

**SPORTIZATION AND HAZING:
GLOBAL SPORT CULTURE AND THE
DIFFERENTIATION OF INITIATION FROM HARASSMENT IN
CANADA'S SPORT POLICY**

BY

GLEN WINTRUP

**A Master's Thesis
Submitted to the Faculty of Graduate Studies
In Partial Fulfilment of the Requirements for the Degree of
MASTER OF PUBLIC ADMINISTRATION**

**Faculty of Graduate Studies
*University of Manitoba
University of Winnipeg
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ABSTRACT

This study argues against the current Canadian amateur sport policy position that the policy term initiation rite is interchangeable with hazing, which is synonymous to harassment and abuse. Specifically, it proposes a new theory - Rites Theory - which differentiates and reconceptualized these terms to base new policy on. In an attempt to establish the legitimacy of the Rites Theory and to allow those who sport policy is directed at to have input, a study of provincial elite athletes in Manitoba was conducted. The findings show that despite the current zero tolerant harassment and abuse policy athletes still participate in rite activities. Policy recommendations reflect the attitude of athletes that initiation rites can consist of positive and negative activities. Recommendations also take into account a very important factor, sportization. For any Canadian sport policy to be effective, policy makers have to acknowledge the existence of a global sport culture and the international level, and the actors within it, of the Canadian sport delivery system.

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Chapter One: Introduction

The term globalization describes the creation of an economic and cultural global village. Globalization's examination in the creation of a global sport culture is referred to as sportization. Thus, sportization is the term that is used to describe the entrenchment of the masculine-patriarchal sport culture within western nations and its introduction and/or prosperity in nonwestern states by affecting the policy process of states. As a result of sportization, issues that exist in sport tend to be similar for all athletes, regardless of their citizenship. These issues (e.g., harassment, abuse, and sexism), which are typically found in western society as a whole, have traditionally been ignored in the realm/subculture of sport. Only recently have some of these issues been exposed by athletes in order for them to be addressed in the realm of sport in the same manner as in other areas of society (e.g., the workplace).

This recent exposure of issues explains why, globally, there has been a minor explosion of work by academic researchers and policy makers in the area of harassment and abuse in sport. At least in theory, sport, like other sectors of society, has taken a zero tolerance policy stance in regards to harassment and abuse. It has been generally understood by all members of the Canadian public that harassment and abuse will not be condoned in any instances. In Canada, sexual harassment and abuse policy for sport contain within it all forms of initiation rituals and hazing; where the term initiation is interchangeable with hazing, which is synonymous to harassment and abuse.

Both researchers and the media have taken it upon themselves to expose initiation and hazing activities. However, these two groups do not always react in the same manner

when exposing initiators/hazers. Researchers have taken a solid stance in “exposing and condemning” initiating/hazing participants. In contrast, the media has not taken such a strong stance as previous researchers. Although they do sometimes “expose and condemn” initiations/hazing, they also “expose and ignore” them as well.

Expose and ignore refer to those instances when initiation/hazing activities are exposed and then written, or laughed, off as “boys will be boys”. The general attitude is that athletes are just fooling around, playing pranks, or practical jokes on one another. A good example of this, is that on Saturday, November 25, 2000, the Winnipeg Free Press ran a photograph on the first page of its Sport Section (Appendix A). The photograph depicted British Columbia Lions football safety Mike Crumb taped to a goal post by his teammates on his 30th birthday. In the background, non-athletic people were either casually walking by or standing and smiling at Mike. The accompanying article did not discuss the picture; no comment was given, except to state who he was and why he was taped up by his teammates. There has been no public outcry that anything wrong was being done, even though the picture depicted a person being initiated/hazed or, according to sport policy, abused.

The more common tract taken, especially by researchers, has been to expose and condemn. Researchers, most notably Hoover (Alfred University, 1999) and Johnson (2000), focus on finding out what “unacceptable” activities athletes are engaging in and then making recommendations that describe the “acceptable” activities they should be participating or involved in. Neither of these researchers state if they discussed these “acceptable” activities with athletes to find out if the athletes would consider them an

“acceptable” substitute. Nor, did they try to thoroughly examine why athletes engaged in these particular “unacceptable” activities to determine what purpose they served.

It has to be acknowledged that initiations/hazings are not confined to the realm of sport; it does occur in other institutions. In the 1990’s, the media exposed Canadians to the initiation/hazing practices of military personnel from different countries. Canadians witnessed the initiation/hazing practices of Russian, American, and even Canadian soldiers. It was the video of the 1992 Canadian Airborne Regiment initiation rite that made headline news in Canada. The quality of the media coverage could be considered nothing more than being pure sensationalist. They showed a video and described the events. There was no discussion of trying to understand the event or even an ethical debate concerning if it was proper/improper behavior. It was all about exposing and condemning these activities and saying “hazing is bad”. But, the question that has to be posed to such a response is: if initiations/hazing is so bad, why is it so widespread that it occurs not only in different institutions in Canadian society but in the same institutions in other societies as well?

SCOPE AND LIMITATIONS OF THE STUDY

There exists a conflict of ideas here, specifically between what athletes consider to be appropriate behavior and what policy considers to be inappropriate behavior (harassment and abuse). Those who instigate harassment and abuse behavior tend to hide their activities for protection from public eyes. If the public were to see or to know of any harassment or abuse there would be an outcry, on the victims’ behalf, for authorities to intervene and punish the offender. Yet initiations/hazing, where it seems all parties

are willing/consenting participants are sometimes done in public spaces without any public outcry (i.e., Mike Crumb taped to goal post). The only compulsion athletes seem to have to hide their initiation/hazing activities from the public comes from the current policy that is applied to them; it is not because they think their actions constitute harassment and abuse. This suggests to me that the problem is whether it is appropriate within amateur sport policy for the terms initiation and hazing to be defined similarly, and where all forms of these activities are considered harassment and abuse. The solution is to differentiate and explain a new relationship between the policy terms of: initiations, hazing, and harassment and abuse. This will then establish a new direction in which policy, that is applied to athletes, should be taken. Achievement of this result can only occur by focussing on trying to understand why athletes participate in initiations and what purpose they serve. This will lead to a conclusion where those who participate in initiations have input into the policy which controls their behavior so that all sport policy can be more effectively implemented in order to prevent harassment and abuse from occurring.

The purpose of the research undertaken here is to make an argument against the current sport policy position on initiations/hazing by proposing a new theory - Rites Theory - on which to conceptualize these terms and base new policy on. Although there is potential to delve in-depth into other, or supporting, material, it falls outside the scope of this research. This specifically concerns the Canadian sport delivery system, which is only included for two reasons. First, to show a connection between government and sport, that there indeed is a relationship between these two groups, one that can be described by New Public Management. There is specific focus on the accountability

component of the relationship that exists between government and sport organizations in the form of the Sport Funding and Accountability Framework. The second reason is to acknowledge that there is an international level to the sport delivery system which influences the policy process of the intranational levels. This international level factor is what enables policy recommendations and implementation. Specifically, a reciprocal relationship exists between sportization (global sport culture) and policy/policy options (e.g., change culture) and any effective policy to control athlete behavior needs to be eventually implemented at the international level so that it is top-down and applied to athletes in all countries.

Another limitation of this research concerns the data. The data was collected using a mail-out survey to Manitoba's provincial elite athletes. There were the usual constraints associated with any thesis project, most notably: funding, the ability to obtain personal information for a sampling frame from provincial sport organizations, and the ability to gather data from the sample itself. These imposed a limit upon the sample size and response rate. Since it was not possible for all sports, or athletes, to be represented, the results cannot be generalized outside of these sports, or outside of Manitoba. The conclusion/recommendations drawn in this study are intended only for sport organizations in Manitoba.

Chapter Two: Theoretical Framework

Chapter two explores the important theoretical concepts on which the analysis and policy recommendations will be based. These concepts will either directly contribute to the perceived framework required for policy creation, or be used as a guide for material that will directly contribute to the policy framework. The chapter begins by examining organizational behavior, discussing both sociological and psychological ideas. Specifically, the focus is on the sociological concept of organizational culture and the psychological concepts of group cohesion, power, and aggression. This section is followed by the examination of consent, where the Canadian legal definition of consent is clarified while the general concept of consent is explored. Both organizational behavior and consent will later be used to make a differentiation between the policy terms of initiation, hazing, and harassment and abuse during the development of a new theory - Rites Theory. Chapter two then moves on to explore the tenets of New Public Management with specific focus on the way nontraditional forms of public administration still deliver public services that are directed/controlled by, and accountable to, government. As mentioned in chapter one, this is not an in-depth exploration/discussion, but rather a necessary step to show that a connection exists between government and the sport delivery system. A relationship where government creates policy that sport organizations need to implement if they want to receive government funding.

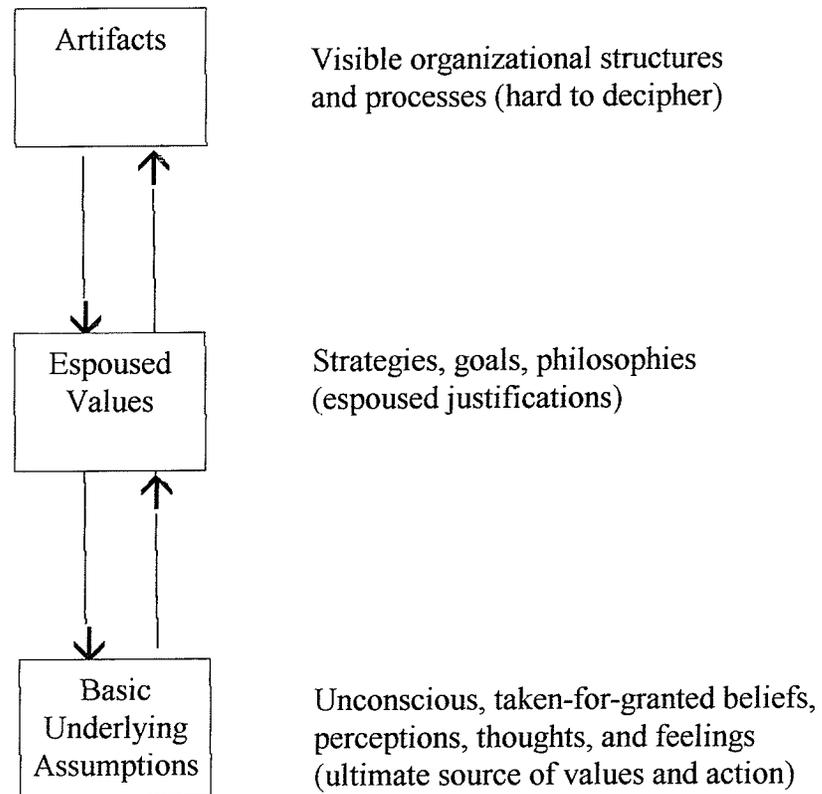
ORGANIZATIONAL BEHAVIOR

According to Pal (1997: 27) “policies aim to solve problems, or clusters of complex problems.” In Canada, harassment and abuse are considered complex social problems because “harassment is a behaviour. . . which is insulting, intimidating, humiliating, malicious, degrading or offensive” (Findlay and Corbett, 1997, Definition of Harassment, para. 2). Since harassment is considered inappropriate/deviant behavior that “poisons” the sport environment, the aim of harassment policy is to control people’s behavior so that a safe environment exists for everyone in sport. Currently, in Canada’s sport policy, all forms of initiation are considered harassment and abuse. However, some activities can be considered appropriate behavior since they do not “poison” the environment. This section of chapter two explores the concept of organizational behavior in order to provide an explanation as to why initiations can be considered appropriate behavior in sport.

Organizational Culture

Culture is a natural byproduct of human social interaction that occurs in organizations. According to Trice and Beyer (1993: 1-2), “. . . cultures provide organizational members with more or less articulated sets of ideas that help them individually and collectively to cope with. . . uncertainties. . . ambiguities. . . and chaos that are inevitable in human experience.” For Schein (1992), there are three levels to culture which help people to cope: artifacts, espoused values, and basic underlying assumptions (Figure 2.1). All three levels include both substance (ideologies and thus invisible) and

Figure 2.1: Levels of Culture



Source: Schein (1992), *Organizational culture and leadership*. p. 17.

cultural forms (observable entities) which range from simple and mundane (architecture style that exists in the organization) to complex (the organizational structure). The levels contain every aspect that exists within an organization and thus are continually dictating to employees, in a multitude of ways, how to act and think in order to accomplish the organizational goals so it can succeed in its purpose (Schein, 16-26).

Artifacts, the first level, are the easiest to observe in an organizational culture. This level “. . . includes all phenomena that one sees, hears, and feels. . .” (Schein, 1992: 17). It provides the immediate emotional impact a person gets from the first impression of the organization. The actions of organizational members, and the organization itself, cannot be explained since there is no cultural depth at this first and basic level (Schein).

Espoused values, the next level, explains the “path” (strategies, goals, and philosophies) which organizational members use to achieve their desired goals. This “path” consists of beliefs of normative behavior/norms (rules and principles) and values (ideals), making it a “cultural path”. A cultural path’s beliefs and values come from one person’s (the leader) proven hypothesis. Since it has been proven to work in accomplishing organizational goals, organizational members take this cultural path for granted (Schein, 1992: 19-21).

When a “cultural path” has been proven, organizational members use the norms and values of it as a base to accomplish all of their tasks. The norms and values “. . . become tacit assumptions about the nature of the world and how to succeed in it. . . [The result is] basic assumptions. . . have become so taken for granted that one finds little variation within a cultural unit” (Schein, 1992: 19-22). Since the culture has been proven

to work by being, in most instances, repeatedly successful, it becomes difficult to change (Schein, 1992: 22).

According to Schein (1992) the three levels make culture deep, broad, and stable. It is stability that brings meaning and predictability to daily life and makes people able to cope. Culture provides tacit rules to be used in figuring out “. . .how to do things, how to think, and how to feel” (Schein, 1999: 26). Thus, culture becomes the foundation for organizational members on how to interact with others and how to successfully achieve organizational goals.

Definition

Schein (1992: 12) supplies the most recognizable definition for organizational culture:

a pattern of shared and basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.

This definition states that a group of people came together for a purpose. In figuring out how to achieve this purpose, they created a set of norms and values (elements of culture). These norms and values are considered appropriate and necessary to achieve success, and thus are passed on to new members so organizational success will continue. This means all successful organizations owe part of their success to their culture.

Leadership and Culture

According to Schein (1992) culture and leadership are equally important. He believes “. . . leaders first create cultures when they create groups and organizations. Once cultures exist, they determine the criteria for leadership and thus determine who will or will not be a leader” (p.15). Culture is the driving force behind an organization’s ability to accomplish its goals and leaders are at the wheel of this force since they are the ones responsible for achieving the organization’s goals. Although leaders are at the wheel, they need to work with culture to steer the organization to success.

Leaders have the responsibility to manage an organization’s established culture. Managing culture requires working with it for change to occur but also eliminating dysfunctional aspects that arise that will hamper the attainment of the organization’s goals. If leaders do not manage culture, it will lead them and the organization will suffer. Leaders also have the difficult task of guiding cultural change by making sure the group survives the change and does not become disenfranchised with the organization (Schein, 1992: 15).

Ultimately, Schein (1992: 15) states that “cultural understanding is desirable for all of us, but it is essential to leaders if they are to lead.” Failure of leaders to understand organizational culture puts the future of the organization into jeopardy. It is up to the leaders of an organization to embed and transmit cultural norms and values to organizational members through the process of socialization. Socialization is the teaching process whereby the organizational culture is embedded into new members.

Schein (1992) establishes that the purpose (the organization’s mission) of an organization is fundamental in establishing what the culture will be in that organization.

The purpose defines the goals (strategies to accomplish the mission) of any organization and creates the demand on those within the organization to accept the norms and values of what it will take to succeed. Leaders within an organization will only establish mechanisms of a culture, which include the organizational structure, rules, *rites and rituals*, and *policies*, in order to achieve and meet the demand of the purpose or desired goals. Thus, the purpose of any organization creates the very identity of it. All the cultural mechanisms will be based on the leader's proven "cultural path" of what works successfully to achieve the purpose. Since only appropriate behavior will reflect the culture of the group, *policies*, including those condoning harassment and abuse, which govern behavior will promote the appropriate norms and values while trying to prevent dysfunctional or inappropriate norms and values from arising. This suggests that those who engage in activities, including *rites and rituals*, which are based on the organizational culture should not be punished for inappropriate behavior.

Rites and Rituals

Rites and rituals are a socialization mechanism of culture. According to Schein (1992: 249), these consists of ". . .ritualizing certain behaviours that one considers important. . . ." He feels rites and rituals should not be taken out of context. Each organization will have different rites and rituals that are based on the culture. The exact importance of rites and rituals, and the shape they take, will depend on the significance of them to the members of the cultural unit (Schein, 249-250).

Schein (1992) admits that he has a limited view on rites and rituals and does not discuss the difference between the two terms. Trice and Beyer (1993) on the other hand

believe there is a difference between rites and rituals. They state that “rituals are relatively simple combinations of repetitive behaviors, often carried out without much thought, and often relatively brief in duration. . . . Many human rituals are much less emotional and become rather boring and routine” (p. 107). A good example of a ritual is a handshake between two people when they first meet.

The term ‘rite’ is often interchangeable with ‘ceremony’, because “. . . a rite amalgamates a number of discrete cultural forms into an integrated public performance; a ceremonial connects several rites into a single occasion” (Trice and Beyer, 1993: 109). Rites are a glorified ritual; they are not simple and mundane like a ritual, but rather dramatic and elaborate and require a sufficient amount of preplanning. A rite marks a special occasion of some kind and thus often results in excitement for participants and spectators. Rites, like rituals, can take numerous forms. The only difference is that rites are more significant because they are not everyday occurrences.

When a new member of an organization goes through a rite, it is often referred to as a rite of passage or initiation rite. An initiation rite is a special occurrence that marks the entry of a socialized new member into the cultural unit of the organization.

According to Hoover and Pollard:

When initiation rites are done appropriately, they meet. . . needs for a sense of belonging, and the group’s needs for members to understand the history and culture of the group, and building relationships with others who belong. Initiation rites are comprised of pro-social behaviours that build social relationships, understanding, empathy, civility, altruism and moral decision-making (Alfred University, 2000: 3).

Initiation rites do not typically instill new norms or values in members but reinforce existing ones. However, according to Schein (1992), it is possible for rites to be used as

a primary socialization mechanism when the person experiencing the rite has not been socialized into the group culture through other socialization mechanisms. Whether a rite is a primary mechanism, or not, will depend upon each group.

Groups

Baron and Greenberg (1990: 280) define a group “. . .as a collection of two or more interacting individuals with a stable pattern of relationships between them who share common goals and perceive themselves as being a group.” According to Baron and Greenberg, four characteristics must be present for a group to exist. First, group members share a common goal that can only be realized through joint action. Secondly, there is interaction between members that serves as a conduit for members to influence other members. Thirdly, there must be a stable structure that can maintain the group functions as members join and leave. Lastly, group members have to recognize the existence of the group and their membership in it, plus be able to identify other members of the group (Baron and Greenberg, 260-1).

Group/Team Cohesion

Carron is considered one of the leading authorities on group cohesion in sport. In the context of sport psychology, his definition for cohesion is often cited or referenced (Cox, 1990; Wann, 1997; Weinberg and Gould, 1999). Carron (1982: 124) defines team cohesion “. . .as a dynamic process which is reflected in the tendency for a group to stick together and remain united in the pursuit of its goals and objectives.”

Two common dimensions of cohesion found in sport settings are task cohesion and social cohesion (Baron and Greenberg, 1990; Carron and Hausenblas, 1998; Cox, 1990; Johns, 1996; Robbins, 1993; Wann, 1997; Weinberg and Gould, 1999). “Task cohesion reflects the degree to which members of a group work together to achieve a specific and identifiable task” (Cox, 339). This task is normally associated with the purpose of the group’s formation. In comparison, “social cohesion refers to the degree of interpersonal attraction among the group’s members” (Wann, 299). This dimension has nothing to do with how successfully the group accomplishes its task goals.

Team Cohesion and Performance

Sport psychologists agree that the link between cohesion and performance is unknown (Baron and Greenberg, 1990; Carron and Hausenblas, 1998; Cox, 1990; Gill, 2000; Jarvis, 1999; Johns, 1996; Robbins, 1993; Wann, 1997; Weinberg and Gould, 1999). Studies done have shown results ranging from no connection to a very important connection between group cohesion and performance success. Weinberg and Gould state that a review of these studies tends to show that a positive relationship exists between cohesion and performance (p. 172). In addition, they believe “the inconsistencies that have been found can best be understood by considering the measurement of cohesion, characteristics of the tasks, and the direction of causality” (p. 173).

Weinberg and Gould (1999) show that past measurement of cohesion has been done improperly. Most studies focused on social cohesion and neglected task cohesion and thus results have been skewed to show that high interpersonal attraction among team members often meant teams were unsuccessful. When the second dimension is

considered in studies, “. . . positive relationships between cohesion and performance were found for task measures of cohesion. . .” (Weinberg and Gould, 173).

The confusion over the actual task demands that face teams has also contributed to inconsistencies. Not all sports require teams to have the same level of cohesion. Sports that have athletes compete individually, or require little team interaction or coordination, do not need a high level of cohesion. In contrast, team sports that require athletes to interact and coordinate their actions require high levels of cohesion. Weinberg and Gould (1999: 173-4) state that positive study results for cohesion and performance have been done with team sports while negative study results have been done for individual sports. This perception for the need for a higher cohesion level in team sports precipitates the misconception that initiations and hazing occur mostly in team sports.

“The direction of causality refers to whether cohesion leads to performance success or performance success leads to cohesion” (Weinberg and Gould, 1999: 174). There is no clear evidence to support either cause-effect relationship because of the numerous uncontrollable variables that exist. Support is growing for the conclusion that the relationship is circular, that as one factor improves it has the ability to improve the other one (Carron and Dennis, 2001: 130; Weinberg and Gould, 175).

Just as leaders are important in creating and guiding culture within a group, they also are important in creating group cohesion. According to Carron and Hausenblas (1998) the behavior of the leader should reflect what group members want. For instance, “in work groups, which are by nature task-oriented, leader behaviours directed toward the completion of the task are most important” (Carron and Hausenblas, 225). Team

cohesion increases the more strongly group members deem the leader's behavior is appropriate. Leaders, it would seem, have a very important role to fulfill which explains why leaders usually, not always, have the ability to wield/exercise the most *power* within a group.

Power

In the field of psychology, power is typically defined “. . . as the ability to influence or change the attitudes or behaviours of others” (Wann, 1997: 278). Wann's definition of power encapsulates four important characteristics. Firstly, power may exist but does not have to be fully actualized. There only needs to be the capacity to affect others for someone to be considered a powerholder (Johns, 1996; Robbins, 1993). Secondly, a powerholder can only utilize power to influence people who are dependent on them. This does not necessarily mean that a poor or unequal relationship exists. For instance, Johns (p. 413) points out that in a relationship between best friends, people “. . . can exert reciprocal influences for similar reasons.” Thirdly, a target of power still controls and has discretion over their behavior. Laws, regulations, rules and standards often constrain a person's choices. A person's actions must be within established boundaries of society, organizations and/or groups (Robbins, 407). Lastly, both individuals and groups have the ability to use or to be the targets of power at anytime. The directional flow of power is fluid allowing anyone, or any group, the potential to exercise power (Johns). This suggests that during initiations rookies are not helpless victims but rather are capable of exercising power both as an individual and as a group during the initiation. Perhaps this means that during initiation events negotiations

between rookies and veterans take place, or are possible, so that an agreement is reached on what activities, or activity intensity, should be done.

Bases of Power

French and Raven (1959) are seen as the leaders in the field of power and all psychologists refer to them when they discuss power. According to French and Raven there are five major sources (bases) of power that can exist in a relationship. These bases of power are reward, coercive, legitimate, referent, and expert (pp. 155-6).

Reward Power

The base for reward power is the ability to control valuable resources, which can be used to “reward” others (Baron and Greenberg, 1990: 412). The strength for this power depends first on “the ability to provide positive outcomes and prevent negative outcomes” (Johns, 1996: 414). It also depends on the ability of the powerholder to deliver the desired reward that is expected by the target (French and Raven, 1959: 156). The strength of the power increases as the magnitude of the reward increases. Powerholders can deliver both tangible (e.g., monetary) and intangible (e.g., verbal praise) rewards (French and Raven, 1959; Wann, 1997: 280). Yukl (1981) believes that when exercising reward power it is important to make sure that compliance has been verified. Rewarding incomplete compliance will erode the possibility of future compliance and thus the strength of reward power itself (p. 53).

Coercive Power

Where reward power maximizes positive outcomes and minimizes negative ones, coercive power maximizes negative outcomes and minimizes positive ones (French and Raven, 1954). In essence, coercive power is based on fear; fear of punishment for failing to conform (Robbins, 1993: 409). Like rewards, punishments may be tangible (such as undesirable work) or intangible (such as verbal reprimand). No matter what form they take, according to Baron and Greenberg (1990: 413), if the punishments are inconsistently administered or are considered too harsh, people may rebel. Yukl (1981: 56-8) states that powerholders should use this power sparingly and make sure that others are aware of the rules and penalties beforehand since the punishments themselves should be deserved, appropriate, consistent and delivered in a non-hostile manner.

Legitimate Power

Legitimate power is derived from recognized organizational authority. Each individual's strength of power is determined by their position in the organization's hierarchy, where those at the base of the hierarchy have the least amount of power while those at the apex have the most (Baron and Greenberg, 1990: 413; Johns, 1996: 413-4). This form of power "... applies only to the range of behaviors that are recognized and accepted as legitimate by the parties involved" (Baron and Greenberg, 413). Yukl (1981) states that powerholders should only make polite and cordial requests since abrasive or arrogant demands will create resentment. As well, powerholders need to validate a request, targets of power should be given a reason, time permitting, if it is not obvious to

them. By validating the request it will not be interpreted as a show of power or authority (pp. 51-2).

Referent Power

The source of referent power is the admiration others have for the powerholder. Since the strength for this power lies in how well-liked a person is and how much others want to emulate them, powerholders are viewed as attractive or are seen in a positive light. In these instances, “we are prone to consider their points of view, ignore their failures, seek their approval, and use them as role models” (Johns, 1996: 415). The more attractive a party, determined by how strong the desire is to join or maintain an existing association with that party, the stronger the power of that party (French and Raven, 1959: 161). Powerholders are most attractive to people who are similar to them or who want to be like them. However, it is rare that this form of power is immediately available to someone. Usually it has to be developed by treating people fairly and by being concerned about their welfare (Wann, 1997: 282; Yukl, 1981: 49-50). As well, powerholders can most effectively use this power by making a personal appeal for something to be done for them (Yukl, 46).

Expert Power

According to Wann (1997: 279), expert power is a common source of power in sports. This “power derives from having special information or expertise that is valued. . .” (Johns, 1996: 415). The strength of this form of power depends on the legitimacy of it as it pertains to the person’s background (education, past experience)

(Wann, 279). Yukl (1981) believes the perception of expertise is more important than the actual expertise itself. However, even though it is virtually impossible to fake expertise and fool others over a long period, it is not unheard of. This form of power has to be gained by making others aware, in a mild non-boastful manner, of educational background, previous experience and accomplishments. It is important that people with expert power maintain credibility by keeping informed of changes and advances in their area (pp. 47-8).

From this brief review of power, it suggests that power can be used both positively and negatively. It would also seem that there are more bases of power involving positive relationships among people and that the use of positive forms of power will accomplish more, or go further, than negative forms. Thus, this dispels the common belief that power is used only in violent, or *aggressive*, actions.

Aggression

Baron and Richardson (1994: 7) state “aggression is any form of behaviour directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment.” They suggest that there are five criteria that have to be met before an action can be considered aggressive. First, the behavior is either physical or verbal; it is not emotional or attitudinal (Baron and Richardson, 7; Gill, 2000: 240; Jarvis, 1999: 46; Weinberg and Gould, 1999: 476). The second criterion concerns the outcome of aggression - there can be either physical or psychological harm or injury; “so long as the person has experienced some type of aversive consequence. . .” (Baron and Richardson, 9-10). The next criterion refers to aggressive actions. Baron and Richardson state that

only living beings have the capacity to be aggressive or to be victims of aggression. Although human beings often strike out at inanimate objects, this is not aggressive behavior unless damaging the object hurts the owner of it. Fourth, aggression occurs only when intent to harm others exists. When a living being is harmed accidentally, they are a victim of misfortune and not of aggressive behavior (Baron and Richardson; Gill). Baron and Richardson note that intent is difficult to know since it is not easily observable (p. 8). The last criterion refers to motivation on the part of the victim. Victims of aggression have to be motivated to not want or receive such treatment since there are some instances when people are motivated to be harmed. "In such cases the individual involved seems to enjoy being hurt" (Baron and Richardson, 11).

Types of Aggression

There are two primary types of aggression: hostile and instrumental (Baron and Richardson, 1994; Cox, 1990; Gill, 2000; Jarvis, 1999; Wann, 1997; Weinberg and Gould, 1999). Aggression is considered hostile in circumstances where ". . .the primary or major goal sought by aggression is that of causing the victim to suffer" (Baron and Richardson, 12). The intent of the person is to harm or injure another living being because they want to and are capable of doing so (Gill, 241; Jarvis, 46). In these instances, harm is seen as a means to an end. "In contrast, instrumental aggression refers to instances in which aggressors assault other persons. . . primarily as a means of attaining other noninjurious goals" (Baron and Richardson, 12). The harming of the individual is a means to another end, not an end in itself. Seeing the person suffer is not the motive or intent of the aggressor (Baron and Richardson; Cox; Gill; Jarvis; Wann).

A behavior continually confused with aggression is assertiveness (Baron and Richardson, 1994; Cox, 1990; Wann, 1997; Weinberg and Gould, 1999). "Assertiveness involves the use of legitimate physical or verbal force to achieve ones' purpose" (Cox, 269). Assertiveness is not considered aggression because there is no intent to harm (Cox; Wann). Although unusually high levels of energy and effort are expended in assertive behavior, any harm is incidental (Cox; Wann).

The summary of aggression suggests that the intent of the person instigating the action is a criterion that distinguishes between hostile aggression, instrumental aggression, and assertiveness. This suggests that the action itself is not a criterion in deciding what kind of action it is. The reasoning for this is simple: each individual has a different standard of what constitutes aggression. Thus, it is possible for a person to be a willing/*consenting* participant to an activity others consider, or view, as being hostile aggression. Whether it is hostile aggression, instrumental aggression, or assertiveness depends on the intent of the person performing the action and what the target has *consented* to.

CONSENT

According to Findlay and Corbett (1997) a target of harassment will experience negative and uncomfortable feelings ranging from embarrassment to absolute fear. This suggests that no one would ever agree to be harassed or abused. People would have to be forced to participate. However, if initiations are reflecting the culture of the group and are considered appropriate behavior, then people would agree to participate in these activities. This section explores the concept of consent to understand when it is valid.

Importance of Consent

In chapter one it was noted that sport policy, adopted by sport organizations, considers hazing/initiation to be a form of abuse. When a person is abused, they are a victim of assault either by being forced to participate in an activity or to endure bodily harm. Thus, athletes who haze, including those that taped-up Mike Crumb, are committing assault, or are they?

According to section 265 subsection 1 of the *Criminal Code* (Canada, 1985) “(1) a person commits assault when (a) without the consent of another person, he applies force intentionally to that other person directly or indirectly. . . .” A key point of this definition is that consent is the sole factor determining whether assault takes place. According to section 265(2) assault, in this context, includes all sexual and non-sexual forms (Canada, 1985). This indicates that any discussion of consent, in the context of assault, can incorporate a sexual dimension/nature to it.

Legal Definition of Consent

Consent is defined in the *Criminal Code* (Canada, 1985) in two separate sections; 265 and 273. Subsection 3 of 265 describes under what conditions consent cannot be given by a person (that is, valid consent is implausible). Specifically, this subsection states that:

(3) for the purpose of this section, no consent is obtained where the complainant submits or does not resist by reason of (a) the application of force to the complainant or to a person other than the complainant; (b) threats or fear of the application of force to the complainant or to a person other than the complainant; (c) fraud; or (d) the exercise of authority.
(Canada, 1985)

Consent is further elaborated in section 273, the area of the *Criminal Code* (Canada, 1985) that deals specifically with sexual activity/assault. This section describes what does not constitute consent by a person to engage in sexual activity. It can be taken that the opposite of what does not constitute consent is what does constitute valid consent. Section 273(1) of the *Criminal Code* states:

(1) Subject to subsection (2) and subsection 265(3), 'consent' means . . . the voluntary agreement of the complainant to engage in the sexual activity in question. (2) No consent is obtained. . . where (a) the agreement is expressed by the words or conduct of a person other than the complainant; (b) the complainant is incapable of consenting to the activity; (c) the accused induces the complainant to engage in the activity by abusing a position of trust, power, or authority; (d) the complainant expresses by word or conduct a lack of agreement to engage in the activity; or (e) the complainant, having consent to engaging in sexual activity, expresses, by words or conduct, a lack of agreement to continue in the activity. (Canada, 1985)

Section 273 further details under what conditions a person charged with breaking the laws of section 271, 272 or 273 of the *Criminal Code* (Canada, 1985) cannot use the defence that a belief of consent existed. These conditions are: "(a) the accused's belief arose from the accused's (i) self-induced intoxication, or (ii) recklessness or willfull blindness; or (b) the accused did not take reasonable steps, in the circumstances known to the accused at the time, to ascertain that the complainant was consenting" (Canada, 1985).

Explanation of the Legal Definition

This section explores the meaning of the legal definition of consent. To facilitate the reader, the section has been divided into four areas - types of consent, claims of

consent, valid consent conditions, and consent and bodily harm. First, four types of consent - tacit, express, indirect, and quasi - identified by Archard (1998) will be briefly described. Following this will be a discussion that identifies how consent can be given and what occurs when it is. Next, the conditions under which consent can and cannot be given - capacity/incapacity, information/fraud, voluntariness/force and fear, and exploited consent - are summarized. The section on consent concludes with examining the issue of consenting to bodily harm. In particular, what needs to exist in these circumstances for a person to consent to bodily harm.

Types of Consent

- ***Tacit and Express*** - According to the *Criminal Code* (Canada, 1985) there are two ways in which consent can be given; by word or by conduct. Consent by word occurs when a person verbally or 'expresses' consent. "Express consent is the making of a public, explicit sign of agreement to something" (Archard, 1998: 8). Consent by conduct (tacit) is an implicit manner of giving consent solely through action (Archard, 8). These actions are well-known ways of signaling to others that they are considered a conventional manner of communicating. Tacit consent can be given through numerous conventions that exist. For instance, nodding the head up and down universally signifies yes or "... agreement because it derives from a curtailed bow, which in turn represents a *ritualised* submission to the other" (Archard, 9). A variety of other conventions exist; some are universal while others are for specific situations. Since some conventions are for specific situations and/or known only to a group of people "... tacit consent can only be given in this manner if somebody

knows both that they are participating in the activity in question and that participation entails accepting its rules” (Archard, 8).

- ***Indirect Consent*** - Archard (1998) believes when a person consents to an activity, they also consent to other activities that are connected to it. Thus, a person can indirectly consent to these other activities. The only stipulation is that the connection between the two activities has to be known to the individual. According to Archard, two activities can be connected in one of three ways: accompaniment, where they occur at the same time; consequence, where one activity always inevitably follows another; and precondition, where one activity is required before the initial/original activity can occur.

According to Archard (1998) some activities have different levels to them ranging from low to high. For Archard, there is a difference between two different activities and different levels within an activity. In this instance, “when an activity. . . admits to levels, consent to one level is not indirect consent to another higher one. And that is true even if the higher levels normally succeed the lower” (p. 13).

- ***Quasi-Consent*** - According to Archard (1998) quasi-consent is not a legitimate form of consent, like tacit or expressed consent. Quasi-consent is about an individual fulfilling the expectations they have created in others. When an individual unknowingly gives tacit consent or fails to act so others know that consent is being withheld, an individual has a duty, or is obliged, to act as if they had consented. Even though they do not consent, because of their actions/non-action, an individual has not properly informed others and the onus for the miscommunication lies on said individual for it (Archard, 13-14).

These types of consent explain how a person can give consent. Consent does not have to be given verbally or even to a specific activity. In addition, once a person gives consent they create an obligation on their part to fulfill the expectations they have created in others. However, further examination of what exactly occurs when consent is given is required.

Claims of Consent

Archard (1998) identifies four claims about consent. These claims exist when an individual gives their consent to be involved in an action. The first is that consent is needed to change the relationship between actors in a given situation. For an action to be considered legal, and not an assault, participants have to agree with it in order for it to be “morally transformative” (Archard, 3). Morally transformative actions create obligation for the person giving consent to follow through with the action and gives permission to others to perform the action. Secondly, there are actions that are morally transformative where obligation and permission can be generated without consent (Archard, 4). Thirdly, consent can only be given through an intentional act, for “consent is an act rather than a state of mind. . . something I do rather than think or feel” (Archard, 4). Archard’s fourth claim concerns the mental state of an individual. “There are three types of [mental states]. . . cognitive, dispositional, and volitional, whose characteristics determine. . . whether I know I am consenting, whether I agree with what I am consenting to, and whether I intend to consent” (p. 4).

Whether a person assents (approves) or dissents with an activity is irrelevant to whether or not they consented. Assent and dissent are considered to incorporate “. . . both

an act and a state of mind” (Archard, 1998: 5). A person can consent to an activity even if they have no desire to do it or perhaps even dislike the very thought of the act itself. Hence, when a person consents both expressly and tacitly, they are responsible for their involvement in an action, and the consequences of their involvement. If others are led to believe consent has been given by you, and valid consent conditions exist, then you have allowed the relationship between you and others to be changed (Archard, 6).

Valid Consent Conditions

The legal definition of consent stipulates that consent cannot be given under the conditions of incapacity, fraud, fear and force, or the exercise of authority. This means consent is valid only if none of these conditions exists. For Archard (1998), valid consent occurs when three conditions have been met: capacity, information, and voluntarism.

- ***Capacity (capability/incapability)*** - When a person reaches the age of consent it is assumed that they are competent and sane individuals who have the ability to understand and make a decision regarding the situation they find themselves in. The age varies from country to country and for various kinds of activities. It is recognized that there are those who permanently lack the capacity to give consent (mental disability) as well as those who temporarily lack the capacity (intoxication, short-lived psychological disturbance) (Archard, 1998).

Archard (1998) believes an intoxicated person can give consent on the conditions that they have consumed alcohol before and they consent to drinking alcohol in the present. He proposes “dutch courage” in which people deliberately drink in order to

do something they would not do otherwise. They are aware/know the affect alcohol has on them and thus when “. . .they consent to their drunkenness. . .they consent [to other activities] when drink may be presumed valid” (Archard, 45).

- **Information (fraud)** - As mentioned previously, in order for a person to give consent they need to know to what they are consenting to. All relevant information that can affect their decision must be disclosed. This does not mean everything, just what will make a difference (Archard, 1998: 46). This is why consent cannot be given under the conditions of fraud, where misinformation is purposely given to get consent.
- **Voluntariness (force and fear)** - Consent cannot be given if the individual is literally forced to give it or does so out of coercion. Coercion is getting someone to commit out of fear by making an individual aware of significant, proximate, and real consequences if they do not agree. Fear and force negate a person's ability to reach a decision that is right for them (Archard, 1998: 51). It is important to note that a person can only consent if there is no external pressure on them, from another person, to consent. Thus, consent is only achieved through internal decisions with no external pressure on a person's mental state.
- **Exploited Consent (exercise of authority)** - Exploited consent occurs when a person gives consent to someone who has power and status over them. Power and status, in this case, refer to the authority an individual has over someone else; for instance, professional and client (doctor/patient). “What matters is the influence exercised within the relationship. Here what is relevant are such features as dependence, trust, vulnerability, and emotional intimacy” (Archard, 1998: 61).

There are three mandatory conditions that have to exist for consent to be considered valid. No matter what a person consents to, these conditions must exist. However, the intensity level of the activity or the consequences of consenting influences the exact importance of how strict these conditions must be met. For instance, it should be especially strict when a person consents to bodily harm.

Consent and Bodily Harm

The *Criminal Code* (Canada, 1985), in its definition of consent, does not refer to bodily harm, although it does define bodily harm in an earlier section as “. . .any hurt or injury to a person that interferes with the health or comfort of the person and that is more than merely transient or trifling in nature” (Canada, 1985). This would indicate that people could consent to bodily harm; in fact they do.

Although people often object when an individual inflicts harm on another, their objections are based on the feeling that some actions are inappropriate (Archard, 1998: 111). In addition, for many, it is inconceivable that an individual could consent to having harm inflicted upon them. However, even though “. . .many could not and most certainly do not consent does not mean that no one in fact can and does” (Archard, 112). Archard believes a person’s capability for consenting to harm rests on three claims. The first is that people consent only to the amount/degree of harm that they desire. Secondly, people harm one another not “. . .for the purpose simply of occasioning or receiving harm but for the pleasure which is derived from inflicting and/or enduring such harm” (Archard, 113). Lastly, nobody would consent to being harmed to such a severe degree that it would cause lasting injuries; nor would the people (person) inflicting the harm risk

jeopardizing future enjoyment (Archard, 113). Archard points out that in these instances, the consent requirement is or should be stringent.

This concludes the discussion on consent; a discussion that indicates it is possible for people to be willing participants in harmful activities. The activities themselves maybe perceived as inappropriate behavior, even by the participant. However, as long as an individual has consented and valid consent conditions exist, whether they approve of the activity itself is irrelevant.

Attention now must turn away from the theoretical concepts that explain initiations or will contribute to the creation of a new initiation theory. In particular, focus must shift to the theoretical concept of New Public Management in order to explain the relationship between government and sport organizations in Canada. A relationship that needs to be acknowledged when creating policy recommendations.

NEW PUBLIC MANAGEMENT

If the actors in the sport delivery system are not public servants, then how is it possible for public policy for sport be created and implemented? This section explores an alternative way in which governments can deliver services to the public. Specifically, it examines a concept that meshes public administration with business, or private, enterprise. The result is an organization that has a contractual relationship with government to deliver “public” services to clients. This contractual relationship allows government to hold organizations accountable to specific funding and policy criteria. What follows is a brief summary of what New Public Management is and why it makes an argument against Traditional Public Administration. Since this falls outside the

primary scope of the purpose of this thesis, there will be no analytic discussion on this young theoretical concept. What is provided is the arguments made by proponents of New Public Management.

New Public Management (NPM) is grounded in public choice theory (Denhardt and Denhardt, 2000; Mae Kelly, 1998). The main thrust of public choice theory (that all human beings act out of self-interest), put into the context of public administration, portrays public servants in an unflattering light. According to Aucoin (1995: 31-2) public/civil servants are seen as being only motivated by their own individual or collective self-interest that supersedes the differing interests of political masters or citizens. Guy and Savoie (1994, para. 29) propose that the civil service's multitude of problems can be aggregated into five key areas:

- **Monopoly** - According to Guy and Savoie (1994) when government agencies are the sole providers of services, public servants have no incentive to act outside their self-interest. Where the public sector has 100 % of the market share, regardless of how they deliver their services; there is no incentive to become innovative/more productive (Guy and Savoie, 1994, para. 30).
- **Out of Touch** - To pursue one's self-interest requires ignoring the interests of others. In the public sector, NPM proponents believe it is the interests of politicians and citizens that are ignored by the public service (Aucoin, 1995; Denhardt and Denhardt, 2000; Guy and Savoie, 1994; Mae Kelly, 1998), resulting in public servants not understanding what politicians want done, nor what citizens need.
- **Out of Control** - For Guy and Savoie (1994) the public sector has become "insulated from democratic control from above and market controls from below. . ." (para. 33).

No mechanisms are in place to control the public service from pursuing their self-interested goals, regardless if they are beneficial to society.

- ***Badly Managed*** - According to Guy and Savoie (1994), the only manner in which the public service is held accountable is whether or not they follow the rules (Aucoin, 1995; Charih and Daniels, 1997). Hence, personnel management focuses primarily on the adherence of rules.
- ***Financial Mismanagement*** - Guy and Savoie (1994: para. 37) further believe that the public service has no business values/practices that they need to follow. They are not held accountable for how they allocate funding, nor do they have to worry about making a profit.

NPM Traits

New Public Management overcomes the inherent problems of Traditional Public Administration (TPA) by focussing on management instead of public administration. Management, in this context, “. . . refers to a cluster of ideas and practices. . . that seek at their core to use private sector and business approaches in the public sector” (Denhardt and Denhardt, para. 4). These ideas and practices seek to eliminate the five key problems of the public sector, which allow public servants to purely act out of self-interest and ignore all external parties. Under NPM, client satisfaction becomes a priority and accountability of results is more important than process accountability (Charih and Rouillard, 1997: 35). Eliminating the problems of the public sector will result in services being delivered more effectively and efficiently.

There exists *no one theory* of what NPM is (Denhardt and Denhardt, 2000), but three key elements of NPM are:

1. *The Separation of Responsibilities for Policy and Operations*

Proponents of NPM believe that a division is required between policy creators/advisors and policy implementers. Policy creators need to have authority delegated to them by ministers who cannot realistically manage the complex cabinet portfolios (Aucoin, 1995: 246). As public servant experts, policy creators advise the ministers while operators, who also have been delegated authority, directly deliver the services to the public. Separating the two functions of policy and operations benefits both groups of public servants, since each group can focus their energies on performing only one task. (Aucoin, 1995).

2. *Devolution of Authority for the Management of Operations*

A second NPM element identified by Aucoin (1995) is that ministers need to delegate authority to managers so that they have the ability to be innovative. This means allowing managers control over financial and personnel resources. Policy creators will always set limits on how managers allocate resources to ensure that minimal program standards are met. Managers will have to use certain resources as dictated by policy advisors and be accountable for resources that they are free to use as they please. Audits, however, are required to ensure ethical behavior. As long as managers are meeting the standards set out in the contract for delivering the services, they can be innovative to try to delivery the services as effectively and efficiently as possible (Aucoin, 1995: 249-251).

3. *A Robust Accountability Regime*

Accountability, as the main component of NPM, is the underlying concept for every idea in NPM. According to Aucoin (1995: 253), "acceptance of the . . . conditions of good public management described above has resulted in enhanced accountability." Politicians are now in control of the delivery of services and, in turn, are accountable to their legislatures and citizens. Operation managers have to implement policy and, through performance measures, are accountable for how well they implement policy and run and deliver programs; meaning that they are responsible for fiscal and personnel management. All of the performance measures are about making managers accountable for what they do. Another fundamental basis of NPM is to hold those delivering services responsible, or accountable, for the way the services are delivered. Operations personnel are prevented from acting in a self-interested manner by making them accountable to politicians for what they do or do not do.

DISCUSSION

The chapter examined the theoretical concepts that will be used as a basis to create a new theory - Rites Theory. Chapter two began with a discussion on organizational behavior and four concepts - culture, groups, power, and aggression - found within it. Two of the concepts - culture and groups - explain: the reason people behave the way they do (norms and values), identifies the purpose of rites (socialization and cohesion), and what initiation rites can possibly accomplish (successful performance and attainment of goals).

The other two concepts - aggression and power - also provide some background information on the reason rites occur (use of power) and the importance of understanding intent (differentiate between hostile aggression, instrumental aggression, and assertiveness) when a person harms another. However, aggression and power, in particular the bases of power, along with the concept of consent will be used directly in the Rites Theory to distinguish between different levels, or degrees, of initiations.

The chapter concluded with a brief summary of NPM. The NPM discussion focused on how public services can be delivered by private organizations. Specifically, that these private organizations (operators) are funded, and held accountable for their funding, by government. In addition, government is responsible for creating policy that private organizations have to implement when they deliver services to the public.

In the following chapter, the sport delivery system will be laid out and explored. During this exploration of the sport delivery system the three elements of NPM will appear, especially accountability, when discussing the arrangement between government and sport organizations. This will show that although sport organizations operate outside of government they do not operate outside of government control. Government is responsible for policy formation and sport organizations are responsible for policy implementation.

Chapter Three: The Sport Delivery System

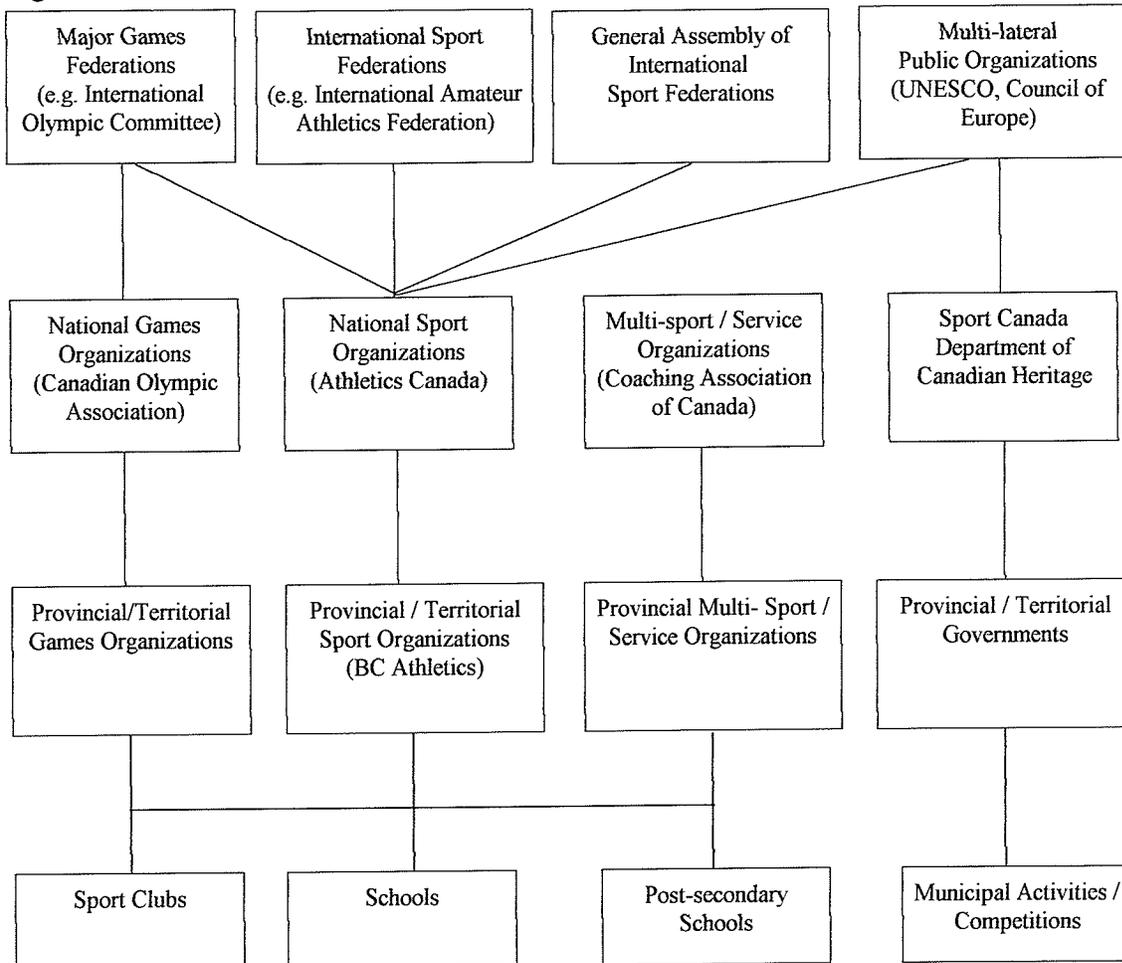
This chapter explores the Canadian sport community. It begins by introducing the Canadian amateur sport delivery system and identifies its various levels (intranational and international) and the groups that exist in each level of the system. The chapter then examines the relationship between National Sport Governing Bodies and Sport Canada to show that it incorporates elements of New Public Management. It then concludes by discussing sportization.

INTRODUCTION TO THE DELIVERY SYSTEM

Figure 3.1 shows that the Canadian sport system has two sections; international and intranational. The international section consists of one level while the intranational section has three levels. Every level of the Canadian sport community contains “. . . a number of self-contained or interlocking systems which. . . comprises a vast network of agencies which interrelate. . . to form the total system” (Anderson et al., 1989: 97). A system, when placed on the microscopic-macroscopic continuum, has the international level at the macroscopic level and the municipal on the microscopic end (Figure 3.2).

In Figure 3.1, the same organizations and organizational framework generally exist at both the federal and provincial levels. The difference is that the National Sport Organizations (NSOs) at the federal level connect to International Federations (IFs) which are located in the international level. “Within the [organizational] structure [for every sport] each level is affiliated with the level above, thus forming a unified structure from base to apex [or micro to macro]” (Anderson et al., 1989: 115).

Figure 3.1: The Canadian Sport Community



Source: Sport Canada (n.d.b), *Organization of sport in Canada*. Online 19 December 2001.
 Available: http://www.pch.gc.ca/Sportcanada/Sc_e/escb.htm.

Figure 3.2: The Canadian Sport Delivery System on the Micro-Macro Continuum

Level	Continuum
International	Macro
Intranational - Federal	↑
- Provincial	↓
- Municipal	Micro

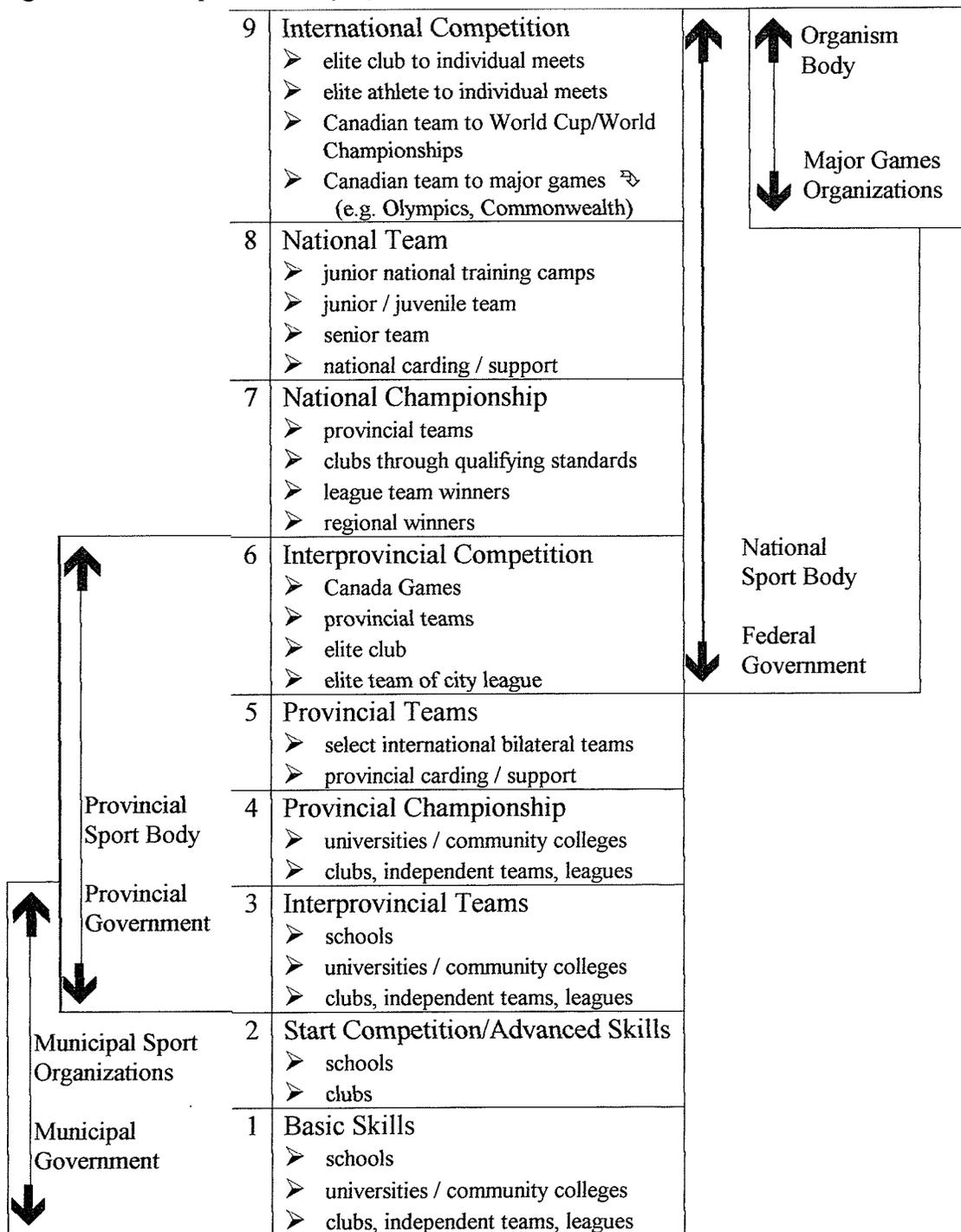
Figure 3.3 shows a typical description of the Canadian amateur sport delivery structure. The structure for each sport, according to Anderson et al. (1989), “. . . is essentially pyramidal in nature” (p. 116). At the base/micro end of the continuum are the clubs that belong to Sport Governing Bodies (SGBs)/Sport Organizations (SOs). There is an SO for each level of government. Each level is responsible for developing the skills/abilities of participants and athletes to compete at the level above, with international competition as the final level. Thus, the Territory and Provincial Sport Body (T/PSB)/Territorial and Provincial Sport Organization (T/PSO) does the same work as the National Sport Body (NSB)/National Sport Organization (NSO). The exception is that the T/PSO works at a more microscopic level. At the territorial/provincial level, T/PSOs are responsible for provincial teams and championships while the NSOs at the federal level are responsible for the national teams and championships.

THE FEDERAL LEVEL

National Sport Organizations

The majority of sports in Canada have a National Sport Organization (NSO) to develop, promote, and govern their amateur sport (an example of an NSO is Athletics Canada). All SOs, regardless of whether they are found at the national or provincial level, are run by boards of volunteers and most also have salaried personnel to run the day-to-day operations. Each NSO “. . . is a member of the international sport federation in that sport” (Anderson et al., 1989: 116). Although they are independent from government, most NSOs are funded by the federal government through Sport Canada and until recently almost all NSOs were located in The National Sport and Recreation Centre

Figure 3.3: The Sport Delivery System in Canada



Source: Canada (1998), *Sport in Canada: Everybody's business- leadership, partnership and accountability*. Online. 22 October 2000. Available: <http://parl.gc.ca/InfoComDoc/1/SINS/Studies/Reports/sinsrp05/04-rep-e.htm>.

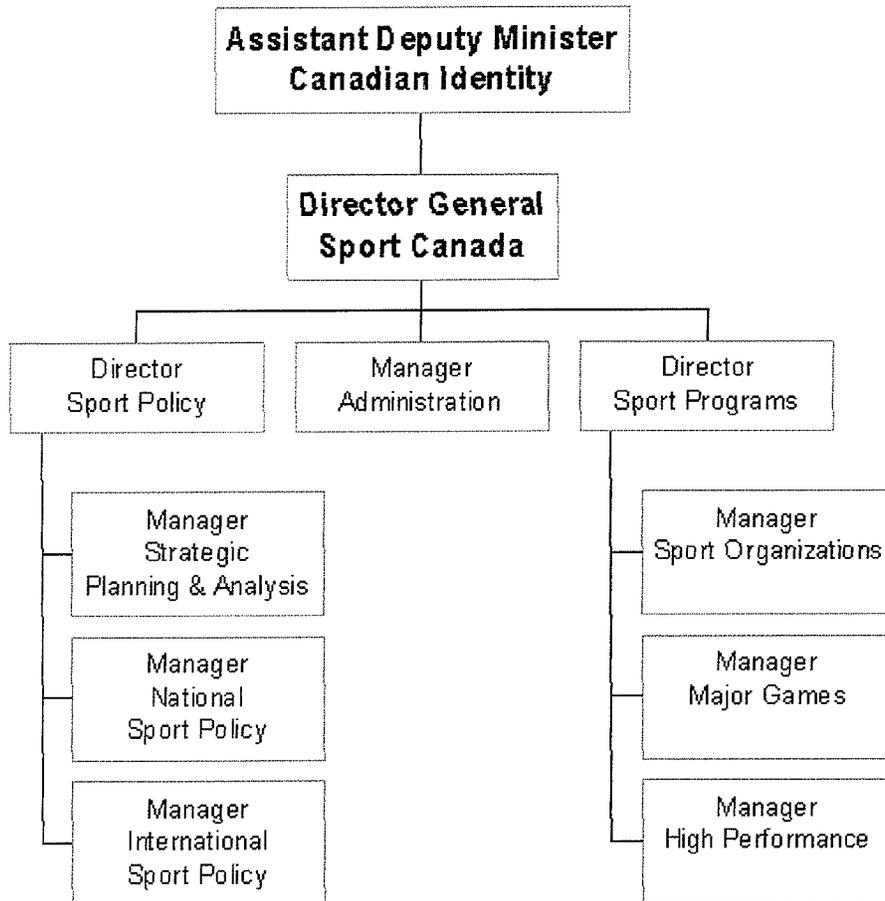
(Morrow et al., 1989). “At the provincial level, grants from provincial governments support similar offices and personnel, usually housed in provincial sport administration centres” (Anderson et al., 1989: 121). For instance, even though at the national level there has been a move away from The National Sport and Recreation Centre, most Provincial Sport Organizations (PSOs) in Manitoba are still housed in the Sport Manitoba (SM) building at 200 Main Street in Winnipeg.

Sport Canada

Sport Canada (SC) has been established by the federal government to oversee the implementation of the Fitness and Amateur Act, the NSOs, and sport development at all levels in Canada. As “. . . a branch of the Canadian Identity Sector within the federal Department of Canadian Heritage” (Sport Canada, n.d.c, para. 1), it is headed by an Assistant Deputy Minister (ADM) who is accountable to the Minister of Canadian Heritage, Sheila Copps (Figure 3.4). The organizational chart shows that the Director of Sport Policy has three key managers: a Manager of Strategic Planning and Analysis, a Manager of National Sport Policy and a Manager of International Sport Policy. This reflects that SC is involved with both intranational and international sport policy.

Sport Canada is an instrument of the Canadian Government that regulates amateur sport in Canada. It is “through Sport Canada, [that] the Government of Canada supports and promotes high performance sporting excellence and fairness” (Sport Canada, n.d.c, para. 2). Although they perform many functions - sets policy for international and national perusal, sets values for Canadian sport, oversee sport programs

Figure 3.4: Department of Canadian Heritage Sport Canada Branch



Source: Sport Canada (n.d.c), *What is sport Canada*. Online. 19 December 2001. Available: http://www.pch.gc.ca/Sportcanada/Sc_e/EscA.htm.

SC is the sole federal department that distributes amateur sport funding. In particular “SC is the major funding agency for both the NSOs and high performance athletes” (Canada, 1991).

Sport Canada Funding NSOs

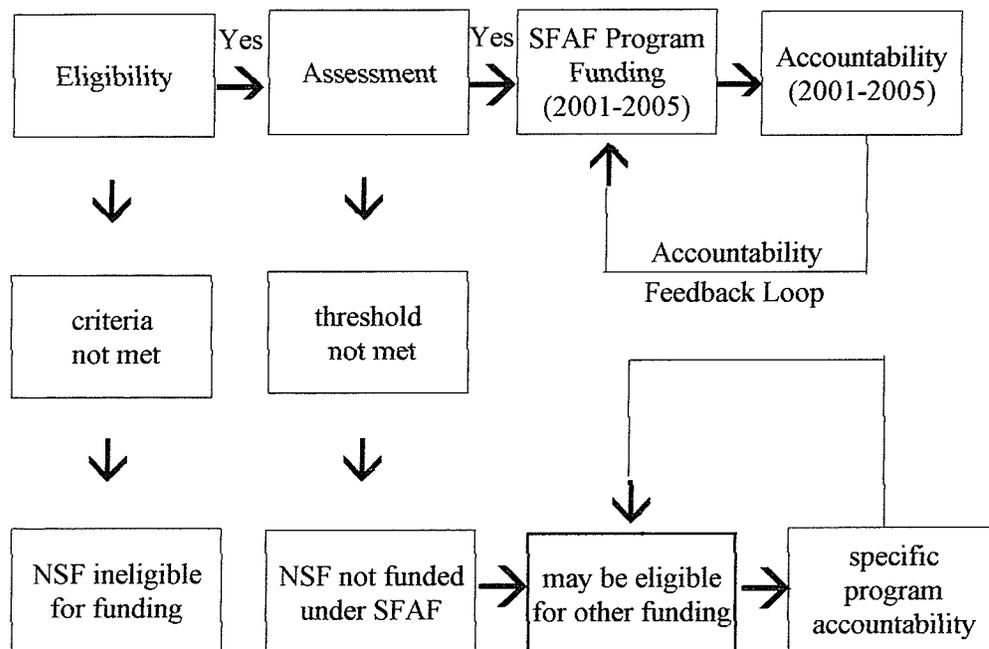
Funds are distributed by SC to the NSOs through the Sport Funding and Accountability Framework (SFAF) (Appendix B). “This Framework is a comprehensive, objective tool to ensure that federal funds are allocated to NSOs that contribute directly to federal sport objectives and priorities” (Canada, 1998: part 3, sect. 4, para. 4).

Figure 3.5 shows the SFAF process. There are four main components: eligibility, assessment, funding, and accountability. To receive funding an NSO must first meet eligibility requirements and pass an assessment. When funding is received the NSO has to be accountable to SC since accountability is a prime requirement to receive any SC funds. NSOs must meet SFAF eligibility criteria to receive SFAF or any other program funding. They do not, however, need to receive SFAF program funding to be eligible for any other funding. NSOs will be assessed and also be held accountable for any other program funding they receive (Sport Canada, 2000b).

Accountability

To receive funding, each NSO must enter into an Accountability Agreement with SC. This agreement is created and then revised shortly after the assessment period begins. As soon as funding begins, accountability begins. “The procedure used to ensure NSO accountability for public funds are an integral part of the funding process” (Canada,

Figure 3.5: Sport Funding and Accountability Framework for National Sport Federations: How it Works!



Source: Sport Canada (2000b), *Sport funding and accountability framework 2001-2005*.
 Online. 10 December 2001. Available: <http://www.pch.gc.ca/sportcanada/SC-E/sfafdesc.pdf>
 Sport Canada (2001), *Sport funding and accountability framework description*. Online. 19
 December 2001. Available: http://www.pch.gc.ca/Sportcanada/Sc_e/sfafdesc.htm.

1992: 223). According to Sport Canada Contribution Guidelines 2000-2001 (Sport Canada, n.d.a) there are six areas of accountability:

- **Federal Government Visibility** - National Sport Organizations have to publicly acknowledge that they receive federal government funding. All NSO programs, publications, and events are required to display the appropriate federal government signage (Sport Canada, n.d.a: 19).
- **Treasury Board Policy on Official Languages** - As organizations that voluntarily receive federal government funding, NSOs have to recognize that Canada is a bilingual country. All services, programs, events, and communications with the public must be in both official languages (French and English). In addition, “. . .recipients of public funds respect the spirit and the intent of the *Official Languages Act* when serving the public” (Sport Canada, n.d.a: 19).
- **Tobacco Policy** - Sport Canada has implemented a tobacco policy to stop the tobacco industry from advertising to amateur athletes. The policy requires that NSOs not enter into or receive any sponsorship, promotional or financial agreements/support with/from tobacco companies. This is specific to events or programs involving amateur athletes (Sport Canada, n.d.a: 19).
- **Travel, Meals and Accommodations** - National Sport Organizations may claim required traveling costs. In order for travel, meal and accommodation expenditures to be claimed, they must meet the requirement of the Treasury Board (TB) Guidelines (Sport Canada, n.d.a: 20).
- **Accounting Procedures** - To receive funding an NSO must sign the Contributions Agreement. “The Contributions Agreement is a central document to the financial

arrangements between Sport Canada and an organization” (Sport Canada, n.d.a: 20).

This Agreement outlines how the NSOs: must be financially accountable, will be subject to spot and field audits, and provide year-end reporting to Sport Canada.

Two documents are supplied with the Contribution Agreement. The first is the Application Review Summary, which “[outlines] how the Sport Canada contributions has been allocated by block at the beginning of the fiscal year” (Sport Canada, n.d.a: 21). The second is the Approved Project List, which is “a listing of approved projects within each block” (Sport Canada, n.d.a: 21).

Although these documents show how SC allocated the funds, it is left to the NSOs discretion how the funds are actually distributed to their projects and blocks, except where restrictions apply. In particular, all NSO expenditures of the SC funding must be made according to guidelines of the program, contribution agreement, and general funding policies. Expenditures must also be made in the current fiscal year and have original invoices to support the claims. NSOs should consult SC to obtain a ruling in advance whether an expenditure is eligible to be claimed (Sport Canada, n.d.a: 21).

- **Documentation** - All documents and statements that can be used to show expenditures (invoices, canceled checks, bank statements) for claims against SC funding must be kept for six years after the end of the financial period to which they pertain (Sport Canada, n.d.a: 22-23).

THE PROVINCIAL LEVEL

The Manitoba government created the Sport Directorate Department in 1973.

“The Department’s mandate is to develop a province-wide Games program; liaise with

sport governing bodies; provide funding assistance; establish a sports administrative centre and financially support the hiring of administrators by sport associations” (Sport Manitoba, n.d., The Seventies, para. 2). In 1996, Sport Manitoba (SM) was created by integrating the Sport Directorate and the Manitoba Sport Federation. It takes a business approach to sport delivery and operates on a 10.2 million dollar annual grant from the province. (Sport Manitoba, 2000, para. 1).

THE INTERNATIONAL LEVEL - SPORTIZATION

Sportization, as used in this thesis, is defined as: *the manner used to describe the creation of a global sport culture through the centuries, since the 1550's, by affecting the public policy process of states.* For sportization to be established, specific descriptive tools are required. The purpose of these tools is to answer the questions of who, what, where, when, why, and how sportization was created. Three sources of ideas are integrated to create a new model of sportization. The sources are: Maguire (1994, 1999), who primarily provides a chronology for sportization; Harvey, Rail, and Thibault (1996) provide the four dimensions (culture, politics, social movement, and economics) to explain the evolution of a global sport culture; and Bernstein and Cashore (2000) provide the four paths of internationalization (market dependence, international rules, international normative discourse, and infiltration of the domestic policy-making process) which explain the role of the state in creating a global sport culture by allowing its policy process to be affected by global entities. Since the policy process is affected, all sport policy, including policy regarding harassment, needs to acknowledge the global sport culture.

Sportization - Early/Basic Form

For Maguire (1999: 79) “the term *sportization* is used. . .to describe the transformation of English pastimes into sports and the export of some of them on a global scale.” Maguire uses sportization as a vehicle to explain the creation of a global sport culture since the 1550’s. He looks primarily at cultural components to establish his case and neglects other factors and thus, he fails to fully capture the other factors that exist in creating a global sport culture. A fundamental reason for this failure is the focus on providing a time frame for the evolutionary stages of sportization. By contrast, Harvey, Rail, and Thibault (1996) expand the scope past the timeline and cultural dimension of sportization.

The Four Dimensions of Globalization

A theoretical model created by Harvey, Rail and Thibault (1996) examines sport and globalization. This model “. . .integrates. . .the relevant dimensions of globalization. . .[in order] to be able to study the impact of globalization on national sport policies. . .” (p. 4). The model is a web of issues; issues that need to be studied to fully understand how globalization and sport affect each other. These issues fall within four dimensions: cultural, social, political, and economic.

Harvey et al. (1996) use culture in a similar way as Maguire (1994, 1999) but they do not focus on chronology. They explain the historical development of a global sport culture in terms of where it originated, how it expanded globally, and as it expanded, how the other dimensions have used/reinforced this global sport culture to affect changes in domestic policy.

The dimension they most closely relate to culture “. . . is the social dimension, which revolves around the social problems of the world” (Harvey, Rail and Thibault, 1996: 8). The authors explore how social movements have worked to change societal values. Specifically, they focus on the ability of social movements to use sport and to be influenced by sport. States, in turn, are affected by, or through, global sport culture. In the realm of sport, they see the social dimension as being closely related to the political one.

The political dimension, in a broad context, identifies and examines the significant actors in the international arena who dominate the policy process. In the field/area of sport, Harvey et al. (1996) state that the International Olympic Committee (IOC) and the International Federations of Sport (IFs) “. . . control important resources for the implementation of their policies” (Harvey, Rail and Thibault, 1996: 5). The objective of the IOC and IFs is to become the sport world government, where they would have absolute control over sport within every country.

Economics, the last dimension, explores the commodification of sport. Here Harvey et al. (1996) focus their attention on the actions of multinational corporations (MNCs). MNCs are the primary actors who control the economics of the sport industry. The sports industry is the summation of all sport activity that has a direct or indirect impact on the economy of a state and where “the direct impact is measured by aggregating the incomes of the various factors of business production. . . . The indirect impact is made up of various interactions among other businesses. . . .” (Canada, 1998).

The four dimensions - culture, politics, social movement, and economics - created by Harvey, Rail, and Thibault (1996) reinforce the sportization theory first introduced by

Maguire (1994). Specifically, moving the focus away from the chronology and expanding the other dimensions beside culture. However, the sportization theory still lacks the ability to explain how a global sport culture was created. To fill this void, the work of Bernstein and Cashore (2000) needs to be introduced.

The Four Paths of Internationalization

Bernstein and Cashore (2000) break down internationalization into four areas that explain how non-state organizations can affect domestic policy. They believe that all non-state actors want to make changes in domestic policies and that these changes can be accomplished only by using either ideal or material substances to influence the public policy process. However, non-state actors use these substances differently from one another to be influential in their own way. Thus, the four paths describe the processes that non-state actors use to influence the public policy process. The four paths are:

- ***Market Dependence***, which relies heavily on economic strategies of non-state actors to affect the state (Bernstein and Cashore, 2000).
- ***International Rules***, “. . .[highlight] the importance of international policy-making processes, such as issue-specific treaties, trade agreements or policies of powerful international organizations. . .” (Bernstein and Cashore, 2000: 78). Countries have already signed agreements that influence their domestic policy; thus, this path is all about using legal enforcement mechanisms to uphold those agreements.
- ***International Normative Discourse***, “. . .is more dependent on a country’s concern for reputation than for its place in the international political economy (globalization)” (Bernstein and Cashore, 2000: 82). States wanting to “fit in” within the international

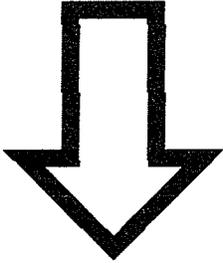
arena will develop policies that will reach an end result of satisfying the requirements of external organizations to be “normal” or better than the average country. By changing its interests, a state can change its very identity by voluntarily adopting values and norms which will affect its domestic culture (Bernstein and Cashore, 82).

- ***Infiltration of the Domestic Policy-Making Process***, “. . . concerns efforts by transnational actors [or corporations (TNCs)] to participate in the domestic policy-making process, in effect internalizing the external influence” (Bernstein and Cashore, 2000: 83).

Integrating the Work

Integrating the four dimensions (culture, politics, social movement, and economics) of Harvey et al. (1996) into Maguire’s (1994, 1999) concept of sportization closes the vast distance between culture and economics. In addition, the phases of globalization chronologically explain when each dimension appears and perpetuates the global sport culture (Figure 3.5). For instance, although the dimensions are interrelated, culture is the sole dimension that begins the evolutionary process. Since culture is the sole starting dimension, the first two phases of Maguire’s sportization are applicable because they focus on culture, and they have validity because culture is the only dimension involved. The other three dimensions are introduced in later phases as discussed by Maguire. Integrating the four dimensions with the five phases of sportization cannot solely explain a global sport culture. Although it answers the who, what, where, when and why, it does not answer the how; in particular, how international organizations affect the domestic policy process.

Figure 3.5: The Sportization Process

DIMENSIONS		CHRONOLOGY	PHASES
	PRE-SPORTIZATION		
CULTURE		1500'S-1750'S	1
		1750'S-1870'S	2
SOCIAL MOVEMENT		1870'S-1920'S	3
POLITICS		1920'S-1960'S	4
ECONOMICS		1960'S-PRESENT	5
	SPORTIZATION		

In the area of sportization, integrating the four dimensions (culture, politics, social, and economics) with Bernstein and Cashore's (2000) four paths (market dependence, international rules, international normative discourse, and infiltration of the domestic policy-making process) will explain how external actors can influence a state's policy. Specifically:

- **CULTURE** - The creation of sport, specifically English organized sport, was diffused to the rest of Europe and the English colonies (Maguire, 1999). England, during these early sportization phases, was the global hegemony which also helped to spread, or export, English sports to its colonies and trading partners (Maguire, 1994). Other countries adopted English sports in order to appear normal in the international arena. During Maguire's (1994, 1999) fourth phase of sportization a change in the global hegemony occurs and sport becomes Americanized. "The management, administration, and marketing of sport increasingly came to be organized along American lines. . . the main long-term effect was a reduction in the contrasts between global 'sport' cultures" (Maguire, 1999: 85).
- **POLITICS** - Theoretically, politics first enters the sport arena during Maguire's (1994, 1999) third phase of sportization where it conjoins and expands the existing social dimension to further the creation of a global sport culture. As sport spread to various states, international organizations were established to handle the international competition of national teams and to create worldwide rules for sports (Maguire, 1994: 406). It is during Maguire's third phase that ". . . the establishment of global competitions such as the Olympic games" (Maguire, 1994: 407) occurred.

Senn (1999) points out that one of the greatest mysteries of the Olympics is their operation; it is a complicated network of institutions (Senn, 1999: 6). The IOC is at the apex of the international sport delivery system because of the popularity of the Olympic Games (Hill, 1996). "The IOC itself does not organize the competition in the various sports; instead, it works with two basic networks of sport organizations: the International Sport Federations (IFs) and the National Olympic Committees (NOCs)" (Senn, 1999: 9). States trying to show, or establish, international normative discourse in the sport realm have allowed the infiltration of the domestic policy-making process to occur. Both the IOC and the IFs have infiltrated the Canadian policy-making process. The IOC has been allowed to establish groups in Canada to work on its behalf. The IFs work with existing organizations in Canada (NSOs and PSOs). Both the IOC and IFs have created international sporting rules that are applicable to Canadians.

- **SOCIAL MOVEMENT** - When Pierre de Coubertin created the Olympics he also put forward the idea that it would also create peace between countries (Hill, 1996; Senn, 1999). Coubertin believed athletes would help promote peace by coming together to compete in peaceful athletic sports. The Olympic Movement or Olympism was born with the Olympic Games and has since furthered other social movements (e.g., racial and gender equality).
- **ECONOMIC** - Maguire's (1999) "...fifth phase of global sportization involves the creolization of sports culture" (p. 409); that is a pluralization process of sport culture has occurred. According to Maguire, this pluralization is the result of erosion and transformation of the national identity of the state and the state's sport form of

culture. No longer is there one particular sport that represents the state and the state's culture anymore. For instance, the United States no longer has just one national past-time - baseball. Rather, it has a number of national sports - baseball, football, basketball, hockey, and tennis, to name a few. This pluralization has become more entrenched with the movement of labor and the vast amount and scope of media attention on sports due to technological advancements.

Technology, itself, plays three important roles: it aids the entrenchment of a global sport culture, it assists the increase of the MNCs power, and it promotes the growth of the sports industry. The communication technologies created the opportunities for the economics of sport. Once sporting events were broadcast globally and people saw sport action as it occurred, the homogenization of the sport culture across nations became more entrenched globally. The media connect everything together, so that culture, economics and technology are blended, which results in the global sport-media complex containing only three actors: the sport organizations, the media/marketing organizations, and MNCs who tend to own the media (Maguire, 1999: 149). The media reinforce American sports and culture globally, plus they allow MNCs to expand the sporting industry. “. . . American sports. . . are packaged, marketed and franchised to and for a global audience, and American sporting heroes such as Michael Jordan become through the media marketing, global figures, promoting specific brands such as Nike” (Maguire, 1999: 145).

The economic dimension of sport and their effects on the policy process requires examination of the sports industry. Analyzing the sports industry, or sport economy, at the global level or even just the global activity of TNCs is impossible. Wright

(1999, para. 10) states that “because of the number of TNCs involved and the complexity of the global sports industry, computing the total income of that industry is problematic.” However, Harvey and Saint-Germain’s (1998) work, which examines the Canadian sport industrial cluster, suggests that the sport industry is relatively important to the Canadian economy. Since this market is considered to be controlled by MNCs it is conceivable, that because of the sport industry, MNCs can and have been influencing the Canadian policy process.

DISCUSSION

The purpose of chapter three was to examine the sport delivery system. It began with establishing that there is a connection between government and sport organizations. A relationship that can be characterized as New Public Management, where sport organizations, although exist outside the state apparatus (e.g., crown corporation, government agency or department), is controlled by government. Due to financial dependency, sport organizations must implement policy, including harassment and abuse, as outlined by the government. The Sport Funding Application package (Appendix B), shows that there is a separation between policy creators, which is the government, and policy implementers, the sport organizations. In addition, sport organizations are held accountable by the government for the funds they do receive. Although, sport organizations have some discretion to how the funds will be used there are guidelines established by the government to make sure that certain funds are allocated for specific programs. In addition, sport organizations will be subjected to audits and must provide year-end financial reporting to ensure sound financial practices.

Examining the sport delivery system also established that there is an international level to the sport system. An international level that sits on the apex of the Canadian, or intranational, level. The organizations that exist within the international have the most power in the system, and it is because of their actions and influence that has allowed the sport culture to become globalized.

The examination of the sport delivery system has provided important information. Specifically, the connection between government and sport, the existence of the international level, and the existence of sportization. These factors need to be acknowledged when creating sport policy. Especially, policy that deals with athlete behavior when they perform initiations and hazing. Behavior which is based on the norms and values of sport culture.

Chapter Four: Review of Hazing Literature

This chapter reviews the current initiation and hazing literature/studies and begins by providing a brief history of hazing. It then explores how the two terms, initiation and hazing, are defined differently in the United States of America and Canada. The Americans see hazing as a negative form of initiation while the Canadians see initiations as a form of hazing. The chapter then reveals the extent of hazing in sport by reviewing two American and two Canadian studies that provide examples of current hazing practices. The next section of the chapter examines why hazing occurs, with a focus on sport culture (masculinity), and the effects of hazing on athletes, specifically examining the outcomes to hazed athletes and those that try to avoid it. The chapter concludes with the researcher discussing his initiation theory.

HAZING HISTORY

Nuwer (1999), in his second book, states that hazing has been occurring for centuries for males; tracing hazing acts back to ancient Greece when even Plato discussed the issue who “. . . likened the savagery of young boys to acts of ferocious beasts” (Nuwer, 1999: 92). In Plato’s time hazing was confined to men but done in public since it consisted of practical jokes that potentially injured the hazing target and any innocent bystanders that were unfortunate to be in the way. “Similar hazing that involved taunting and bullying occurred during the fourth century. . .” (Nuwer, 1999: 92). During the fourth century hazers were called Overturners, because they first endured being hazed as newcomers then were the ones hazing newcomers, which is why they felt

that there was nothing wrong with their actions (Nuwer, 1999: 92). However, even then, indignation existed about the practice of hazing but nothing was done about it. It was not until the sixth century that any formal policy was created to address hazing. Roman Emperor Justinian I “. . .tried to end the hazing of the first-year law students by issuing the decree outlawing the practice” (Nuwer, 1999: 93). Whether he was successful or not is unknown, since he could have pushed the practice of hazing underground, so that a public event now became a private one. Nuwer (1999), after this point, is unable to find references to any common hazing practices until the twelfth century.

It was during the twelfth century that hazing emerged in centers of education where young men participated in hazing activities because their “culture of honor” demanded it. A “culture of honor” for Nuwer (1999) is one that consists of threats/violence and where it is important for members to “. . .‘reciprocate’ for bad things done to them. . .” (p. 93). This “culture of honor” is one that is very similar to the culture of masculinity. “Traditional definitions of masculinity include attributes such as independence, pride, resiliency, self-control, and physical strength. . . . But masculinity goes beyond these qualities to stress competitiveness, toughness, aggression, and power” (Thompson, 1991: 5-6). Honor is one of two major components of masculinity where all actions are done in an “honorable” manner with pride in oneself and respect for others. The other major component is that aggressive or violent actions are important to those within the culture and thus are allowed to occur.

From the thirteenth to fifteenth centuries, when early large universities arose in western Europe, male students came from all over to attend, and hazing was an integral part of student life. During this time:

...it was understood that boys who wished to gain the status afforded by attending a school of learning would have to submit to brutal hazing by older students, just as they had to pay for university fees and to buy books. As older students began to routinely hazing newcomers, such practices became ritualized. (Nuwer, 1999: 94).

These practices included both mental and physical abuse to newcomers who had to act as servants. They had to tolerate being hit (paddled) with wooden objects and were often told that they were the “lowest of the low” and had to be “free of their inner beast”. (Nuwer, 1999: 94-95). They also had to engage in activities in which their hair was cut and “replaced” using a burnt cork or to “confess” their sins to one hazer who would then openly tell the others. In addition, students had to drink, or were forced to drink, urine or other foul tasting liquids. Plus, they had to dress up in ridiculous costumes. It only ended during a mock trial/dinner in which the newcomer would learn if he was accepted by his peers as a student and after he paid for the food and drink (Nuwer, 1999: 95-97). Most of these examples of hazing are very similar to what Bryshun (1997) and Johnson (2000) found is occurring in sport some 600 years later.

Universities at this time took two approaches. The first was to try to ban hazing activities with the threat of harsh penalties. But as Nuwer (1999: 97) reports “the fact that hazing persisted even in the face of potentially dire consequences for those who participated in it is indicative of its appeal.” The desire for power over others often resulted in poor behavior towards women and conflicts with authorities. Even when it was banned men were performing these activities in public. When banning it failed some of the universities tried to regulate hazing which allowed it to spread from universities to secondary schools.

In England, hazing was, and continues to be, referred to as fagging. In the past it focused on the servitude of the newcomer to an older student, but it also contained all the hazing practices that existed in other European countries. However, Nuwer (1999) reports that in the past most people considered fagging to be a good and positive practice, and so it was often seen occurring in the public realm. "Fagging flourished in the public schools because rigid-minded educators placed obedience first among all the virtues a schoolboy should display. It was believed that the system of maltreatment kept younger boys under thumb and out of mischief" (Nuwer, 1999: 100). With its acceptance by the public at large, fagging would continue to grow and still exists today. It has also spread to other universities in North America where it is referred to as hazing.

DEFINITION OF HAZING

How Hazing is Defined in the United States

In the United States of America (USA), initiations and hazing are linked; hazing is considered a negative form of initiations. Here "negative" connotes dangerous or high risk activities with no or minimal positive outcomes for the participant. In contrast, initiation activities produce purely positive outcomes for participants. This stance is reflected in USA definitions for initiations; for instance, Hoover and Pollard state that:

When initiation rites are done appropriately, they meet. . .needs for a sense of belonging, and the group's needs for members to understand the history and culture of the group, and building relationships with others who belong. Initiation rites are comprised of pro-social behaviours that build social relationships, understanding, empathy, civility, altruism and moral decision-making. (Alfred University, 2000: 3).

All other initiation activities fall outside this scope since they do not accomplish what initiations are supposed to do and hence they are referred to as hazing. According to Hoover and Pollard (Alfred University, 2000) there are levels, or degrees, of initiations and hazing is one level. Hazing can be said to occur under the perception of intending to accomplish the goals of initiation rites but failing to do so. For them, hazing is always a “bad” or unacceptable action. The benefits of initiations are not available when hazing occurs, which explains why they define initiations as pro-social behavior and view hazing as antisocial behavior.

According to Hoover, hazing is defined as:

... any activity expected of someone joining a group that humiliates, degrades, abuses or endangers, regardless of the person's willingness to participate. This does not include activities such as rookies carrying the balls, team parties with community games or going out with your teammates, unless an atmosphere of humiliation, degradation, abuse or danger arises. (Alfred University, 1999: 8).

This definition focuses on hazing experienced only by new persons (rookies) entering a group or team. Combining this with the focus that initiation rituals are only positive narrows the scope on why hazing occurs. Yes, it is mostly rookies who are initiated and veterans who are initiating them. Yes, most hazing occurs at the beginning of the year during initiations. However, American researchers are limiting who the target of hazing can be and when and why hazing can occur. Schein (1992) mentions there are other kinds of rites and rituals that exist beside initiations, which occur long-after a person has joined a group and can no longer be considered a rookie.

Hoover (Alfred University, 1999: 8) breaks initiation rites down into four categories: a) acceptable, b) questionable, c) alcohol-related activities, and d)

unacceptable and potentially illegal behaviors (the appropriateness of these categories will be analyzed later). She believes that the last three categories of initiations can be considered as hazing. It would seem that within categories there are different levels, or degrees, of activities. This suggests that the higher levels of an activity in one category would be close to the lower levels in the next one. The result is a sort of ladder on which a climbing person moves from the lower rings of the positive category to the top rungs of the most unacceptable/negative (dangerous) hazing category.

Acceptable initiation rites (a) involve, Hoover (Alfred University, 1999: 8-9) suggests, "positive" activities that fulfill the goals of initiations: team building and exposing new members to the team culture. Positive ritual activities include pre-season training camp, attending a team roast, and testing of skill, endurance, or performance. The next category, questionable activities (b) are activities that include yelling, cursing, participating in calisthenics not related to the sport, and being forced to wear untraditional or inappropriate clothing. She suggests these are mild forms of mental and physical abuse and embarrassment. Alcohol activities (c), are activities in a), b) and even d) accompanied by the use of alcohol. They are also activities in which drinking alcohol is the event, such as drinking contests or binge drinking. Hoover (Alfred University, 1999: 12) considers any initiation that has alcohol present, no matter the amount, to be a special category of the unacceptable activities. Nuwer (1999) would agree that adding any amount of alcohol to any initiation ritual event increases the level of risk to the rookies.

Alcohol impairs judgment and poisons the body to the point that it can lead to death, if too much is consumed. In the USA, there is a problem with underage and

irresponsible drinking among college students (Nuwer, 1999). In the Bryshum (1997) and Johnson (2000) studies many athletes reported that alcohol was consumed during initiations, but not to the extent that Nuwer (1999) reports about fraternities and sororities. A case can be made that just because alcohol is introduced into the initiation does not mean that it will be used in an irresponsible way as Hoover (Alfred University, 1999) suggests. This results in category (c) being somewhat redundant if the role of alcohol is minor, and not very risky/dangerous, since introducing alcohol to activities that fall within a) or b) does not necessarily change their status or level of risk or danger. Thus, only category d), with or without the presence of alcohol, should be considered the most risky/dangerous for initiates. The result is there are only three categories, where alcohol use overlaps all the other categories and pushes people further up the ladder as more is used or consumed.

Unacceptable activities (d) are those that are humiliating, abusive, and endangering, which include such things as: being hit or beaten, taped-up or confined in a small space, sexual acts, simulated sexual acts, or being abandoned, all without the consumption of alcohol (Alfred University, 1999: 10). Since Hoover (Alfred University, 1999: 8) believes that the last three categories are unacceptable/negative initiation activities or hazing, she postulates that there are degrees of seriousness to activities persons can be subjected to in initiations, including hazing. Of special note is that anything that is remotely more than what she determines acceptable is considered hazing. Hence, she has a very narrow definition for "positive" initiation rituals and a wide reach on "negative" initiation/hazing. In addition, it should also be noted that Hoover's work has been broadly used throughout the USA in policy development.

Nuwer (1990, 1999, 2000) has written several books that focus on hazing and initiations in USA college fraternities and sororities, but lacks the in-depth research that Alfred University (1999, 2000) has done. Nuwer's work would be a distant second in hazing research, but he is the leader in getting information about the topic out to the public, which was why he was consulted by Hoover (Alfred University, 1999). Nuwer is a journalist professor who, in his first book, *Broken Pledges: The Deadly Rite of Hazing* (1990), discusses how hazing is occurring on college campuses by telling the story of the death of a student during a hazing event and what happened afterwards. His second book, *Wrongs of Passage: Fraternities, Sororities, Hazing, and Binge Drinking* (1999), focuses on how the misuse of alcohol has often resulted in deaths during university hazing. In his last book, *High School Hazing: When Rites become Wrong* (2000), Nuwer exposes hazing activities that occur in other institutions besides university fraternities, most notably high schools. The motive for writing these books is to get a message out to parents about all the "bad" things that can occur to their children when they are at college/school or when they first enter into an organization/group. His thesis is that hazing and alcohol consumption is bad, and he uses definitions similar to Hoover's. Hoover, Nuwer, and others involved with hazing literature have unofficially formed a group so that they are connected with one another, and thus have a group mentality in regard to hazing. The material produced by the Americans has a high degree of overlap and the message they get out is clear: "hazing is bad".

Nuwer (1999, 2000) states that the majority of states have laws that deal with hazing, but that there is no unified law that is applicable to every state. "Hazing laws differ considerably across states, although there are more and tougher laws than there

were in the late '80's" (Nuwer, 1999: 168). However, most of these laws are hard to enforce when hazing occurs. The first problem is that most of the laws define hazing only within a physical scope. Secondly, laws tend to apply to fraternities and sororities but not to other organizations, like sport organizations. The third problem is that since most of the hazing is done in secret, unless there is a reason for it to become public (e.g., hazing death), people outside the hazing event are unaware of its occurrence. Lastly, Nuwer (1990, 1999, 2000) has found that there is an attitude in American society about hazing - hazing is not a real issue, accidents just happen.

How Hazing is Defined in Canada

In Canada the limited literature on the topic of hazing supports Findlay's (1998: Clear Examples of Harassment, para. 3) definition that hazing is a process "...which singles a person or group of people out and subject them to embarrassing, degrading or clandestine behaviour. . . ." This definition is very similar to Hoover's (Alfred University, 1999: 8), except that it does not explicitly link hazing to initiations as a negative form of initiations. Findlay, a lawyer with a Ph.D. in sport science, does not even discuss initiations, her focus is on hazing. According to Findlay, hazing is not a one time thing; it can occur more than once, to any player regardless of their status (rookie or veteran), and at anytime during the season. However, Findlay does not see different degrees of hazing like Hoover does, but rather considers all initiations as hazing; the two terms are interchangeable. There are no acceptable activities, only unacceptable/negative ones, which makes all forms of hazing, including initiations, wrong and illegal. She takes it upon herself to decide what is appropriate/inappropriate behavior for athletes,

without input from them. Findlay's position on hazing is important because she has been the principle mover in the creation of sport policy that deals with the issue in Canada. According to Findlay, all hazing is a form of harassment and since harassment is illegal, hazing is also illegal.

Findlay and Corbett (1997) created the *Speak Out! . . . Act Now!: A Guide to Preventing and Responding to Abuse and Harassment in Sport*, which is being used as a generic policy guide by Canadian sport organizations to develop abuse and harassment policy. In it they define harassment as:

. . . a behaviour, by one person towards another, which is insulting, intimidating, humiliation, malicious, degrading or offensive. It creates negative and uncomfortable feelings for the person, or group of persons, to whom it is directed. Such a person may feel anything from a discomfort or embarrassment in the presence of the person or group of people displaying the behaviour, to a feeling of terror or even fear for their safety. (Findlay and Corbett, 1997, Definition of Harassment, para. 2).

They feel that harassment is not a clear-cut issue but that there is indeed a very large gray area within it. The characteristics of harassment, according to them, include the use of power over another or the misuse of trust by a person. Harassment has many forms (physical, verbal, sexual, emotional), but is never wanted, desired, or accepted by the victim (Findlay and Corbett, 1997, Definition of Harassment, para. 3). They further state that "hazing, or initiation rights, which single out a person or group of people and subject them to embarrassing, degrading or clandestine behaviour will almost always be viewed as harassment" (Findlay, 1998; Findlay and Corbett, 1997, Clear Examples of Harassment, para. 3).

Findlay and Corbett (1997) supply some reasons why hazing/initiations are viewed as harassment. During initiations/hazing practices athletes do sometimes feel

embarrassed, intimidated, frightened and degraded (see Bryshun, 1997; Johnson, 2000), which meet the requirements of the harassment and abuse definition (Findlay and Corbett, 1997, Clear Examples of Harassment, para. 3). As well, hazing/initiation is also about the use of power by one person over another (Findlay and Corbett, 1997, Definition of Harassment, para. 3; Johnson, 2000).

A problem with Findlay and Corbett (1997) placing initiation/hazing under the harassment umbrella is that it makes initiation/hazing a category of harassment. Harassment is unwanted, unexpected behavior directed to a victim. Yet, initiation/hazing has been normalized to such a degree that athletes being initiated/hazed, for the most part, do not consider themselves as victims (see Alfred University, 1999, 2000; Bryshun, 1997; Johnson, 2000). However, according to Findlay and Corbett (1997), there is no universal standard to determine when a person has been a target of harassment, that is why a gray area exists since "not everyone views behaviour the same way. . . . It is not just the conduct itself that makes certain behaviour inappropriate, but the context in which [the behaviour occurs]. . . . Individuals who experience harassment describe [the] . . . environment around them that is cold, hostile, or alienating" (Findlay and Corbett, 1997, The Grey Area of Harassment, para. 1-2). Thus, possible reasons why most athletes do not consider themselves as victims of hazing/initiations is it occurs in a much warmer environment and it is something that they expect. One of the purposes of initiations or hazing, is to create team cohesion, which points to the area of intent behind hazing as compared to harassment.

From Findlay and Corbett (1997), we do learn that hazing is about more than just learning the traditions and subculture of a team, something that Bryshun (1997) and

Johnson (2000) point out in their work. Hazing is also about the use of power over a player for no other reason than that power can be used, and hazing players later in the season is a way of reaffirming the team's culture. In other words, although the material is slim in Canada, the material is more open than that of the USA to possibilities of why hazing occurs and therefore to what policies might be needed. However, considering all initiations as hazing, which are a form of harassment and abuse, is problematic. In the USA, the focus is on hazing as an initiation gone awry and their policies reflect that. This in turn means that their policies may lack the ability to fully deal with the complexity of the issue, even though they do see a difference between acceptable initiations and unacceptable initiations (hazing).

THE EXTENT OF HAZING (WHO IS BEING HAZED)

To show there is a need for hazing policy in sport, exploration of the nature and scope of hazing is necessary. In the USA, Alfred University (1999, 2000) has produced the only in-depth research on hazing. Hoover has done two national surveys on the issue for Alfred University. The first was done in 1999 and looked at hazing in university sports; specifically, in the National Collegiate Athletic Association (NCAA). The results, which showed that most athletes had been hazed prior to university/college, prompted Hoover to join with Pollard to examine high school hazing, the second study. In comparison, Canada has as yet produced little sport research in the field, although there is some documentation on hazing in the military (see Dunivin, 1994; Winslow, 1999). Of some merit are the two master thesis studies done by Bryshun in 1997 and by Johnson in 2000.

NCAA Survey

The *National Survey: Initiation Rites and Athletics for NCAA teams*, conducted by Hoover (Alfred University, 1999: 35-6), involved the distribution of 10,000 surveys to student athletes at 224 educational institutions of which 2,009 were returned (return rate of 20%). Athletes were asked whether they had gone through any initiation rituals, and if so, which activities listed, representing her four categories (acceptable, questionable, alcohol-related, and unacceptable), did they experience. All the athletes had been given Hoover's definition of hazing at the beginning of the survey. It is important to note here that Hoover did not regard these categories as mutually exclusive. She concludes that "nearly all were expected to participate in *acceptable* behaviours. However, 80% were also subjected to other forms of initiation that are *questionable, alcohol-related, or unacceptable*" (Alfred University, 1999: 8). Of special note is that although the last categories are considered hazing by Hoover, only 12% of the athletes surveyed labeled their experience as hazing. This is surprising since 65% described being involved in questionable activities, 51% in alcohol-related initiations, and 21% of the athletes, almost double those who said they were hazed, were involved in unacceptable initiation activities (Alfred University, 1999: 8-10).

Hoover (Alfred University, 1999: 9) found that the athletes who engaged in questionable activities also were likely to report being engaged in unacceptable activities. In other words, in her view the chances are that an athlete's initiation experience(s) begins positively but becomes more negative. This suggests athletes have difficulty staying on the positive rungs of the initiation ladder, supporting her idea that there is a continuum of initiation on which activity intensity is boundless (can continually increase)

but the benefits for the initiate will only increase to a certain point and then end. This results, according to her, in the 80% of athletes who participated in unacceptable, alcohol-related, and questionable activities receiving no more benefits for doing so, but also losing benefits gained from acceptable activities done earlier on. In total, according to Hoover, only 19% were involved in questionable initiations solely, 39% had alcohol-related initiations with no other unacceptable activities, and 21% had unacceptable initiation activities that did not involve alcohol (Alfred University, 1999: 12). “Based on this analysis: One in five athletes were acceptably initiated. One in five athletes was questionably initiated. Three in five athletes were unacceptably initiated” (Alfred University, 1999: 12). Yet, the majority of these athletes feel what they did was acceptable since they did not admit to acting in accordance with her definition of hazing. There is a gap between what Hoover is stating as acceptable and what the athletes believe to be acceptable. This puts into question the use of the term “acceptable” since it depends on a person’s perspective.

Comparing Gender Response

Hoover’s (Alfred University, 1999) survey described respondents in terms of gender and sport. The result was that although women (97%) were slightly more likely to be involved in acceptable activities than men (96%), they were just as likely to participate in hazing rituals (p. 17). A majority, 63%, of women engaged in questionable activities compared to 68% of men (p. 9). For alcohol-related initiations the results were practically identical - 52% of men and 51% of women. It is only in the unacceptable category that there is any slight difference - 27% of men compared to 16% of women (p.

10). Although women have alcohol as part of their initiations, they were less likely to be involved in activities that were highly dangerous or that could result in arrest for criminal behavior (p. 18).

Comparing Response by Sport Type

In the area of sport type, Hoover's (Alfred University, 1999: 18) survey found that although male athletes were more likely to be subject to questionable and unacceptable initiations, the type of sport in which men participated had no bearing. For instance, although some team and physically aggressive sports, such as football, had unacceptable initiation practices, divers and swimmers were just as likely to be involved in this category. Another surprising element is that those who were not in Greek fraternities were more likely to be hazed in their sport than those who were in a fraternity (Alfred University, 1999: 19).

Non-Athlete Responses

An almost identical survey, which was modified slightly for the different target group, was given to all NCAA athletic directors and student affairs officers/deans (Alfred University, 1999: 34). As well, a random sample of NCAA coaches was given the survey. In total 1,014 questionnaires were sent to NCAA Athletic Directors, 1,034 to Deans of Student Affairs, 86 to NCAA student athlete advisors, and 234 to NCAA senior women's administrators in addition to the 3,000 randomly selected NCAA coaches. The return ratios were 30% for Athletic Directors, 22% for Deans, 31% for athlete advisors, and 29% for coaches (Alfred University, 1999: 36).

The results showed that “only 10 percent of the coaches reported that they knew of any hazing on their campuses. Fewer than 10 percent of the coaches and administrators reported knowing about alcohol consumption for team initiations” (Alfred University, 1999: 13). A majority of them further believed that most students would not report a hazing event because it is highly sensitive. In addition, “several athletic directors and coaches denied the need to discuss hazing or its prevention. . . . Another frequent comment. . . was that they perceive hazing is a problem for fraternities and sororities, but not for athletes” (Alfred University, 1999: 14-15).

These results raise a question concerning whether administrators and coaches know about hazing or would admit to it because they perceive that nothing is wrong with the practice of initiation. If this is the case, then any hazing policy that coaches are to follow is likely to be ineffective because it is not what they or the athletes want. This is confirmed by Hoover’s (Alfred University, 1999) figures showing that 52% of coaches, 54% of athletic directors and 71% of deans felt that they or their students would not report hazing. Sixty percent of students agreed with them. The two major reasons given were that hazing was not a problem and that students would not tell on their friends. As well, 26% of the athletes further felt that the administration would not handle it correctly if they were told (p. 15). This suggests that those in authority generally do believe that hazing occurs, approve of it, and are sending that message down to athletes. If they did not agree with hazing then they would be more proactive in dealing with the issue and educating students. This coincides with what Nuwer (1990, 1999, 2000), who was consulted on this study, writes about hazing in colleges. According to Nuwer the majority of those in authority actually approve of it and believe that anything that “goes

bad” is because “accidents happen”. There is the possibility however, that administrators simply do not know how to handle the problem or fear possible repercussions if they exposed incidents in order to deal with the problem (e.g., negative media coverage).

Discussion

Although it is good that a large scale survey has been done to examine the issues of initiations and hazing, there are problems with it. The first is the use of the terms hazing and initiation in a way that limits what can be found (Kirby and Wintrup, 2002). Saying that hazing is one degree or level of initiation binds hazing to initiations and since initiations are only considered the first category (acceptable) and hazing the other three categories (unacceptable, alcohol-related, and dangerous) it obscures whether hazing or initiations have different levels. This in turns brings up the issue of there being one too many categories (Kirby and Wintrup). It is not only commendable but useful that Hoover (Alfred University, 1999) wants to find out how athletes use alcohol in initiations, but giving it its own category is confusing and confounding to the reader. There is also poor labeling in categorizing the different levels of initiations. To use the word “acceptable” for the first category of initiation, automatically makes all the other categories unacceptable. Everything in the first category is acceptable regardless of how it is perceived by the rookie. Also, there is a social desirability issue in the first category. Although respondents were not given the four categories, they were given the definition of hazing, which included examples of what hazing is and is not. They were also told that there exists both positive and negative ways to bring new players onto a team. In a sense, respondents were given the right answer before they checked the activities in

which they engaged. Only the activities listed within the first category have a positive feeling about them, because they are not hazing. The other activities, which are designated as hazing, have been cast in a negative light. The researcher has, perhaps inadvertently, imposed her views on what is right and wrong in initiations and hazing. As a result, the researcher may not see how other categories of action may be beneficial to the athletes involved and how the first category might not be. This could have been corrected by using the survey to ask about motives or reasons for these actions. Perhaps if there were questions pertaining to the reasons why athletes were involved in initiations, the survey could be useful in addressing the prevention of dangerous hazing. As well, questions asking where the initiation occurs would have been beneficial.

Ultimately Hoover's (Alfred University, 1999) survey has to be considered good in certain areas. It distinguishes between hazing and initiation and it shows that there are different levels, or degrees, of initiation or hazing. It also shows the degree to which athletes are involved in initiations/hazing and what forms such activities are taking. As well, male athletes tend to be involved in more dangerous initiations than female athletes. It also indicates that most of those in authority in sport believe that there is no problem with initiations.

High School Survey

Hoover, with the assistance of Pollard, (Alfred University, 2000) recently released *Initiation Rites in American High Schools: A National Survey*. The researchers mailed 20,000 surveys to persons selected randomly from a 15 million-name database. Of the surveys mailed out, 1,541 were returned completed and usable, an 8.28% response rate.

Ninety percent of the returned surveys represented public schools (p. 20). As in the NCAA survey, the high school students were given a definition of hazing. In addition, the same four initiation categories, acceptable, questionable, alcohol-related, and unacceptable, were used. However, they were respectively renamed as a) community building, b) humiliating, c) substance abuse, and d) endangering (dangerous hazing) (Alfred University, 2000: 20).

Results

Response results for community building initiation activities (acceptable) and dangerous hazing (unacceptable) were comparable to that in the NCAA study. Hoover and Pollard (Alfred University, 2000: 3-5) found that 98% of both male and female respondents indicated their involvement in this first level of initiation and 22% had been involved in dangerous hazing (27% of males and 17% of females). In comparison, Hoover's (Alfred University, 1999: 9-10) NCAA study found that 96% of male athletes and 97% of female athletes were involved in acceptable initiation activities and 21% of athletes (27% of males and 16% of females) had participated in unacceptable initiation activities. Hoover and Pollard (Alfred University, 2000: 5) found that 43% of respondents experienced humiliating hazing (48% of males and 39% of females) and 23% had participated in substance abuse initiation (24% of males to 18% of females). These were lower response rates for these categories than Hoover (Alfred University, 1999: 9-10) found in the NCAA study that had 65% (68% of males and 63% of females) and 51% (52% of males and 51% of females) respectively respond that they were involved in questionable activities and alcohol-related activities.

Of the 43% who experienced humiliating activities, 24% engaged in substance abuse or dangerous hazing, while 56% were expected to be involved in potentially illegal acts (Alfred University, 2000: 17). Of further note is that 13% of the respondents said that they were afraid of joining a group because of hazing, while 7% said they left a group for that reason. Only 15% of all the students who responded thought they were hazed in high school (p. 6).

Students were further asked to identify the groups that required initiations. “By far the greatest number of high school students were hazed for athletics. Sixty-seven percent of the high school students reported being involved in athletics, and 35 percent of them reported being subjected to some form of hazing; this constitutes 24 percent of all students. . .” (Alfred University, 2000: 6). In comparison only 16%, 8%, and 7% stated they had been hazed for joining peer groups/gangs, music/art/theatre, and church groups respectively (Alfred University, 2000: 6).

For the most part student attitude towards initiations was there was no harm in it and nothing wrong with doing it. “Only 14 percent said that they were hazed, yet 48 % said they participated in activities that are defined as hazing. . .” (Alfred University, 2000: 1). The authors concluded from the quantitative data that they collected, that the students most at risk in engaging in dangerous hazing were those who knew of an adult who had at one time gone through an initiation, and/or students with lower grade point averages. Also, 24% of respondents said that they had been hazed before they were teenagers, indicating that initiation/hazing is an issue for both children and young adolescents (p. 8).

Discussion

A number of factors exist that raise questions about the Hoover and Pollard's (Alfred University, 2000) survey's reliability. First, there is a low response rate on the survey. The researchers admit that they did not expect a high response rate because it was a general survey that was mailed out to teenagers (p. 23). With the low response rate it is not possible to generalize the results. Hoover and Pollard even state that ". . . more studies are needed to verify and refine. . . [the generalized] estimate [that they give]" (Alfred University, 2000: 22). Second, are the actual responses of the teenagers. Although the survey was made for the target group, the researchers themselves found that "high school students were not able to clearly distinguish between levels of severity in hazing" (Alfred University, 2000: 4). This is primarily the result of the survey having an activity-driven focus to it rather than an impact-driven one. Hoover and Pollard were more concerned about what was going on than about the result of being involved in hazing activities. The result was that a large number of respondents felt that many of the dangerous behaviors that were expected of them belonged in the humiliating category (Alfred University, 2000: 4). This links to the third factor - imposed categories and labels. These labels have not been supported by respondents whose experiences overlapped the categorical divisions. However, the survey does inform us that initiations and hazing are occurring among high school students and gives information about the forms of these activities. As well, this high school study shows results that are somewhat comparable to the results of the NCAA survey. From the surveys, it is possible to conclude that the majority of the students take part in acceptable/community building initiations and for some of them, they continue climbing the levels, either by choice of by

force, until they are involved in dangerous hazing/unacceptable initiations. Again, there was a gap between what the respondents felt was acceptable and what the authors felt was acceptable, which illustrates the issue of having researchers impose their theory onto others.

Western Canada Study

Bryshun (1997), for his thesis, interviewed athletes from different sports in order to find out about hazing activities in sport, differences between sports, and gender differences in hazing practices. Like the NCAA study, Bryshun found that a wide range, or levels, of hazing occurred. He found alcohol was a predominant fixture in virtually all hazing. As well, he found that the male athletes tended to practice more humiliating/violent/sexual forms of hazing than did female athletes. However, he found that “the more violent and physical the game, the more aggressive or even abusive the hazing seems to be. Athletes who competed in physical contact sports. . .tended to report more abusive hazing involving physical punishments than members in non-contact sport teams” (Bryshun and Young, 1999: 288). Although he does admit that there are indeed clear gender differences, exactly how they are different is unclear. Specifically, within female sports, hockey initiations for women required less physical punishment than for their male counterparts. Yet female rugby players tended to have their initiation rite with their male counterparts. Overall Bryshun found that there were only subtle differences amongst all the athletes he interviewed and that most of the sports had initiations that incorporated humiliating and/or aggressive rituals.

Ontario Study

Johnson (2000), for his thesis, interviewed athletes, coaches and athletic directors from two Ontario Universities to determine how effective hazing policies have been. He describes the initiation experiences of varsity athletes during a five year period when policy changes occurred (p. 4). First, he identifies the initiation activities that athletes engage in prior to any policy changes. These initiation activities are consistent with findings of previous studies (Alfred University, 1999, 2000; Bryshun, 1997). A comparison is then made between pre-policy (before any policy changes) and post policy (after anti-hazing policy was adopted) initiation activities. Results showed that only minor changes to initiation activities occurred

Athletic directors implemented anti-hazing policy after a minor period of media reports exposed sport initiation incidents. These policies are considered to be zero tolerant towards hazing or “unacceptable” initiation practices with athletic directors determining what are unacceptable and acceptable activities. Athletic directors’ strategies on eliminating unacceptable activities focus on communication, education, punishment and providing alternative activities. They have focused their energies on establishing channels of communication so that inappropriate activities can be reported, typically through a hazing hotline where the caller can remain anonymous; creating awareness of the issue of hazing through educational seminars for athletes, coaches and university support staff; suspending or placing on probation athletes who have violated the initiation policy or requiring them to do community service, or attend an educational seminar; and having the administration provide alternative activities for teams to use (Johnson, 2000).

Johnson (2000) found that anti-hazing policies created by Universities failed. Any modifications to initiation practices by athletes were superficial at best. He believes athletes only made modifications, which were necessary to appease the athletic directors, but they did not affect the actual activities themselves (p. 141). Athletes were required to distance their association with the school by moving the activities off-campus, renaming the event, and not wearing any clothing that could be linked to the school. In addition, athletes had to become more responsible when consuming alcohol. Johnson (2000: 141) feels "the changes in initiation practices are to protect against detection, not to eliminate the practices themselves" (p. 141). This resulted in moving initiation practices more underground in order for athletes to hide their initiation activities (Johnson, 2000: 141). In addition, coaches, who were once knowledgeable and who sometimes participated in their athlete's initiation rites, now removed themselves from all initiation practices and turned a blind eye so as to protect themselves from scrutiny. This has served only to increase the veil of secrecy surrounding sport initiations and makes it harder to monitor them. It also decreases the ability to hold initiators accountable for what occurs during these activities.

Discussion

Johnson (2000), however, fails to acknowledge that activities can have different intensities, where the higher the intensity of the activity, the higher the risk and danger to the participants. In addition, he does not fully realize why policy governing initiations have failed. Specifically, that athletes had no input into the policy that is applied to them. The end result is that he creates recommendations that focus on providing

alternative activities that athletes can perform. These substitute activities were recommended with little input from a small group of athletes representing a small number of sports.

MODERN EXAMPLES OF HAZING

The 1997 Bryshun and 2000 Johnson studies found a range of initiations in sport, from the mundane to dangerously aggressive. There was an overlap in what was occurring among athletes from different sports. First was that initiation, as an event, was labeled "Rookie Night" or the "Rookie Olympics" and athletes were forewarned about the day and time it would occur. Whereas in the USA, Hoover (Alfred University, 1999) found initiations were primarily done in secret, Bryshun and Johnson wrote that in Canada the athletes were open about "Rookie Night" and held them in public as well as in private spaces.

The hazing activities that Bryshun (1997) found can be categorized into six types; a) fear tactics, b) blindfolded activities, c) physical activities, d) stripped physical activities, e) stripped and searching and/or enduring pain/punishment, and f) cross-dressing or "embarrassing dressing" in public. These categories are not independent from one another, as there exists some cross over between them, especially with fear tactics that exist in almost all hazing activities.

The majority of initiations involve fear tactics or what could be considered mental abuse. Typically, as the "big" night approaches, the veterans tell the rookies what is going to happen to them, exaggerating as the event gets closer (Bryshun, 1997; Johnson, 2000). Fear tactics continue during the initiation when athletes are blindfolded

and made to do things or have things done to them. An example is having blindfolded rookies reach into a toilet, in which veterans have put cutup bananas, to get a beer to drink (Bryshun, 63).

Physical activities are typical in sport hazing. Those activities that involve the athlete being clothed typically focus on the rookies having to perform activities for veterans. Bryshun (1997) points out that a number of different sports have rookies performing skits to entertain veterans, often referred to as "The Gong Show" (p. 77). As well, rookies have to act as servants for the veterans. Racing, is also a common activity. "... 'The Pickle Race', which involved rookies running against one another down a hallway, while they had pickles inserted into their (clothed) buttocks. The overall loser of the races was punished by having to eat their own pickle" (Bryshun, 65). Other physical activities include eating twinkies or peanut butter off the floor or placing them under their armpits, either for the rest of the initiation or during a race, with the loser having to eat all of them (Bryshun, 65). Also, alcohol is a major component of most sport hazing. Drinking contests to see who can consume the most (Bryshun, 70), or as Johnson (2000: 63) points out, the fastest are common activities. Athletes also have to drink alcohol as a penalty for poor performance (Johnson, 2000: 62).

Stripped physical activities are performed in the nude. Racing is also a very common activity in this category. A common race that occurs in the private realm is "The Olive Race," in which the athlete has to pick up an olive, with their buttocks, off a piece of ice (Bryshun, 1997: 83). Another is "The Naked Run" in which naked athletes have to run around in public (Bryshun, 77; Johnson, 2000).

According to Bryshun (1997), most male athletes reported that they had to strip down during their initiations. Sometimes the reason for the stripping is to physically punish the athlete. For example, one end of a string may be tied to the athlete's penis and the other end is thrown over a stick and a bucket is suspended from it. Participants then throw rocks into the bucket. Another example is called "The Holocaust" in which rookies have to search for their clothing either in an unlit washroom where their clothing has been tied together and soaked in water or in a ditch in the middle of winter. In "The Bear Lake Run" the athlete has to swim in a lake in the winter-time wearing only underwear (Bryshun, 68-69). Both Bryshun and Johnson (2000) state that athletes are also stripped in order to embarrass themselves. Typically they have to perform some sort of task. For instance, "Find the Ball" requires naked athletes to search for a ball in the bleachers while a female team practices (Bryshun, 76).

Women athletes tend to cross-dress or "embarrassing dress" in public more than men. This activity requires athletes to dress-up and go to public spaces, typically a bar, where they begin "The Scavenger Hunt", which requires that athletes find items or get them from strangers. Failing to do so requires that the athlete be punished by having to wear more bad clothing or having to drink more alcohol (Bryshun, 1997: 78-79; Johnson, 2000: 72-3).

WHY INITIATION/HAZING OCCURS

Nuwer's (1999) history of hazing provides a number of reasons why it might occur: masculinity culture, the use of power over others, pressure, or to gain acceptance. Reasons for hazing are determined by the group. Nuwer's examination of hazing in

Greek fraternities and sororities in colleges in the USA concluded that tradition is the principle reason for the practice. Although he does not fully explain why the tradition was started, or why they are worthy of continuation, the historical account he provides of hazing at educational institutions supports this hypothesis. In essence, people pledging to join a fraternity are hazed because previous members were hazed, and the fraternity has a history of all pledges having to go through an initiation to be considered for membership. While the idea of tradition causing hazing could be true, it neglects the other contributing factors.

The High School survey contained questions as to why students were involved in initiation practices. Respondents had the ability to list all the reasons for their involvement in hazings: 48% said that it was fun and exciting; 44% thought that it created team/group cohesion; for 34% it was a way to prove themselves; another 34% said that they just went along with it; and 20% reported "other reasons" for participating. Tradition and personal choice/status tied for the top of the "other reasons" list, with each getting 33%. Only 20% of this "other group" felt that they had to participate because of pressure (Alfred University, 2000: 12).

Although the survey shows that hazing occurs in high schools and gives information about the kinds of hazing, it may not seem realistic to get the reasons why people were involved in hazing from teenagers. As well, the low response rate to the survey puts into question the generalization of the respondents' responses. Plus, with the young age of respondents, we do not know if these people know why they actually participated in hazing. Although a small percent (20% of the 20% other group) said that they did it because of pressure, others who also did it may not have admitted to

themselves that they were pressured to do so even though they wanted to participate. It is easy to ask young children questions where they can answer yes or no, but to ask them why they do something is a different story. This requires them to explain their motives or reasons for their actions, which at that age is not an easy thing to do, especially if the question is being posed on paper. If asked verbally an interviewer could probe more by encouraging the students to “think” more about their answers.

Since the American approach treats all hazing as initiations, explanations for why hazing occurs rest on the need for tradition of initiations. For example, Pellicciotti (2000) feels that initiations are important both when forming a group and when entering an existing group. Initiations provide the opportunity for athletes to learn team or sport norms and values while at the same time giving members a common experience to build group cohesion. McNamee (1997) would call this the development and maintenance of a sport ethos. On the other hand, hazings, for Americans, are initiations that have gone out of control. They accomplish very little although they are done for the same reasons as initiation (Pellicciotti, 2000). Although the American writers mention that initiations is a way for someone to be socialized into the culture, they do not look at the role culture plays in the type of initiation that will be used, nor how culture creates tradition.

Sport Culture - Masculinity

Masculinity is prevalent in modern North American sports and is also the dominant global sport culture. Masculinity itself is found not only in sport, but it is most notably associated with the military and some educational institutions. Masculinity culture typically exists in a group that consists mostly, or entirely, of males. Many of the

institutions mentioned above have until recently been dominated by males. Since there are differences among these institutions, there are also different expressions of masculinity. The exact form of masculinity depends on the resources and status of men and that is why masculinity is defined within the context of hegemony.

According to Johnson (1996: 23) "*hegemonic masculinity* is defined as the dominant form of masculinity to which most men subscribe, and is characterized by a gendered division of labour and power and male dominance and control over women." Johnson (1996) uses dominance and control to reflect a different status between men and women. A higher status in this context means someone who has more power over others, and thus more control and dominance over them. Johnson (1996) is stating that hegemonic masculinity is about men feeling and acting as if they have a higher status than women in a masculine culture.

In sport, it is not just males that are socialized into the masculinity culture. All the data collected - Alfred University, 1999, 2000; Bryshun, 1997; Johnson, 2000 - show that females are also involved in hazing and display characteristics of the masculinity culture. Thus, the gender of the athlete matters little in terms of whether they will feel that they have a higher status over others. Since this is the case, masculinity itself is further expanded to include this feeling of higher status over anyone, regardless of gender, who is perceived as being a weaker/feminine, and/or untalented/unsuccessful person in general. Messner (1990: 102-104) points out, using the example of men, that:

. . .having been a successful. . .athlete enhances one's adult status among other men in the community, but only as a badge of masculinity that is added to the. . .athlete's. . .status. . . . And organized sport. . .is a crucial locus around which ideologies of male superiority over women, as well as

higher status men's superiority over lower status men, are constructed and naturalized.

The result is that although males in sport will continue to feel superior over females, as well as over weaker males, further research is needed to know the extent to which females possess masculine traits, and whether they also feel superior to weaker males and females.

Both Nuwer (2000) and Johnson (2000) introduce the concept of power in the discussion of initiation rites. For Johnson (2000: 45) initiations are "... a tool for the construct of a power-based structure which is reproduced and reinforced each time new members are initiated into the community" (p. 45). Rookies lose power when they are initiated and only regain it when they become the initiator (Nuwer, 2000: 49). In their view (Johnson, Nuwer) veterans have all the power and the rookies have none. All initiation activities are based on the desire of veteran athletes to become the sole powerholders. As the powerholders they are able to dominate and control rookies to achieve their own self-gratification. For instance, rookies have to perform certain duties/tasks for the powerholders throughout the year (water bottle responsibilities). For Johnson (2000) power is about the veterans dominating the rookies. This stance taken by Johnson and Nuwer has not been supported, since previous literature and research has taken only a narrow scope of power and not acknowledge all five bases of power - legitimate, reward, coercion, referent, and expert.

Masculinity culture in sport gives the imperatives which athletes have to follow in their actions. The imperatives of sport masculinity according to Kirby, Greaves and Hankivsky (2000) include: heterosexism, hypersexuality and familism (p. 113). They

believe that heterosexism refers to how male athletes in sport have to constantly show that they are heterosexual male. By being tough, unemotional, confident, and independent, male athletes are considered better than females. This is because it is possible for athletes with masculine traits to overcome obstacles and win. In other words it is about the athlete creating the ideal masculine/manly image. Hypersexuality they write “. . . is a phenomenon where the ideal image of a male athlete presumes also characteristics of great virility and super-active sexual (and heterosexual) appetite” (Kirby, Greaves and Hankivsky, 2000: 114). Familism refers to how sport is organized along the same lines as the traditional patriarchal family where the coach is the head authority figure and the athletes are the children (Kirby, Greaves and Hankivsky, 2000: 115). The point here is that one keeps one’s family troubles within the family, hence the dome of silence.

When all these imperatives exist a male athlete’s lifestyle revolves around constantly proving his manhood, or exhibiting the possession of critical masculine traits, to others. All femininity traits (caring, compassion, and nurturing) cannot be displayed by male athletes for they are a sign of weakness and implicate athletes as not being “real” men. To show feminine traits would mean having a lower status in comparison to others and as being unfit or unable to do the job of a man (Weinstein, Smith, and Wiesenthal, 1995; Young, McTeer, and White, 1994). New members entering this culture need to show that they possess the required masculine traits to be part of the group/team, enter initiations.

Initiations allow existing members in sport culture to ensure that those who enter it are “man” or “superior” enough. As a result, rookies have to go through the same kind

of ceremony that others before them have gone through. In other words, the initiation becomes a traditional ceremony of ritual. Another aspect of this culture is the perceived need of initiation as a rite of passage for people possessing masculine traits. They use initiations as a way of “. . .managing the transition of someone from one role and status to another. [In the sense of sport it would mean someone going from the status of an outsider, not part of the team, to a member of the team]. The prior role is regarded unacceptable or no longer acceptable and the new role is preferable” (Bain, 1990: 64). Belonging to the team is a privilege and it makes someone feel and be special. Initiations are not only for athletes to prove they possess the qualities of masculinity, but also to mark a passage from a lower to a higher, or elite, status. This is nothing new. “For centuries cultures throughout the world produced specific rituals through which boys become men, rites that set going, giving rise to, manhood” (Bain, 1990: 37).

Masculinity and Aggression

A specific aspect of masculinity that needs to be addressed is its link with aggression. Hegemonic masculinity culture demands that those within it be aggressive and aggressive behavior is typically displayed in violent actions. In the context of sport, Smith (1983: 7) defines aggressive behavior “. . .as any behaviour designed to injure another person psychologically or physically. . . .” Since the rules of sport tend to promote aggression and athletes are suppose to, or are required, to act aggressively, spectators consider violent acts in sport such as body checks, tackles and punching (fist-fights) to be acceptable aggressive behavior.

Although the intent of these violent acts is usually intimidation, the probability of injury and serious long-term effects may be high. Intimidation exists in all violent acts and is an integral part of sport violence, even in retaliatory actions. All violent actions have intimidation as a primary motive. They are a way of showing and making one feel superior over another person.

Violence is accepted in sport because “. . .sports violence has never been viewed as “real” violence” (Smith, 1983: 9). It is considered necessary and justifiable for athletes to behave in such a manner toward each other. Only behavior which is deemed unnecessary or bad (hostile aggression) is considered violent (Smith, 1983; Weinstein, Smith, and Wiesenthal, 1995). Violent actions performed by athletes during competition are all right because they are instrumental aggression, which is considered to be a natural part of the game [1]. Athletes are allowed to hurt one another because sport demands it and fans approve of it. Sport culture however does not end for the athlete when the whistle is blown; they always possess the norms and values of sport culture as long as they are competing in sport. Since sport requires athletes to be physically tough the team requires that its rookies be “tested” to confirm that they are tough, or possess masculine traits, which are needed to belong to the team and to compete in the sport.

It must be admitted that not every action taken by an athlete participating in a sport is considered to be legitimate by spectators. It depends on the athlete’s action, or type of aggression, and on the circumstances surrounding such action. To clarify what is considered legitimate and illegitimate actions in sports, Smith (1983) has created a sports violence typology (Figure 4.1).

Figure 4.1: Sports Violence Typology

Relatively Legitimate	
<p>Brutal Body Contact Conforms to the official rules of the sport, hence legal in effect under the law of the land; more or less accepted.</p>	<p>Borderline Violence Violated the official rules of the sport and the law of the land, but widely accepted.</p>
Relatively Illegitimate	
<p>Quasi-Criminal Violence Violates the official rules of the sport, the law of the land, and to a significant degree informal player norms; more or less not accepted.</p>	<p>Criminal Violence Violates the official rules of the sport, the law of the land, and the players' informal norms; not accepted.</p>

Source: Smith (1983), *Violence and sport*. p. 9.

The brutal body contact type includes such actions as body checks, collisions, and any legal blows that are sanctioned by the rules of the game and the laws of the land. These actions are considered part of the game. Society believes that athletes “consent” when they step onto the playing area that there will be some contact between players and the possibility of injury, even serious injury (Smith, 1983: 10).

Borderline violence refers to those actions that are banned in the formal rules of the sport but are accepted in the informal rules of the game. Because of the acceptance of these actions by those involved with sport, the formal rules themselves tend not to punish severely those displaying such behavior. For instance, fist-fights in professional hockey would be considered borderline violence since the formal rules are unable to stop them because they are accepted by players and fans. Since they are part of the game, players consider any serious injuries resulting from a fight an unfortunate accident, even though fights are considered illegal actions in the view of the state. The state feels that since this type of violence is considered a natural output of the game (legitimate) and therefore not within their scope/province, it is best left up to sport officials to determine the sanctions since they know best if the actions were excessively violent or not (Smith, 1983). In other words, the laws of the land appear to apply differently to athletes than to the others in society.

Quasi-Criminal violence occurs when players not only break the formal rules of the sport but also the informal rules. These actions are not considered “part of the game” by spectators, who are enraged by what they have seen and put pressure on legal authorities to intervene. However, law enforcement officials are hesitant to do so since they typically receive little assistance from those within sport. Although spectators do

not consider these actions part of the game, the players do, which is why “. . .most players seem reluctant to bring charges against another athlete. . . . For them player disputes are best settled privately and personally on the field of play” (Smith, 1983: 18). Law officials, on the other hand, believe that more tolerance should be given to actions of athletes because the illegal conduct is so widespread in sport (and thus countries) already. Since a different standard/level for what is acceptable in sport when it comes to the brutal body contact section of the typology has already been accepted, society feels that a different standard for even more violent actions in sport should also be acceptable. This is especially true since the players themselves do not see such more violent actions as being very serious (Young, 1993).

Criminal violence is violent actions that occur before or after the sporting event and “. . .consists of violence so serious and obviously outside the boundaries of what could be considered part of the game that it is handled from outside by the law” (Smith, 1983: 21). The result is that when athletes are violent they have to be extremely violent and perform what is considered hostile aggression in order for there to be any legal repercussions. As well, it has to be outside what is considered part of sport.

Initiations, it is possible to say, are part of sport since they exist in some manner to prepare athletes for participation in sport. Also, they are used as a means to determine if an athlete can be a member of the team. For most sports, only members that can be aggressive can effectively and successfully participate in sport. As well, since society expects and accepts that athletes are going to be aggressive toward one another during the course of sport participation, hazing activities indicate that they also need to be

aggressive when they are not competing in a sporting event. Thus, hazing can be said to be a byproduct of the masculine culture that exists in sport.

EFFECTS OF HAZING

The effect of initiations has already been touched upon: it creates team cohesion, a sense of belonging, and pride of accomplishing what others have already accomplished. Thus, initiations can be considered a positive experience for both initiators and initiatees. However, if initiations have the ability to be positive experiences, then they also have the ability to be negative. Not everyone who participates in initiations has a positive experience, but as Bryshun (1997: 105) points out, the ability to access people for research purposes who have left sport because of negative hazing experiences is a difficult thing to do since sport would be the vehicle to contact them. What is known from the High School Survey is that “nearly three-quarters of the high school students who reported they were hazed said they had one or more negative consequences” (Alfred University, 2000: 10). The majority of them said that they felt angry, embarrassed, guilty and sad. This corresponds to the information provided by investigative journalist Robinson (1998) on sexual violence in Canadian junior hockey. The athletes in her work who were expected to, or did, go through negative initiations felt angry or depressed and in those cases quit the team (Robinson, 1998). Bryshun (1997) and Johnson (2000) point out that athletes who resist or avoid the initiation and who do not have negative feelings tend to be “. . . ostracized and forced out of their respective groups” (Bryshun, 1997: 90). Johnson (2000) notes that many athletes spoke of pre-initiation anxiety and of fear about the unknown initiation practices expected of them, although the actual initiation was not

as bad as the hype made the athletes fear it would be. The athletes he spoke to stated that they had an intrinsic need to participate in order to belong. Johnson (2000, 82) further states that “non-participation by a rookie during their initiation ceremony can be the cause for rift and low cohesion amongst the membership of the team.” Typically, the athletes that did not participate were left alone, or were harassed, until they either submitted to an initiation or until they left the team (p. 88).

DISCUSSION

The purpose of chapter four, up to this point, was to review the existing literature. In particular to show that the scant literature and research which does exist is homogenous in nature. Past researchers have focused on exposing and condemning athletes for participating in disgusting and dangerous activities. They then propose policy recommendations without gaining input from athletes themselves. Although these researchers acknowledge culture, the majority of them fail to fully acknowledge what the culture is and how the purpose of it is for athletes to perform aggressive acts during sport competition. Acts that are endorsed by the public who accepts a certain amount of violence in sports. Acceptance by society of sport violence means athletes live up to a different standard of what is acceptable/unacceptable behavior. A standard that is ingrained into the sport culture, which exists for athletes both during and outside of competition. The sport violence typology should be applied to athletes at all times when they are interacting with other athletes, regardless if they are competing or not. Athlete behavior, when interacting with other athletes, is based on the same norms and values of sport culture. Since society has a different standard for athletes when they interact

among themselves during sport competition, they need to acknowledge a different standard for athletes when they interact with each other outside of sport competition. Specifically when, as a group, athletes are preparing for sport competition by creating group cohesion and successfully completing the process of socialization. This means allowing athletes to engage in activities, including initiations, which they themselves have deemed to be acceptable. However, before it is possible to allow athletes the ability to participate in initiation activities they deem appropriate, the current sport policy must be changed to allow initiations to occur. It is now time to turn attention to the creation of a new theory - Rites Theory - that proposes new sport initiation policy should be based on the main themes from the literature review.

LITERATURE THEMES

Although only a few have attempted to discuss or research the topic of sport hazing, what material has been produced has significant depth to it. Some common themes exist in all of the work and can be seen in both Canadian (Bryshun, 1997; Findlay, 1998; Findlay and Corbett, 1997; Johnson, 2000) and American (Alfred University, 1999, 2000; Nuwer, 1992, 1999, 2000) sources. Specifically, nine main themes relevant to this thesis, concerning initiations, can be identified. They are:

1. The terms rite and ritual are used interchangeably;
2. The only form rites or rituals take are initiations;
3. Initiations are always linked to hazing. Either initiations are considered the same as hazing or they are strictly positive activities and hazing activities are strictly negative;
4. Initiations occur only in groups;

5. Hierarchical (legitimate) power is exercised in initiations;
6. Initiations begin at an early age;
7. Members of both genders are involved in initiations and hazing;
8. Initiations and hazing occur in all sports; and
9. Anti-hazing policies have so far been ineffective.

This is not an exhaustive list; other themes may exist in the literature. These, however, are the main themes that will be addressed by this thesis in the upcoming sections.

rites theory

Defining Rite and Ritual

The terms rite and ritual should not be used interchangeably since they do not mean the same thing. According to Trice and Beyer (1993), rites are a glorified ritual; they are special activities that have significant meaning to participants. Rituals are mundane common occurrences that have no significant meaning to people. A rite becomes a ritual when it loses its special significance and rituals can become a rite when they gain significance. For instance, shaking hands with a peer is a ritual while shaking hands for the first time with someone who is admired/famous can be a rite. The deciding factor whether an activity is a rite or ritual is the significance it has to the person performing it.

According to Trice and Beyer (1993) rites can take a variety of forms; initiations are just one form. It is understandable that there is a focus on initiation rites. After all, they are a common and broad rite. All that is required for an initiation rite is a group

divided by status into two smaller groups (rookies and veterans), with the rookies performing activities designed by the veterans. It has been identified that these rites occur in a variety of settings (sport, fraternity or military) and for the same reasons; namely socialization and group cohesion. Also, most hazing incidents exposed in the media (Bryshun, 1997; Johnson, 2000; Nuwer, 1990, 1999, 2000) have occurred during initiation ceremonies.

There are, however, many forms of rites that occur within groups. The exact forms and occurrences of these rites depend on each specific group. Rites occur throughout a group's existence and can involve any member at anytime. Status is not always a factor when rites occur. Status is not the only difference among different rites, especially between initiations and other rite forms.

A slight difference does exist between initiation rites and other rites. Initiations should always be viewed as a primary embedding mechanism. When Schein (1992) categorized rites he did not take into account that there were different types that would/could do different things. In general, most rites can be considered secondary mechanisms, since they are only reinforcing norms and values. Initiations, on the other hand, occur soon after a person joins a group, and are performed with the purpose of instilling new norms and values into the person. Although the person may already possess the same global sport culture norms and values as the group, they do not possess the exact interpretation of the norms and values nor the additional ones found only in the group/cultural unit. In addition, Schein considers only rites from a sociological view of culture; he neglects the psychological concept of group cohesion. Initiation rites are seen as one instrument, albeit an important one, of creating group cohesion amongst a cultural

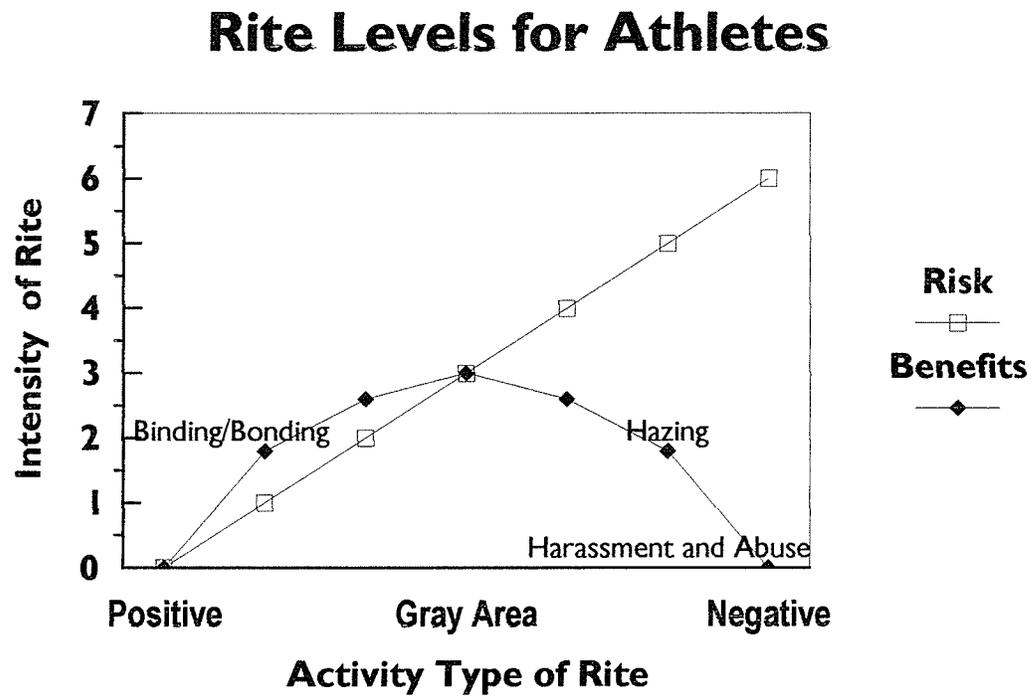
unit. Therefore, they cannot be seen as reinforcing group cohesion if they have just created it.

Defining Initiations and Hazing for the Purposes of this Study

Rites can occur to anyone regardless of their status and at anytime during the sport season. Thus, hazing can also occur to anyone at anytime; it is not limited to the occurrence of initiation rites. Given that initiations are only one type of rite, this thesis will define initiations as follows: *initiations are an agreed-upon rite ceremony for rookie athletes that is controlled by veterans and which occurs on a specific day/night at the beginning, or near the beginning, of a season and can result in a positive or negative experience for the rookie.* Hazing, on the other hand, will be defined as: *the negative form (negative experience) of any rite, including initiation, which was conducted with the intent of being a positive experience for all participants.* Initiation rites can be considered both a positive and negative experience for rookies and can only occur at the beginning of the season. To determine if hazing has occurred during an initiation, the status of the athlete, the time of season the activity takes place, and whether or not it is a positive experience are factors that have to be considered.

All rites, including initiations, can provide both a positive and negative experience because they occur at different levels or degrees. Charting rite levels (Figure 4.2), indicates that rites can be divided into three main groups: positive activities, gray area activities, and negative activities.

Figure 4.2: Rites Theory



Positive Activities

Binding/Bonding

The first group of activities, which encompasses all the positive activities for the athlete, is referred to as binding. All the benefits athletes receive during the rite can be quite high while the risk is relatively minimal. In the context of initiation rites, binding is known as bonding. Bonding refers to the extent that athletes have learned the norms and values of the team and to the amount of group cohesion that has occurred amongst team members. Successful bonding would mean that a high degree of socialization and group cohesion has occurred, while unsuccessful bonding means that a low degree of socialization and group cohesion has occurred. If athletes successfully “bond” they are “binded” by these factors of culture and cohesion when they make future decisions. As well, throughout the season other performed rites are meant to “bind” athletes to the group so as to maintain the “bond” that was originally created during the initiation process or to further deepen it. Rituals are considered a form of binding since they are common activities that require little risk, and provide little benefit, but are used to reinforce the “bonding” athletes have to norms, values, and group cohesion.

There is a further difference between binding and bonding; the type of power that is used can be different. Initiation rites, according to Johnson (2000), use hierarchical (legitimate) power since the length of tenure is the sole determinant for deciding whether a person is a rookie or veteran. However, initiations also use reward power in congruence with the legitimate power. Athletes who successfully do the initiation rite are rewarded with recognition for accomplishing the task and by being viewed as a member of the team. In binding, the power used maybe legitimate, but other forms of

power maybe used instead. Reward power maybe used for the same reasons as in the initiation rite. It is also possible that expertise power maybe used if the person in charge of the rite is seen as being knowledgeable in doing the rite properly. As well, referent power may be exercised if the athlete is well respected or held in high regard amongst the team members.

Gray Area Activities

The second phase of initiation rites is known as the gray area because it is a mixture of both positive and negative activities. The activity risk is higher and all benefits for the athlete, including bonding, have leveled off. In this rite's phase athletes do not get as much out of the initiations as compared to the earlier stage. Not only does bonding cease to occur in this section, it is possible that rookies might lose benefits gained from earlier, strictly positive, activities. When the initiation is finished, socialization and group cohesion can be considered incomplete.

Negative Activities

The third phase contains only negative activities, which are highly dangerous/risky (physically and/or mentally) and have minimal to no benefits. Rookies performing the activities have a purely negative experience and no bonding occurs and previously gained benefits are lost. There are two categories in this section: hazing and harassment. The deciding factor in which hazing becomes harassment and abuse is consent.

Hazing

Hazing occurs when an athlete is coerced in doing the initiation, depicted as “choice of one” by Kirby and Wintrup (2002), or consents to being initiated based on what they know about the intent of the initiators. Rookies do not need to know the exact activities they will perform during the initiation in order to consent; only the intensity level needs to be known. They consent to being initiated based on what they perceive is the intent of the initiators and on their understanding of the risk/intensity of the activities. However, there should be an understanding among the group that a certain signal will end all activities. Should the initiators get carried away with the type of initiation activities that are done and the risks increase to the point that “bonding” ends, the initiation stops being positive and becomes hazing. If the veterans’ intent is for “bonding” to occur and the rookie does not signal to end, because it is the stage of imminent acceptance (Kirby and Wintrup), then it is just hazing. The reason hazing has occurred is: the athlete is no longer receiving any benefits (bonding) for participating in the rite but is still willing to participate; the intent of the veterans have not changed; the veterans have allowed things to get out of hand, either due to alcohol influence or due to exploitation of their legitimate power.

Either the activities were originally not planned or the intensity/risk level was not fully acknowledged or understood before the initiation began. Veterans are still using legitimate psychological power, but only legitimate power. No other form of psychological power is being used. All reward power the veterans were using has ended but it has not been replaced with coercion power. The veterans still possess legitimate power, which they are not necessarily abusing, but they are beginning to use it an

exploitative manner, not to the extent that the rookies openly question or rebel, but they become somewhat hesitant about the intensity level of the initiation rite. The rookie is not being forced/coerced into doing any initiation activity at this third stage [2].

Harassment and Abuse

Harassment and abuse occurs during an initiation rite when valid consent conditions have not been met (incapacitation, misleading, fear and force, and abuse of authority). A rookie cannot give consent if they are incapacitated because they unknowingly, or knowingly for the first time, consumed drugs/alcohol. This can refer to a specific type of drug, alcohol or alcoholic beverage. For instance, if an athlete consumes a type of alcohol, or alcoholic beverage, which they have never had before, they do not know the affects it will have on them.

Should the veterans misrepresent their intentions to the rookie concerning the level of intensity (risk) or the reason for the activities, consent can not be given. Veterans cannot seek to use a rite as a vehicle to get rid of an athlete they do not like or do not want on a team. Nor can they lie to rookies about the risk levels of the initiation activities.

Rites become harassment and abuse if the rookie participates out of fear or force. A rookie has to consent to the activity. As well, if the rookie signals to stop and the veterans ignore the signal and continue with the activity, consent has been withdrawn. In addition, a rookie cannot consent to an activity if they are afraid of the consequences of refusing to participate. For instance, an athlete cannot consent to an activity if they

believe that by refusing to participate they will be forced to perform an even more undesirable activity.

When Archard (1998) discusses abuse of authority he refers to professionals (doctors, lawyers) whom we regard as experts in their particular field, not as peers. Athletes, even those that have a higher hierarchical status, do not fit this professional category since they are just peers. However, coaches may be considered to fit the category of a professional and hence have the ability to abuse their authority. Coaches could use the trust given to them to have athletes perform rites that the athlete would not otherwise do.

Initiation - Hazing Variables

There are four variables that can move an initiation rite from being a positive activity to hazing - the number of initiation rites, sport popularity, level of competition, and inadequate hazing policy. Only one of these variables needs to exist for hazing to occur, but it is more likely that a group of these variables will be present. As the number of variables present increases so does the likelihood that initiations will move from positive to negative.

Relevant Factors

The Number of Initiation Rites

The first variable is the number of initiation events that an athlete has to endure. The greater the number of events in an initiation period, the less beneficial the rites become. This decrease in benefits comes about in one of two ways: if the overall

number of required activities in an initiation is large, then the greater the possibility that initiations become hazing. The same effect may come about if the number of activities is not large but if their duration is such that a very long initiation results. If the overall risk intensity increases for each activity, as proposed by Hoover (Alfred University, 1999), the initiation will eventually become negative unless stopped.

A similar effect may occur as the number of times an athlete completes (experience) an initiation increases. The more times an athlete has to go through an initiation, the more mundane/normalized (ritual) it may become for them, or they may opt out permanently. It is no longer something that is "special" but rather an inconvenience, an event they have to complete. In addition, an athlete with a past positive initiation experience is more likely to perform initiations in the future than somebody who has a negative history of hazing. Thus, not only will the rite eventually become ritualized for them, but as they enter other sports they are more likely to replicate initiation activities that they consider to be positive.

In all cases the risk of the activity increases for the rookie since the veterans are more likely to increase the intensity of the activities in the hope that "bonding" will be enhanced. For the rookies, though, the initiation activity has lost its appeal and the intensity has increased beyond what they feel is tolerable (Stebbins, 1998), as "bonding" no longer occurs.

Sport Popularity

The more popular the sport the more likely hazing will occur. The greater the number of athletes competing for a small number of spots on a team the more selective

others on the team can be. Less popular sports typically cannot afford to lose athletes because they are harder to replace. Thus, they are less likely to require negative activities because they cannot afford to lose anybody. As well, because there are fewer athletes and fewer teams, athletes are more likely to stay with the same group. They continue to play with the same group of people year after year instead of with new athletes. The need for initiations decreases when player turnover within a team decreases.

Determining Sport Popularity by Sport Type in Canada

There are two fundamental sport types; team and individual. Team sports consist of athletes who compete as group to win or lose as a group. In individual sports athletes are sent as part of a team, but athletic outcome is solely dependent on one persons' athletic performance. Considering that the two national sports in Canada are team sports, lacrosse (summer) and hockey (winter), Canada can be considered to be a team sport nation. Thus, the Canadian public perception that initiations and hazing occur only in team sports has some merit. Not all team sports, however, are popular and not all individual sports are unpopular. Athletes from both sport types have experienced initiations and hazing. Initiations occur in both sport types since both sport types contain popular sports. Sport type could be used as a basis of dividing sports into popular and unpopular categories but it should not be the sole basis for doing so. As well, sport popularity is not the only, or even the most, important factor that needs to be considered. Unpopular sports do perform initiation rites, which means there is always a possibility that hazing occurs in these sports. Future policy should not be sport type specific but should apply equally to all athletes in every sport.

Level of Competition

Initiation rites become more important as the level of competition increases. A rookie athlete participating at a low level of competition is less likely to be involved in initiation rites than a rookie participating at an elite level of competition where winning is important and the intensity of training/practicing/competition reflects this importance. Initiations at these elite levels of competition have the potential to become hazing since not only is bonding considered important but there is also the need to make sure that everybody deserves to be on the team. Athletes at this higher level of competition need to show that they already possess the norms and values of the sport culture and are willing to make sacrifices for the team.

Inadequate Hazing Policy

The last variable to consider is anti-hazing policy because poor policy can increase the potential for hazing to occur. Administrators are creating policy without consulting the athletes, to whom policy is directed. This problem is further compounded by the fact that athletes and administrators do not belong to the same "corporate culture". Administrators do not possess the same norms and values as athletes and thus, when they create policy, they base it on the wrong set of norms and values. This means that administrators are allowing their culture to dominate the sport culture of athletes. Initiations now become even more important to athletes as a primary embedding mechanism and they are driven underground where they can be performed by the athletes in secret. However, when they are driven underground they cannot be controlled and it is difficult to hold people accountable. Since the people controlling the initiation are not

held accountable for their actions it becomes easier for activities to move from the positive side to the negative side.

DISCUSSION

The fundamental purpose of Rites Theory is to establish a new way of thinking concerning initiations and hazing. Specifically, to differentiate between the policy terms of initiation, hazing, and harassment and abuse. Where initiation, like any other rite, consists of three levels, or degrees. The first one, bonding, is the only positive level that successfully achieves the goals of socialization and group cohesion. The other two levels are on the negative side of initiations. Hazing and harassment and abuse fail to successfully achieve socialization and cohesion. The purpose of Rites Theory is to be used as a basis for future sport policy. Believing that athletes should have input into the creation of sport policy, it is important that athletes are consulted, or surveyed, to find out what their attitudes and opinions are towards these policy terms - initiations, hazing, and harassment and abuse - to see if they support how they are differentiated and conceptualized in the Rites Theory. Only with the support of athletes should Rites Theory be used as a basis for sport policy, which is why a survey was sent out to them to collect their opinions in order to legitimize Rites Theory. However, before reviewing the results of the survey, a discussion on the method employed to survey athletes must first occur.

Notes

[1] This refers to sports in which the rules allow violent acts to be permitted.

[2] The line between positive and negative falls within the gray area section and cannot be easily identified. An attempt is made here to clarify or narrow down the region where the line might be.

Chapter Five: Methodology

This chapter explains the methods and procedures used to collect the data that will be used to establish the legitimacy of the Rites Theory. Chapter five begins by examining the main instrument, the mail-out survey, used in this study for data collection. Next, the guidelines used by the researcher in developing and mailing the questionnaire are discussed. The researcher also describes how the names of the provincial elite athletes in the target group were obtained, and how the 100 name sample was chosen from the sampling frame. Chapter five concludes by discussing the survey response rate.

A quantitative questionnaire/survey was mailed to 100 Manitoba provincial elite athletes representing the following sports: archery, bow hunting, rowing, wrestling, football, basketball, curling, ringette, cross country skiing, handball, team handball, diving, triathlon, alpine skiing, lacrosse, synchronized swimming, and sailing. The goal was to determine whether Rites Theory was applicable and to acquire a better understanding of the athletes' attitudes toward initiation and hazing.

SURVEYS

Mail-Out Survey

A mail-out survey was considered by the researcher the most appropriate instrument to collect data since it permitted a large sample size (Fowler, 1984: 71; Jackson, 1999: 106). In addition, since respondents could remain anonymous, it was anticipated that they would be more willing to participate in the survey and be more open

in their responses. Mailing the survey also allowed each possible respondent time to provide thoughtful answers or even to consult with others (Fowler, 1984: 71) before they returned it. Finally, a mailed survey with properly phrased questions decreases the chances of response bias.

Sport Initiation and Hazing Policy Survey

A survey questionnaire was developed (Appendix C) using guidelines stipulated by Jackson (1999). The survey included a cover letter to introduce the survey to the respondents (Jackson, 1999: 108). The cover letter accomplished four tasks which related to answering general questions that the respondent might have had and tried to make them feel comfortable in completing the survey. First, the cover letter identified the researcher, all sponsoring organizations, and the purpose of the survey. Secondly, since the survey was supposed to be anonymous; anonymity was guaranteed to each respondent (Jackson, 1999: 372). In addition, the letter made the respondent feel that they were being consulted and informed them that their participation was voluntary (Jackson, 372). Lastly, the cover letter informed the respondents how the researcher obtained their personal information (name and mailing address) and how they were selected to participate in the study.

The survey questions themselves were formatted in a manner that encouraged the respondents and made it easy for them to complete the survey. All respondents should have been able to complete the first set of questions quickly and with little hesitation. These simple/basic questions should have eased the respondents into the survey as well as conform the respondents to answer similarly designed questions in a particular manner

(Jackson, 1999: 372). Jackson further states that important questions should be located at the one-third point of the survey since by this time respondents have been eased into the survey but are still fresh and willing to complete the survey (p. 372-3). Finally, the questionnaire employed both closed-ended and open-ended questions. The former provided response categories for respondents, while the latter allowed them to respond in their own words (Jackson, 359).

The Sport Initiation and Hazing Policy Survey was pre-tested with individuals known to the researcher but who were not part of the target group, as recommended by Jackson (1999) and Fowler (1984). Three highly educated individuals were given the task of completing and critiquing the survey. Then, the researcher discussed the completed survey with each individual in private. Some modifications were suggested, but the researcher observed that although the respondents were told not to answer the questions truthfully, but to lie and make things up, they felt uncomfortable. It seemed to the researcher that the individuals were more concerned with how to answer the questions than with evaluating the questions and the overall survey.

Participants

The target group for this study consisted of provincial elite athletes who were at least 18 years of age as of December 2001[1]. The harassment policies recommended by Findlay and Corbett (1997) are aimed at elite amateur athletes, although other athletes may also have these policies applied to them. Elite amateur athletes are more involved with and under the guidance/control of the PSOs than recreational or professional athletes. Thus, sport policies are applied more stringently to elite amateur athletes. It

was also considered that as elite provincial athletes they would have made a long-term commitment to participate in sport at a highly competitive level. Hence, these athletes would typically have been involved in sport for a lengthy period of time, have participated in a variety of sports and have competed at different levels, ranging from recreational to high performance competition. The researcher also anticipated that athletes possessing these factors would have been more likely to be involved in rites, including initiations.

The researcher's target group included adult athletes only for the following reasons: First, logistics are simpler if you deal with people over the age of 18 (no guardian/parent signature etc.). Secondly, they would understand, or try to understand, the concepts (harassment, hazing, initiations) and be able to articulate their feelings. Thirdly, they likely would have had a longer exposure in sport than younger athletes and thus be more likely to have been involved in initiations, both positive and negative. It was also felt that they would be more honest and open and consider the survey more seriously.

Gaining Access To Participants

Provincial Sport Organizations (PSOs) were contacted for their lists of provincial elite athletes that met the specified requirements. Since the standards of what constitutes a provincial athlete is different for each sport, it was up to the PSOs to determine who they considered to be a provincial elite athlete. It was felt that with a sensitive issue, such as hazing, the researcher should contact each PSO in person. Since the PSOs to be

contacted were located in the Sport Manitoba building, it was necessary to receive SM's approval of the study and to get their permission to enter their building[2].

Given that the thesis deals with sport harassment policy, the researcher first contacted the Sport Manitoba Harassment Officer[3]. The Harassment Officer then approached the Sport Manitoba Board on the researcher's behalf, to get their support. Sport Manitoba agreed to give their support to the researcher on condition that they receive a copy of the survey before it was sent to any athletes. This requirement was expected and SM's approval of the survey served to legitimize the study in the eyes of the PSOs and the athletes.

The Sport Manitoba web site provided a list of PSOs located at 200 Main Street in Winnipeg. Between June 11 2001 and July 11 2001 all but three PSO Executive Directors (EDs) were contacted in-person. Those who were not reached in their offices each received an electronic copy of the consent form given out by the researcher (Appendix D). This consent form contained all the pertinent information about the researcher and about the purpose of the study, and specified the information that was required from the PSOs. All responded to the researcher electronically, either supplying the required information or declining to participate in the study.

Half a week prior to meeting with the PSOs, the Sport Harassment Officer sent a paper copy of the consent form to them to introduce the researcher and the study to the EDs. A deadline for receiving the athlete lists was not specified at this time. Then, late Friday afternoon on June 18, 2001, the Harassment Officer sent an electronic mail to the PSOs to be opened on Monday June 11, 2001 (Appendix E). The e-mail reminded the EDs that the researcher would begin contacting them as of that day.

During the meeting with each ED, the researcher explained the study and reviewed the consent form. All the EDs were reassured that neither their sport nor their athletes would be singled out and exposed for any hazing activities that may have occurred. The researcher answered all questions and consented to any reasonable requirements. All EDs were told where to direct any future questions and asked to submit their lists of athletes in a sealed envelope to the Harassment Officer. They were also informed that an in-person follow-up would be done with those EDs that agreed to participate but had not submitted any names. No follow-up would occur with those that declined to participate in the study or with those who immediately supplied lists. All EDs were thanked for taking time to see the researcher.

Initially the EDs were not given a deadline date for submitting the requested information in order to avoid possible confusion. The researcher was attempting to meet and to discuss the study with each PSO. It was not known how long this would take and the researcher did not want to create a situation where dates would be extended or where different dates were given to different PSOs. In addition, the researcher did not expect this survey to be a priority for any of the EDs. The EDs were informed at the first meeting that a deadline date would be specified if a follow-up meeting/reminder became necessary. During the follow-up visit with each PSO, occurring between June 25 and 29, each ED who had expressed interest but had not supplied information was told that they had a week (until July 6, 2001) to supply the information. On July 6, 2001, an e-mail follow-up reminder was sent and the deadline was extended to July 11, 2001.

The researcher made contact with 52 PSO EDs representing 54 sports or sport groups at the SM building. The majority greeted the researcher positively and wanted to

discuss the study. Of the 52 EDs, 24 representing 24 sports or sport groups directly informed the researcher that the study was “not right for them” or that they were not interested. Of the 24, eight stated they did not have athletes who met the specified requirements. Of the remaining 30 EDs, only 16 representing 17 sports or sport groups (31%) supplied athlete lists before the deadline. None of the remaining 13 sports or sport groups supplied any lists. Considering the sensitivity of the issue and the hesitation that people have about releasing personnel information, a 31% participation rate among sport organizations is reasonably good. The survey results however, cannot be generalized outside of these participating sports, or outside the province of Manitoba.

Sampling Frame and Probability Sampling Technique

All the lists supplied by the 17 participating sports or sport groups were combined to create a sampling frame with 216 names. The sampling frame was divided into different categories by stratifying it in two ways. First, the sampling frame was divided into 26 categories based on gender and sport. Athletes were grouped by gender and then by the sport in which they were considered to be an elite provincial athlete. Next, the sampling frame was stratified by gender and sport type (team or individual) to produce four categories: male-team, male-individual, female-team, female-individual. The lists of athletes in all categories were then numbered for random selection using a random numbers table.

It was decided prior to name collection that 50 % of the surveys would go to each gender, regardless of the ratio of male and female in the sampling frame. Alfred University (1999, 2000), Bryshun (1997), and Johnson (2000) show that females

participate in rites, just not to the same intensity as males. So there is a difference, according to them, between what female and male athletes do. Since the outcome of the survey is to produce policy recommendations, which will be applied equally to both genders, both genders should have equal opportunity to provide the input that will be used to create those recommendations. In addition, this survey is not about exposing what athletes are doing, but about finding out how they feel about what they do. Sending surveys to a majority of male athletes could give the impression that the study is about exposing severe hazing activities.

Once the names were divided by gender, they were further categorized by sport type: team and individual. However, not all sports participating in the study could be defined in such a general categorical manner. For instance, many sports have events in which athletes compete both as a team and/or as an individual. This required modifying the categorical standards of the sport types to accommodate these sports.

Changing the definitions of the sport types should be based on the number of athletes involved during the athletic performance of a competition. Here athletic performance refers to the execution of skills or abilities of an athlete during a competition. It should also take into account the level of interaction and/or dependency among athletes during their athletic performance. The final outcome of a team competition itself should not be considered since it may involve combining (aggregating) a number of independent, no interaction or dependent, athletic performances. Redefining the sport type categories should also reflect the purpose of the survey; namely the examination of initiation rites. For initiation rites to occur there must be two groups, rookies and veterans, but a group can only exist if it has at least two people in it.

A team was defined as *a group consisting of four or more athletes who have a high interaction or dependency level during their athletic performance*. For a sport to be categorized as a team it needs to have events in which an athlete's performance requires either a high level of interaction amongst a high number (four or more) of team members or is dependent on a large number of athletes. If a sport has both team events and events in which athletes compete individually or with three or fewer athletes, it was considered a team sport since it is plausible that athletes compete or have competed as members in a team event. An individual, or semi-individual, sport is thus defined as *any sport that has two or three team members whose athletic performance is highly interactive/dependent, or in which an athlete's athletic performance is determined solely by them and does not have any events that can be considered a "team" event*. These definitions take into account the fundamental differences between team and individual sports: in team sports athletes win or lose as a group and in individual sports athletes may be part of group but they do not all compete together or with each other to win.

It is generally believed that initiations occur mainly in team sports. Although Canadian studies show that sport type is irrelevant (Bryshun, 1997; Johnson, 2000), these findings need to be validated. Both the Bryshun and Johnson studies use interviews with athletes from both sport types. However, in both studies there is a disproportionate emphasis on the previous experiences of athletes from team sports. In fact, both studies interviewed only athletes from one sport, swimming, that could be classified as an individual sport type; a sport that is considered by this researcher as being popular.

Although it is considered that rites do not depend on sport type, athletes were categorized either as team or individual to ensure that athletes from the team sport type

did not monopolize the survey responses. Since there are more team sport athletes than individual sport athletes on the lists provided, this categorization was done to make sure a balance was established. This accomplished two things: first, it showed that athletes from both sport types have experienced initiations and hazing, and secondly, it allowed individual sport athletes to have input into policy recommendations, which are based on the survey results.

The number of surveys sent to athletes in each gender-sport type category (male-individual, male-team, female-individual, and female-team) was dependent on the proportional ratio between team and individual athletes within each gender. A percentage of how many athletes from each sport type made up the overall total number of athletes within each gender was calculated. This percentage was used to determine the representational number of surveys that would be sent out for each one of the four gender and sport type categories.

Table 5.1: Determining the Number of Surveys to be Sent Out per Category

	Number of Names per Category	Percentage	Number of Surveys Sent Out per Category
Male-Team	102	69% (102 of 147)	34 (69% of 50)
Male-Individual	45	31% (45 of 147)	16 (31% of 50)
Male Total	147	100% (147 of 147)	50
Female-Team	54	78% (54 of 69)	40 (78% of 50)
Female-Individual	15	22% (15 of 69)	10 (22% of 50)
Female Total	69	100%	50

According to Table 5.1, of the 216 athletes in the sampling frame 147 were males and 69 were females. Forty-five male athletes were from individual sports and 102 were from team sports. The team sports male athletes represented 69 % of the total male list and the individual sports athletes represented 31 % of the list. Therefore, 34 team sport

athletes and 16 individual sport athletes - a total of 50 - were randomly chosen using a random numbers table from their respective categorical list and were sent a survey. For females, 54 were from the team sport category and 15 from the individual sport category. Thus, from the 50 surveys sent to female athletes, 78 % (40) of the team sport athletes were sent the survey and 22 % (10) of the individual sport athletes.

To ensure that each gender sport category would be sent at least one survey, one athlete from each sport, per gender category, was randomly selected using a random numbers table. This approach resulted in 26 athletes being selected to receive a survey. The appropriate number of athletes from this group of 26 was subtracted from the number to be selected from each of the four gender sport type groups (6 from male-team, 9 from male-individual, 5 from female-team, and 6 from female-individual). The remainder of the sample was selected from the four categories of gender-sport type using a random numbers table. Out of the overall sample, two male athletes randomly selected were cross-listed in another sport, thus two surveys were sent to each of these athletes, one for each sport. (Both had been selected from the team category but both were also listed in the individual category). Consequently, a total of 18 surveys were sent in the individual category. In total, 102 surveys were sent to 100 athletes.

Survey Response

On Friday, July 13 2001, 102 surveys were mailed to the 100 name sample. Although they were given explicit instructions to return the survey within three weeks, the researcher allowed a week for the mailing process to take place (half a week for each way), this giving the potential respondents a total of four weeks to complete and return

the survey. During this four week period, from July 16 to August 10, a total of 35 surveys was returned.

Table 5.2: Weekly Return Rate of Surveys

Week Number	Dates	Number Returned
1	July 16 - July 30	12
2	July 23 - July 27	8
3	July 30 - August 3	13
4	August 6 - August 10	3
5 - 7	August 13 - August 31	0
8 - 11	September 1 - September 30	8
12	October 1 - October 5	1
Total		44

The weekly return rate for all the surveys that were returned is tabulated in Table 5.2. Thus, of the 102 surveys mailed to athletes 44 were returned for a response rate of 43.1%. Three of the returned surveys were blank so the response rate for completed surveys was 40.2%. In statistics, the number that divides small from large is 30. Meaning that for most samples of 30, the characteristics of the sample begin to approach those of the population. This suggests that a 40% response rate should be considered good and for this particular survey even high. After all, the survey dealt with a sensitive subject and there was no follow-up of any kind (e.g., second survey sent out). In addition, the survey contained a number of open-ended questions, making it rather long to complete. This shows a fair degree of interest in the topic by the participants.

Table 5.3 shows the response rate for each category by gender, sport type, and gender-sport type. The first column of the table identifies the category. The next two columns provide the breakdown by gender, sport type and gender-sport type for the 102 surveys sent out. The middle columns provide the number of surveys returned for each category and the percentage of the 41 completed surveys. The last section of the table

Table 5.3: Survey Response Rates By Categories

Category	Surveys Sent Out		Surveys Completed		Response Rates	
	No.	%	No.	%	% by Category	% of Total Sent
Gender Categories						
Male	52	51	17	41	33	17
Female	50	49	24	59	48	24
Totals	102	100	41	100		41
Sport Type Categories						
Individual Sport	28	27	15	37	54	15
Team Sport	74	73	25	61	34	25
Unknown	-	-	1	2	-	1
Totals	102	100	41	100		41
Gender and Sport Type Categories						
Male - Individual	18	18	9	22	50	9
Male - Team	34	33	8	20	24	8
Female- Individual	10	10	6	15	60	6
Female -Team	40	39	17	41	43	17
Female - Unknown	-	-	1	2	-	1
Totals	102	100	41	100		41

gives two different response rates for each category. The first is the response rate for the category based on the number of surveys mailed to that category and the last column gives the category response rate based on the total number of surveys mailed (102).

It is important to note that although less than 100 surveys were sent out per category, that all but one category has more than a 30% response rate. Only the male-team category, with 24%, was lower than 30%. This means that the results of the survey, which policy recommendations will be made from, is reflective of athletes from all categories.

Data Entry

Every survey was numbered from 1 to 44 according to the order of return. Surveys were then divided into two piles: completed and blank. Completed surveys were further grouped according to their gender and sport type and then numbered to reflect the order within their gender category and sport type category. First, each survey within each gender group was numbered, starting with the individual sport type category and followed by the team category. Then, within each sport type group, each survey was numbered again, starting with males and followed by females.

Using these two sets of numbers each survey was assigned a 6 digit identification (ID) number. The letters M (male) and F (female) were used to indicate gender and the letters I (individual) and T (team) were used to indicate sport type. For example, in the ID number F35- I25, the first section indicates gender (F35) and the numbered order and the second section indicates the sport type (I25) and the numbered order. If the

respondent did not supply any required information the letters UK, for unknown, were substituted for I or T in the ID number.

Before data entry, the researcher reviewed each of the completed surveys. From this review, the researcher was able to create an exhaustive list of code categories for each of the quantitative and qualitative questions (Wagenaar and Babbie, 2001). To minimize data entry errors, the answers for each survey were entered three times; twice in written form (no computer) and once using a computer.

First, the data from all the surveys was entered on tally sheets. These sheets were reviewed and checked for data entry errors. Data from each survey was then entered again, this time using their ID number on a master table. The master table was compared with tally sheets and any data entry errors that were detected were corrected. Finally, the data from each survey was entered on a computer. The inputted data from each survey was reviewed and all errors detected were corrected. A paper copy for each ID number was printed and compared to the tally sheet. Any data entry errors were corrected and tables of the aggregated data results for each question were then created.

According to Table 5.3, female athletes were more likely to return the completed survey (24) than male athletes (17). Overall, 48% of female athletes completed the survey while only 33% of male athletes did so. All the respondents had indicated their gender so a third category for unknown gender was unnecessary. On the other hand, one female athlete did not identify her sport resulting in 1% of the surveys returned (44) being categorized as an unknown sport type. The response rate according to sport type shows that athletes from individual sports, who received 28 or 27 % of the surveys, had a higher response rate as a group, 54%, than athletes from team sports, who received 74 or

73% of the surveys, with a group response rate of 34%. This higher response rate occurred even though the individual sports category returned only 15 surveys representing 37% of the completed number of surveys compared to team sports that returned 25 surveys representing 61% of the surveys returned.

The female-team athletes had the highest response rate. Of the 40 surveys sent to this group 17 were returned for a 43% response rate. Yet, it was the female-individual group, to whom 10% (10) of the surveys were sent, which had the highest per category response rate of 60% (6). The male-individual group also had a per category high response rate of 50% (9 out of the 18 surveys were returned). The category with the lowest response rate, 24% (8), was the male-team group to whom 34, or 33%, of the surveys were sent.

In Table 5.4 the response rates per gender and sport categories are given, grouped by sport type. To ensure anonymity of respondents, the sport is not listed by name but is numbered within each sport type category. The sports were randomly numbered within their sport type categories and thus the numbering is exclusive to each sport type category. For instance, sport 1 in the male-individual group is different from sport 1 in any of the other categories.

Table 5.4 gives the number and percentage of surveys, out of a total of 102, that were sent to each sport. It then shows the number of surveys returned and the percentage response rate, based on the 41 returned surveys, within each sport. The second last column gives the percentage response rate within each sport and the last column records the response rate based on the total of 102 surveys. Table 5.4 shows that only five sports, three from the male-individual category and two from the female-individual category, did

Table 5.4: Response Rate by Gender and Sport

Sports	Surveys Sent Out		Surveys Completed		Response Rate	
	By Sport (From 102)		By Sport (From 41)		From Surveys Sent Out per Category	From Total Surveys Sent Out (102)
	No.	%	No.	%	%	%
Male Individual						
Sport 1	4	4	2	5	50	2
Sport 2	1	1	1	2	50	1
Sport 3	2	2	2	5	100	2
Sport 4	2	2	2	5	100	2
Sport 5	3	3	1	2	33	1
Sport 6	2	2	1	2	50	1
Sport 7	2	2	0	0	0	0
Sport 8	1	1	0	0	0	0
Sport 9	1	1	0	0	0	0
Male Team						
Sport 1	10	10	3	7	30	3
Sport 2	9	9	1	2	11	1
Sport 3	6	6	1	2	17	1
Sport 4	6	6	1	2	17	1
Sport 5	2	2	1	2	50	1
Sport 6	1	1	1	2	100	1
Female Individual *						
Sport 1	1	1	1	2	100	1
Sport 2	2	2	2	5	100	2
Sport 3	1	2	1	2	50	1
Sport 4	2	2	0	0	0	0
Sport 5	3	3	2	5	67	2
Sport 6	1	2	0	0	0	0
Female Team *						
Sport 1	17	17	7	17	41	7
Sport 2	14	13	7	17	50	7
Sport 3	4	4	1	2	25	1
Sport 4	3	3	1	2	33	1
Sport 5	2	2	1	2	50	1

*There was one female athlete who did not indicate her sport and thus could not be classified according to sport type.

not return any completed surveys, even though, according to Table 5.3, the individual gender sport categories both had high response rates. The team sports had lower group response rates but had at least one athlete from each sport return a completed survey. Table 5.4 also shows that almost all the response rates from each of the sports were relatively the same, even though the number of surveys sent out was different. The notable exceptions to this observation are the two female-team sports that each had a 7% response rate from the total 102 surveys sent out.

The common characteristic shared by all respondents is that according to their PSO they are considered elite provincial athletes in Manitoba. Table 5.5 shows the average age and number of years in their sport for each category group. According to this table, the average age of the respondents is 25.4 years, with a range from 18-60. A wide range also exists for the number of years involved in their respected sport, from 1-40, with an average of 10.9 years.

By gender, females respondents have a higher age average (27.6) than male respondents (22.2). They also have a slightly higher average number of years in their sport than males, 11.6 to 10, respectively. Females in the individual sport category are on average the oldest (31.2), yet average the least number of years in their sport (7.6). In comparison the male-individual sport athletes, whose average age is the lowest (21.1), have an average of 9.4 years in their sport, only 1.2 years less than the male-team sport athletes, who averaged the highest number of years in sport (10.6 years).

Table 5.5: Athlete Characteristics

Category Group	Years Old	Number of Years in their Provincial Sport *
Gender		
Male **	22.18	10
Female ***	27.58	11.6
Sport Type		
Individual Sport (both genders)	23	8.2
Team Sport (both genders)	27.1	11.06
Gender and Sport Type		
Male Individual Sport	21.1	9.4
Male Team Sport	23.5	10.6
Female Individual Sport	31.2	7.6
Female Team Sport	28.6	14
Female Unknown Sport	18	3
Combined		
Total (all sport types and both genders)	25.4	10.9

*Number of years in sport refers to the overall years the athlete has been involved in the sport in which they are registered as an elite athlete. This does not refer to how many years they have been considered an elite athlete in that sport.

**One male from team sport category with unknown age that cannot be included in the calculation of any age averages.

***Two female athletes stated that they were 17, but since PSO's were asked to supply athletes 18 years of age or older as of end of 2001, these athletes are included in the results but their ages bumped up to 18, on the assumption that they completed the survey prior to their 18th birthday in the year 2001.

Notes

[1]December 31, 2001 was chosen because not all of the Provincial Sport Organizations had complete date of births and could only supply the year and not the date or month.

[2]The researcher would be contacting PSOs and asking for sensitive material (names and addresses) of their athletes. Sport Manitoba approval legitimized who the researcher was and what he was doing. In addition, if the PSOs had any concerns, it gave them an impartial but authoritative avenue to use.

[3]The Harassment Officers approval further legitimizes the research, since they are highly respected at Sport Manitoba and are seen as persons whose function it is to protect athletes from harm.

Chapter Six: Survey Description and Analysis

This chapter focuses on the quantitative results of the survey questions. Results have been tabulated and important elements are briefly summarized. The chapter begins with a brief description on the basic format of each table. Results for each quantitative survey question follow with specific instructions, as necessary, on how to read each table. Following the descriptive section is the analysis of the data collected to determine the survey's success in proving that a difference exists between initiations, hazing, and harassment. The chapter concludes by discussing the limitations of the study.

Quantitative results from the survey questions were incorporated into 8 tables. All tables provide the respondents' aggregated answers in percent. For Tables 6.2 - 6.8, each coding category column represents the number and percent of respondents who answered the question similarly. These tables provide data for 5 respondent categories into which the athlete respondents were grouped. Each respondent category occupies a column and is listed identically in all tables from 6.2 - 6.8. The second and third columns show the results for how "individual" and "team" athletes respectively, responded to the question. Results are then shown for gender, starting with males. The last column displays the "total" responses of all 41 respondents regardless of gender or sport type. In addition, headings for likert-type questions, whose answers for each question grouping are combined into one table, were italicized to assist the reader.

A list of rites was provided to the respondents to indicate in which activities/types of activities they had participated. The list of 24 activities was a mixture of activities that previous studies by Bryshun (1997) and Hoover (Alfred University, 1999) had

indicated were being performed by athletes. The activities listed were not designated as any kind of rite but as general activities that athletes engage in. Respondents were informed that they could have experienced any activity, at anytime, in any sport, but that they had to have been involved in the activity as an athlete with other athletes. The sport, or type of sport (team or individual) they were in, was NOT to be taken into account when the respondents went through the list of rites.

Table 6.1: Frequency of Participation in Rite Activities, by Gender

	Male		Female		Total	
	No.	%	No.	%	No.	%
No experience	0	0	1	4.2	1	2.4
Once or twice	1	5.9	5	20.8	6	14.6
Three or more	16	94.1	18	75	34	83
TOTALS	17	100	24	100	41	100

Chi-Square = 2.647 df = 2 Not significant at .05 level

Table 6.1 provides the responses, in quantity and percent, by gender to how many activities they had participated in - one or two, three or more, or, none (did not participate in any of the activities listed). During data entry the researcher noted that only one athlete answered "no" to all the activities. This means that 40 out of the 41 respondents reported having experienced a rite activity of some kind (or a ritual, if it was nothing special). The majority of whom, 83% (94.1% of males and 75% of females), stated that they participated in three or more activities.

Table 6.2: Frequency of Giving Consent to Participate in Rite Activities

Consent Given	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
Yes	3	20	5	20	5	29	3	13	8	20
No	1	7	-	-	1	6	-	-	1	2
Blank	11	73	20	80	11	65	21	88	32	78
Total	15	100	25	100	17	100	24	100	41	100

Sport Type: Chi-Square = 2.184 df = 2 Not significant at .05 level.

Gender: Chi-Square = 3.889 df = 2 Not significant at .05 level

A direct question about consenting to the activities is tabulated in Table 6.2. The responses to the data show that the majority of the respondents, who answered the question, felt that they had given their consent. Only 2% out of the 22% of those who answered felt they had not consented to the activities.

Table 6.3: Frequency of Participating in Initiations and Giving Consent

	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
<i>Number of Initiations*</i>										
None	13	87	20	80	11	65	23	96	34	83
One or more	2	13	5	20	6	36	1	4	7	17
Total	15	100	25	100	17	101	24	100	41	100
<i>Consent Given</i>										
Yes	2	13	5	20	6	35	1	4	7	17
No	-	-	-	-	-	-	-	-	-	-
Total	2	13	5	20	6	35	1	4	7	17

*Sport Type: Chi-Square = 0.202 df = 1 Not significant at .05 level.

Gender: Chi-Square = 3.889 df = 1 Not significant at .05 level

Table 6.4: Frequency of Participating in Hazings and Giving Consent

	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
<i>Number of Hazings*</i>										
None	14	93	24	96	15	88	24	100	39	95
One or more	1	7	1	4	2	12	-	-	2	5
Total	15	100	25	100	17	100	24	100	41	100
<i>Consent Given</i>										
Yes	-	-	1	4	1	6	-	-	1	2
No	1	7	-	-	1	6	-	-	1	2
Total	1	7	1	4	2	12	-	-	2	4

*Sport Type: Chi-Square = 1.854 df = 1 Not significant at .05 level.

Gender: Chi-Square = 2.696 df = 1 Not significant at .05 level

To explore if a difference existed between initiations and hazing two complex questions were asked. The first question asked the respondents if they had been initiated and if so, how many times. They were also asked whether they had consented to the initiation. In the second question hazing was substituted for initiation. The responses to the first question (initiations) are shown in Table 6.3 while the responses to the hazing question are tabulated in Table 6.4. The data is displayed in the same manner in both tables since the questions were coded the same way. Hence, if the respondents' answers were coded either as "yes" or "no", the yes response was classified according to the number of times they participated in the activity: once, twice or more than twice. The last three rows of the tables show, if they had been initiated or hazed, whether they consented to it. The answers were coded as either "yes" or "no". All the respondents answered the first part of the questions and those who answered affirmatively also answered the second and third parts.

Table 6.3 shows that only 17% of the respondents felt they had been initiated; the majority were males. Only 4% of females said they had been initiated compared to 35% of males. According to Table 6.3, 100% of the athletes that were initiated considered themselves to have consented to it. Table 6.4 provides the results for the hazing question. Asked if they had ever been hazed, 95% of the athletes said they never been hazed. Of those that were hazed, were all male athletes. Only 50% of the athletes consented to participate in the hazing.

Table 6.5: Frequency of Willing to Participate in Future Initiations or Hazings

Activity	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
<i>Participate in Future Initiations*</i>										
Yes	8	53	10	40	11	65	7	29	18	44
No	7	47	15	60	6	35	17	71	23	56
Total	15	100	25	100	17	100	24	100	41	100
<i>Participate in Future Hazings**</i>										
Yes	3	20	3	12	5	29	1	4	6	15
No	12	80	22	88	12	71	23	96	35	85
Total	15	100	25	100	17	100	24	100	41	100

*Sport Type: Chi-Square = 0.67 df= 1 Not significant at .05 level.

Gender: Chi-Square = 5.179 df= 1 Significant at .05 level

**Sport Type: Chi-Square = 0.454 df= 1 Not significant at .05 level.

Gender: Chi-Square = 4.855 df= 1 Significant at .05 level

Table 6.5 shows that when asked if they would participate in an initiation ritual in the future, the majority of the athletes said “no” (56%). By sport type, however, 53% of individual athletes and 40% of team athletes indicated a future involvement in initiations. By gender, 65% of male athletes said “yes” but only 29% of female athletes stated they would participate in future initiations. Table 6.5 shows that only 15% of the athletes said they would participate in future hazings. Twenty-nine percent of male athletes said they participate in future hazings but only 4% of female athletes responded that they would.

Table 6.6 contains some of the response results for the likert-type questions that rank the importance of 10 issues in sport. This table provides data on what athletes consider the issues to be and allows a direct comparison of athletes’ attitudes among hazing, initiations, and harassment and abuse. The data give an early indication of whether these concepts are considered the same, as being equally important or not. Respondents were given a scale ranging the importance from “Not At All” (1) to “Very

Table 6.6: Frequency of Determining Issues in Sport

Issue	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
<i>Hazing*</i>										
Not really or not at all	13	87	18	72	10	59	22	92	32	78
Neutral	-	-	3	12	2	12	1	4	3	7
Sort-of or very much	2	13	3	12	5	29	-	-	5	12
Blank	-	-	1	4	-	-	1	4	1	2
Total	15	100	25	100	17	100	24	100	41	99
<i>Sexual Abuse **</i>										
Not Really or not at all	13	87	24	96	15	88	23	96	38	93
Neutral	1	7	1	4	2	12	-	-	2	5
Sort-of or very much	-	-	-	-	-	-	-	-	-	-
Blank	1	7	-	-	-	-	1	4	1	2
Total	15	101	25	100	17	100	24	100	41	100
<i>Physical Abuse ***</i>										
Not Really or not at all	13	87	21	84	13	76	22	92	35	86
Neutral	-	-	3	12	2	12	1	4	3	7
Sort-of or very much	1	7	1	4	2	12	-	-	2	5
Blank	1	7	-	-	-	-	1	4	1	2
Total	15	101	25	100	17	100	24	100	41	100
<i>Initiation Rituals ****</i>										
Not Really or not at all	13	87	17	68	10	59	21	88	31	76
Neutral	-	-	6	24	3	18	3	13	6	15
Sort-of or very much	2	13	2	8	4	24	-	-	4	10
Blank	-	-	-	-	-	-	-	-	-	-
Total	15	100	25	100	17	101	24	101	41	101
<i>Harassment *****</i>										
Not Really or not at all	12	80	17	68	11	65	19	79	30	73
Neutral	2	13	3	12	4	24	1	4	5	12
Sort-of or very much	1	7	5	20	2	12	4	17	6	15
Blank	-	-	-	-	-	-	-	-	-	-
Total	15	100	25	100	17	101	24	100	41	100

Table 6.6: Frequency of Determining Issues in Sport Continued

Issue	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
<i>Mental/Emotional Abuse *****</i>										
Not Really or not at all	7	47	15	60	9	53	14	58	23	56
Neutral	5	33	6	24	6	35	5	21	11	27
Sort-of or very much	3	20	4	16	2	12	5	21	7	17
Blank	-	-	-	-	-	-	-	-	-	-
Total	15	100	25	100	17	100	24	100	41	100

* Sport Type: Chi-Square = 2.981 df = 3 Not significant at .05 level.

Gender: Chi-Square = 10.422 df = 3 Significant at .05 level

** Sport Type: Chi-Square = 2.344 df = 3 Not significant at .05 level.

Gender: Chi-Square = 3.407 df = 3 Not significant at .05 level

***Sport Type: Chi-Square = 7.626 df = 3 Not significant at .05 level.

Gender: Chi-Square = 4.435 df = 3 Not significant at .05 level

****Sport Type: Chi-Square = 4.269 df = 3 Not significant at .05 level.

Gender: Chi-Square = 6.757 df = 3 Not significant at .05 level

*****Sport Type: Chi-Square = 1.319 df = 3 Not significant at .05 level.

Gender: Chi-Square = 3.715 df = 3 Not significant at .05 level

*****Sport Type: Chi-Square = 0.692 df = 3 Not significant at .05 level.

Gender: Chi-Square = 1.302 df = 3 Not significant at .05 level

Much” (5). An additional category gives the percentage of athletes that did not rank an issue and who left it “Blank”.

The aggregate results show that athletes do not view hazing, initiation and harassment as being important. Overall, the percentage of athletes that believes harassment was an issue, or very much an issue, in their sport (15%) is almost the same as it is for hazing (12%) and initiation rituals (10%). In the gender categories however, an attitudinal difference among these issues emerges.

Harassment was considered an issue for 17% of females athletes, but none (0%) thought that either hazing or initiation rituals were any kind of issues in their sport. For male athletes, 29% and 24% believe hazing and initiation rituals respectively to be issues in their sport. Only 12% of male athletes thought harassment was some kind of issue in their sport. By gender, a difference now appears between harassment and hazing. There is however, no difference between hazing and initiations for male athletes. In addition, for the majority of male athletes hazing, initiations and harassment are not considered issues in sport. Even among female athletes harassment is not an issue in sport.

Examining the data by sport type does not show a significant difference between harassment and the other concepts of initiations and hazing. Respondents from the individual category were more likely than team category respondents to answer that these were “Not At All” issues. Although the majority of the team category respondents stated the same thing, the percentage for answering in this manner was overall lower because their answers were spread out across all the possible choices. The data shows that by sport type a difference does exist between abuse, specifically mental/emotional abuse, and hazing and initiations. Mental/Emotional abuse was ranked as one of the overall

issues across all sports with 17% saying it was an issue, or very much an issue. Only 56% of respondents stated it was not an issue, which is 20-30% less than any other issue.

Table 6.7: Frequency of Differentiating Policy Terms

Policy Terms	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
<i>Harassment and Initiations*</i>										
Yes	11	73	15	60	11	65	16	67	27	66
No	-	-	4	16	-	-	4	17	4	10
Other/Blank	4	27	6	24	6	35	4	17	10	24
Total	15	100	25	100	17	100	24	101	41	100
<i>Initiations and Hazing**</i>										
Yes	7	47	8	32	6	35	10	42	16	39
No	3	20	9	36	4	24	8	33	12	29
Other/Blank	5	33	8	32	7	41	6	25	13	32
Total	15	100	25	100	17	100	25	100	41	100

* Sport Type: Chi-Square = 2.676 df = 2 Not significant at .05 level.

Gender: Chi-Square = 4.214 df = 2 Significant at .05 level

** Sport Type: Chi-Square = 1.343 df = 2 Not significant at .05 level.

Gender: Chi-Square = 1.265 df = 2 Not significant at .05 level

Table 6.8: Frequency of Determining Appropriate Activity in Sport

Activity	Individual		Team		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
<i>Initiation Rituals *</i>										
Yes	7	47	9	36	9	53	7	29	16	39
No	7	47	14	56	6	35	16	67	22	54
Other/Blank	1	7	2	8	2	12	1	4	3	7
Total	15	101	25	100	17	100	24	100	41	100
<i>Hazing**</i>										
Yes	2	13	2	8	3	18	1	4	4	10
No	12	80	20	80	11	65	22	92	33	81
Other/Blank	1	7	3	12	3	18	1	4	4	10
Total	15	100	25	100	17	101	24	100	41	101

* Sport Type: Chi-Square = 0.462 df = 2 Not significant at .05 level.

Gender: Chi-Square = 4.112 df = 2 Significant at .05 level

** Sport Type: Chi-Square = 0.534 df = 2 Not significant at .05 level.

Gender: Chi-Square = 4.539 df = 2 Not significant at .05 level

Four questions focused on athletes' attitudes with respect to hazing, initiations and harassment and abuse (answers in Tables 6.7 and 6.8). All the responses were coded

and recorded in the same manner. Besides “yes” and “no”, a further response category of “other/blank” was added. Answers given to purely open-ended qualitative questions that were deemed to be irrelevant, or which could not be broken down to either a “yes” or “no” response, were coded as “other/blank”.

Two questions directly asked the respondents if they felt that there was a difference among the aforementioned concepts. Table 6.7 provides the statistical data of how many believe a difference exists between initiations and harassment. The majority of the respondents, 66% believe there is a difference. Only 10% of the athletes said there was no difference. In addition, Table 6.7 shows that only 39% of the athletes believe that there is a difference between initiations and hazing and 29% believe that there is no difference.

To further extract from the respondents whether a difference exists between initiations and hazing two questions, one for each concept, asked about the appropriateness of each one in the respondents’ sport. In Table 6.8, the majority of athletes, 54%, do not believe that initiation rituals are appropriate in their sport. In comparison, when asked whether hazing was appropriate in their sport, an overwhelming 81% of athletes said “no” (only 10% said “yes”). By far the majority of the female athletes said “no” (92%), with only 4% of them saying that hazing is appropriate. The majority of male athletes (65%) also thought hazing was inappropriate in their sport.

ANALYSIS

Difference Between Harassment and Initiations

A difference exists in the athletes' perception of harassment and the other two concepts of initiations and hazing. Both survey questions intended to measure this difference provide quantitative data to support this claim. The data in Table 6.6 show athletes indicate that the issues of hazing and initiations are different from harassment and abuse issues. If athletes believed initiations and hazing were the same thing as harassment and abuse (the same issue) then they would have responded similarly. The data from this table by itself do not establish that athletes' view the concepts differently since it is plausible that athletes do believe initiations and hazing are forms of harassment but that initiations and hazings are less of an issue in their sport than harassment.

Quantitatively, Table 6.7 provides statistical data that shows the majority of athletes surveyed, 66%, believe there is a difference between harassment and initiations. Only 10% of athletes who responded stated that there was no difference. These dissenting athletes provided explanations to defend their stance. The general feeling amongst this minority group was that harassment and initiations are both negative and thus are the same. According to them "...in both cases the new or old athletes is treated badly and with disrespect" (F23-T25). These athletes consider initiations as being only bad or negative activities and not having any positive dimensions or benefits.

The 66% who do believe a difference exists also provide an in-depth explanation to support their stance. This group saw initiations as being good and positive, although some of them said initiations were both positive and negative while harassment was considered strictly negative. Those respondents who viewed initiations as being just

positive typically stated “In my opinion, harassment is a negative aspect to sport, whereas initiations should be fun and a positive thing” (F07-T09).

Athletes also explained that the purpose of initiations, socialization and group cohesion, made them different from harassment. For instance, one athlete stated “. . . initiations are team rituals that help introduce the rookies into the group culture” (M02-I02). For others, consent, or aspects of it, were used in their explanations. They discussed a person having a “choice” to participate in initiations but being “forced” to endure harassment. One athlete gave rudimentary definitions of the terms using consent. He stated “harassment - not in good fun/without consent. Initiations - in good fun/with consent” (M04-I04). These athletes view initiations just like Hoover (Alfred University, 1999) does; initiations are positive and when they become negative, they are no longer initiations but something else.

Other respondents used the term initiation in a more complex manner and examined how initiations and harassment may be connected and how initiations can become harassment. “I see an initiation as an activity consisting of harmless activities (goofy contests/skits. . .). Harassment is what may occur if the idea of an initiation is pushed beyond what a participant feels comfortable or has any derogatory/sexual content” (F04-I13). These athletes further explore the concept of initiations when they compare it to hazing.

Difference Between Initiations and Hazing

Athletes also perceive a difference between initiations and hazing. To avoid influencing the respondents no definitions were provided for these two terms and it was

expected that the respondents would struggle in comparing them because of the general perception that they are closely linked to one another. Data generated from these questions reflect that even though athletes had difficulty understanding the relationship they do believe a difference exists between initiations and hazing.

According to Table 6.6, male athletes were more willing to say hazing was an issue in their sport than initiations. If respondents believed the terms were synonymous their answers would have been identical. The fact that more respondents stated hazing was more of an issue in their sport than initiations suggests that athletes perceive a difference between the two.

Comparing Tables 6.3 and 6.4 further establishes a perceived difference between initiations and hazing. According to Table 6.3, 17% of athletes felt they had been initiated with 5% of these stating they were initiated more than twice. The 17% initiated all felt they had consented to the initiation. In comparison, the data from Table 6.3 indicate that only 5% of athletes felt they had been hazed and none had been hazed more than twice. In Table 6.4, only half of the 5% who were hazed indicated that they had consented to being hazed. If athletes believed initiations and hazing to be the same thing the data being compared in these tables would have been identical.

Further quantitative proof that a difference exists between initiations and hazing is obtained by examining Table 6.5. The statistical data in Table 6.5 state that 44% of respondents would participate in a future initiation while only 15%, according to Table 6.5, would participate in a future hazing. Again, if these terms were considered to be interchangeable the data in both tables would have been identical.

The data for the open-ended question, which asked the respondents to compare initiations to hazing, indicate that a majority say there is a difference between them. According to Table 6.7, a slight majority, 39%, said there was a difference and only 29% said there was not a difference. The qualitative dimension to the question gives an explanation as to why there is only a 10% difference between the two.

Almost all the respondents that stated “no” did not provide any explanation to defend their position. This suggests that they did not understand the connection between the two terms. Evidence of this can be found in the answers that were provided. One athlete stated “hazing to me has a more negative connotation. However, likely there is no difference” (F10-T12). Another athlete stated “there is no difference. They involve the same sorts of activities very often” (F13-T15). From these responses it is clear that athletes see a connection between the two terms but they do not realize that the activity intensity aspect is what determines when an initiation goes from positive to negative and that the negative aspect is referred to as hazing. Overall, it is difficult to explain exactly why these athletes take this position since the majority did not provide any explanation and just gave a simple answer of “no”. In comparison, those that did believe a difference existed explained their position, which, for most of them, was a continuation from where they left off explaining the difference between harassment and initiations.

Respondents who believe a difference exists between initiations and hazing saw the latter as being strictly a negative or bad thing. Athletes viewed it the same when they compared initiation to harassment viewing it as being positive, or possibly positive and negative. A typical response, which illustrates the position that initiations are positive and hazings are negative, is “. . . initiations are funny or fun things to do. Hazing is

disgusting and usually goes too far” (F01-I10). Some of the athletes saw initiations as containing both positive and negative aspects. For instance, some respondents stated answers similar to this “. . .hazing is violent and gross where as initiations if not abused can be fun even for the person being initiated” (M12-T03). These respondents see degrees or levels to initiations with one of the negative levels representing hazing.

Similarly, respondents also incorporated the concept of consent into their answers when they compared initiations to harassment. For instance, some athletes used the word “force” to determine if somebody was hazed and thus considered hazing as the negative aspect of initiations. A representational statement of this position is “hazing is the idea of initiation taken to extremes. An initiation that involved physical, sexual, emotional abuse is hazing. If a participant is forced to participate in an activity (that they feel is unsafe/or that they feel uncomfortable participating in), it would be considered hazing” (F04-I13). Respondents are examining the concept of initiation and are incorporating the concepts of abuse or harassment in their explanation of hazing.

Although a few used the terms harassment and abuse, no athlete that responded to the question in any way stated that hazing was harassment or abuse and equated the two as being interchangeable terms. Rather, respondents indicated that hazing has the potential to become harassment. One athlete wrote that “hazing generally includes harassment and leaves you feeling horrible” (F16-T18). This suggests that athletes see different levels to the negative side of initiations and that increasing the activity intensity will change the degree of the initiation and move it from hazing to harassment. Being hazed, however, does not necessarily mean a person is harassed or abused. The

respondents' answers suggest that athletes see a difference between harassment, initiations and hazing, but also realize that they are connected.

Limitations of the Study

Focus of the Study

The primary focus of the study was to demonstrate that a difference exists among the concepts of initiations, hazing and sexual harassment; specifically, it was to support the Rites Theory. The other variable validated in this study is that even though initiations are considered to be harassment and abuse in Canadian sport policy, athletes do participate and want to participate in initiations regardless of sport type or gender. Any other variables beyond these have not been established in this study.

The sensitivity of the topics of initiations and hazing is also a limitation because it made collecting athlete names from the various PSOs to form a sample frame difficult and time consuming. Of the possible 52 PSOs contacted only 16 participated in the study. Some of those who did supply athlete names, could not or would not supply all the information requested. This was particularly the case for information pertaining to female athletes. A byproduct of the PSOs being more careful about releasing information pertaining to female athletes was a sampling frame with more male than females. Also, the female sample represented fewer sports and a greater concentration of respondents in two team sports. In addition, the average female respondent was approximately six years older than the average male respondent (Table 5.5). Specifically, female athletes were generally in their late 20's and early 30's while male athletes were typically around 20 years old. The age of female respondents could be a

factor that creates inconsistencies. Most notably the large gender response differences that appear in Table 6.6 and Table 6.8. There very well could exist a gap between the experiences and attitudes of young female athletes and older female athletes. One possible cause for this gap is that it has only been recently that females have been allowed to participate in sports that were once the sole domain of males (e.g., hockey, boxing). Thus, younger females are participating in some different sports than older female athletes.

Sensitivity of the subject also limited the contact that the researcher had with respondents. Respondents had to be guaranteed anonymity to get their cooperation for doing the survey. This meant that the researcher could not do any follow-up with the athletes such as interviews to clarify or expand respondents' answers or sending a second survey, which had the potential of duplicating the respondents' responses.

The Survey Instrument Itself

There are inherent limitations in mass producing and mailing the survey to each respondent at the same time. First, the researcher was not capable of creating any substantial rapport with the respondents or building any confidence and trust with the respondents. This would make respondents more cautious about doing the survey. The researcher noticed that respondents who completed the survey were hesitant to indicate which issues existed in their sport. As well, a qualitative question asking respondents to list and describe initiation activities they had performed contradicted earlier responses to a quantitative question in which athletes chose from a list of activities the one's they had previously participated in. Some of the respondents gave a "no" answer in the

quantitative question but later indicated in the qualitative question that they did perform the activity. This means the data provided in Table 6.1 does not accurately portray the number of athletes that participated in some of the activities listed. It is evident that not all the athletes were completely honest, but it is felt by the researcher that they were protecting themselves and their sport or that they felt comfortable stating their participation in activities only if they could explain it or express their opinion concerning their participation. Overall, any researcher mailing a survey to respondents has no way of telling who will actually do the survey or how honest they will be.

Secondly, it was not possible to make minor improvements to the survey as the study progressed. The survey sent out for this study possibly could have benefited in clarifying branching instructions that preceded a group of three questions (10d, 10e, and 10f). The researcher noticed that these three questions were skipped by almost all the respondents who should have answered them, as if they believed that the questions were not applicable to them. The wording of the instructions could have misled the respondents or it could be that the respondents did not want to answer these questions because they were open-ended and dealt with the issue of consent.

Chapter Seven: Policy Recommendations and Conclusion

The final chapter focusses on policy recommendations and on how to control rites and prevent negative initiations. It begins by reviewing and discussing the main considerations on which initiation policy recommendations should be based: Rites Theory and sportization. With respect to Rites Theory, rite activity results of the Sport Initiation and Hazing Policy Survey are validated by comparing them to results of other initiation studies. The chapter then provides a brief review of sportization and the masculinity culture in sport before policy recommendations are made. The chapter ends with concluding remarks from the researcher.

DISCUSSION

Rites Theory

The primary purpose of the study was to demonstrate the Rites Theory; that a difference exists among the concepts initiations, hazing, and harassment and abuse. A secondary purpose was to validate the belief that athletes from both sport types (team and individual) have past experience in performing rite activities. Establishing that athletes from both sport types engage in rite activities shows that it should not be considered as a factor when developing initiation policy and that the policy should reflect athletes want to participate in initiations. All athletes, regardless of sport, should be consulted in the policy process since the policy that governs their action will be applied equally to athletes in all sports.

This study illustrates that athletes believe initiations and hazing are not forms of harassment and abuse as stated by Findlay and Corbett (1997), nor are initiations purely positive activities as proclaimed by Hoover (Alfred University, 1999). Rather, initiations are a form of rites and rites can be either positive or negative. There are three degrees to rites, one positive and two negative; where positive meets negative is labeled the gray area.

The positive degree is referred to as binding/bonding. Bonding occurs when a positive/beneficial experience for all participants accomplishes binding (socialization and group cohesion). Any aggression that may occur is considered instrumental and not hostile. Initiators use legitimate and reward power to garner the consent from rookies who are willing participants in the initiation.

Hazing and harassment are the two negative degrees of initiations. Hazing occurs when initiators start to exploit their legitimate power with the intent of accomplishing the goals of bonding. Although the activity intensity has increased, the activities are still considered instrumental aggression since the goal for initiators is not to harm the person. Rookies have consented to the activities but do not receive any bonding benefits from them. Harassment and abuse occurs when consent is not given or is given under invalid conditions. The intent of the initiator is not to accomplish bonding but rather to harm the rookie. Initiators abuse their legitimate and coercive power to force rookies to endure/participate in hostile aggressive activities.

Initiations, like all rites, can automatically start out as being a negative experience for those involved or they can start out positively and then change to become a negative experience. Initiations become negative due to one or more factors that are present. The

presence of these factors does not guarantee that negative rites will occur, but they increase the possibility that they will. The researcher proposes that there are four main factors that need to be considered: the number of initiations, sport popularity, level of competition, and inadequate hazing policy. This researcher believes that inadequate hazing policy is the worst factor but also the most preventable one. In his study Johnson (2000) establishes that athletes will disobey policy that prohibits initiations and will perform them in secret. That is, anti-hazing policy only drives the rite underground where it cannot be controlled and is thus more likely to become a negative experience for those involved.

Comparing the Results To Others

Canadian Studies

Bryshun (1997) and Johnson (2000) each undertook qualitative studies that involved interviewing athletes. For his study, Bryshun interviewed 30 athletes from 11 different sports to find out what initiation activities athletes engage in. Johnson validates the Bryshun findings by interviewing athletes from the same sports but with a smaller sample size (only 12). Rites activities performed by athletes in this study are consistent with their findings except that none of the athletes indicated their involvement in the activity that was listed as "Having something tied or inserted into your genitals", an activity that Bryshun reported his respondents performing.

There are two possible explanations why there is a discrepancy between the activities performed by athletes in this study compared to those in Bryshun's (1997) study. The first is that not all the athletes who participated in the two studies represented

the same sports. Bryshun (1997) indicated that ice hockey players performed activities involving their genitals during their initiations. For this study, the survey was not sent to any known hockey players since hockey was not a participating sport. The second explanation is that the survey instrument in the two studies was different. Bryshun did interviews with willing participants whom he got to know through contact. Surveys for this study were mailed to participants who had not been asked to participate beforehand and who did not meet the researcher.

American Study

Hoover (Alfred University, 1999) sent out a survey to 10,000 athletes across a large geographic area (United States) who represented 20 different sports. This study had a 20% response rate (pp. 36-7). The study conducted for this thesis had a sample of 100 athletes representing 17 different sports and a smaller geographic area (Manitoba), in which the researcher resides, with a response rate of 40%.

Table 7.1 shows a direct comparison between Hoover's (Alfred University, 1999) results from the NCAA study and the results of the survey done for this study in 2001. Results from both surveys are shown in percent for each gender and total aggregated form for each activity. Although not all of the activities were replicated with identical wording, the majority (15) were replicated with exact wording. Three were changed due to a difference in target group and the variables being measured.

Comparing the results in the total column in Table 7.1 for the two surveys indicates that a similar percentage of athletes in both surveys have engaged in these activities. For most of the activities the percentages were the same or differed by less

TABLE 7.1: Comparison of Responses

Activity	Response Categories (%)		
	Total	Male	Female
<i>Being yelled, cursed, or sworn at</i>			
Alfred University (1999) *	31	38	25
2001 Survey	66	88	50
<i>Making prank calls or harassing others</i>			
Alfred University (1999)	10	12	8
2001 Survey	17	35	4
<i>Having something tied or inserted into your genitals</i>			
Alfred University (1999)	0	0	0
2001 Survey	0	0	0
<i>Attending a skit night or team roast</i>			
Alfred University (1999)	55	54	57
2001 Survey	78	71	83
<i>Participating in a drinking contest</i>			
Alfred University (1999)	35	35	34
2001 Survey	32	41	25
<i>Taking an oath or signing a contract of standards</i>			
Alfred University (1999)	50	44	54
2001 Survey	49	47	50
<i>Being stripped naked</i>			
Alfred University (1999)	0	0	0
2001 Survey	7	12	4
<i>Being forced to wear embarrassing clothing</i>			
Alfred University (1999)	29	22	33
2001 Survey	17	33	22
<i>Destroying or stealing property</i>			
Alfred University (1999)	7	11	5
2001 Survey	7	18	0
<i>Tattooing, piercing, head shaving, or branding</i>			
Alfred University (1999)	28	32	24
2001 Survey	22	18	8
<i>Having pubic hair shaved</i>			
Alfred University (1999)	0	0	0
2001 Survey	2	6	0
<i>Consuming alcohol **</i>			
Alfred University (1999)	42	42	39
2001 Survey	68	82	58
<i>Doing volunteer work ***</i>			
Alfred University (1999)	50	45	54
2001 Survey	49	47	50

Table 7.1: Continued

Activity	Response Categories (%)		
	Total	Male	Female
<i>Consuming recreational drugs</i>			
Alfred University (1999)	0	0	0
2001 Survey	2	7	0
<i>Acting as a personal servant to players</i>			
Alfred University (1999)	9	10	8
2001 Survey	7	12	4
<i>Being nude in public/front of people of opposite sex</i>			
Alfred University (1999)	0	0	0
2001 Survey	2	6	0
<i>Being paddled, whipped, beaten, kicked</i>			
Alfred University (1999)	3	5	1
2001 Survey	10	24	0
<i>Testing for skill, endurance, or performance in skill</i>			
Alfred University (1999)	79	78	78
2001 Survey	83	82	83
<i>Being deprived of sleep, food or hygiene ****</i>			
Alfred University (1999)	7	7	8
2001 Survey	12	12	12
<i>Consuming extremely spicy/disgusting concoctions</i>			
Alfred University (1999)	6	8	5
2001 Survey	10	18	4
<i>Participating in callisthenics not related to a sport</i>			
Alfred University (1999)	13	14	11
2001 Survey	24	29	21
<i>Being kidnapped or transported and abandoned</i>			
Alfred University (1999)	3	4	2
2001 Survey	2	0	2
<i>Engaging in or simulating sexual acts</i>			
Alfred University (1999)	6	7	5
2001 Survey	7	8	0
<i>Doing a scavenger hunt</i>			
Alfred University (1999)	0	0	0
2001 Survey	10	6	12

*Source: Alfred University (1999), *National survey: Initiation rites and athletics for NCAA sports teams*. pp. 9-10. Online. 22 August 2000. Available:

<http://www.alfred.edu/news/hazing.pdf>

**Alfred University listed this activity as "Consuming alcohol on recruitment visits"

***Alfred University listed this activity as "Doing volunteer community service"

****Alfred University listed this activity as "Being forced to deprive oneself of food, sleep or hygiene"

than 10%. There were only three notable exceptions. One of these exceptions was “being yelled, cursed, or sworn at” (yelling activity). In Hoover’s (Alfred University, 1999: 9) study only 31% indicated they had experienced this activity while 66% of the respondents in this study experienced the yelling activity. A second activity showing a difference of more than 10% was “attending a skit night or team roast”. Respectively, 78% and 55% of respondents in this study and Hoover’s (Alfred University, 1999: 9) study indicated previous experience. The third exception was “being forced to wear embarrassing clothing”; in Hoover’s (Alfred University, 1999: 10) study 29% had participated in this activity compared to 17% in this study.

A noticeable trend is observed when comparing the gender responses from the two surveys. The survey conducted in 2001 for this study tends to have higher percentages for male respondents and lower percentages for the female respondents participating in activities than the Hoover (Alfred University, 1999) study. One explanation for the difference is the smaller sampling frame, sampling size or geographic location used for this study in comparison to Hoover’s (Alfred University, 1999). Another reason could be the purpose behind each survey, and the fact that the target groups used to achieve that purpose are different.

Hoover (Alfred University, 1999) sent out surveys to find out what activities college athletes are performing and then categorized herself as to whether these activities were “acceptable” (positive) or “unacceptable” (negative). In comparison, this survey, done with provincial athletes, found out what the athletes were doing but allowed them to determine whether the activity was positive or negative. Respondents in this study categorized the activities differently than in the Hoover (Alfred University, 1999) study.

According to Hoover (Alfred University, 1999) drinking contests and consuming alcohol (alcohol - related activities) are categorized as unacceptable activities. The results from her study show that 35% and 42% of respondents respectively participated in drinking contests and consumed alcohol (Alfred University, 1999: 10). She further found that 31% of athletes were “yelled, cursed, or sworn at”, which is categorized as questionable activity (Alfred University, 1999). In comparison, this study found that of the 32% who participated in a drinking contest only 2% said it was a negative experience while 17% and 5% respectively stated it was positive or very positive experience. As well, of the 68% of athletes that reported consuming alcohol in this study, 0% believed it was a negative or very negative experience while 20% and 17% respectively indicated it was a positive or very positive experience for them. Yet, of the 66% of athletes who were “yelled, cursed or sworn at”, 20% and 12% respectively stated it was a negative or very negative experience while just 5% said it was very positive for them.

According to Hoover (Alfred University, 1999), the alcohol consumption would be a more negative experience than the yelling activity. The athletes in this study not only dispute that and say that the yelling activity is more negative than alcohol consumption, but consider alcohol consumption to be a positive experience. Policy based on Hoover’s (Alfred University, 1999) findings would not meet the needs of athletes. Not only would it take something positive away but it would not focus on eliminating the negative activity that athletes would have to continue to endure.

Sportization

Policy recommendations must always take into account general environmental factors. In sport, these environmental factors are found in sportization. Sportization refers to the creation and substantiation of a global sport culture of masculinity.

Explaining how sportization occurs is done by using the four dimensions of globalization: culture, politics, social movement, and economy (Harvey, Genevieve, and Thibault, 1996); and the four paths of internationalization: market dependency, international rules, international normative discourse and infiltration of domestic policy (Bernstein and Cashore, 2000).

Masculinity requires athletes to feel that they have a higher status than others who are weaker, untalented or unsuccessful (Messner, 1990). Johnson (2000) states that a power-based structure exists on teams that revolves around initiations; rookies lose power when they are initiated and regain it only when they become initiators. However, this researcher believes that a rookie, who has the lowest status on a team, has power when they join a team and it increases as their status on the team improves.

Actions of athletes socialized into a masculinity culture are dictated to them by the three imperatives of masculinity: heterosexism, hypersexuality and familism (Kirby, Greaves, and Hankivsky, 2001). These imperatives dictate that when performing any action, athletes have to constantly show and prove that they possess masculine traits of being tough, unemotional, independent, confident, and superior over others. As well, athletes need to show that they are heterosexual and virile at the same time as they need to show that they are very close to members of the team. Athletes cannot show any sign of weakness such as the feminine traits of caring or compassion. In order to participate

in sport athletes are required to act according to the norms and values of masculinity. This is what teammates, competitors and spectators expect.

According to Smith (1983) society expects and allows athletes to act aggressively during sport competition. Society allows instrumental aggression to occur even though athletes are harmed and injured; it is just part of the game for people to harm one another as they attempt to reach their goal of winning the competition. What is not considered part of the game is hostile aggression in which the goal is to harm the person. Hostile aggression is not considered to be part of the game and is not condoned by spectators although the athletes themselves condone some acts.

All rites, including initiations, allow athletes to prove that they possess these traits of masculinity. Initiations are a unique rite because they teach (socialize) the norms and values of sport or they test to see if the athlete possesses the norms and values that make them acceptable members on the team. Most other rites only reinforce a culture in the athlete.

Masculinity sport culture exists globally because of the actions of nations that began over a century ago. The desire for international normative discourse is what made nations accept international rules concerning sports and athletes and the culture that these rules advocate (masculinity). Nations began participating in British and American sports and accepted the accompanying rules and culture to show they were like these leading nations. As well, it gave them the ability to compete at international sporting events against other nations. This allowed a state, which won competitions, to feel and show superiority over other nations.

Accepting international sporting rules also meant accepting the NGOs which create/enforce the rules and govern international sporting events. This allowed NGOs to easily infiltrate the domestic policy process. All nations, including Canada, have allowed NGOs to infiltrate the domestic policy making process in the realm of sports. Both IFs and the IOC have penetrated the domestic policy scene and have eroded the state authority by having domestic organizations become integral components of the micro level sport delivery system. As such, they possess a certain amount of influence in the policy process, especially since state officials often seek their advice or expertise.

As sport popularity increased and entrenched the culture the economic or market dependency has also increased. Sport has become big business, further entrenching the masculine culture, so that it is no longer just fun and games but rather a commodity industry. This industry is an important component of the Canadian economy and is based on these dynamics of interaction in existing sports that reflect a masculine culture.

POLICY RECOMMENDATIONS

1. Create hazing officer/office

Athletes who have been hazed but not harassed should have someone outside of their sport to turn to for help. In addition, this officer should be proactive in preventing incidences from occurring by being more involved in the process of preparing athletes for initiations. Lastly, this office should conduct research by contacting athletes from all sports to find out what rite activities are positive and beneficial in their sport. This research should serve as the basis for determining which initiation activities will be allowed in each sport.

2. Educate

Initiation clinics need to be created to educate athletes, coaches, and officials. There should be two types of clinics: one general clinic and one sport specific clinic. The general clinic would educate athletes about the concepts and relevant policies of initiations, hazing, and harassment and abuse. In addition, athletes would learn the proper procedures for carrying out initiations. A second sport specific clinic would follow. This one would educate athletes about appropriate activities and behaviors within the sport. Each sport should have specific initiation and harassment policy to govern the actions and interactions among its members. It is unrealistic to assume that what constitutes hazing or harassment and abuse is the same in every sport. There are many different types of sport that require different types and levels of interaction between athletes.

3. Create separate initiation policy

Initiations should no longer be considered harassment and abuse. Separate initiations policy should be created which incorporates the fundamentals of the Rites Theory; namely, that there are three degrees to initiations, one positive and two negative. Like harassment and abuse policy, initiation policy should be a requirement for sport organizations by government in order to receive funding. The policy should also set out requirements and conditions under which initiations are allowed to occur. Some suggested requirements are:

- All athletes, coaches, and officials need to have attended all hazing clinics before participating in, or allowing, initiations.

- All teams will fill out an Initiation Schedule, which will provide information concerning where and when the initiation will occur, the activities and intensity levels of all initiation activities, who on the team will be in charge and a list of all the participants in the initiation.
- After submitting the Initiation Schedule, the team representatives will review it with the hazing officer and a sport representative.

Policy should also contain the procedure to determine if someone is guilty of performing negative initiations and specify the detailed punishments, specific to each degree (hazing, harassment and abuse), for those found guilty of performing negative initiations.

CONCLUDING REMARKS

There have been few studies that have tackled the multidimensional issue of sport initiations. This study continues where others have left off by examining the general sport policy concerning initiations and contributes to the existing material as to why initiations occur. As well, it identifies and examines such factors as athletes' attitudes and sportization that need to be considered when sport policy, including initiation, is created in order for it to be effectively implemented. Only good, effective policy will control initiations and stop or decrease the number of athletes who have to endure an unnecessary, meaningless, and completely avoidable negative experience in sport. Although this was not the first study examining sport initiations it also should not be the last. Only further exploration of the topic of initiations will provide a better understanding of it and produce good and effective policy.

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APPENDIX A: WINNIPEG FREE PRESS PICTURE OF MIKE CRUMB

By Randy Turner

CALGARY — If it's Grey Cup revelry you're looking for, you might as well start with the grown men from Hamilton wearing their gold and black tartan dresses.

"They're kilts," Shawn Nugent corrected. "Not dresses."

Whatever. It's only two sleeps before the big game and Nugent, along with his crew called the Box J Boys — who



Inside

■ CFL commish has big plans /C3

■ TURNER: League chief revs up marketing machine /C3

are decked out in those kilts and yellow hard hats — already have their game plan nailed.

"We're here to have some fun," Nugent announced in the lobby of the Hyatt Hotel.

"We're here to let loose, and on Tuesday when we get home we'll check into

the Betty Ford Clinic and probably get a blood transfusion at the same time."

And so it is, a week of unabashed self-abuse and untempered frivolity that precedes the annual battle for Lord Earl Grey's silver mug.

And what better host than Cowtown, the cradle of Grey Cup wackiness since 1948, when these westerners first saddled up and rode their horses into Toronto's Royal York Hotel.

And over a half-century later, Calgarians bristle at any suggestion they've become too city-fied to muster up some good old-fashioned hoopla.

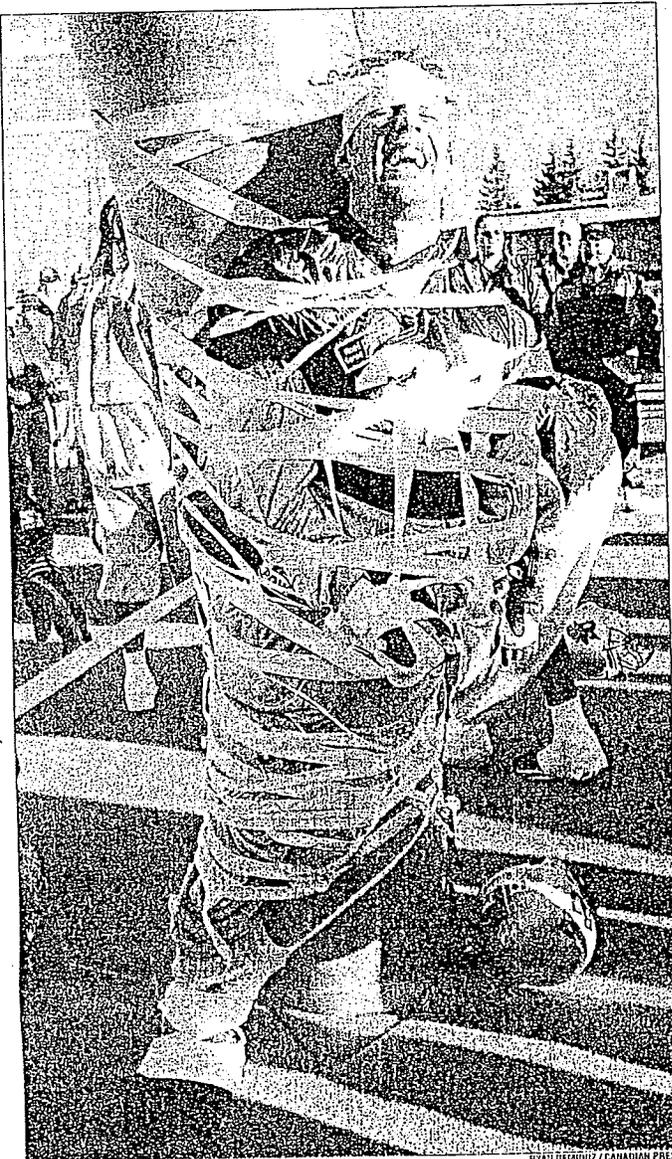
"That's crap," spat Marv Jones, the chairman of Grey Cup 2000. "Calgary is a long way from being too uppity to have a good time."

Indeed, despite the crushing loss of their Stampeders in the Western final last week, Calgarians have regrouped as the championship final between the B.C. Lions and Montreal Alouettes fast approaches.

"This is where the horses come from and the wild and craziness. And the hoe-down," Stampeders fan Gail Nelson insisted. "You're going to know the Grey Cup is in Calgary."

It's hard to miss, actually. About 5,000 people flocked to the kickoff Wednesday, and more than 40,000 tickets for the game have already been sold, with organizers hoping for a near sellout at McMahon Stadium, where temporary bleachers have been erected to seat a total of 45,000.

This unbridled enthusiasm (or bridled, if you're on a horse) comes as no great surprise, especially to Bill Tym-



B.C. Lions safety Mike Crumb can't do much but laugh after being tied to the goal post by his teammates to celebrate his 30th birthday.

chyshyn, the manager of Riley and McCormick's western wear store down on Stephen Avenue.

"They (Calgarians) like to work hard and party hard," noted Tymchysyn, a transplanted Winnipegger who moved west 20 years ago.

"There's a lot of pride out there — in Calgary and the CFL. It's more like an American city that way. We're not humble.

"They're Grey Cup people," added Tymchysyn, decked out in his cowboy boots and hat. "You get caught up and just do it. When I came here from

the bank (where he worked in Winnipeg) I swore I'd never dress western. But look at me now."

Of course, this isn't a one-town affair.

A stroll down Stephen Avenue yesterday was a quintessential Canadian scene. Argos fans wearing their "Ticats Suck" buttons. Rowdy Lions fans singing, promising victory, and marching along holding their banners.

Continued
Please See FESTIVITIES C3

Festivities

continued from Page C1

"That's why we came this year, because we knew it would be something special," said Barron Henson of Toronto, a repeat customer who fondly remembers the 1998 Grey Cup in Winnipeg, where everyone in their row was bundled up like Michelin Men, despite the unusually mild 10-degree Celsius temperature.

"We were squeezed in there so tight together," Henson recalled. "When one person had to stand up we all had to stand up."

That's appropriate, because if there's any single event that Canadians from coast to coast experience together, it's this Canadian Football League game that will be played for the 88th time tomorrow.

"It's all about this right here," noted Nelson's husband, Randy, pointing to the Canadian flag tattooed above his heart. "It's about Canada."

Indeed, perhaps only the Grey Cup could do the unthinkable: Bring feuding Edmonton Eskimos and Calgary Stampeders fans together arm-in-arm.

"During the season Edmonton fans are dirt (in Calgary)," Gail allowed. "But during the Grey Cup they're the best people to party with. It's uniting."

"It's the last Canadian game out there," added Jones, who tomorrow will attend his 22nd consecutive Cup. "We should keep that as part of our heritage. It's our game."

But that doesn't explain Terry Kazmer, who was standing on Stephen Avenue yesterday wearing his bright green Saskatchewan Roughriders jacket.

"Are you from Regina?" Kazmer was asked.

"No," he replied. "Green Bay."

Turns out Kazmer first fell in love with the CFL back in 1976, when he caught the classic Grey Cup final between the Riders and Ottawa Rough Riders. The Green Riders lost the game that day, 23-20, but they gained

at least one fan.

Then, four years ago, Kazmer was surfing the Internet when he stumbled on a CFL chatroom. Now almost every regular on that site (www.total-cfl.com) migrates to the Grey Cup each year. Besides Kazmer, there are 100 of them in Calgary, where they play their own East-West game and throw themselves a Grey Cup-sized party.

"I love it," gushed the 48-year-old concrete worker whose Internet handle is 'Rider Fan Trapped in Green Bay'. "It's more for the fans than the Super Bowl. And I can get a ticket without paying

an arm and a leg."

Kazmer has attended the last three Grey Cups, including Winnipeg's. He's even been to Regina twice. "And all the fans came up and hugged me," the American reported of his journey to Taylor Field. "But most of them were drunk, too."

Back in Wisconsin, Kazmer's computer room is filled with CFL pennants, clocks, footballs. "My wife says I'm crazy, that I have no life," he chuckled. But he does now, as Kazmer takes a quick glance at Riders' wristwatch as says, "I better head out now. I have to get ready for the party."

Ah, yes, the party. Only at the Grey Cup, perhaps, is there this odd suspension of disbelief. Or flatout goofiness.

"I was just thinking how great this is," said B.C. Lions offensive lineman Dan Payne, who was out soaking up the ambiance yesterday. "I just saw three dogs wearing sunglasses and sitting on a bench. And they were wearing Santa hats. (True story)

"Everybody does stuff at the Grey Cup that's not considered weird any more," added Payne, a 12-year veteran. "It's like I saw a horse in the lobby of the hotel last night and I just thought, 'Oh, there's the horse.'"

According to Jones, all the ingredients you need to host what Canadians affectionately call their Grand National Drunk: some pride, a legion of fans united by their love of the game and a few four-legged participants.

"And buckets and shovels," Jones added. "Somebody has to clean up after those horses."

It's like I saw a horse in the lobby of the hotel last night and I just thought, 'Oh, there's the horse.'

— B.C. Lion lineman Don Payne

APPENDIX B: SPORT FUNDING APPLICATION PACKAGE**SPORT FUNDING AND ACCOUNTABILITY
FRAMEWORK****(SFAF 2001-2005)****NATIONAL SPORT FEDERATIONS¹
ELIGIBILITY CRITERIA**

- TO ESTABLISH THE LIST OF NATIONAL SPORT FEDERATIONS ELIGIBLE FOR SPORT CANADA CONTRIBUTION PROGRAMS.

- DEADLINE FOR SUBMISSION: 24 MARCH, 2000

website address: www.pch.gc.ca/sportcanada
(electronic version of application package)

e-mail address: sfaf_cfrs@pch.gc.ca
(to obtain Word or Wordperfect versions)

mailing address: Sport Canada
att: Walter Lyons
8th floor
15 Eddy Street
Hull Qc K1A 0M5

help line: (819) 956-8038

INTRODUCTION

- The Sport Funding and Accountability Framework (SFAF) is the process used by Sport Canada to identify which National Sport Federations (NSFs) will be eligible for Sport Canada contribution programs, at what level, and under what conditions.
- The SFAF is valid for a four-year cycle: April 01, 2001 to March 31, 2005.
- SFAF is a four-step process: Eligibility, Assessment, Funding and Accountability.
- The first step in the SFAF process is Eligibility. Eligibility uses a set of prerequisite criteria to establish the list of Eligible National Sport Federations.
- National Sport Federations (NSFs) must meet the Eligibility Criteria in order to access the second step: Assessment, which determines which eligible NSFs will qualify to receive funding under the SFAF Contribution Program and other programs.

Eligibility Criteria:

- There are 3 sections to the Eligibility Criteria:
 - Section A: General
 - Section B: National Scope
 - Section C: International Scope
- NSFs must meet all the criteria in Section A (General), plus all criteria in either Section B or Section C. NSFs do not have to meet both Sections B and C.
- Special circumstances and additional information have been included as annexes to several criteria. Please read the annexes before answering the criteria.
- NSFs are responsible for providing any supporting documentation which may be required.
- Two authorized officers of the NSF must sign the Statement of Verification (p.6)
- The deadline to submit the completed Application for Eligibility is March 24, 2000.
- Each criterion will be assessed as: accept/not accept
- NSFs will be informed of their Eligibility status by the end of March 2000. Appeals will be considered on the grounds of incorrect or misinterpreted information only.

Sport Funding and Accountability Framework
2001-2005 Eligibility Criteria

(Name of National Sport Federation)

Section A: General

- | | yes/no |
|---|--------|
| (Please refer to the relevant annexes for additional instructions) | |
| A1. The sport meets the criteria outlined in the Sport Canada "Definition of Sport":
(Annex A1) | _____ |
| As the Governing Body for its sport in Canada: | |
| A2. The NSF is the single national governing body for the sport in Canada:
(Annex A2) | _____ |
| A3. The NSF has a volunteer leadership structure that is democratically elected by the membership: | _____ |
| A4. The NSF has a constitution, by-laws and objects that are written and available in both official languages: | _____ |
| A5. The NSF is incorporated under Part II of the Canada Corporations Act:
(Annex A5) | _____ |
| A6. The NSF has independently audited financial statements for each of the last 4 fiscal years: (Annex A6) | _____ |
| As the National Governing Body for its sport in Canada, the NSF is responsible and accountable at the national level for providing its members with technically and ethically sound sport programs and services that can be accessed by all Canadians. This is demonstrated through its policies, programs, procedures and practices. | |
| A7. The NSF has formally committed to the principle of technically and ethically sound coaching education and conduct: (Annex A7) | _____ |
| A8*. The NSF has a multi-year plan, ratified by the Board of Directors, which addresses both the sport development and high performance areas of the sport; and which is based on measurable objectives: (Annex A8) | _____ |
| A9*. The NSF has formally adopted the Canadian Policy on Penalties for Doping in Sport: | _____ |
| A10*. The NSF has a formal policy on Official Languages that complies with the existing Treasury Board and Sport Canada guidelines: | _____ |
| A11*. The NSF has a formal policy demonstrating commitment to equity and access for women as athletes, coaches, officials, volunteers and leaders:
(Annex A11) | _____ |

A12*. The NSF has a formal policy, or demonstrated equivalent, on equity and access to persons with a disability as athletes, coaches, officials, volunteers and leaders: (Annex A12)

A13*. The NSF has a formal policy, or demonstrated equivalent, on athlete centeredness and the direct involvement of high performance athletes in decision-making:
(Annex A13)

A14*. The NSF has formally committed to the principle of access for aboriginal athletes and for visible minorities:

A15*. The NSF has a formal policy on harassment and abuse, including procedures for the reporting and for the investigation of complaints.

* A8 to A15: Non-funded NSFs that do not currently have these plans and policies are required to develop and formally adopt these prerequisite requirements by October 31, 2000. Eligibility, and subsequent funding assessment, will be conditional to Sport Canada approval of documentation substantiating compliance in all these areas. Failure to comply will result in ineligibility for Sport Canada funding.

In addition to the general criteria in Section A, the NSF must be able to verify that it meets all the criteria in one of the following two Sections:
Section B - National Scope or Section C: International Scope.

Section B: National Scope

yes/no

B1. The NSF has a minimum of 3,000 registered members: (Annex B1)

B2. The NSF has a minimum of 8 affiliated Provincial or Territorial Sport Organizations (P/TOs): (Annex B2)

B3. The NSF has a National Championship in which a minimum of 6 P/TOs compete regularly in the same category: (Annex B3)

Section C: International Scope

yes/no

C1. The NSF is affiliated with the International Federation (IF) for its sport and recognized by the IF as the governing body for its sport/discipline in Canada:
(Annex C1)

C2. The International Federation has a minimum of 25 member countries:

C3. Since January 01, 1992, the NSF has had at least one Canadian team or athlete finish among the top 16 and top half at a Senior World Championship, Paralympic Games or Olympic Games event: (Annex C3)

ANNEXES

ANNEX A1: Sport Definition Parameters

Sport is a regulated form of physical activity organized as a contest between two or more participants for the purpose of determining a winner by fair and ethical means. Such contest may be in the form of a game, match, race, or other form of event.

Sport is governed and sanctioned by a sport governing body (sport federation) that holds the responsibility for, notably, setting out the rules of play, either at the national level or at the world level, for awarding the organization of its championship(s), and designating the winner(s) of its championship(s). For the purpose of determining eligibility to its funding programs, Sport Canada has established that a sport should meet the following set of characteristics

- Its primary activity involves physical interaction between participants and/or between participants and the environment: air, water, ice, snow, ground, special surface or apparatus, with or without the use of a special conveyance (e.g., bicycle, canoe, horse, luge, parachute, sailboat, skate, ski, wheelchair).
- It requires specialized neuromuscular skills - such as speed, strength, stamina, flexibility, balance, precision and coordination - that involve large muscle groups or those which the individual has the ability to utilize, and which can be taught, learned and improved.
- Mastering the sport and performing at the higher competitive levels requires methodical physical, technical and mental preparation, training and practice, under the guidance of qualified coaches and with the support of other specialized technical experts.
- It involves formal rules and procedures to ensure a safe and fair outcome for all participants.
- It requires fair and ethical tactics and strategies.
- It requires a competitive format and structure, sanctioned by the recognized governing body for the sport, either at the national or world level, and open to all participants who meet the eligibility criteria outlined in the rules of the sport.
- Its competitive events require the on site presence of officials sanctioned by the sport's governing body to objectively and consistently apply the rules.

Limitations for funding purposes:

Certain categories of sports and activities fall outside Sport Canada parameters for funding purposes and are therefore excluded:

\$ Sports in which the performance of a motorized vehicle is the primary determinant of the outcome of the competition (e.g., racing of automobiles, motorcycles, power boats, aircraft, snow machines, etc.).

\$ Games of skill such as billiards, darts, board games (chess, bridge, scrabble), and electronic games.

\$ The professional or commercial component of sports, owned and/or operated outside the jurisdiction of the sport's recognized National or International Sport Federation by private enterprises, promoters, major professional leagues, franchises or other professional associations.

ANNEX A2: Single National Governing Body

Sports that are modified, or adapted to special populations are eligible for funding through the able-bodied NSF.

Sports for athletes with a disability that have no able-bodied sport equivalent will be considered on a case by case basis.

ANNEX A5: Incorporation

NSFs not funded by Sport Canada in 1999-2000 must provide the following information:

- Incorporation Name: _____
- Incorporation Date: _____
- Incorporation Number: _____

ANNEX A6: Financial Statements for last 4 years

NSFs not funded by Sport Canada in 1999-2000 must provide one of the following:

- independently audited financial statements for each of the last 4 years,
- or, in absence of audited statements for the last 4 years:
- independently audited financial statements for the most recent completed fiscal year, and
 - an auditor's letter covering the 3 fiscal years that precede the most recent completed fiscal year.
 - NSFs have until October 31, 2000 to produce these documents.

NSFs that are the result of a recent (less than 4 years) merger of 2 or more organizations must provide financial information for the past 4 years from the merging organizations. Such cases will be evaluated on a case by case basis by Sport Canada in consultation with the NSF.

ANNEX A7: Coaching Education and Conduct

Formal commitment can be demonstrated either by having implemented the Coaching Association of Canada's National Coaching Certification Program and the Coach's Code of Conduct; or by having an equivalent formal coaching education and certification program and coach's code of conduct.

ANNEX A8: Multi-year plan

NSFs funded under the SFAF since 1996 must have, in addition to their multi-year plan, an Accountability Agreement for the period 1996-2001 that has been approved by Sport Canada. This approval would have been provided by letter to the NSF by the Sport Canada consultant when its Accountability Agreement was first implemented.

ANNEX A11: Gender equity

A formal policy is not required for NSFs which exceed 50% female participation/representation in all areas (athletes, coaches, officials, volunteers and leaders).

ANNEX A12: Athletes with a disability

This policy should be relevant to the situation of the sport, taking into account demonstrated interest domestically and internationally, as well as sport development potential.

Demonstrated equivalent: a combination of governance material, policies, procedures, programs and/or practices that demonstrate the NSF's commitment (applies only to NSFs that have an approved Accountability Agreement).

ANNEX A13: Athlete Centeredness

Involvement in decision-making is intended to mean decisions concerning high performance athletes.

Demonstrated equivalent: a combination of governance material, policies, procedures, programs and/or practices that demonstrate the NSF's commitment (applies only to NSFs that have an approved Accountability Agreement).

ANNEX B1: Membership

A member is an individual athlete competitor, coach or official, or a team, who is registered with the NSF directly, or with a Provincial or Territorial sport organization affiliated to the NSF. Such membership must be associated with the payment of a fee, either directly to the NSF or through an affiliated provincial or territorial sport organization, or through a member club. Membership information must be verifiable from the organization's records and database. If teams are affiliated as members, a standard team-size will be used for each team sport.

(Non-funded NSFs must include official membership data.)

ANNEX B2: Provincial/Territorial Associations

(non-funded NSFs must include official list of Prov./Terr. Associations)

ANNEX B3: National Championships

The NSF has a National Championship in which a minimum of 61 Provincial/Territorial Organizations compete regularly² in the same category.³

1 Including qualification events if the field at Nationals is restricted to less than 6 P/TOs

2 In at least 3 of the past 4 years.

3 in the same category or age group or stream.

(Non-funded NSFs must include actual Championship results for past 4 years.)

ANNEX C1: Affiliation to the International Federation (IF)

If there are 2 or more Canadian NSFs, each responsible for specific disciplines governed under the same IF, there must exist a formal mechanism allowing each NSF to represent its discipline at the IF.

ANNEX C3: Performance criteria

Since January 01, 1992, the NSF has had at least one Canadian team or athlete finish among the top 161 and top half² at a Senior World Championship, Paralympic Games or Olympic Games event³.

1 If the field at Worlds/Paralympics/Olympics is restricted through a qualification competition, an adjusted field size that includes the qualification entries will be calculated by Sport Canada.

2 Top half in a field with entries representing at least 12 countries (8 for Paralympic sports).

example: 12th place finish in a field of 26 entries from 14 countries: meets criteria

12th place finish in a field of 30 entries from 10 countries: does not meet the criteria.

3 For sports on the Olympic or Paralympic Games program: only World Championship results in Olympic or Paralympic events will be considered.

For sports not on the Olympic or Paralympic program: World Championship results must be in the sport's major discipline/event(s). If needed, Sport Canada will determine, in consultation with the NSF, which discipline/event(s) are eligible, based on other Major Games programs (PanAm, Commonwealth).

(Non funded NSFs must include an official complete set of senior World Championship results since January 1992)

SPORT FUNDING AND ACCOUNTABILITY FRAMEWORK
2001-2005 ELIGIBILITY CRITERIA
STATEMENT OF VERIFICATION

We the undersigned, as duly authorized officers of

 verify that the information provided herein is accurate as of December 31, 1999.
 We understand that this information may be subject to audit or further verification.
 We further understand that Eligibility for Assessment is provisional and
 conditional to the full compliance with all relevant criteria.

Signature of NSF Officer	Name (please print)	Date:
	Title (please print)	

Signature of NSF Officer	Name (please print)	
	Title (please print)	

Reminder: review all annexes

- NSF's not currently funded by Sport Canada must include the following documents with their application (by March 24, 2000):
- Incorporation information;
- audited financial statements or equivalent (by October 31, 2000);
- official membership figures from most recent annual report;
- official list of Provincial/Territorial affiliates;
- official National Championships results from last four years
- official World Championship results since 1992.
- policy and planning documents substantiating criteria A8 to A15 by October 31, 2000.

APPENDIX C: SPORT INITIATION AND HAZING POLICY SURVEY



UNIVERSITY
OF MANITOBA

Department of Political Studies

532 Fletcher Argue Building
Winnipeg, Manitoba
Canada R3T 5V5
Telephone (204) 474-9521
Fax (204) 474-7585

SPORT INITIATION AND HAZING POLICY SURVEY

My name is Glen Wintrup, I am a graduate student at the University of Manitoba in the Faculty of Political Studies. Currently, I am in the process of completing my master's thesis that is examining athletes' attitudes toward sport initiation and hazing policies. For this qualitative research project, one hundred surveys have been sent out to elite Manitoba athletes. Athletes representing different sports have been randomly chosen from a list provided by participating Provincial Sport Organizations at Sport Manitoba. You have been randomly selected as one of the one hundred Manitoba athletes to receive this survey. Your participation in this research project is completely voluntary. I would appreciate your co-operation in filling out this survey to the best of your ability. Answer as many of the questions as you can, omitting any question(s) you prefer to. By completing this survey, you are consenting to have the information provided included in a final report. You will not be identifiable in the final report. Since your responses are confidential and anonymous, please do not write your name on the survey. Please complete the survey within three weeks and follow the mailing instructions provided at the end. If you choose not to do the survey, please follow the mailing instructions on the last page to return the unanswered survey. Results of the survey will be available at Sport Manitoba in the spring of 2002. Questions concerning the survey can be directed to the Department of Political Studies at 474-9521. This study has been approved by the University of Manitoba Faculty of Arts Ethics Review Committee. Any complaint regarding a procedure of this research may be directed to the Joint Faculty Research Ethics Board at 474-7122.

SPORT INITIATION AND HAZING POLICY SURVEY

1. Age: _____

2. Gender: Male Female

3. Are you a member of a minority group?

Yes No 

If yes, please specify: _____

4. In which sport are you currently registered as an elite athlete?

5a. How long have you been competing in this sport? _____ years.

5b. Do you think that the following are issues in your sport? (circle your answer)

	Not At All		Neutral		Very Much
Cheating	1	2	3	4	5
Racism	1	2	3	4	5
Hazing	1	2	3	4	5
Sexual Abuse	1	2	3	4	5
Sexism	1	2	3	4	5
Physical Abuse	1	2	3	4	5
Initiation Rituals	1	2	3	4	5
Harassment	1	2	3	4	5
Mental/Emotional Abuse	1	2	3	4	5
Homophobia	1	2	3	4	5

6. Do you know the current harassment and abuse policy for your sport?

Yes No



If yes: Can you briefly describe its overall intent or purpose.

7. Do you know if your sport has a initiation ritual or hazing policy?

Yes No



If yes: Can you briefly describe its overall intent or purpose.

8. Have you felt personally vulnerable to harassment or abuse in **your sport**?

Yes No



If yes: Please describe.

9. Have you ever felt "less than very safe" in your sport?

Yes No



If yes, in what ways? Please describe

10a. From the following list of activities, indicate which ones you have experienced **with other athletes**. For every activity that **you have experienced as an athlete**, please indicate the type of experience it was.

	Yes	No	Very Negative Experience	2	Neutral	3	4	Very Positive Experience	5
Being yelled, cursed, or sworn at	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Making prank calls or harassing others	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Attending a skit night or team roast	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Participating in a drinking contest	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Taking an oath or signing a contract of standards	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Having something tied or inserted into your genitals	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Being forced to wear embarrassing clothing	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Destroying or stealing property	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Being stripped naked	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Tattooing, piercing, head shaving, or branding	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Having pubic hair shaved	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Consuming alcohol	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Being nude in public/front of people of opposite sex	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Doing volunteer work	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		

	Yes	No	Very Negative Experience	2	Neutral	3	4	Very Positive Experience	5
Participating in callisthenics not related to a sport	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Being kidnapped or transported and abandoned	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Engaging in or simulating sexual acts	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Acting as a personal servant to players	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Doing a scavenger hunt	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Being paddled, whipped, beaten, kicked;	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Testing for skill, endurance, or performance in skill	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Being deprived of sleep, food or hygiene	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Consuming extremely spicy/disgusting concoctions	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		
Consuming recreational drugs	<input type="checkbox"/>	<input type="checkbox"/>	1	2	3	4	5		

10b. As an athlete, have you ever gone through an initiation ritual?

Yes No



- If yes:
- How many times have you been initiated?
Once Twice More than Twice
 - Did you consent to go through the ritual beforehand?
Yes No
 - Please describe the ritual(s).

10c. As an athlete, have you ever been hazed?

Yes No



- If yes:
- How many times have you been hazed?
Once Twice More than Twice
 - Did you consent to be hazed?
Yes No
 - Please describe the hazing(s).

IF YOU ANSWERED NO TO 10a, 10b OR 10c, PLEASE SKIP THIS QUESTION AND GO TO QUESTION 11a.

10d. Given that many athletes participate in the activities listed in 10a, would you say that your involvement in any of the above activities was mandatory (i.e. that you had little or no choice but to do them)?

Yes No



If yes, describe how you knew your participation was mandatory.

10e. Did you feel that you consented to these activities?

Yes No Please describe.

10f. At any time during these activities, was there a time where you thought "this is not right/this has gone too far"?

Yes No



If yes, were you able to stop participating in the activity? Please describe.

11a. Would you participate in an initiation ritual in the future?

Yes No

11b. Would you participate in a hazing activity in the future?

Yes No

12a. In sport, is there a difference for you between harassment and initiations? Please explain.

12b. In sport, is there a difference for you between initiations and hazing? Please explain.

13a. Do you think that initiation rituals are appropriate in **your** sport?

Yes No Why?

13b. Do you think that hazing is appropriate in **your** sport?

Yes No Why?

14. If new initiation ritual and hazing policy was to be created, what would **you** like to see in it?

15. Is there anything about this topic that you wish to add?

Thank you very much for your contribution to this study. I appreciate the time it has taken you to fill in your responses.

Glen

MAILING INSTRUCTIONS

1. Take the self-addressed stamped yellow envelope provided.
2. Place survey in it.
3. Seal envelope.
4. Place envelope in mailbox.



APPENDIX D: CONSENT FORM SPORT INITIATION AND HAZING POLICY

THE UNIVERSITY OF MANITOBA

DEPARTMENT OF POLITICAL STUDIES

532 Fletcher Argue Bldg.
Winnipeg, Manitoba
Canada R3T 5V5

Tel: (204) 474-9521
Fax: (204) 474-7585

My name is Glen Wintrup, I am a graduate student at the University of Manitoba in the Faculty of Political Studies. Currently, I am in the process of completing my master's thesis that is examining athletes' attitudes toward sport initiation and hazing policies. For this qualitative research project, I plan to do a mail out survey of elite provincial athletes in Manitoba. I would appreciate your co-operation in supplying a list of athletes registered with your Provincial Sport Organization. Questions concerning the research can be directed to the Department of Political Studies at 474-9521. This study has been approved by the University of Manitoba Faculty of Arts Ethics Review Committee. Any complaint regarding a procedure of this research may be directed to the Joint Faculty Research Ethics Board at 474-7122.

I, the undersigned, have been informed the research project examines the relationship between hazing/initiation rites and sexual harassment in order to create better policy for athletes. I acknowledge that a survey has been developed to be sent to athletes in order to garner their attitudes and opinions about initiations and hazing. I understand that I **cannot** divulge any information that can or will affect the data being collected (i.e., purposely notifying athletes directly or indirectly of any information that will affect what they say or not say in the survey). I have voluntarily produced the following information to be used in this research project:

- Athlete name
- Mailing address
- Sport
- Gender
- Age/birthday
- Indication and specification of athletes from a minority group (i.e. Asian, Aboriginal).

I understand that athletes will not be named in the final report. As well, no one sport will be individually singled out and linked to a specific hazing/initiation activity in the final report. In addition, a copy of this consent form has been supplied for my own files.

PSO _____

CONSENT _____

DATE _____

WITNESS _____



APPENDIX E: SPORT MANITOBA MEMO

 **Memo** Organizational Development

Date: June 8th, 2001
To: Resident Provincial Sport Organizations
From: Faye Finch
Re: Letter of Introduction

I am writing to introduce you to Glen Wintrup. Glen is currently working on his master's thesis studying initiation and hazing policies in sport.

Glen will be approaching your organization this week to ask for your support in the distribution of an athlete survey on this topic. Please take time to speak with Glen and support him in any way you can.

Thank You.