, 1999; Johnson, 1999).

In Canada, Bryshun conducted a study (1997) involving semi-structured interviews of sixteen male and fourteen female participants from amateur, varsity and professional teams in Vancouver, Calgary and Saskatoon. This research examined the

nature and extent of hazing practices in sport and was used to gain an understanding of the meanings that athletes attribute to initiation events in Canadian sport subcultures. Data from the structured interviews outlined forms of hazing both within and across various sports. It also revealed a higher frequency of female involvement in hazing than expected from the literature.

In addition, the findings of Bryshun's study concluded that despite increasing internal and external attempts to police and/or eliminate hazing, many rookie athletes continue to be introduced to some form of hazing by veteran teammates (Bryshun, 1997). Although many of these practices result in illegal and dangerous actions, rookie athletes do not always have a free choice to decline participation. Rather, rookie athletes are coerced to become a part of the hazing culture (Bryshun, 1997). Furthermore, results of this study also indicated that policing of such rituals may be detrimental because greater policing of hazing rituals in sport may have the unintended effect of pushing the phenomenon underground (Bryshun, 1997). This contributes to the continual reinforcement of the hazing subculture but in a closeted, higher risk environment.

Sullivan (personal communication, February 2000) commented on the hazing and initiation rituals experienced in the sport of rugby by stating that initiation activities, including binge drinking and embarrassing acts, are very common in rugby and many other sports. More commonly known as initiations, rather than hazing, these activities are viewed by some, as a way to help form a culture within the sport of rugby. Many coaches believe that these activities can be team building, forming close relationships and stronger group identities (Sullivan, personal communication, February 2000). Johnson's findings (1999) added "it is the initiation ceremony that gels the team and allows for

bonding and cohesion to occur” (p. 108). Initiations also generate a feeling of acceptance amongst new players. Rookies feel that participation in hazing rituals, developed by past players, makes them part of the team.

However, Sullivan (personal communication, February 2000) believes that there are times when hazing crosses over boundaries. For instance, he suggested that hazing could lead to violence and pressure drinking, which could result in injury and even death. In an attempt to decrease hazing practices in sport, Sullivan (personal communication, February 2000) suggests gradually de-emphasizing the value of such activities in the sport culture. In addition, Sullivan (personal communication, February 2000) suggested that administrators must continue to enforce zero tolerance policies throughout the intercollegiate level and that coaches must contribute to the enforcement of zero tolerance hazing practices. This can be done by the development of alternative activities that steer the team culture away from dangerous and harmful practices and towards alternative social interactions employing controlled and enjoyable activities.

In the United States, a 1999 comprehensive study by Alfred University provided relevant data pertaining to sport hazing. The study consisted of data collected from 2,027 surveys of university athletes, coaches and Athletic Directors across the United States. A summary of the findings follows:

- More than 80% of the participants experienced some form of hazing.
- One of five was subjected to unacceptable and potentially illegal hazing.
- Half were required to participate in drinking contests and alcohol related games.

- Two-thirds were subjected to humiliating, embarrassing and degrading forms of hazing.
- Women were more likely to be involved in alcohol related initiations than other forms of hazing.
- Only one in five participated in exclusively positive initiations.

Coaches reported that they were aware of the positive initiations, but unaware of the prevalence of unacceptable and potentially illegal hazing. Only ten percent of coaches and directors reported they knew of hazing in their athletic program or on their campuses. However, for those who did acknowledge the problem, there was agreement that strategies should be developed to prevent hazing from occurring. These strategies included:

- Create a clear anti-hazing policy, communicate it and enforce it.
- Expect responsibility, integrity, and civility on the part of the athletes, captains, coaches and administrators.
- Develop alternative team building experiences facilitated by coaches and adults.

(http://www.alfred.edu/news/html/how_many_hazed.html)

In the past few years there has been an escalation in public concern regarding hazing in intercollegiate athletics. Although hazing is an activity that purportedly consolidates the new identities of athletes and provides athletes with a rite of passage to a group or team, recent literature reveals that hazing has become a subculture recognized as abusive and threatening in nature. Conn (1993) identified sport hazing as beating, branding, whipping, bruising, seriously offending, threatening and participation in forced

activities by veteran athletes which could adversely affect the physical health and safety of individuals or an act likely to cause mental harm or ridicule to another. These practices range from harmless jokes and games to serious cases involving physical danger and illegal activities (Richmond, 1987; Curry, 1989; Meyer, 1986). Moreover, Conn (1993) and Bryshun (1997) revealed that hazing activities are often carried out in conjunction with heavy alcohol consumption, humiliation and violence. As such, hazing practices are abusive, and can result in injury or even death. For example, in 1988 the Kent State University men's hockey team was suspended for one year following an incident of hazing in which one player was hospitalized (Bryshun & Young, 1999).

Dennis (1998) suggested that hazing is also a form of harassment, in which rookie athletes are the victims. This form of harassment is not only fearful, but also unwelcome, offensive and humiliating (Dennis, 1998). Yet young athletes consider hazing to be an important part of team tradition and sport in general. A large majority of these individuals relate hazing to team acceptance and group norms. Dennis (1998) explains that a primary problem in situations like these is that the athletes do not consider themselves to be the victims. Athletes view these practices as normal and traditional. However, in reality, Dennis (1998) suggests that these athletes are clearly victims of harassment.

Hazing is an activity that is regulated through legislation in more than 40 states across the United States. It is a criminal offense to haze in a majority of these (CBS, 2001). Most of these states declare that hazing is a misdemeanor, while some states legislate certain forms of hazing as a felony. Many states mandate the expulsion from school or the loss of entitlement to scholarship or public monies when one is convicted of hazing. In addition to the criminal aspects of hazing, people who engage in hazing are

liable for civil damage (Conn. 1993). At the present time, hazing has not been legislated in Canada. However, it can be considered an act of assault or harassment. Thus, those involved in hazing in Canada can be held liable for damages.

Although local police departments have arrested individuals in order to contain such behaviour, hazing practices still exist. Dennis (1998) recommends that sport organizations enforce the rules introduced by their governing bodies in order to decrease such harassing behaviour. Also, he suggests that athletes must continue to develop greater awareness of the values they believe to be meaningful to them as human beings. Furthermore, Dennis (1998) concludes that organizations and coaches can decrease hazing rituals by promoting alternative initiation strategies that are conducted in a meaningful fashion. Conn. Tompkins & Hunter (1993) and Richmond (1989) recommended that administrators, teachers, and coaches be made aware of the existing problems, be prepared for possible legal action, develop procedures and policies to address the problem, communicate hazing policies to players and discuss the ramifications associated with a violation of hazing policies. Athletes should be fully cognizant of a definition of hazing, be aware of athletic department policies reflecting hazing activities and be encouraged to report hazing practices to school officials.

Research has revealed that hazing is taking place in the sport community. Although academic literature related to hazing is limited, researchers such as Bryshun (1997), Young (1993), Dennis (1998), and those from Alfred University (1999) have indicated that this is an area that can no longer be ignored. Although there is greater public awareness of hazing, the number of potentially dangerous incidences pertaining to such practices continues to grow. Thus, coaches and administrators must continue to

develop, communicate and enforce anti-hazing policies. In addition, research in the area of sport hazing must be intensified.

Concluding Remarks

In summary, there are three main areas of literature that provide the grounding necessary for the present study. Sport as a social institution, gender differences in leadership and coaching styles, and hazing and initiation rituals are areas of research that will help to identify and provide meaning to coaches' perceptions of hazing in intercollegiate athletics.

Literature on hazing, as limited as it is, reveals that hazing, as a group practice, continues to be exercised in specific social arenas. Namely, most research identifies hazing in military environments, fraternity and sorority groups, and sport cultures. The evidence provided suggests that hazing in sport has become a growing concern to many athletic organizations, especially college and university campuses across North America. Thus, it is necessary that sport sociologists continue to study hazing in order to identify, and eliminate, the negative influences it has on the sport culture.

In order to understand the persistence of hazing, it is necessary for researchers to familiarize themselves with the sport subculture. Hegemonic masculinity and the normalization of pain are two theoretical concepts that may apply to the practice of hazing. Both concepts involve conforming to an ideal that is recognized as the norm. Hazing serves a similar function, where rookie athletes are forced to conform to a tradition that is viewed as natural or normal.

Gender differences in leadership and coaching styles also play a significant role in this study. Exploring gender differences in attitudes towards hazing practices is the main

purpose of this study. Literature in the area of gender and coaching has suggested that attitudes and perceptions of coaches vary according to their respective gender. This study will attempt to examine possible gender differences of coaches' perceptions towards hazing in intercollegiate athletics.

Purpose

Since the enactment of Title IX, of the Education Amendment Act in the United States, the reduction of differential treatment based on gender in sport has commanded greater attention. Literature in the area of gender issues has given special attention to such topics as the growth of women in sport, yet the absence of women in coaching and administrative positions persists (Parkhouse & Williams, 1986; Eitzen & Pratt, 1989). Researchers have also recognized that men and women tend to have different coaching philosophies and styles. Women assume a traditional coaching role, whereas men employ a less structured coaching role (Eitzen & Pratt, 1989).

Hazing, particularly sport hazing is an issue that has captured the attention of sport administrators, but lacks theoretical analysis. Bryshun (1997) commented that while many people in the world of sport know something about hazing, almost nothing has been written on the phenomenon. Although research has provided some insight into fraternity/sorority hazing and military hazing, research in the sport domain is sparse and inconsistent. Most discussion has surrounded the traditionally male dominant sports and their hazing practices. Research in the area of gender differences in perceptions of practices of hazing is non-existent.

The purpose of this study was to examine attitudes of coaches towards hazing in intercollegiate athletics based upon the sex of the coach. More specifically, the purpose was to determine whether there is a difference between the perceptions of male intercollegiate coaches and female intercollegiate coaches towards the value of hazing in their respective sport.

Assumptions

Prior to the start of the study the researcher developed particular assumptions.

The following outlines these assumptions:

- 1) There will be differences in coaches' views on hazing based upon their sex.
- 2) Coaches and athletes have the same attitudes towards hazing at the intercollegiate level.
- 3) The questions from the instrument used in the current study (HIRI) reflect four main themes of social structural constraints, cultural values, institutional rationalizations, and socialization experiences.
- 4) Hazing does occur in team sports.
- 5) In some circumstances where hazing is not accepted publicly, it continues as an underground phenomenon.
- 6) Hazing does occur in the teams coached by the research participants.

Limitations

Limitations are those things that limit the ability to conduct a research study. In the current study there were a number of limitations that were addressed. The access to e-mail addresses of the potential research participants was a limiting factor.

Approximately 27 head coaches could not be contacted by electronic mail because they did not have e-mail addresses or access to e-mail. As a result, traditional mail-out surveys were forwarded to participants who did not have e-mail access.

Secondly, results were limited by the validity and reliability of the data collection instrument. This was due to such factors as: 1) the wording of the questions with respect to do, can, and should. These three words solicit different responses and therefore

impacts the researcher's interpretation of what the respondents are saying; 2) the balance in the questions to prevent response bias with respect to negative/positive tendencies; 3) the transparency of the instrument, even with the addition of the placebo questions.

Another limiting factor was the influence of individual experience on perceptions. Respondents from the current study may have had different hazing and initiation experiences, thus, perceiving questions from the instrument differently. Some participants may have had positive experiences with hazing and do not find the activities to be threatening or dangerous. Others may have had negative experiences and truly believe that hazing is detrimental to athletic programs. Moreover, some may have never experienced hazing altogether.

The sensitivity associated with the topic of hazing is a limitation that should also be addressed. The climate around hazing may influence the respondents to answer in the most political correct manner. In addition, some of the sample may decline participation in the research due to the nature of the study.

Mail surveys (e-mail and traditional methods) limit the opportunity for the researcher to explore the meaning of responses in depth. The survey was designed to collect quantitative data. This process may result in the participants spending insufficient time to carefully read the questions and critically think about what was asked. Therefore, responses formulated by the participants may have been more in-depth if other research methods were employed.

Lastly, there may have been a bias built in by approaching the program directors of each institution for support before contacting the head coaches. Head coaches may have felt that they had to answer the questions in a particular way because their program

directors were clearly aware of the study and may possibly be reviewing the results of the study.

Delimitations

Delimitations are those things that limit the ability to generalize the results of a research study. The particular population of team sport coaches and Ontario University Athletics may not reflect the views of different sport environments. For example coaches of individual sport, club/community sport, educational sport in different age groups may have different attitudes about hazing.

Also, even though the response rate is comparable to other studies, it cannot be known for certain how representative these respondents are of OUA team sport coaches.

CHAPTER II

Methodology

This chapter outlines the design procedure that was used in the study. In addition, it will identify the population, describe the measurement instrument that was used (Appendix A), explain the pilot study, and discuss the data collection and analysis. Furthermore, a reference to the ethics process has been made.

Design

The design of this study was exploratory research using a survey instrument for data collection. This study was exploratory for two reasons. First, it is an area of research that has not been studied, thus, literature in the area of gender differences of coaches' perceptions of hazing does not exist. Secondly, the instrument used was an adapted version of an instrument used in a previous study dealing with coaches' perceptions of risk, pain and injury in sport with special reference to gender differences (Nixon, 1994). It was the first use of this instrument, modified to study hazing. However, as outlined in the review of literature, there are similar cultural characteristics and theoretical underpinnings in both hazing and risk, pain, and injury issues. A modified use of Nixon's (1994) instrument served the purposes of this study. The adapted survey instrument provided quantitative, descriptive, and comparative data based on the gender of research participants.

Participants

The population selected was coaches from Ontario University Athletics (OUA). The research participants were full time and part time head coaches of team sports who were currently employed at Ontario Universities. The complement of coaches included

85 males and 24 females, coaching male and female team sports. The large differential between the number of male and female coaches reflects the imbalance between women and men in coaching positions (Eitzen & Pratt, 1989; Barber, 1999). The sports that were used in the study included male/female basketball, male/female volleyball, male/female hockey, male/female soccer, and male football/female field hockey. These sports were chosen because they represent team sports that have a long history in Ontario University Athletics.

Instrumentation

The survey instrument that was used for this study was an adapted version of Nixon's (1994) Risk, Pain and Injury Index. Nixon's (1994) Index was derived from a set of statements about risk, pain, and injury in sport. More specifically,

a content analysis identified an assortment of themes concerning social structural constraints and inducements, cultural values, institutional rationalizations from coaches and sports management, socialization experiences, and ways of accepting risk, pain, and injury in sport. (Nixon, 1994, p.80)

The adapted version of the questionnaire, The Hazing and Initiation Ritual Index –HIRI (Appendix A) used in this study, included a number of statements about hazing and initiation rituals in sport. These statements were designed around the same themes used in Nixon's (1994) study: social structural constraints; cultural values; institutional rationalizations from coaches and sports management; and socialization experiences. From these themes, a 37 item questionnaire was developed.

Demographic data including gender, number of years coaching varsity athletics, past sports coached, varsity sports presently being coached, sports competed in as a

varsity athlete, and any involvement in hazing as an athlete or coach were collected with the survey instrument.

Placebo Questions. Placebo Questions were added in the index to further validate the instrument. The placebo questions that were used included: 1) no pain, no gain; 2) in sport winning is everything and losing is nothing; 3) athletes need to accept whatever is asked of them; 4) generally, coaches care more about athletes who are willing to make sacrifices for the team; 5) athletes ignore injured teammates; 6) team trainers and doctors care more about the needs and feelings of the athletes they are treating; 7) any athlete can be replaced; 8) athletes need to push themselves to their physical limits; 9) athletes who get injured can only blame themselves.

These questions were used to disguise the sensitive nature of the topic. The researcher felt that participants would answer in the most honest way if an alternate subject matter was introduced. The risk, pain and injury questions that were included were from Nixon's (1994) study, which had already been test for validity and reliability. However, once the research study had been completed the researcher and supervisory committee noticed that the placebo questions may have actually been a limiting factor to the study. The placebo questions that were included dealt with risk, pain and injury in sport, another sensitive topic that resembles the hazing theme. Thus, the theme of the study was not disguised. Rather the placebo questions reinforced the hazing subject. Furthermore, after reviewing the results of the entire study, the pattern found throughout the research questions was also revealed with the placebo questions. Generally participants disagreed with the placebo questions, as they did with the majority of the

research questions. This again supports the notion that the placebo questions may not have been successful in disguising the hazing theme.

Panel of Experts and Pilot Study

Important steps had to be taken in order to examine the reliability and validity of the instrument. First, a panel of experts was used to test the face validity of the instrument. Secondly, a pilot study was conducted to test and analyze data for trends and possible identification of problems and concerns related to the construction and delivery of the research instrument.

Panel of experts. Once the survey instrument had been drafted, a panel of experts was organized to test the face validity of the instrument. Zikmund (1991) stated that “face validity or content validity refers to the subjective agreement among professionals that a scale logically appears to accurately reflect what it purports to measure” (p. 263). The panel of experts included five professionals from the areas of sport administration, sport psychology, sport sociology and sociology. Experts were asked to review each statement found under each theme on the index and to comment if the statement fit the relevant theme or did not fit the relevant theme. “The content of the scale appears to be adequate, when it appears evident to experts that the measure provides adequate coverage of the concept” (Zikmund, 1991, p. 263). Experts indicated that most of the statements fit the relevant theme and offered comments and suggestions on those statements that did not, in their opinion, fit the theme. Necessary changes were made to the statements and themes. However, the general consensus amongst the panel was that the instrument was valid and ready for any further testing.

Pilot study. A pilot study was conducted prior to the research study to test the instrument for clarity and understanding of statements. Coaches from a mid-sized Ontario university, The University of Windsor, were used as the research participants. The University of Windsor was chosen because the researcher and supervisory committee are affiliated with the institution. Also, the Director of Athletics and Recreational Services (ARS) at the University of Windsor was very supportive in all aspects of the study and was interested in participating in any manner required.

Once, the Director of ARS had been notified of the nature of the study, she contacted the coaches informing them of the pilot study. There were sixteen coaches available to participate at the time of the pilot study. All sixteen coaches were sent the e-mail message with the web based survey link. The message explained the nature of the study, provided specific instructions, and ensured the confidentiality and anonymity of each participant. The message also contained a web site link at the bottom of the text providing a direct link to the web based survey. In addition to completing the survey, the pilot study participants were requested to comment on the construction of the research statements and delivery of the survey. Specifically, to assist with the final revisions of the survey, participants were asked to comment on the following:

- 1) Was the use of electronic mail readily accessible and user friendly?
- 2) Were the statements in the survey clear and easily understood?
- 3) Were the instructions clear, complete, and easy to follow?
- 4) Do you have any further suggestions to improve the respondent's ability to complete the survey?

In total, participants were given a three-week period to complete the survey and provide comments concerning the construction and distribution of the survey. After two weeks, participants were e-mailed a reminder notice as a strategy to increase the pilot study response rate. At the end of the three-week period the response rate was 69%, which is recognized as high for mail out surveys. Most mail out survey studies have a response rate of about 50% (Zikmund, 1991). Mullins, Hardy & Sutton (1993) went so far as to suggest that a response rate of no more than ten percent is normal with mail-out surveys, thus, researchers should make valid attempts to increase the response rate by including reminder notices approximately four weeks into the study. Thomas & Nelson (1990) stated that in almost all studies using mail-out surveys a reminder notice must be sent out in an attempt to raise the low response rate. Literature relating to mail-out surveys is relevant to the current research because e-mail surveys are a type of mail-out survey research (Southall & Wells, 2000) yet one too novel to assess the expected response rate.

Conclusively, the high response rate illustrated that participants had no difficulties completing the web-based survey. The additional comments provided by the participants generally indicated that the individuals participating in the pilot study felt that the statements within the index were clear and easy to understand.

In light of the current study, research pertaining to electronic mail was reviewed in order to justify the use of this particular research method.

Review of Electronic Mail Survey Research

The web-based survey used in the current study was an efficient and convenient way to elicit the perceptions of the participants in regards to hazing in intercollegiate athletics. This type of research method was chosen for the current study because of the

high and fast response rate associated with e-mail research. Coaches taking part in the study were from institutions across Ontario. Therefore, the use of an e-mail survey would allow for a quick turnaround time. Surveys could be sent out by the researcher, received and potentially completed by the participants and sent back to the researcher that same day.

There is a sizeable amount of literature on conducting mail, telephone and face-to-face surveys, but little research exists on conducting surveys using internet and e-mail instruments (Southall & Wells, 2000; Ramos, Sevidi & Sweet, 1998). One exception is some research that has been completed in the field of marketing research. Studies have addressed differences in response rate, speed and quality between mail and e-mail surveys. Additionally, Southall & Wells (2000) addressed three questions pertaining to e-mail survey research: 1) Are e-mail surveys a viable option for sport researchers? 2) What sort of response rate can be obtained using an e-mail based survey? 3) Do survey participants prefer an e-mail survey over more traditional formats? These questions were addressed in an e-mail survey of NCAA Division II Sports Information Directors (SID's).

The study consisted of 149 Division II SID's from across the United States. Of these, 119 valid e-mail addresses were obtained. E-mail surveys were sent to the 119 SID's and 30 SID's were contacted via traditional mail survey methods. The response rate of the study was approximately 62.4% (93 out of 149 SID's). Results of the study indicated that e-mail surveys are suitable under the following conditions: 1) population under study has nearly universal e-mail account access; 2) no need for high quality image or color questionnaire; and 3) need for incentives to facilitate response rates are minimal

(Southall & Wells, 2000). In addition, the findings of the study outlined advantages and disadvantages of e-mail surveys, expected response rates, and survey preferences of respondents.

A number of advantages, pertaining to e-mail surveys, were elicited from this study. Southall & Wells (2000) found that the response rates of e-mail surveys were faster than any other traditional survey methods. Better feedback from participants, faster and easier corrections and lower distribution costs were also outlined as advantages. In addition, Southall & Wells (2000) indicated that the pilot study was easily conducted using this method of research. Moreover, Wimmer & Dominick (2000) added that the on-line e-mail survey is a good option since it is the least expensive form of conducting research over a great geographical distance. The internet has great potential as a tool for data collection. Not only is it one of the least expensive forms of research, the use of e-mail surveys also has a quicker turnaround time, a necessary component for all areas of research.

Southall & Wells (2000) also discussed the disadvantages of conducting e-mail research. Potentially, one of the greatest disadvantages of conducting e-mail surveys is the easy deletion of messages (Southall & Wells, 2000). Individuals receiving incoming messages have the immediate opportunity to delete any messages they do not wish to store in their mailbox. Thus, individuals who chose not to participate in an e-mail survey can delete the file before opening and viewing the e-mail message. E-mail and web-based surveys also entail intensive up-front labour. Firstly, researchers must locate e-mail addresses of all potential participants. If e-mail addresses are not easily obtainable, researchers must spend a great deal of time researching and locating them. Secondly,

researchers must create a web-based survey or develop a message with the survey attached to the file message or embedded in the file message. This again takes time because regularly, researchers have to consult with an internet technician when first creating the web based or e-mail survey. Once this has been completed, researchers must take the time to send the e-mail or website based survey to each potential participant. Attachment and embedment problems may be present if the researcher's server does not match the server used by the participants (Southall & Wells, 2000). Additionally, the ease of sending the actual message is another disadvantage of conducting e-mail survey research. Proof-reading mistakes and distribution errors occur frequently with e-mail surveys, thus researchers may become apprehensive when sending the file message.

Jackson & DeCormier (1999) added that there are various problems associated with e-mail responses. There is the possibility that some users may not know how to edit and reply; some may respond with negative remarks; and others simply delete the e-mail. Ramos, Sevidi & Sweet (1998) claimed that limited modem and internet access by the general population also affect electronic mail surveys. Batagelj, Lozar & Vehovar (1998) provided further insight into the characteristics of the web-survey and suggested that computer orientation, intensity of internet usage, and knowledge of English tend to be important factors related to non-response behaviour.

In addition to the advantages and disadvantages of conducting e-mail surveys, expected response rates of the study were also discussed. Southall & Wells (2000) found that response rates were higher and faster than expected. Moreover, response rates were higher and faster than traditional mail out surveys. Southall & Wells (2000) stated that

this might be due to the easy accessibility of e-mail surveys and the convenient way of returning the completed survey. However, a low response rate may be evident due to the easy deletion of e-mail messages by uninterested participants (Jackson & DeCormier, 1999). Participants who are left with a hard copy of a questionnaire feel a greater obligation to complete the survey than those provided with a web based link or e-mail attachment.

Southall & Wells (2000) outlined the survey preferences of respondents. Findings indicated that over 50% of participants preferred e-mail and web based survey, while 39% preferred traditional survey methods (telephone, face-to-face interviews and mail out surveys). Participants indicated that they preferred e-mail surveys because of their easy accessibility. Also, once they had completed the survey participants could conveniently return it. Participants or researchers did not have to worry about postage, return addresses or the actual mailing of the document.

Clearly, e-mail or web based surveys are viable options for conducting research in the area of sport. Respondents are given easy access to the survey, which in return provides researchers with faster response rates. In addition, costs for completing a study using e-mail surveys are far lower than traditional survey methods. Therefore, the potential future of e-mail survey research seems very encouraging for all research disciplines. For the purpose of this study, compatibility of server within the population of university coaches made the web mail out procedure viable.

Procedure for Full Scale Study

Initially, Dr. Joanne MacLean, Director of Athletics and Recreational Services for the University of Windsor, contacted the Directors of Ontario university athletic

programs via e-mail. The e-mail included an introductory letter outlining the purpose of the current study. The letter was used to solicit the support of the directors, asking them to encourage the participation of their head coaches in the research study. With this support, head coaches were sent the survey via e-mail.

The Hazing and Initiation Ritual Index (HIRI) was administered, by the researcher, via an e-mail link. Full instructions were provided at the beginning of the e-mail. The head coaches were asked to complete the entire index as honestly as possible. They were asked to rate each statement on a five point Likert scale (1=strong agreement with the statement, 2=agreement with the statement, 3=disagreement with the statement, 4=strong disagreement with the statement, 5=see additional comments). The head coaches were asked to submit the completed instrument by February 9, 2001. The submitted instrument was automatically directed to a data-base accessible only to the researcher. A brief summary of the results will be sent to the program directors of each participating institution.

Data Collection and Analysis

The self-administered survey was distributed by electronic mail in early January 2001. This was used to gather quantifiable data to determine if there is a difference in attitudes towards hazing in intercollegiate athletics based upon the sex of the coach. Participants were asked to complete and return the index by February 9, 2001. A reminder notice was sent to participants mid January in order to generate a greater response rate.

Analysis of data provided descriptive information on the perceptions coaches have about hazing in intercollegiate athletics. It produced frequencies, percentages, and

means of coach's responses to each item on the HIRI. Further, a chi-square analysis was used to determine significance of differences in responses based upon the sex of the coach.

Anonymity and Confidentiality

Anonymity and confidentiality were assured with the use of e-mail distribution and reply. The researcher was the only person to view the electronic responses submitted by each participant. There were no identification markers associated with the responses, therefore, the researcher was not able to identify the participants. Survey access through the website did not allow anyone, including the researcher, to identify the research participants.

Ethics

Ethics forms for the present study were completed prior to the proposal defense and approved by the Human Kinetics Ethics Committee.

CHAPTER III

Results and Discussion

A survey method of research was utilized to explore the beliefs and attitudes coaches have towards hazing in intercollegiate athletics. Although hazing has become identifiable throughout North American media, literature pertaining to sport hazing is limited. Furthermore, research on coaches' attitudes towards hazing practices in intercollegiate athletics is non-existent. Research in sport hazing has focused on the athlete's perspective, assuming that hazing only involves those who haze or are hazed. Yet, many individuals are unaware that coaches play a vital role in the hazing process. Based on the current study, many coaches have experienced hazing first hand as a former athlete. Others have witnessed, been aware of, or even participated in, team hazing rituals and ceremonies. Furthermore, coaches are viewed as leaders and role models who set standards and expectations. Thus, coaches' beliefs and attitudes towards hazing are research avenues that deserve greater attention. In the current study the researcher sought to determine the beliefs and perceptions of Ontario Interuniversity coaches.

As described in chapter II, the survey used was an adapted version of a survey employed by Nixon (1994) pertaining to risk, pain, and injury in sport. The Hazing and Initiation Ritual Index (HIRI), developed for the current study (Caperchione & Holman, 2001), was designed to represent the themes incorporated in Nixon's (1994) study. Close-ended questions pertaining to each theme were developed and presented to coaches in a web-based survey. In addition, coaches were given the option to offer additional comments for each close-ended statement.

There were approximately 109 possible head coaches who could participate in the research study. Of the 109 coaches, 85 were male and 24 were female. The number of male and female teams used in the study included: 15 male basketball teams, 13 female basketball teams; 10 male hockey teams, 6 female hockey teams; 15 male soccer teams, 13 female soccer teams; 10 male volleyball, 14 female volleyball teams; and, 8 male football teams, 5 female field hockey teams. These university teams were each from one of 17 institutions located in Ontario. These institutions included: Brock University, Carleton University, University of Guelph, Lakehead University, Laurentien University, McMaster University, Nipissing University, University of Ottawa, Queen's University, Royal Military College of Canada, Ryerson Polytechnical University, University of Toronto, Trent University, University of Waterloo, University of Western Ontario, Wilfrid Laurier University and York University. The University of Windsor was not included because coaches from this institution participated in the pilot study.

All research participants were sent the HIRI, 88 by e-mail and 21 by traditional mail. During the approximate four-week data collection period, starting January 11, 2001 a reminder notice was sent to all possible participants in an attempt to increase the response rate. Two weeks into the study the response rate was approximately 19%. In the two weeks following the e-mailing and mailing of the reminder, the response rate continued to increase. By the closing day of the data collection, February 9, 2001, forty-seven completed surveys had been returned (response rate of 43%). Forty surveys were returned by e-mail (response rate of 45%) and seven were returned by traditional mail (response rate of 33%). Thirty-five completed surveys came from male coaches (41% of

male sample and 74% of overall sample) while twelve completed surveys came from female coaches (50% of female sample and 26% of overall sample).

Demographic data was also completed and returned by all participants.

Respondents answered questions regarding sex, number of years coaching both male and female athletes, the varsity sport currently coaching, any other sports that were coached prior to their current position, if they had ever competed as a varsity athlete, and if they had ever been hazed. Demographic data described 47 participants (35 males and 12 females). More specifically, the demographics indicated that the average years coaching was approximately 15 years. The participants were coaches from a variety of team sports across Ontario and had experience coaching more than one team sport. Furthermore, many of the participants had competed as a varsity athlete and were hazed at some point during their athletic career. Specific demographics have not been revealed in order to maintain the anonymity and confidentiality of the all research participants.

Both quantitative and qualitative analyses were completed. The data from the questionnaires were entered into a computer data file using SPSS statistical software. In accordance with the SPSS software requirements, the data with variable names, value labels and other information were recorded and saved on a data disk. The storage and retrieval function of SPSS facilitated the various statistical procedures used for the current study. The statistical analysis included frequencies and percentages of the responses to the HIRI by both male and female participants. In addition, a chi-square statistical test was performed to measure differences in coaches' perceptions towards hazing in intercollegiate athletics.

A qualitative analysis of the comments offered by many of the respondents contributed to the results and discussion. Although the research instrument was designed to elicit quantitative data, subjects were given the opportunity to include open-ended, personal comments pertaining to each statement on the HIRI. The open-ended comments section was included to give participants the opportunity to express any thoughts, feelings, or concerns they may have had (Thomas & Nelson, 1990) with any of the statements on the Hazing and Initiation Ritual Index.

The open-ended comments were then organized using a chart format to identify any patterns that evolved. Thirty-one of the forty-seven subjects who submitted completed surveys offered additional comments. These 31 participants included male and female coaches ranging from experienced coaches, those who had been coaching for more than 10 years, to coaches who were just beginning their varsity coaching careers. The sex of the coach, their sport and their personal experiences with hazing were factors considered when analyzing the open-ended comments for possible patterns pertaining to hazing in intercollegiate athletics. In addition, the survey themes as described in chapter II, were also considered during the organization of the qualitative data.

The remainder of this chapter outlines the results of the e-mail and web based survey study. A detailed discussion, based upon the participants' responses, the themes pertaining to the Hazing and Initiation Ritual Index and the research method that was utilized is also provided.

Social Structural Constraints

Social structural constraints (SSC) refer to informal social rules, regulations or constructs that limit the opportunities of individuals or groups of people. Table 1.1 represents the chi-square results of questions from the Hazing and Initiation Ritual Index associated with social structural constraints by sex of the respondent.

Table 1.1

Chi-square Results of Social Structural Constraint Statements by Sex of Respondent

SSC Statements	Value χ^2	df	Asymp. Sig.(2 sided)
Never complain	2.380	3	.497
Unwillingness to participate	3.000	3	.392
Ostracized when refuse participation	1.744	3	.67
Coaches turn a blind eye	3.567	4	.463
Coaches make athletes feel guilty	.812	2	.666
Athletes not accepting	.743	3	.863
Not threatening or dangerous	2.325	4	.676
Difficult to quit after membership	1.394	4	.845
Coaches care more about sacrifices	.484	4	.975
Willing to accept hazing	1.917	2	.384
Coaches care more about tradition	5.712	3	.127

No Chi-square values indicate significance at 0.05 level.

Eleven questions from the HIRI fit the social structural theme. Initially, a chi-square was performed to reveal gender differences in coaches' perceptions towards hazing in intercollegiate athletics. The chi-square revealed that there were no statistically

significant differences between male and female coaches' responses to statements under the social structural theme of the HIRI (Table 1.1).

Table 1.2 outlines the percentages of responses for each statement designated under the SSC theme. Each statement includes the percentage of male and female combined responses.

Table 1.2

Percentages of Responses to Social Structural Constraints Statements

SSC Statements	SA	A	D	SD	OC
Never complain	0%	4%	38%	54%	4%
Unwillingness to participate	0%	24%	37%	22%	17%
Ostracized when refuse participation	0%	22%	43%	13%	22%
Coaches turn a blind eye	9%	24%	41%	20%	6%
Coaches make athletes feel guilty	0%	0%	39%	50%	11%
Athletes not accepting	0%	28%	35%	22%	15%
Not threatening or dangerous	15%	62%	7%	9%	7%
Difficult to quit after membership	2%	9%	56%	18%	15%
Coaches care more about sacrifices	15%	48%	15%	2%	20%
Willing to accept hazing	0%	2%	39%	59%	0%
Coaches care more about tradition	0%	9%	29%	56%	6%

SA=strongly agree, A=agree, D=disagree, SD=strongly disagree, OC=other comments

The item with the most agreement included the statement pertaining to; not threatening or dangerous (agreement of 77%). Another item with notable agreement included; coaches care more about sacrifices (63%). All other items under the SSC theme (9 of 11)

indicated disagreement, including; willing to accept (disagreement of 98%), never complain (92%), coaches make athletes feel guilty (89%), coaches care more about tradition (85%), difficult to quit after membership (74%), coaches turn a blind eye (61%), unwillingness to participate (59%), athletes not accepting (57%), and ostracized when they refuse to participate (56%). The percentages not accounted for are attributed to the other comments category and will be discussed in the qualitative section.

Clearly, the responses of the combined male and female participants suggest greater disagreement perceptions toward hazing statements under the social structural constraint theme. Not consistent with the literature, coaches failed to recognize that there are social structural constraints associated with certain aspects of sport. This may account for the majority of coaches expressing strong disagreement or disagreement with the hazing items. Generally, coaches from the current study did not understand that informal social rules or social norms shape the individual opportunities of young athletes. Furthermore, coaches acknowledged that the individual need to become a part of a group or team is a critical aspect of socialization. Individuals feel they must conform to a certain set of beliefs developed by other group members or society in general. In sport, such socialization often involves establishing an identity as a member of a particular subculture, and having that identity confirmed by established members (Donnelly & Young, 1988). Within the subculture of sport, first year team members or rookie athletes are forced to participate in a number of hazing activities that have been recognized as normal or traditional by veteran and past athletes. Although many rookie athletes do not agree with sport hazing, they feel obligated to participate in order to gain acceptance into the sport subculture.

In the current study coaches revealed that they were aware of the hesitation felt by many first year athletes. Moreover, coaches' disagreement with the statements under the social structural theme suggested that they did not agree that individuals should be forced to conform to societal rules or constructs in order to gain membership to a group or team. Generally, coaches claimed that hazing activities are not widely accepted or valued by athletic personnel. More specifically, coaches indicated that athletes should not be expected to participate in hazing rituals when first joining a team. Veterans, however, should welcome first year members on the basis of hard work and dedication. Participation in traditional rituals should not distinguish accepted members from non-accepted members. Moreover, coaches claimed that they don't turn a blind eye when hazing occurs; rather, coaches play an active role in attempting to eliminate such activities. The development of alternative socialization experiences is a strategy used to decrease rookie alienation and increase team identity (Dennis, 1999; Sullivan, personal communication, February 2000). Coaches from the current study suggested alternative activities such as weekend retreats, outdoor rope courses, team meals, and weekly team outings.

Eliminating hazing practices is a future goal for coaches and athletic administrators. However, reaching such a goal has been, and will continue to be, a difficult task. As much as coaches indicated their disapproval of hazing practices, athletes continue to condone it. Based on the literature previously reviewed, hazing continues to occur across North American campuses on a regular basis (Alfred University, 1999; Bryshun, 1997). Although zero tolerance hazing policies have been created, athletes maintain hazing rituals by pushing the phenomenon underground. Many

first year athletes are blinded by the traditional aspects of hazing, suggesting that if hazing has continued for so many years it must not be threatening or dangerous. Clearly, athletes do not share the same set of beliefs towards hazing as the respondents of the current study. This may be due to the fact that athletes are unaware of the perceptions coaches have about hazing. Coaches may say they do not condone hazing practices yet, communicating this disapproval to their athletes is sometimes overlooked. As a result, the coaches' disapproval of hazing is disregarded and an athlete's choice to participate is influenced by tradition and societal norms.

Qualitative data based on open-ended comments offered by the study's participants also indicated patterns associated with social structural constraints. The following discusses the coaches' responses to questions under the social structural theme.

Question # 1: Athletes should never complain

All respondents commented that athletes should complain in certain situations. These situations included any discomfort an athlete may have with anything concerning the athletic program or concerns of health and well-being. Four of the six participants who offered additional comments indicated that in situations in which athletes are not comfortable they should make it known to the coach. They also added, athletes should question first and then complain if their health and well being is in question. Athletes should not be afraid to speak out about concerns they may have about the athletic program in which they are participating. When discussing sexual abuse and hazing, Dennis (1998) stated that athletes must continue to develop greater awareness of problems and discuss these problems with coaches, administrators, and other athletes.

Some coaches stated that athletes should always complain about athletic/team

hazing. As mentioned above, athletes have the right to inquire about anything they feel is threatening and dangerous. In a study performed by Johnson (1999) it was found that student-athletes seem less interested in participating in hazing rituals due to the presence of physical dangers and humiliations of hazing. Athletes are beginning to question the relevance of such practices. In some incidents, athletes are stepping forward in the fight against hazing.

A zero tolerance policy for hazing at a number of academic institutions throughout Ontario provides a reporting vehicle for athletes who want to report such incidents (see Appendix B for a sample policy). Athletes are informed of the zero tolerance policy at the beginning of each season and are expected to follow it throughout the entire season. Athletes are encouraged to express concerns as to whether an activity is appropriate (University of Windsor, 2000). This policy is clearly outlined by all participating institutions.

Question #4: Unwillingness to participate in hazing results in ostracization or alienation from other team members.

A majority of the respondents disagreed with the above statement. Their response is inconsistent with the literature. Johnson (1999) indicated, “complete membership to the rank of teammate is denied until the rookie capitulates to the wishes of the team and complies with the demands of the initiation event” (p. 87). Moreover, alienation occurs in a number of social situations where rookie or new members refuse to participate in activities designed by veteran athletes or senior members (Nuwer, 1999: 1990; Bryshun & Young, 1999; Leemon, 1972). It is not uncommon for veteran athletes to become hostile or resistant towards rookie athletes who are unwilling to participate. As a result,

rookie athletes are rarely granted full team membership. However, respondents suggested that those in a leadership role could control this situation. The majority of respondents (5 of 6) indicated that the alienation of rookie teammates depends on the leadership role taken on by veteran athletes. Veteran leaders that respect rookies who do not participate will help to eliminate alienation. Additionally, Dennis (1998) implied that coaches and veteran athletes have the responsibility to act in a manner respectful of the dignity of all participants in sport. This includes both those who and those who do not choose to participate, in hazing and initiation rituals. Based on the current study some respondents suggested that all coaches should undertake a leadership role to help deter hazing participation amongst first year athletes. Despite zero tolerance hazing policies, the final decision to participate becomes the choice of the athlete. Thus, coaches assuming a leadership role may influence the individual to decide against participation.

Question #8: Generally, coaches say they don't condone hazing rituals but turn a blind eye when they occur.

Results from the current study illustrated that respondents believe coaches should openly act against hazing rituals. Three out of five respondents commented that turning a blind eye is a cowardly act, coaches are in a leadership role and need to enforce their beliefs against hazing". Furthermore the majority of the respondents stated, "We discuss the issue every season" suggesting that such practices are not condoned and never ignored.

Johnson (1999) claimed that the role of the coach concerning initiations is really divided into two categories: non-participation and participation.

The coaches who are non-participants are either adamant in their demands that no

initiation take place, or they feign ignorance of any knowledge of what the team is planning until after the event when they choose to acknowledge the initiation with mock disapproval or silent acceptance. The coaches who participate are either full participants or they take part in a minor capacity. (p. 61)

Some respondents of the current study acknowledged that, unfortunately, some coaches occasionally turn a blind eye when hazing occurs. Respondent 3 indicated, "I hear of sports that do turn a blind eye but, publicly speak against hazing." As a result, coaches who decide to feign ignorance of any knowledge of the ceremonies are indirectly harming the welfare of the rookie athletes. If these athletes are led to assume that the coach will turn a blind eye to the occurrence of hazing, an athlete is unlikely to feel comfortable about questioning such activities. Thus, if the coach does not assume an openly negative regard for the practices of hazing, why should an athlete? In support of this, respondents strongly indicated that coaches should assume a non-participant role in the actual incident. However, coaches must be involved in all attempts to change or eliminate such activities. As the team leader, coaches should discourage the act of hazing by devaluing its importance to the team and the athletic program as a whole. In addition, respondents suggested that coaches develop a series of workshops and seminars as a tool to communicate policy and educate athletes on the dangers of hazing.

Question #11: When teammates are being hazed, athletes do not consider the activities to be threatening and dangerous.

Coaches feel that many athletes who are being hazed do not consider the activities to be threatening and dangerous. Five out of six participants indicated that most of the time many athletes believe that there is no danger or they do not see the danger.

Literature has stated that senior athletes do not consider hazing activities as threatening or dangerous because they had previously gone through the same rituals and nothing had happened to them (Bryshun, 1997). Therefore, these athletes become supportive of the rituals bestowed upon the new rookie members. Research indicates that a vicious cycle of hazing occurs because of this (Bryshun & Young, 1999). Rookie athletes complete what is asked of them and prepare themselves to haze the next group of rookies, not considering the dangers they had faced during their own hazing (Nuwer, 1999). Each time a rookie has completed his/her hazing task and has been granted full membership, the individual quickly disregards what happened and describes the experience as a welcomed tradition. This is an unconscious way of ignoring the dangerous aspects of the experience while concentrating on the athlete's newly found group identity. Thus, athletes are oblivious of the threatening and dangerous activities that occur during hazing and initiation rituals.

Question #14: Being an athlete means you have to be willing to accept the traditions of hazing rituals.

Some of the literature suggests that athletes feel they must accept hazing and initiation traditions in order to gain membership (Curry, 1989). Rookies or new group members believe that through the transformative function of ceremonies, the trials and sufferings become means for full membership into the group (Rakoff cited in Johnson, 1999). Thus, athletes feel inclined to endure or tolerate the physical and mental challenges of hazing. However, respondents do not support this premise. They strongly believe (98%) that being an athlete does not require the acceptance of hazing traditions. "Hazing has nothing to do with being an athlete" (Respondent 19). Support for this

position can be found in research supporting zero tolerance policies against hazing. “With the advent of public awareness and administrative policies, teams were no longer given the leeway to force participation of their first year contingent in the initiation” (Johnson, 1999, p 83). This is a result of the zero tolerance policies instated by a number of academic institutions across Canada. On the basis of such policies and their communication to the athlete population, veterans and rookies alike are aware of the freedom to decline participation. However, even with the non-participation option available, there still exists an unspoken code that draws the participants into the ceremony (Johnson, 1999). A number of reasons are revealed as to why rookies agree to participate. Many individuals spoke of the pressures placed upon them from veteran members to participate in hazing practices. Others discussed the need for socialization and membership through hazing (Tiger, 1984). Moreover, a large number of athletes disclosed tradition as being a key reason for participation (Johnson, 1999; Nuwer, 1994). Thus, coaches who believe that an athlete does not have to accept the traditions of hazing may be unaware of the strength of the traditions of hazing and the pressure to conform in their athletic program.

In conclusion, coaches’ responses have indicated that they are unaware of social structural constraints that support hazing in sport. Perhaps this is because coaches truly believe that hazing no longer occurs or they feign ignorance of its occurrence. Conversely, they are beginning to understand that individuals have been, and continue to be, coerced to become active members of a group by participating in activities that are regarded by some as threatening and humiliating. Based on the current study, coaches also indicated that athletes feel they have an obligation to participate in hazing activities

due to pressures from other teammates, past athletes and society in general. Although many coaches state they are in opposition to such practices, society suggests that participation in hazing activities is a normal aspect of sport (Bryshun & Young, 1999: Nuwer, 1999). As a result, society places social constraints on young and impressionable athletes driving them to conform to societal norms.

Cultural Values

Cultural Values (CV) refer to feelings, attitudes and beliefs of a certain group or organization of people. Table 2.1 represents chi-square results of questions from the Hazing and Initiation Ritual Index associated with cultural values by sex of the respondent.

Table 2.1

Chi-square results of Cultural Values Statements by Sex of the Respondent

CV Statements	Value χ^2	df	Asymp. Sig.(2 sided)
Should never question hazing	4.288	2	.117
Accept whatever is asked	5.172	3	.127
Demonstrates character/courage	2.979	3	.395
Hazing participants deserve respect	8.841	3	*.031
Fearful for their safety	3.826	4	.430
Coaches impressed with participation	2.499	3	.475
Only athletes understand hazing	1.361	4	.851
Participate without resistance	1.514	2	.469

Chi-square values indicate no significance at 0.05 level.

**Chi-square value indicates a significance at 0.05 level.*

Eight questions from the HIRI were designated under the cultural values theme. A chi-square was performed to reveal gender differences in coaches' perceptions towards hazing in intercollegiate athletics. The chi-square revealed that there was one significant difference between male and female coaches' responses to statements under the cultural values theme (Table 2.1). Male and female respondents shared different attitudes towards the statement, "athletes who endure the physical challenges and ridicule of

hazing activities deserves respect.” Perhaps, attitudes were different between male and female coaches because male and female hazing experiences have proven to be very different (Bryshun & Young, 1999). Hazing activities in female sport tend to be less physically challenging and threatening than male sport (Bryshun, 1997; Bryshun & Young, 1999).

Table 2.2 outlines the percentages of responses for each statement designated under the CV theme. Each statement includes the percentage of male and female combined responses.

Table 2.2

Percentages of Responses to Cultural Values Statements

CV Statements	SA	A	D	SD	OC
Never question hazing	0%	0%	22%	76%	2%
Accept whatever is asked	0%	7%	39%	54%	0%
Demonstrates character/courage	0%	4%	40%	52%	4%
Hazing participants deserve respect	0%	11%	35%	41%	13%
Fearful for their safety	9%	64%	13%	5%	9%
Coaches impressed with participation	0%	9%	43%	41%	7%
Only athletes understand hazing	4%	15%	44%	26%	11%
Participate without resistance	0%	0%	37%	61%	2%

SA=strongly agree, A=agree, D=disagree, SD=strongly disagree, OC=other comments

The item with the most agreement included the statement; fearful for their safety (agreement of 73%). The other seven items included disagreement responses; never question hazing (disagreement 98%), accept whatever is asked (93%), demonstrates

character/courage (92%), participate without resistance (92%), coaches impressed with participation (84%), hazing participants deserve respect (76%), and only athletes understand hazing (70%). The percentages not specified are attributed to other comments and will be discussed in the qualitative section.

The combined responses of male and female participants suggested similar perceptions towards hazing statements under the cultural value theme. Similar to the social structural constraint theme, statements under the cultural values theme revealed a pattern of disagree responses.

Based on the literature reviewed, sport is an institution within society. Researchers have gone so far as to suggest that sport is one of many subcultures of society (Donnelly & Young, 1988). Furthermore, coaches play a vital role within this subculture since they are experts in their respective sport and they assume an influential role over athletes (Weese, MacLean, & Corlett, 1993). This may account for the consistency of disagreed responses from participants involved in the current study.

Like many other organizations, athletic programs promote and encourage positive cultural values such as commitment and loyalty. As leaders, coaches are recognized as culture builders by athletic personnel and athletes (Weese, MacLean, & Corlett, 1993). Consequently, positive culture building is perceived to be an important aspect of coaching. Thus, it is no surprise that coaches disagreed with a large majority (78%) of the statements under the cultural values theme. Previous literature has illustrated that hazing is not a cultural value promoted by coaches and athletic administrators. Consistent with the literature, respondents from the current study suggested that coaches are not supportive of participation in hazing. Participation in hazing activities does not

demonstrate character or courage. Additionally, coaches indicated that athletes do not need to accept whatever is asked of them, they do not have to participate in hazing rituals and they should always question the occurrence of hazing incidences. Hazing has become a negative cultural value within athletic organizations, due to its threatening and dangerous nature. Yet, hazing continues to be accepted by first year athletes, veteran athletes, and past athletes. However, coaches and athletic administrators have clearly stated that an athlete does not have to accept these values. Rather, athletic personnel encourages anti-hazing policies as an attempt to promote positive culture values. Respondents from the current study suggested that promoting alternative socialization experiences and incorporating safe and enjoyable activities, will build a superior team culture. In addition, respondents indicated that devaluing the traditions of hazing rituals will also enhance team cohesiveness. More specifically, discouraging hazing practices will help to make first year athletes more comfortable when first joining a team. The literature previously reviewed indicated that rookie athletes are very impressionable and will accommodate the requests of veteran athletes in order to gain team membership. Therefore, coaches who support values in opposition to hazing will build a stronger team culture while helping rookie athletes feel at ease with new athletic encounters. Weese, MacLean & Corlett (1993) claimed that, "In a team sport situation, a strong and positive organizational culture will assist coaches who are interested in ensuring their 'rookies' adopt a positive work ethic and a commitment to excellence. Conversely, a negative organizational culture had the exact opposite implications for a coach" (p. 102). Coaching and team or organizational culture are intertwined. Coaches shape their respective team culture by promoting values that unite all team members. Devaluing

hazing practices will assist coaches in developing a cultural framework employing positive beliefs and attitudes.

Qualitative data based on open-ended comments offered by the study's participants also indicated patterns associated with cultural values. The following discusses the coaches' responses to statements under the cultural values theme:

Question #6: Athletes should never question the rituals of hazing.

Respondents felt that athletes have every right to question the rituals of hazing. If athletes feel threatened or uncomfortable with the activities taking place they should inquire about such practices. The majority of respondents (83%) who offered additional comments stated that asking questions about such dangerous practices is a step in the right direction. Change or elimination of hazing rituals will only occur if the situation is discussed by those involved. Eight of the twelve respondents added, athletes are encouraged to come forward if any type of hazing occurs even though we have agreed upon it as a team and athletic program. Further stating that change does not occur unless these situations are discussed.

The next step is to develop policies against hazing. If there are rules and regulations against hazing, athletes will be more inclined to question the relevance of the hazing incident. Developing a student-athlete handbook that includes the University's hazing policy is an effective way of informing athletes that hazing is unacceptable. In addition, communicating through team meetings and workshops will encourage athletes to speak out about hazing and initiation rituals (Sullivan, personal communication, February 2000). By informing athletes about hazing and why it is not acceptable, a greater number of first year athletes will be more inclined to share their disapproval with

the practices of hazing and create alternative ways to socialize to cultural values.

Question #17: Athletes who endure the physical challenges and ridicule of hazing activities deserve respect.

Respondents revealed that athletes should be admired for standing firmly against hazing. “Athletes should be admired for standing up to their beliefs more than enduring hazing” (Respondent 38). Furthermore, three of the five respondents also indicated that an athlete who stands up and refuses to participate in something that they don’t feel comfortable with is equally deserving of respect. However, research indicates that a small number of rookie athletes actually stand up against hazing (Bryshun & Young, 1999). Rookie athletes are fearful of what could happen to their athletic career if they choose not to participate in such activities. Johnson (1999) suggested that when a rookie athlete does not wish to go through with a hazing or initiation ceremony, they are singled out and, in some cases, eventually succumb to their rite of passage. “Usually these rookies are viewed as being different or loners who do not go out of their way to socialize with the team” (Johnson, 1999, p 87). As a result membership for the neophytes is not granted as they are often ostracized and treated as outsiders (Messner & Sabo, 1990; Van Gennep, 1960).

Question #20: Generally, coaches are impressed with athletes who participate in hazing for team cohesion.

Participants in the current study did not support any forms of hazing and attempted to maintain a zero tolerance hazing policy within their athletic program. Consistent with this, the majority of respondents (9 out of 11) strongly indicated that they believe that hazing does not result in team cohesion. Respondent 3 confirmed, “I do not

believe this to be true, hazing does not build team cohesion. In all actuality, hazing can disarm team cohesion.” As mentioned previously, not all rookie athletes conform to hazing practices. Those who do not conform are ostracized and never fully accepted as team members. Thus, hazing can have a negative effect on team cohesion. However, literature has suggested that alternative forms of hazing or initiation rituals can lead to greater team cohesion. Sullivan (personal communication, February 2000) stated that teams who employ socialization experiences rather than hazing ceremonies build stronger team cultures, while forming close relationships and group identities. When the entire team partakes in a controlled and enjoyable activity, a sense of team cohesion exists. In the student information pamphlet from Texas A & M University, coaches (2000) advocate that activities that promote scholarship, develop leadership, encourage community service, provide workshops on different issues, and involve campus life are all positive ways to bring teams together. Thus, coaches are impressed with athletes who are able to build team cohesion through safe and enjoyable socialization experiences rather than threatening and dangerous hazing practices.

Institutional Rationalizations

Institutional rationalizations (IR) refer to justifications or defenses by a structured agency or organization. Table 3.1 represents the chi-square results of statements from the HIRI associated with institutional rationalizations.

Table 3.1

Chi-square results of Institutional Rationalization Statements by Sex of Respondent

IR Statements	Value χ^2	df	Asymp. Sig.(2 sided)
Losing their position	3.807	2	.149
Coaches protect from hazing	2.857	4	.582
Care more about needs of the team	3.508	3	.320
Any athlete can be replaced	4.002	4	.403
Blowing the whistle on hazing	3.407	4	.492
Rookies should trust veterans	4.078	4	.396

No Chi-square values indicate significance at 0.05 level.

Six statements from the HIRI were designated under the institutional rationalization theme. Once again, the chi-square statistical test was performed to determine gender differences in coaches' perceptions towards hazing in intercollegiate athletics. The chi-square revealed that there were no statistically significant differences between male and female coaches' responses to statements under the institutional rationalization theme of the HIRI (Table 3.1).

Table 3.2 outlines the percentages of responses for each statement designated under the IR theme. Each statement includes the percentage of male and female combined responses.

Table 3.2Percentages of Responses to Institutional Rationalizations Statements

IR Statements	SA	A	D	SD	OC
Losing their position	0%	0%	26%	70%	4%
Coaches protect from hazing	18%	26%	42%	7%	7%
Care more about needs of the team	0%	2%	33%	63%	2%
Any athlete can be replaced	7%	29%	31%	20%	13%
Blowing the whistle	2%	16%	58%	18%	6%
Coaches impressed with participation	7%	46%	26%	4%	17%

SA=strongly agree, A=agree, D=disagree, SD=strongly disagree, OC=other comments

The items with the most agreement responses included; rookies should trust veterans (agreement of 53%). In addition, one other item indicated strong agreement responses; coaches protect from hazing (44%). The other four items indicated disagreement responses. This included; losing their position (disagreement of 96%), care more about the needs of the team (96%), blowing the whistle (76%), and any athlete can be replaced (51%). The additional percentages were attributed to the other comments category and will be discussed in the qualitative section.

The majority of combined responses of male and female participants suggested similar perceptions towards hazing statements associated with institutional rationalizations. Results under the institutional rationalization uncovered a pattern of disagree responses (4 of 6 items). Many of the statements drew negative connotations about how institutions or organizations rationalize ideas, events, and circumstances. Coaches disagreed with the statement implying that athletes ought to be worried about

their position on the team if they complain about hazing. From time to time coaches have to make difficult decisions concerning team selection. A number of factors come into play at the time of team selection. However, 96% of the coaches who responded to this survey were clear that participation in team hazing is not a factor they consider. Consistent with literature, respondents have certain expectations of their athletes. Some of these expectations include strong work habits, self-discipline, and a positive attitude. Commitment and dedication to the sport are also considered when joining a team (Eitzen & Pratt, 1989). Hazing does not develop self-discipline or positive attitudes; rather it creates fear and anxiety among first year student-athletes (Bryshun, 1997; Nuwer, 1999). This may be why coaches consistently responded that hazing did not influence team selection. Athletes should, however, concentrate on developing high-quality work habits and strong positive attitudes.

Respondents from the current study also disagreed that whistle blowers do not have public support. Generally, coaches, athletic administrators and university executives totally support athletes who openly question the practices of hazing (Curry, 1989). Additionally, media correspondents and community activists have illustrated strong disregard for hazing rituals (Fifth Estate, 1997). However, there are indications that hazing is supported by some individuals. Veteran athletes and past athletes believe that hazing is an important aspect of sport. They believe that it promotes team cohesion and team loyalty. Thus, athletes who blow the whistle on hazing may be praised by coaches and athletic administrators, yet ostracized and alienated by other teammates (Bryshun & Young, 1999; Curry, 1989; Nuwer, 1999). This suggests that hazing is negatively rationalized by the individuals who operate the institution or agency (coaches

and administrators), and is positively rationalized by individuals within the institution (athletes). Consistent with the literature reviewed, respondents suggested that coaches should encourage whistle blowing, not as an attempt to expose individuals who are active in the hazing process, but to help eliminate threatening and dangerous activities and develop alternative socialization venues.

The statement regarding rookie athletes trusting veteran athletes is a difficult statement to rationalize. Coaches are split on whether rookies should trust veterans (only slightly more than half say they should). Perhaps the split reflects the fact that some coaches trust their veterans not to haze, while others either don't trust their veterans or are not prepared to step back from the position that rookies should stand up for themselves. Coaches who trust their veteran athletes expect them to act as role models, following the rules, regulations and policies. Due to this trust, a certain amount of responsibility is placed on these veterans to mentor first year athletes. This includes educating athletes on rules, regulations and policies of the program. Literature suggested that veterans are role models and rookies are likely to trust them and do what they demand due to their influential role. Thus, if veterans abandon these policies, as seen in incidences of hazing, coaches lose trust in their veterans and become cautious about rookies trusting their veteran mentors.

Qualitative data based on open-ended comments offered by the study's participants also indicated patterns associated with institutional rationalizations. The following discusses the coaches' responses to statements under the institutional rationalization theme.

Question #23: Athletes who complain about the rituals of hazing ought to be worried about losing their position on the team.

Hazing should never play a part in deciding the future athletic career of an athlete. All six respondents, who offered additional comments, clearly indicated that hazing has no part in any decisions made regarding the team and the team members. "Hazing should never enter into this decision" (Respondent 3). Respondent 41 stated, "a coach determines who plays, if the coach is disgusted with hazing this will never be a factor." Furthermore, respondent 38 commented, "this is ridiculous, an athlete's position on a team should never be determined by this." When offering a team position to a new or returning athlete, a number of factors come into play. However, participation in hazing is not one of these factors. Coaches suggested that these factors include good work habits, concentration, positive attitude, leadership, loyalty, and dedication (Eitzen & Pratt, 1989).

In addition, respondents commented that coaches and administrators largely respect athletes who do complain about participating in hazing activities. An athlete who is able to develop a greater awareness for the values he/she believes to be meaningful is an asset to every athletic program.

Question #24: Generally, coaches and administrators do everything possible to protect athletes from hazing practices.

Some respondents indicated that this is not always the case. Coaches and administrators are not able to protect athletes from hazing practices because they are unaware of the activities or turn a blind eye to the occurrence of the practices. The majority of respondents stated that this is unlikely to happen, not all coaches can protect all athletes in all situations. Four out of five respondents stated that their coaches do

everything possible, but generally speaking not all coaches do. Furthermore, many coaches believe that hazing no longer exists within their athletic program so there is no need to protect athletes from hazing. "They do not do everything possible because in some programs it is not an issue" (Respondent 39). However, research has indicated that hazing does occur on a regular basis throughout intercollegiate athletics, but is masked by secrecy (Bryshun, 1997; Nuwer, 1990). In a study performed by Hunter (1995) on the prevalence of hazing in Missouri Intercollegiate athletic programs, more than fifty percent of coaches were not aware of the hazing incidents taking place in their athletic program. Thirty-four percent of the coaches knew about the incidences but chose to ignore the occurrence of the activities. Johnson (1999) reported that the role the coach assumes concerning hazing and initiation practices is divided into two categories: 1) Coaches who are adamant in their demands that no initiation take place; and, 2) Coaches who are ignorant of any knowledge of what the team is planning until after the event, when they choose to acknowledge the rituals with disapproval or silent acceptance.

Thus, coaches need to take a pro-active approach to hazing even if they believe it does not occur within their athletic program. Coaches from Texas A&M University (2000) suggested all coaches educate team members and make them aware of hazing by using all resources available (speakers, programs, workshops) to let members know what hazing is and why it will not be tolerated. Dennis (1998) and Sullivan (personal communication, February 2000) added that coaches must take the initiative in the fight against hazing by developing, communicating and enforcing strict policies against any forms of hazing or initiation ritual ceremonies. This will help in the elimination of hazing and the protection of all varsity athletes.

Questions #28: Rookie athletes should trust veteran athletes.

In all comments reviewed, respondents indicated that rookie athletes should trust veteran athletes under certain conditions. “Trust depends on the relationship with the veteran” (Respondent 8). Moreover, “trust must be earned” (Respondents 11,27). Thus, veterans must display characteristics that earn the trust of rookie athletes. For example, veteran athletes who display integrity, responsibility, and respect for other team members deserve respect. These athletes act as positive role models for new group members instilling virtues of hard work, dedication, and commitment. “If veteran athletes are good role models, they should be trusted” (Respondent 12). Veteran athletes are leaders, which differentiates them from rookie athletes. Stogdill (1974) revealed that the average individual in a leadership role (veteran athlete) is different from the average group member (rookie athlete) in the following ways: a) intelligence; b) alertness; c) insight; d) responsibility; e) initiative; f) persistence; g) self-confidence; and h) sociability. Thus, as a leader, it is the responsibility of the veteran athlete to act in the most distinguished manner on and off the playing ground. Veterans who support activities that are deemed threatening and dangerous to any group member are not acting in the best interest of the team, and thus should not be trusted by rookie athletes. To gain trust, a veteran athlete must display values, beliefs, and morals that are important to the entire team, including the rookie members.

Socialization Experiences

Socialization Experiences (SE) refers to the framing of one's perceptions by societal influences. Table 4.1 represents the chi-square results of statements from the HIRI associated with socialization experiences.

Table 4.1

Chi-square results of Socialization Experiences Statements by Sex of Respondent

SE Statements	Value χ^2	df	Asymp. Sig.(2 sided)
Have something to prove	10.639	4	*.031
Go along with team hazing	4.626	3	.201
Can't say no to hazing	5.662	3	.129
Tough it out, don't worry what happens	.668	2	.716
Push themselves to physical limits	1.960	4	.743
Participate to gain acceptance	3.381	4	.496
Continue on with their career	1.022	3	.796
Should expect to be hazed	7.424	3	.060

No Chi-square values indicate significance at 0.05 level.

**Chi-square values indicate significance at 0.05 level.*

Eight statements from the HIRI were designated under the socialization experiences theme. Once again, the chi-square statistical test was performed to determine gender differences in coaches' perceptions towards hazing in intercollegiate athletics. The chi-square revealed that there were no statistically significant differences between male and female coaches' responses to statements under the socialization experiences theme of the HIRI (Table 4.1). Table 4.2 outlines the percentages of responses for each statement

designated under the SE theme. Each statement includes the percentage of male and female combined responses.

Table 4.2

Percentages of Responses to Socialization Experiences Statements

SE Statements	SA	A	D	SD	OC
Have something to prove	11%	48%	26%	4%	11%
Go along with team hazing	0%	15%	46%	37%	2%
Can't say no to hazing	0%	7%	39%	52%	2%
Tough it out, don't worry what happen	0%	0%	39%	59%	2%
Push themselves to physical limits	33%	52%	2%	2%	11%
Participate to gain acceptance	2%	80%	7%	4%	7%
Continue on with their career	30%	57%	2%	0%	11%
Should expect to be hazed	0%	7%	46%	43%	4%

SA=strongly agree, A=agree, D=disagree, SD=strongly disagree, OC=other comments

Unlike the previous three themes, results from the socialization experiences theme did not indicate a large differential between agree and disagree responses. The items with the agreement responses included: continue on with their career (agreement of 87%), push themselves to physical limits (85%), participate to gain acceptance (82%), and have something to prove (59%). The items with disagreement responses included; tough it out, don't worry what happens (98%), can't say no to hazing (91%), should expect to be hazed (89%), and go along with team hazing (83%). Additional percentages were attributed to other comments and will be discussed in the qualitative section.

It is important to note that approximately one half of the statements under the SE

theme indicated agree responses and approximately one half indicated disagree responses. This does not parallel the other themes, in which the majority of statements indicated disagree responses. Therefore, it is necessary to review why respondents disagreed with certain statements, while agreeing with others.

Socialization experiences have been defined as the framing of one's perceptions by societal influences, suggesting that the way coaches perceive things may differ due to societal influences. Based on the results of the current study 52% of coaches disagreed with hazing statements pertaining to socialization experiences. Coaches' disagreement suggested that hazing practices do not have to be part of the socialization experiences associated with first joining a team. More specifically, coaches indicated that one's socialization experiences might not be influenced by society. An individual's desire to participate or not to participate may be based on personal choice. Thus, athletes do not have to 'tough it out' in hazing activities or go along with hazing traditions in order to gain team membership. Athletes have the choice to decline involvement when they feel participation in such activities reaches an inappropriate level. Although more than half of the participants disagreed with the socialization statements, literature does not support this conclusion.

Based on the literature review, the socialization experiences of rookie athletes are influenced by society. Rarely is a rookie athlete able to choose to be or not to be hazed (Bryshun, 1997; Bryshun & Young, 1999; Young, 1993). As discussed previously, rookie athletes are pressured to conform to hazing traditions by veteran athletes and past athletes. Although many coaches feel very strongly against hazing practices and do everything possible to enforce anti-hazing policies, rookies continue to participate

because of the influence of others. In the current study coaches concurred that rookie athletes will participate in hazing activities to gain acceptance. Consistent with the literature, hazing is perceived to be a traditional socialization experience within sport. It acts as a rite of passage from pre-collegiate to collegiate sport. It involves a process of indoctrination into the customary practices of a group or team by veteran athletes (Johnson, 1999). It has been a part of many cultures around the world, and is perceived to be a traditional aspect of sport. As a result, rookie athletes feel obligated to play their part in the hazing ceremony. If they do not assume the role of the hazee, they will endure alienation and ostracization for their entire athletic career. Coaches who agreed with the socialization experience responses have implied that they are aware that this occurs. Although they may not support the culture of hazing, they have clarified that it is present within Ontario interuniversity athletics. Furthermore, participants who disagreed with the statements may have done so for a number of reasons. Firstly, some coaches may truly believe that hazing has been eliminated from intercollegiate sport. Other coaches may be unfamiliar with the culture of hazing due to a lack of education about hazing or inexperience as a coach. Third, coaches may feign ignorance and not acknowledge hazing altogether.

Qualitative data based on open-ended comments offered by the study's participants also indicated patterns associated with socialization experiences. The following discusses the coaches' responses to statements under the socialization experiences theme.

Question #29: First year athletes have something to prove.

Respondents (5 out of 6) disclosed that first year athletes generally do have something to prove. They must prove they are able to play at the appropriate level and master the skills required on the playing field. “Athletes must be able to prove their skill on the practice and playing field” (Respondent 36). “On the court they do, they have to prove they can play at this level” (Respondent 19). In addition, rookie athletes must be able to work with the team and follow acceptable team guidelines.

With regards to hazing, three of the respondents that offered additional comments indicated that first year athletes have nothing to prove. However, having the courage to stand up against hazing, if they feel threatened or uncomfortable by it, proves to have a positive effect on how the coach views that particular athlete. Perhaps rookies who can do this have proven to themselves and their coach that they have the capabilities to act responsibly in situations such as hazing.

Question #34: Rookie athletes will participate in hazing activities to gain acceptance.

Respondents agreed that this usually does occur. Although it may not be right, rookie athletes will participate in hazing activities to gain acceptance. “They should not have to but, where this practice occurs they misguidedly do it for this reason” (Respondent 3). Additional comments suggested that rookie athletes participate due to pressures felt from other teammates. All five participants commented that, if such a thing is allowed to take place athletes will feel pressured to do exactly that. In an interview by Johnson (1999) a student-athlete described the powerful effect of pressure exerted upon her to succumb to the will of the team:

There was one person who had to eat the goldfish and there were 50 people around them going “eat it. eat it”. It was evident that they didn’t want to eat that goldfish but they ended up doing it anyway. You don’t really have much of a say at all. I wouldn’t have drunk the cup of spit, but then I don’t know what I would have done. I think that if I had to drink spit, it would have made me sick. But, if I had 50 people around me chanting in my ears to drink it, I probably would have gone along with it and drank it, even though I wouldn’t have wanted to. She probably ate the goldfish because everybody was around. What are they going to do? Say no? Then have people say that’s lame, or that’s boring, and then when she did, they were like “all right!” They carried her around and then she was in. (Johnson, 1999, p 85).

Hazing and initiation rituals seem to draw participants into a situation they do not want to be in, however, these individuals will continue to participate against their own will in order to belong.

Moreover, literature has revealed that new group members feel pressured to participate due to the hierarchical structure of the group. The hierarchy is set by the veteran athletes as a means of control over the first year players. The basis of the system is to create a tiered structure that can only be negotiated through compliance and fulfillment of ascribed responsibilities (Johnson, 1999). The hierarchy provides veteran athletes with power over rookie athletes. The only possible way for rookie athletes to find “their place” in the hierarchical structure and gain some power is to concur with the requests of the veteran athletes. The hierarchical structure has been seen as a crucial component of the hazing ceremony, not only in terms of membership or team acceptance

but to convey to the neophytes their position within the structure of the team and the processes they must undergo to achieve power (Sabo & Panepinto, 1990). Thus, in order to gain complete acceptance and achieve power, rookie athletes will participate in hazing rituals.

Question #36: Athletes should expect to be hazed when first joining a team.

When first joining a varsity team, athletes are overcome with feelings of enthusiasm and excitement. Nevertheless, many also encounter feelings of anxiety and discomfort for what lies ahead. Research suggests hazing has become a subject that elicits feelings of anxiety and discomfort amongst first year athletes (Bryshun & Young, 1999; Nuwer, 1999: 1990). Although respondents specified that athletes should not have to worry about being hazed when first joining a team (100% of respondents) literature has revealed different findings. In a study by Johnson (1999), interviewees stated that they all had preconceived notions that some sort of hazing or initiation ritual would take place when they first joined their varsity team. Subjects indicated they had been initiated in high school or were familiar with the practices of hazing and initiation. They also indicated that many senior high school athletes were warned of future university hazing by past players (Johnson, 1999). Veterans expect rookies to take part in all activities leading up to and including the hazing ceremony. Accordingly, rookies expect and agree to be hazed in order to gain full membership by their teammates. However, respondents from the current study indicated that rookie athletes should not be anxious about hazing, rather they should be excited about being involved in different activities that help new members adapt to new environments and introduce new relationships.

Concluding Remarks

Coaches and athletic administrators are beginning to realize that the elimination of hazing is more difficult than ever imagined. In order to change or eliminate such traditions, coaches and administrators need to openly communicate their disapproval. This research study has enabled coaches to openly share their feelings and concerns, which in turn will help researchers to study the incidents of hazing with greater scrutiny.

Literature has revealed that hazing is a dominant aspect of sport throughout North America. In Canada there have been a number of institutions reportedly that have had to respond to inappropriate hazing practices by athletes. For example, The University of Western Ontario's football team was sanctioned by university administrators for hazing related activities. As a result of the incident, administrators asked the head coach to resign and the football team was placed on a two-year probationary period (London Free Press, October 26, 1998). At the University of Guelph, student athletes were cut from the men's hockey team for refusing to participate in an initiation party in the team dressing room (Bryshun & Young, 1999).

In the United States, hazing is expected when first joining a varsity team. Alfred University published the results of a national survey, which examined the hazing and initiation rites of National Collegiate Athletic Association (NCAA) sports teams. The study determined that 80% of first year athletes went through hazing (Alfred University, 1999). Therefore, there is an added importance for coaches and administrators to educate themselves and their athletes on the harassment and potential dangers of hazing and initiation rituals.

The findings of this study revealed that there were no significant gender differences in coaches' responses to statements addressing sport hazing. However, certain patterns were prevalent in both the quantitative and qualitative data collected. Generally, both female and male coaches provided similar responses to statements under each of the four particular themes. Statements pertaining to the SSC, CV, and IR theme revealed a pattern of disagree answers, while statements under the SE theme revealed a split between agree and disagree answers.

A pattern also emerged, based on the demographics of experience, in the additional comments (qualitative data) offered by some of the participants. A greater number of written comments were offered from coaches with fourteen years or more coaching experience. Those who had less than fourteen years of experience commented briefly or not at all. This may be due to the simple fact that experienced coaches have been familiar with the subject of hazing for a number of years, thus, they are more educated or opinionated on the subject. In addition, throughout their experience they may have seen an escalation of the hazing practices adopted by teams, more resistance by initiates or more secrecy in conduct.

Justification of Assumptions and Possible Outcomes

Prior to the start of the current study a research question was formulated and certain assumptions were made. The remaining part of this chapter will outline the outcome of the research question with reference to the assumptions formulated by the researcher, any statistical significance found throughout the study and the possible reasons for the results of the study as interpreted by the researcher.

Support for assumptions. Primarily, the researcher assumed that there would be gender differences in coaches' responses to the statements pertaining to sport hazing. The researcher felt that such factors as; personal sport experiences, including sport hazing experiences; leadership style; coach-athlete relationship; and socialization experiences may have been different for the male and female coaches represented in the current study. Typically, individuals involved in sport go through many different experiences due to attributes such as age, class, race and gender. If we specifically look at gender, researchers have indicated that male and female sport differs in such capabilities as competitiveness and aggression (Bryshun & Young, 1999). Specifically, with regards to hazing, "there are signs that women do not adhere as rigidly as their male counterparts to forms of aggression, dominance, and punishment in their initiations" (Bryshun & Young, 1999, p 286). Thus, the researcher may assume that responses would be different due to the different sporting and hazing experiences each respondent had prior to assuming a coaching role.

The leadership style of each respondent may also be a factor in why there could have been gender differences. It has been documented that executive men and women tend to lead subordinates differently (Eagly & Johnson, 1991). Men have been known to lead by qualities such as competitiveness, hierarchical authority, and unemotional and analytical problem solving whereas women tend to lead by co-operativeness, collaboration, intuition and empathy (Loden, 1985). Coaches are viewed as leaders, thus, perhaps female and male coaches may also differ in their leadership. As a result, it could be expected that coaches may respond differently to statements on the HIRI.

The relationship between the coach and athlete may also play a role in the

attitudes of coaches towards hazing. Male and female coaches may have different perspectives if, in fact, they form different relationships with their athletes. For example if a female coach is recognized as co-operative she may form a personal relationship with her athletes on the basis of friendship, collegiality and mentorship. However, a male coach who leads by hierarchical authority may form a professional relationship based on structure and authority. Thus, it was assumed that this may elicit different responses based on the sex of the participant.

Lastly, the socialization experiences of both women and men may also contribute to possible gender differences. Generally, society's expectations for men and women are very different. There are certain behaviours that are viewed as normal for men but not for women. Nevertheless, there are certain behaviours that are the norm for females but not for males. Consequently, males and females are exposed to different socialization experiences. These socialization experiences affect the attitudes and perceptions females and males possess.

Statistical significance. When executing a battery of chi-square tests it is expected that statistical significance will be found somewhere by chance. The chi-square analysis did in fact reveal a difference of responses, based on sex, in two questions from the HIRI. If, indeed, the significance is valid rather than based upon chance, the following offers theoretical justification for the findings.

Athletes who endure the physical challenges and ridicule of hazing activities deserve respect was the first statement that indicated a statistical difference based on the sex of the respondent. The degree of physicality amongst male and female athletes is reportedly different (Bryshun & Young, 1999). Female athletes are often perceived as

less rigid or aggressive than their male counterparts. Therefore, female coaches may respond differently than male coaches because they have different perceptions of what is meant by physical challenges.

First year athletes have something to prove was the other statement that indicated a statistical significance. It is possible that male and female coaches perceived what was being asked differently. Females and males may have interpreted the question from a hazing perspective or either group may have viewed the question in general, incorporating all aspects of sport. Because this question is general and does not address the subject of hazing directly, male and female respondents may have responded differently due to the factors previously discussed; personal experiences, hazing experiences, leadership styles, coach-athlete relationship, and socializations experiences.

Possible reasons for results. With exception to the two statistically significant questions, the current study did not indicate differences in participants' responses based on the sex of the coach. One possible reason for this result may be that there really are no gender differences in coaches' perceptions towards hazing in intercollegiate athletics. With the installation of equity laws, policies and regulations gender differences may have been diminished or even eliminated in sport. Another possible reason for these results may be that females respond within a male model of sport as per the literature reviewed in the first chapter. Researchers have suggested that female athletic programs emulate the masculine model of sport (Blinde, 1989). Therefore, women may tend to respond the way they believe their male counterpart will respond. Conversely, the exact opposite may be the result of no gender differences. Males may have been influenced by a greater presence of females in sport and are more receptive to a collegial sport environment as

compared to a hierarchical and autocratic sport environment. These are all possible reasons for the results of the current study and should be further explored in an attempt to validate their significance.

Positive outlook of results. Although this was an exploratory study it is important to consider that the responses shared by the participants could be credible even-though they are inconsistent with the existing hazing literature. Researchers have indicated that hazing continues on a regular basis across North American campuses (Bryshun & Young, 1999; Johnson, 1999). Many have gone so far as to suggest that although hazing is illegal in the United States and in Canadian Interuniversity Athletics it will continue to take place underground (Bryshun, 1997). However, coaches from the current study have indicated that they believe this not to be true. Their perception is that sport hazing no longer exists across Ontario universities due to the zero tolerance policies created by athletic administrators. Furthermore, they do believe that athletes are not pressured into hazing, as per the literature; rather they really do have the choice to decline participation. If the perceptions of the coaches from the current study are accurate, the threatening and dangerous tradition of hazing has moved closer to abolishment.

Interpretation of the researcher. The opinion of the researcher does not parallel the perceptions of the coaches who participated in the current study. Based on personal experience and the collection of past literature, the researcher of the current study believes that hazing continues across university campuses both openly and as an underground phenomenon. Moreover, it is believed that coaches are aware of hazing but feign ignorance to the occurrence of such practices. Ultimately, coaches may try to eliminate the long held tradition of hazing yet they have limited control of what is

occurring in secrecy. As a result, rookie athletes agree to participate in hazing ceremonies to successfully gain full acceptance and team membership.

CHAPTER IV

Conclusions

Although specific academic literature relating to hazing in sport is limited, some studies have identified that hazing is taking place within the institution of sport (Alfred University, 1999; Johnson, 1999; Bryshun, 1997). Furthermore, these comprehensive studies have suggested that hazing practices have become a welcoming tradition for first year athletes. However, there has been an escalation of concern with coaches and administrators regarding hazing in intercollegiate athletics. Although research has revealed that hazing is an activity that consolidates the new identities of athletes and provides rookie athletes with a rite of passage to a group or team, athletic personnel have recognized such practices as abusive and threatening in nature (Johnson, 1999). Coaches and sport administrators play a vital role within the institution of sport, thus, it is necessary to further address the perceptions coaches have towards hazing in intercollegiate athletics.

The purpose of this study was to investigate the perceptions of coaches towards hazing in intercollegiate athletics. More specifically, the researcher attempted to reveal gender differences in coaches' perceptions towards hazing in intercollegiate athletics. Both quantitative and qualitative data were collected for the current study. The data were then analyzed for gender differences in coaches' responses to statements associated with hazing in intercollegiate athletics. Results of the analysis indicated that there were no gender differences in coaches' responses to hazing statements. However, findings revealed patterns in responses of both male and female coaches. These patterns outlined the beliefs and perceptions coaches, in general, have about hazing under four distinct

themes: 1) Social Structural Constraints; 2) Cultural Values; 3) Institutional Rationalizations; and, 4) Socialization Experiences.

Social structural constraints have been recognized as a theme pertaining to hazing rituals in university sport. Informal social rules, regulations or constructs limit the individual choices of first year student athletes. Previously reviewed literature has indicated that new group members feel pressured to conform to the expectations of other group members on the basis of tradition and societal norms (Wigmore, 1996; Nixon, 1994; Messner & Sabo, 1990; Bryshun & Young, 1999; Bryshun 1997).

With regards to sport hazing, research has indicated that there are constraints and pressures placed upon rookie athletes from veteran athletes. Veterans and past athletes consider hazing to be an important aspect of sport socialization. They believe hazing is an experience that increases team cohesion, commitment and loyalty. Many veterans have gone so far as to suggest that hazing does not incorporate dangerous practices; rather it provides first year students with the opportunity to gain a new group identity (Nuwer, 1999; Bryshun & Young, 1999). As a result, rookie athletes feel obligated to participate. The ultimate reason for participation is acceptance and team membership. If rookie athletes agree to participate they are granted full team membership. If they decline involvement, they are alienated or ostracized for the remainder of their varsity career.

Under the social structural theme, responses from participants in the current study were not consistent with the literature reviewed. Not only did participants disagree with the presence of social structural constraints within the hazing culture, many indicated that rookie athletes are not coerced into the participation of hazing ceremonies. More specifically, some respondents indicated that rookie athletes may not be affected by

societal norms rather they have the independent choice to decline participation in hazing situations. These inconsistencies warrant further investigation into the affects of social structural constraints on hazing in intercollegiate athletics across Ontario.

Cultural values are considered important components to the overall structure of a group or organization. More importantly, coaches feel that positive cultural values, such as commitment and loyalty, shape the composition of an athletic program (Weese, MacLean & Corlett, 1993). Sport hazing is not recognized, as a positive contribution to a team's culture, by the coaches who responded to the survey. Rather, hazing has been identified as an abusive and threatening activity forced upon young and impressionable first year athletes. Hazing, a negative cultural value, has been accepted by first year athletes, veteran athletes, and past athletes. However, coaches and athletic administrators have clearly outlined that an athlete does not have to accept these values. Respondents from the current study suggested that promoting safe and enjoyable alternative experiences would build a more desirable team culture. Some of these alternatives include such activities as weekend retreats, outdoor rope courses, weekly team meals, and weekly team outings. In addition to alternative socialization experiences, coaches must continue to promote strong, positive cultural values that unite all team members.

Institutional rationalizations refer to the act of justification or defense by a structured agency or organization. Athletic programs have routinely justified certain aspects of sport because these aspects have been historically imbedded in the sport institution. More importantly, situations are rationalized or defended because of tradition and institutional norms. This concept mirrors the act of athletes playing in pain or with injury, which is sometimes justified because injury and pain are viewed as elements of

sport. Committed athletes are expected to “suck it up” and “tough it out” if they are serious about being successful in their athletic career (Nixon, 1994). Athletes continue to play in pain or with injury because the sport culture deems this as normal. This rationalization is also evident with hazing and initiation rituals. Athletes will defend the practice because it is a tradition that has been ingrained as acceptable in the sport culture.

Respondents from the current study may have disagreed with some of statements under this theme because these statements justified the practices of hazing in the sport setting. Coaches and athletic personnel do not want to justify or defend these acts; rather, they want to de-emphasize the value placed on hazing rituals. The inconsistency of rationalizations between athletic personnel surveyed in this study and athletes quoted in other studies is a topic that should be further studied.

Lastly, socialization experiences pertain to the framing of one’s perceptions by societal influences. Individuals may perceive things differently based on the socialization experiences they have had in a particular role. Coaches and athletic administrators may have been socialized, through education and experience, to perceive hazing as detrimental to the sport culture. On the other hand, past athletes, veterans, and rookie athletes have been socialized to perceive hazing to as a positive aspect of sport. Athletic personnel and athletes are influenced by the socialization of roles. In many incidences, coaches are influenced by administrators and other athletic officials. They are mandated to make decision based on guidelines set out by the institution’s officials and are held legally and professionally responsible. Conversely, the decisions of first year athletes are routinely influenced by veterans and former athletes. Rookie athletes are persuaded to participate in hazing rituals because veteran athletes value hazing practices. When

athletic officials and athletes can not agree on appropriate behaviour, problems exist.

With regards to hazing, athletic personnel and athletes are influenced by different forces, resulting in different perceptions. If there is any chance of decreasing or eliminating the rituals of hazing, coaches/athletic personnel and athletes must communicate these differences and attempt to find a resolution.

Future Concerns

With any type of research there are always problems that occur and obstacles to overcome. Fortunately, the current study was not fraught with a great number of problems or difficulties. However, some concern became apparent during the completion of the research study.

Initially, there was some concern with participants providing complete and honest answers. With hazing being a sensitive subject in athletics, the researcher was concerned that participants would respond in the most “politically correct” manner, rather than offering their own honest answers. In order to prevent this from happening it was important to clarify that all answers would remain confidential throughout the study. Related to this was the fear of being identified. Participants were informed that there were no identification markers associated with the responses, therefore, the researcher would not be able to identify the participant in any way. Ensuring anonymity and confidentiality was essential throughout the entire study in order to obtain the most honest answers from the research participants. However, generating honest answers from research participants is, and will always be, difficult. Zikmund (1990) commented that a response bias, when respondents tend to answer in a certain direction, may occur when people misrepresent answers in order to appear intelligent, to conceal personal

information and to avoid embarrassment. Therefore, researchers must explore alternative ways to deal with such concerns.

An additional concern in this study was a potential fear of administrative sanctions. By having program directors encourage participation from coaches, there may have been some pressure to provide the established responses rather than a personal reflection. In the future, the researcher may consider initiating contact with the coaches prior to the study and only involving the program directors in a limited, if any, capacity. For example, support for the study may best be sought through the league office rather than at an institutional level.

The set-up of the statements and questions within the index was also a concern. With all statements being associated with hazing, the research committee agreed that the index needed blind questions to distract participants from what was actually being studied and to control for response bias. It was determined that the addition of placebo questions was necessary in an attempt to elicit the most honest answers. The placebo questions were used as a way to prevent participants from providing preconceived responses to each of the hazing questions. Also, placebo questions would force participants to carefully read each statement, consider all possible answers, and complete the question to the best of their knowledge. Zikmund (1991) indicated that a placebo is used to evaluate whether the treatment effect is real (honest answers to the hazing statements) or whether it is due to some psychological effect (answering the hazing statements the way it is believed others will answer or with an expected answer). Therefore, placebo questions were added as an attempt to decrease response bias. However, in future, placebo questions should be further distanced from the issue under study to be more effective.

At the start of the data collection, other problems became apparent. Firstly, obtaining correct e-mail addresses for all participants was a difficult task. Most e-mail addresses were acquired from the Canadian Interuniversity Athletic Union-CIAU (2000) directory. However, some addresses were not printed in the CIAU directory or were printed incorrectly. Program directors were contacted by e-mail, requesting missing or misprinted e-mail addresses. Many of the program directors were helpful and provided correct e-mail addresses for all relevant coaches. Conversely, a small number of program directors were unsupportive and did not reply to the researcher's request. Approximately one week following the first attempt, directors were again contacted by e-mail, requesting correct e-mail addresses. This second attempt was completely unsuccessful. As a result, an alternative way to reach the possible research participants was necessary. With this in mind, participants without e-mail addresses were sent a hard copy of the survey instrument by traditional mail. Included in the package was a complete set of instructions, the survey instrument, and a pre-stamped and addressed return envelope. Accordingly, all possible research participants were contacted, by e-mail or traditional mail, and invited to participate in the current study.

Both mail-out and e-mail survey procedures proved to be effective mediums for collecting data for the current study. Literature revealed that traditional mail surveys have been a research method employed by education, business and behavioural researchers for many years (Zikmund, 1991). Typically, mail surveys have been utilized as a means of identifying characteristics of a particular group, to measure attitudes, and to describe behavioural patterns. This type of research provides a quick, efficient, and accurate means of assessing information about a group of people (Zikmund, 1991).

In addition, all participants alleged that the electronic mail method employed was easily accessible and user friendly. The high pilot response rate of 69% indicated that participants understood the nature of the study and felt that electronic mail was a viable method of collecting data. However, literature on e-mail research is limited. Little research has been completed using e-mail or web-based research methods. Therefore, it is necessary to review the research that does exist in conducting e-mail surveys in sport related research.

Future Recommendations

There are a number of future recommendations that evolve from the current study. The remainder of this chapter outlines four recommendations that are worthy of future consideration.

Firstly, the re-organization of the research instrument is a necessity. In the final stages of this thesis it was realized that there was a flaw in the instrument used. Statements from the HIRI were written in a negative direction, making it easy to provide a patterned response. This was consistent throughout the entire survey. Thus, coaches may have grown accustomed to responding to all the statements in the same fashion. For future use, the statements employing the HIRI should be re-written in a way that requires consideration of both agree and disagree answers. By re-organizing the instrument the researcher is forcing the participants to carefully read each statement before responding, minimizing response bias.

Secondly, the use of qualitative research should also be considered in future research endeavors. Although the current study elicited a large amount of quantitative data, the accumulation of qualitative data would add to the limited research that exists.

With hazing being a sensitive topic, semi-focused interviews and group interviews may help to uncover perceptions that are not evident when using a survey instrument, providing greater understanding of the issue.

Another suggestion for future study is the employment of a comparative study addressing the perceptions of Canadian and American head coaches at the university level. Hazing in intercollegiate sport in the USA has received a great amount of attention from administrators, law authorities, and the media. In the USA alone, more than 40 states have passed laws against hazing (CBS, 2001). In Canada there is no public legislation against hazing. However, Canadian intercollegiate sport leaders have just recently begun to challenge hazing within Canadian intercollegiate athletic programs. In addition, comparative studies addressing different sport environments (i.e. intercollegiate athletics vs. community/organized sport, team sport vs. individual sport) also warrant further examination.

Lastly, an in-depth study of the perceptions of coaches versus the perceptions of athletes towards hazing should be reviewed. The current study suggested that the communication between coaches/athletic personnel and athletes regarding hazing is inadequate. Coaches perceive things differently from their athletes, however neither party is clearly aware of this. A qualitative study may help to bridge the gap in communication between coaches and athletes with respect to hazing practices and their value to in intercollegiate athletics.

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APPENDIX A

HAZING AND INITIATION RITUAL INDEX

In the press and on television and radio, we read and hear a lot about hazing in sport. In recent literature, sport hazing is defined as the following:

Sport Hazing is the beating, branding, whipping, bruising, seriously offending, threatening, and forced participation in activities by veteran athletes, which could adversely affect the physical and mental health of a rookie athlete. When answering the following statements please keep in mind the above definition.

Instructions:

Please indicate how much you agree or disagree with each of these statements by circling one of the following numbers following for each statement.

1=strongly agree (SA)

2=agree (A)

3=disagree (D)

4=strongly disagree (SD)

5=see other comments (OC)

	SA	A	D	SD	OC
Athletes should never complain.	1	2	3	4	5
Comments:					

No pain, no gain.	1	2	3	4	5
Comments:					

In sport winning is everything and losing is nothing.	1	2	3	4	5
Comments:					

Unwillingness to participate in hazing, results in ostracization or alienation from other team members.	1	2	3	4	5
Comments:					

Athletes are ostracized when they refuse to participate in hazing. 1 2 3 4 5
Comments:

Athletes should never question the rituals of hazing. 1 2 3 4 5
Comments:

Athletes need to accept whatever is asked of them. 1 2 3 4 5
Comments:

Generally, coaches say they don't condone hazing rituals but turn a blind eye when they occur. 1 2 3 4 5
Comments:

Generally, coaches make athletes feel guilty if they don't want to participate in hazing activities. 1 2 3 4 5
Comments:

Athletes are not accepting of teammates who refuse to participate in hazing. 1 2 3 4 5
Comments:

When teammates are being hazed, athletes do not consider the activities to be threatening and dangerous. 1 2 3 4 5
Comments:

It is very difficult for athletes to quit after gaining team membership through hazing. 1 2 3 4 5
Comments:

Generally, coaches care more about athletes who are willing to make sacrifices for the team 1 2 3 4 5
Comments:

Being an athlete means that you have to be willing to accept the tradition of hazing rituals. 1 2 3 4 5
Comments:

Generally, coaches and athletic administrators care more about tradition than the feelings of the hazed athletes. 1 2 3 4 5
Comments:

Participating in hazing activities demonstrates character and courage. 1 2 3 4 5
Comments:

Athletes who endure the physical challenges and ridicule of hazing activities deserve respect. 1 2 3 4 5
Comments:

Athletes who cite danger as a way to avoid hazing are truly fearful for their safety. 1 2 3 4 5
Comments:

Athletes ignore injured teammates. 1 2 3 4 5
Comments:

Generally, coaches are impressed with athletes who participate in hazing for team cohesion. 1 2 3 4 5
Comments:

Only the athletes understand the importance of tradition and hazing rituals to their athletic team. 1 2 3 4 5
Comments:

Serious athletes have to participate in hazing without resistance. 1 2 3 4 5
Comments:

Athletes who complain about the rituals of hazing ought to be worried about losing their position on the team. 1 2 3 4 5
Comments:

Generally, coaches and other athletic officials do everything possible to protect athletes from hazing practices. 1 2 3 4 5
Comments:

Team trainers and doctors care more about the needs of the team than about the needs and feelings of the athletes they are treating. 1 2 3 4 5
Comments:

Any athlete can be replaced. 1 2 3 4 5
Comments:

Athletes who blow the whistle on hazing generally do not have public support 1 2 3 4 5
Comments:

Rookie athletes should trust veteran athletes. 1 2 3 4 5
Comments:

First year athletes have something to prove. 1 2 3 4 5
Comments:

Athletes who care about their team will go along with the teams hazing rituals. 1 2 3 4 5
Comments:

Athletes who want membership on an athletic team can't say no to hazing practices. 1 2 3 4 5
Comments:

Athletes should "tough it out" in hazing activities and not worry about what happens. 1 2 3 4 5
Comments:

Athletes need to push themselves to their physical limits. 1 2 3 4 5
Comments:

Rookie athletes will participate in hazing activities to gain acceptance. 1 2 3 4 5

Comments:

Athletes should participate in hazing rituals and continue on with their athletic career. 1 2 3 4 5

Comments:

Athletes should expect to be hazed when first joining a new team. 1 2 3 4 5

Comments:

Athletes who get injured can only blame themselves. 1 2 3 4 5

Comments:

The following are a few questions about your background and experience.

- 1) Male _____ Female _____
- 2) Number of years coaching overall _____
- 3) Number of years coaching females _____ males _____
- 4) Number of years coaching in your current position _____
- 5) Number of years coaching in your current program _____
(Assistant and Head Coach combined)
- 6) Sports you have coached _____

- 7) Varsity sport you are currently coaching _____
- 8) Female sports you have coached _____

- 9) Male sports you have coached _____

- 10) Sports that you have competed in as a varsity athlete _____
(Please indicate if none)
- 11) Were you ever initiated or hazed as an athlete _____

If yes, please elaborate:

Thank you for completing this survey. I appreciate the information that you have shared with me. The information that you have provided will help in the understanding of initiation and hazing practices. I assure you once again that your response is anonymous. The only way that you can be identified is if you have provided your name at any point in the responses given.

APPENDIX B

University of Windsor

Rookie Parties/Hazing

This is just a reminder of the Department's policy on rookie parties and hazing. We recognize that veteran players take great delight in imposing "rites of passage" on first year players, and the initiation of first year athletes is a tradition. However, as the head of a University of Windsor Team, or student athlete, you are responsible for the behaviour of your team at formal and informal scheduled events. Regardless of whether the team meets on or off campus, they are still highly visible as a University of Windsor team, and should behave accordingly. The department of Athletics and recreational Services recommends that:

1. No activity of lewd, profane or dehumanizing nature will be tolerated.
2. All public behaviour should be within the bounds of human dignity and should not cause any embarrassment to the individuals involved, the team, the Department or the University.
3. There will be no physical or mental punishment or "dare activities" (shaving heads is out).

There is a very serious issue and measures will be taken against those who do not follow the guidelines. If you have any questions as to whether an activity is appropriate please consult Mike Havey or myself. Please ensure that all your players understand the seriousness of this message.

Thank you for your cooperation.

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