The interest in ethics is certainly not new. Socrates was perhaps the first to approach this topic with vigour 2,500 years ago when he questioned whether the *unexamined* life was worth living. However, despite its longevity, the fundamental ethical question, *What should I do?*, is still left unanswered in a definitive way. While religious perspectives clearly state the fundamental nature and purpose of our intended behaviour as *humans*, the philosophical view tends to be a more complex shade of ethical grey. The perception of ethics in sport is equally ambiguous.

The net that is cast by the term *sport* is immense. Depending upon the context, it is perceived to be a means to profit financially, a source of entertainment, a medium for fitness, an avenue for social interaction and intervention, a tool to promote patriotism, personal development or simply as the natural and impulsive act of play. Despite the many sub-sectors of sport that are diverse and often mutually exclusive, the common link with each is that sport is a vehicle toward something (e.g., profit, friends, health). Of the many outcomes that we perceive sport to foster, moral character is among the most important (Decima, 2002). This particular goal has come under considerable scrutiny in recent years as unethical conduct by athletes, coaches, and administrators have made worldwide headlines. The initial response from Canada was the now famous Dubin Inquiry in which sport was deemed to be in a “state of moral crisis”. The outcome of the Dubin Inquiry and other international initiatives (e.g., the World Anti-Doping Agency) was a heightened awareness of unethical behaviour in sport and a desire to reverse what seemed to be an unfortunate trend.

The dominant strategy to improve the state of ethics in sport has been thus far to combat the use of banned performance-enhancing substances at the elite level. While this is important work, it addresses a symptom - not a cause. The cause of any behaviour is a result of values, purposes, and ethical knowledge or ignorance. These three components and their interrelation have received relatively little attention in the debate to improve the state of sport. This is curious because in other sectors (e.g., business, health, and law) the role of ethics has been much more thoroughly examined.
The study and application of ethics has created a variety of approaches to the basic questions of what should I do, what do I value, and why do I value it? These varied approaches are a function of the multitude of purposes and values of the many sectors of our society. Despite the differences in the mandates of these sectors and the resulting approaches to ethical behaviour, there may be some strategies that are relevant to the community sport context that could enhance ethical and value-based behaviour.

The purpose of this paper is twofold. First, the strategies that other sectors, active in ethical initiatives (e.g., business), have used to develop and enhance ethical conduct will be identified and discussed. Once this survey is complete, an analysis of the relevance of these strategies will be carried out to determine to what extent they can be incorporated into the realm of community sport. This analysis will include an exploration of the values and purposes of each sector, with the focus on practical considerations.

**What We Ought to do and Why We Do It?**

**Ethics**

Ethics provides us with the tools to determine whether or not we should do a certain action and the extent to which a past action should have been done (Figure 1). While there are many different approaches to the question, What should I do?, it is possible to simplify matters by discussing ethics in terms of means versus ends orientation (see Appendix A for a more detailed discussion). Means-oriented ethics focuses on the principles upon which we base our behaviour. Rules, policies, commandments, and codes of ethics/conduct form the parameters of our actions (e.g., the Code of Ethics for the Coaching Association of Canada). From this perspective the outcome of our behaviour is less important than how we behave. In contrast, ends-oriented ethics emphasizes the consequences of action: the manner in which we perform the action and our intentions are of secondary importance. The ethical ends justify the means in this approach.

![Figure 1: The role of ethics and values in behaviour](image-url)

While these two perspectives generally provide the basics in ethical theory, a third approach can be considered when making ethical choices. This approach is geared toward the individual being capable of making decisions based upon free will and being fully responsible for the outcomes of each and every choice for all people concerned. Personal authenticity and non-conformity are the watchwords for this ethical view. An individual adopting this
ethical stance cannot rely on societal or organizational rules or norms to make choices — all decisions are made based upon one’s genuine belief in what is good in each situation.

**VALUES**

While ethics tells us what we ought to do, it does not explain why we do it. The study of values can assist us in this. Values can be defined as concepts of the desirable with a motivating force. In other words, values somehow move us to act in a particular way. If a value does not cause one to act, then it can be concluded that value is not valued. For example, if a coach says that he/she values fair play and demonstrates this in practice and competition, then it is truly valued. However, if the coach cheats, then the value of fair play is, in fact, not valued.

Another way of looking at the concept of value is to determine the extent to which it is instrumental to another value or terminal in itself. For example, a person may value jogging because it leads to a healthy body; another may value it simply for its own sake with no ulterior motive. The former views jogging as an instrumental value; the latter views it terminally. Clarifying the instrumental and terminal values of sport is critical if we are to know how to set policy and strategic direction. If sport is itself a terminal value then the implications for its influence on moral development and character building, for example, need not concern us and effort needs only to be placed on the technical components of the required skill-set. If, however, sport is perceived as an instrumental value, then what is it that sport leads to and how do we ensure that this occurs?

**PURPOSE**

Purpose refers to what the organization intends to do. Purpose clarifies organizational behaviour individually and collectively, and is based upon what the organization values, instrumentally and terminally. The purpose of a school is to teach because education is valued; the purpose of business is to make a profit because economic wealth is valued and so on. Understanding the value behind the purpose is fundamental if one wants to set any strategic direction. Without this information, an organization is adrift and will move in the direction of each and every wave.

If we wish to take control of our own fate and explicitly set a direction, we need to firmly establish the values and purposes of community sport (Figure 2).

<table>
<thead>
<tr>
<th>Values:</th>
<th>Purpose:</th>
<th>Ethics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>What does my sector value and why is it valued?</td>
<td>What is the purpose of this sector? (e.g., to make a profit)</td>
<td>How should I behave?</td>
</tr>
<tr>
<td>What are the instrumental values? (e.g., efficiency, effectiveness, productivity)</td>
<td></td>
<td>Are the means, ends, and choices of this sector’s values and purposes ethical? (e.g., to abide by the law and professional and organizational codes)</td>
</tr>
<tr>
<td>What are the terminal values? (e.g., economic wealth)</td>
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*Figure 2: Relation between values, purpose, and ethics*
Cross-Sector Strategies for Ethics and Values: What is Everyone Else Doing and Why?

In this section what other sectors are doing to develop and enhance their ethical environment will be explored. The sectors to be considered are rather broad in scope; however, this discussion will provide a sense of what is being done, how effective these strategies are, as well as the extent to which these strategies have become part of the institutional structure within these sectors. For the purposes of this paper, the following sectors, whose efforts to develop ethical conduct and decision-making are well documented, will be considered:

Business;

Health Care; and

Law.

For each of these sectors, the purpose, values, and specific ethical strategies will be investigated. Regardless of the sector, there are generally three formal means by which ethical behaviour is encouraged: they are codes of ethics, models of ethical decision-making, and ethics education.

Codes provide a variety of functions for a profession. The most obvious function is to set internal guidelines for individual behaviour. Dean (1992) suggests that “codes are meant to translate the more formal philosophical theories of ethics into a set of guidelines that can be applied to the day-to-day decision making” (p. 285). Codes also serve as a mechanism to inform the public of the profession’s intent to be ethical and to warrant the trust of the patient/client/public. Codes function to make individuals aware of their ethical duty to their profession and the stakeholders to whom they are responsible (Somers, 2001; Valentine and Fleischman, 2002).

Models of ethical decision-making provide more specific guidance for individuals when confronted with ethical dilemmas. While most models attempt to incorporate professional duty as a variable in the decision-making, this is only one variable in the process (e.g., Au and Wong, 2000; Malloy, Ross, and Zakus, 2003). Examples of other variables include the perceived importance of outcomes of a particular behaviour, organizational culture, and the degree of social agreement with a course of action.

Ethics education is a common means through which ethical behaviour is presented and encouraged in each of these sectors. However, the existence, form, and content vary dramatically.

Business

The purpose of business is to make profit for owners/shareholders. This purpose is based upon the terminal value (for the business sector) of seeking economic wealth. Instrumental values for this sector would include efficiency, effectiveness, and productivity – all of which lead to the terminal value of economic wealth. As a result of the focus on these values, behaviour in this sector is predominantly outcome-oriented. This emphasis on the outcome of business activity (i.e., profit) has
been a chronic concern and source of scepticism by clients in particular and the public in general (e.g., the recent Enron scandal). The response from the business community (including the business academics and consultants) has been to place more emphasis on the ethical means to profit and downplay the profit-at-all-cost mentality prevalent in much of the business community. This emphasis has taken the form of two strategies: codes of ethics and decision-making models. Recent research suggests that over 85% of businesses in Canada have an ethical code of some form (Schwartz, 2002).

While codes of ethics appear to be rather prevalent, the extent to which they are effective is a continuing debate in the business ethics literature. For example, Brief, Dukerich, Brown, and Brett (1996) found that codes of ethics do not reduce the likelihood of unethical behaviour in a corporate context. McCabe, Trevino, and Butterfield (1996) demonstrated that the very existence of a code of ethics was associated with lower levels of self-reported unethical behaviour. One of the major drawbacks of the use of ethical codes in this sector is the lack of professional sanctions for those that do act unethically. There is a sense of acting as a “professional” in this sector, however, there is not general certification and no enforceable code outside the specific organisation other than what is limited to the code of domestic and international law. As a result, codes function without “teeth” and operate as guides for behaviour only.

Unlike the other sectors, business has shown great interest in the development of decision-making models to assist individuals to make better ethical choices. These models take on one of three themes in their design. The first type considers the process or the stages one must go through to make an ethical decision. An example of this is application of Rest’s model (1986) in which the decision maker is to consider the following four components: 1) recognition of the problem, 2) judgement (is it ethically charged), 3) intention (to make or not make an ethical choice), and 4) behaviour (the actual action taken as a result of steps 1-3). Models that focus on the process are important and offer solid guidance regarding the actual stages of decision-making; however, they do not address the multitude of factors that influence the process.

The second type of decision model focuses exclusively on the variables of ethical choices yet does not address specifically the process to be followed (e.g., Hitt, 1990). The variables that these models address include the decision-maker’s own values and environment, and the macro variables of the economy, politics, technology, and society. Theorists contend that the knowledge of these variables will enable the individual to have a better sense of the overall circumstances in which the decision is being made and therefore come to a better decision for all involved.
The third type of model that is being presented, debated, and researched in the business sector incorporates both the decision-making process and the variables that influence the process. These models link the impact of variables upon the specific stages of decision-making (e.g., Hunt and Vitell, 1986; Loe, Ferrell, and Mansfield, 2000). Where these models gain in comprehensiveness and their ability to make sense of the complexity of ethical decision-making in business environments, they tend to lose in practicality.

The degree to which codes and decision-making models are effective is unclear. In a recent article by Schwartz (2002), 41% of the studies he reviewed indicated that codes were effective, 12% found that the relationship between codes and ethical behaviour was weak, and 47% found that codes were not effective at all. With regard to models of ethical decision-making, there is little evidence to support their widespread or institutional use. Presumably those that do follow the models will make better ethical decisions. However, having the information via models or educational seminars and using it are two different things (i.e., “one can lead a horse to water but…”).

**Ford calculated the cost in dollars of two strategies: a) recall and repair or b) do nothing.**

In stark contrast is the case of the Ford Motor Company’s faulty production of Pinto cars and trucks in the 1960s. Ford had manufactured the Pinto in response to increased competition from foreign small car sales. The Pinto had a defect that caused it to explode upon rear-end collisions. In response, Ford calculated the cost in dollars of two strategies: a) recall and repair or b) do nothing. To recall the cars to replace the needed part would have cost Ford approximately $137.5 million; to do nothing and face the legal suits of injured drivers and their families was estimated at $49.5 million – this included an estimate of $200,725 per fatality (Shaw and Barry, 1989). In deciding to do nothing, Ford clearly was viewing consumers only as a
means to the corporate end of increasing profits. The decision that Ford took was clearly unethical. It failed to adhere to accepted notions of the worth of a human life and in the end caused far greater damage to the organization than would have incurred had it repaired the faulty Pinto. While the short-term outcome was a saving of $88 million, the long-term costs continue to plague Ford more than three decades after the incident – it is perceived as a “classic” case of unethical corporate conduct. These two examples demonstrate the important interplay between means-oriented and ends-oriented ethical decision-making when addressing specific situations.

**HEALTH CARE**

The purpose of the health care sector is to treat individuals with physical or cognitive pathology. The terminal value upon which this is based is health. Instrumental values include scientific exploration, patient care, etc. The value of health in many ways supersedes other values, as the human (as a biological organism) cannot flourish in other areas to the fullest potential without health. As a result of this acute and chronic interest in health, the behaviour of the professionals in this sector comes under significant scrutiny. The patient/client under the care of a health care professional generally perceives himself/herself to be in a vulnerable position in which his or her health (and life) is completely in the hands of the attending professional. As a result of this perceived or *de facto* state of dependence and power differential, the degree of trust and confidentiality expected from the health care professional is immense and imperative. In order to ensure that health care professionals are worthy of the trust that society confers on them, they have used the strategy of self-sanction. This sanctioning has taken the form of codes of ethics (beginning with Hippocrates some 2,500 years ago).

In Canada, each of the health care professions has established codes of ethics that are to guide the behaviour of individuals who have been admitted into the particular profession. These codes identify for the individual the duty that they are obliged to follow by virtue of being a professional. Maintenance of one’s status in these professions is contingent upon accepting and following the particular code of ethics. Failure to do so results in the loss of the rights and privileges associated with the profession. Many will argue that if not for this power to remove the employment privileges of an individual who fails to comply, a code of ethics is ineffective.

Within the sector of health care, there are numerous codes that differ in terms of
ethical content, design, and sheer volume of statements (Malloy and Hadjistavropoulos, 2002). Perhaps the most comprehensive, and possibly the most effective, of the codes is that of the Canadian Psychological Association. Not only is it the most detailed code of ethics among health care professionals, but also it provides the psychologist with a ranking of principles to assist practitioners when ethical principles conflict in decision-making. A further and critical distinction between the professions is the degree to which the codes and ethics education, in general, form part of the academic requirements of nurses, physicians and psychologists. All medical students in Canada are exposed to ethics as part of their medical curriculum, however there is significant variation from university to university regarding the number of instructional hours devoted to this topic. In contrast, both psychologists (clinical) and nurses have intensive instruction in ethics (CPA, 2000; CNA, 1997).

The effectiveness of codes in the health sector is undetermined scientifically. However, as these codes tend to carry significant weight in terms of the admittance to and continuation of professional status in various associations (e.g., Canadian Medical Association, Canadian Nursing Association, Canadian Psychological Association), they are more likely to be adopted personally as part of the socialization and educational processes of the sector. Kluge (1999) explains that:

these bodies have the legal power to enforce their rulings on members who have been found guilty of an infraction against them, by striking them from the roles of individuals allowed to practice, or by levying a fine or extracting some other form of punishment. (p. 513)

The obligation to maintain the public trust is immense as the various health professions are, by definition, monopolies of health care service and knowledge. Codes of ethics and their place within educational certification reflect this moral responsibility. As the issue at stake in this sector is health and life itself, the power and influence of these codes may be more profound than those found in the other non-regulated sectors such as business.

The use of models of ethical decision-making to reinforce codes of ethics is also part of the educational content for many health care professionals, particularly for nurses and psychologists. For example, the Canadian Nursing Association (1997) promotes three models of ethical decision-making, any one of which could be employed by a nurse to resolve an ethical dilemma. The first model, called the “Circle Method”, instructs the nurse to first identify the dilemma, the people, and the ethical components involved. Then the nurse is to conduct an evaluation and clarification of a variety of variables such as ethical principles, personal values/beliefs, the values/beliefs of others, etc. After this phase of evaluation and clarification, the nurse is prepared to act and then review his or her behaviour in order to carry forward lessons learned. The second model, termed the “Clinical Ethics Grid System”, provides the nurse with four components to guide ethical decision-making. The components include the following: 1. Medical Indications
The third approach advocated by the CNA, “A Guide to Moral Decision-making”, parallels the more traditional process of ethical decision-making used in the business ethics sector. It includes the following eight stages:

1) Recognizing the moral dimension, 2) Who are the interested parties and what are their relationships, 3) What values are involved, 4) Weigh the benefits and burdens, 5) Look for analogous cases, 6) Discuss with relevant others, 7) Does this decision accord with legal and organizational rules?, and 8) Am I comfortable with this decision? (pp. 60-61)

Despite the fact that the codes of ethics in the health care sector seem to be the primary tool being used to develop and maintain ethical behaviour, decision-making models are also an important part of the educational system for these professionals. Perhaps the advantage that the health care sector enjoys over the business sector is that the audience is captive for ethics education, whereas for the non-certified “professions” in the business realm, ethics is far from a mandatory component for participation.

As mentioned earlier, of all the codes of ethics in the Canadian health care context, the Canadian Psychological Association’s (CPA) document is by far the most detailed. It provides the psychologist with principles, value statements, and standards of ethical conduct. In addition to the content of the codes, the CPA provides a ranking of the principles in order to assist the decision-maker when they conflict. For example, when the principle respect for the dignity of persons is in conflict with the principle of responsibility to society, the former is to be chosen over the latter. Interestingly, the American equivalent of the CPA does not provide such a hierarchy to its principles of ethical practice, although there has been some interest expressed in adopting the Canadian model (Hadjistavropoulos and Malloy, 1999). The CPA hierarchy is as follows:

- Principle I: Respect for the dignity of persons
- Principle II: Responsible caring
- Principle III: Integrity in relations
- Principle IV: Responsibility to society

The following hypothetical but plausible example demonstrates application of this hierarchy in practice. A psychologist is treating a patient with a unique psychopathology and realizes that she has uncovered a significant variable thus far unknown to research in treating a particular mental illness. She asks the patient if he would be willing to allow her observations of him to become part of a scientific publication. He refuses to let this information become public despite her assurances that his identity will remain anonymous. The psychologist is caught between Principle I and IV, that is between
her responsibility to respect the dignity of persons and her responsibility to society.

The CPA Code of Ethics provides guidance for this psychologist because of its hierarchy of principles. The choice is clear: the psychologist should not report the data even though it may help others with the similar illness.

**Law**

The purpose of the legal sector is to uphold the law. It is based upon the terminal value of a just and ordered society. Instrumental values include respect for the law, judicial process, and various rights and freedoms. As such it is fundamentally a duty-based sector. The means to accomplish this purpose is full knowledge of the law through the educational requirements for all members of this sector from politicians to judges, lawyers, and police officers. However, the extent to which ethics is a mandatory aspect of the legal profession’s educational curriculum varies from province to province and university to university (Law Society of Saskatchewan, personal communication, February, 2003).

Specific ethical codes of conduct operate as secondary sources of guidance (Backof and Martin, 1991). For example, the National Council of the Canadian Bar Association has its Code of Professional Conduct (1987) that outlines a variety of obligations of lawyers, such as, *Integrity, Competence and Quality of Service, Advising Clients, Confidential Information, Impartiality, and Conflict of Interest Between Clients*. It is expected that every lawyer is well aware of this code of conduct as a member of the legal profession. The Law Society of Manitoba states that:

> In Canada, the provincial legislatures have entrusted to the legal profession through its governing bodies responsibility for maintaining standards of professional conduct and for disciplining lawyers who fail to meet them. Generally, the preparation and publication of codes of ethics and professional conduct have been left to the profession. It is a responsibility that must be accepted and carried out by the profession as a whole. ([http://www.lawsociety.mb.ca/code_and_rules/code_of_conduct/preface.htm](http://www.lawsociety.mb.ca/code_and_rules/code_of_conduct/preface.htm))

The legal profession, like that of the health care sector, is bound by professional obligation to be aware of and to adhere to their particular code of conduct. While ethics education is inconsistent across the country, there is a firm expectation that ethical conduct is demonstrated and unethical behaviour is reason to be disbarred from the profession. The effectiveness of the Law Society’s code or of any particular law school’s inclusion of ethics in the legal curriculum is unknown.

However, there is certainty that lawyers are aware of their obligations to know and understand their Code of Professional Conduct.

An additional and effective resource for lawyers is to send written briefs of ethical dilemmas to the law society’s various publications and request other lawyers to respond and give guidance. For example,
The Law Society of Saskatchewan publishes the *Bencher's Digest* that provides lawyers with the opportunity to open debate and receive advice based upon the law and on the professional code of conduct on a variety of ethical issues in its *Ethics Rulings* section.9

Under the heading “Ethics Rulings”, case studies are presented (facts) and rulings by the Ethics Committee are given (rulings). The following is an example taken from the January 2003 issue of Bencher’s Digest:

Chapter XIV—“Advertising, Solicitation and Making Legal Services Available” – Advertising Cumulative Years of Experience – December 2002.

**Facts:**

A member inquired as to lawyers advertising “cumulative” years of experience among lawyers in an office.

**Ruling:**

The Committee is of the opinion that it could be misleading to the public to advertise that several members of a firm have 50 years of experience, particularly when it seems to indicate that the members of the firm each have 50 years of experience in the Supreme Court of Canada… The Committee would like to advise the membership that this type of advertisement could indeed be misleading, that this practice is not condoned by the Law Society of Saskatchewan, and that members should not do this in future advertisements.

(http://www.lawsociety.sk.ca/NewLook/mPublications/publications.htm)

Ethics in the legal sector is critical yet appears to be perceived as an implicit assumption that need not go on beyond knowledge of the Code of Conduct. In other words, because lawyers are trained in the fundamental principle of justice, they are arguably trained in ethics and no further educational requirements that focus specifically on ethics are necessary. Unlike business, the legal profession’s terminal value is justice, which involves a strong focus on means-oriented ethics. This may explain why there appears to be less emphasis on using strategies such as ethical decision-making models to enhance ethical conduct in this sector.

**Summary**

Ethics can be perceived from three fundamental perspectives with emphasis on the ends, the means, and on the individual’s freedom and responsibility. Why we behave in any one (or more) of these three perspectives is based upon what we value. What we value establishes our more immediate purposes individually and organizationally. In this very brief overview of three distinct sectors in our society (business, health, and law), it was shown that the nature of values and purposes differ dramatically from one sector to another. As a function of these differences, there is variation in the manner by which ethical conduct is enhanced and maintained. The ends-oriented business realm relies on ethical decision-making models in order for individuals to respond to ethical dilemmas as specific situations arise; it employs codes of ethics to a lesser extent because of the lack of “professional accreditation” across

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9 Interestingly, the Canadian Centre for Ethics in Sport (CCES) is currently operating in a similar manner with its Ethical Issues Review Panel.
this sector. Health and law, by virtue of their professionalization, rely heavily on codes of ethics and provide, to a greater or lesser extent, educational opportunities that ensure members of the professions are aware of and understand the code. These means-oriented professions demand adherence to profession-specific guidelines that are self-sanctioning and self-defining.

In considering the apparent linkage between values, purposes, and ethics in the business, health, and law sectors, the questions explored in the final section of this paper are:

What is the purpose of community sport?

Upon what value is this purpose based?

Can the ethics strategy for community sport be borrowed from other sectors, or must it be rooted in its own values and purposes?

**THE PURPOSE OF COMMUNITY-BASED HOCKEY HAS NOTHING TO DO WITH PROFIT – ITS PURPOSES AND VALUES ARE MUCH MORE COMPLEX AND ILL DEFINED**

Relevance and Application to Sport: So What?

From the foregoing, it should be evident that the purposes and values of various sectors seem to correlate with the approaches taken to guide and/or enforce ethical behaviour. Determining the purposes and values (instrumental and terminal) of business, health, or law appears to be a relatively simple exercise and may meet with little or no debate. However the same question asked of sport reveals a much more complex and even explosive response. In a similar sense that we become confused about the definition and purpose of *art* or *time*, sport elicits an array of possibilities.

When asked what the concept of *time* was, St. Augustine is to have replied, “If I am not asked, I know; if I am asked, I know not” (Kennick, 1965, p. 4). To get to the root of ‘What is sport?’, it is necessary to clarify what sub-sector of sport is at issue because, despite the commonality of the game or activity played, there may be precious little similarity of purpose and value among these sub-sectors. For example, the purpose of professional hockey is to make a profit for the shareholder by providing entertainment for ticket purchasers; its value is economic wealth – it is a business. In contrast, the purpose of community-based hockey has nothing to do with profit – its purposes and values are much more complex and ill defined. Consequently, the means to instil ethical behaviour in community-based sport is also ill defined. Further, importing a business, health care, or legal strategy to enhance ethical behaviour in sport may be not only unrelated but also and ultimately ineffective.

**SPORT AND CODES OF ETHICS**

The application of codes of ethics to sport would not be a new strategy as they have existed for quite some time in a variety of sport contexts, from administration to coaching at the local and national level (e.g., the Code of Ethics for the Canadian...
Association for Health, Physical Education, Recreation, and Dance (CAHPERD), and the Canadian Professional Coaches Code of Ethics). While, the form and content of these codes vary dramatically, the similarity among all is that they are not enforceable. They act as guidelines only because, similar to the business sector, there is no professional association to which all belong. This is not to suggest that therefore codes in sport do not serve a useful function. It does point out that, unlike codes in the legal and health sectors, sport codes lack the power to admit individuals to a profession and the power to sanction those who fail to abide by the organization’s/profession’s standards of conduct.

**Ethical Models**

The application of models of ethical decision-making to the sport context in general would be a positive step to assist individuals in making better choices. Most of the models that have been developed in the business context could be adapted to suit a variety of sport situations and be extremely helpful in providing a wider scope of variables to consider than the usual “bottom-line”. Currently, there are few models of ethical decision-making developed in sport contexts. Zeigler’s (1984) triple play approach is perhaps the first attempt to provide theoretical guidance using concepts from Mill, Kant, and Aristotle. Malloy et al. (2003) developed a model that includes philosophical and psychological theory, as well as various micro and macro variables that influence a seven stage decision-making process. While these models and those developed in other contexts (e.g., business) may be helpful for ethical decision-making in sport, they are ethics tools that only work if utilized by an individual or by an organization insisting on certain ethical protocols for decisions.

**Ethics Education**

Whether we are dealing with the communication of ethical codes to the membership or encouraging them to employ various decision-making strategies in order to make better ethical choices, we are talking about ethics education. It is here that the emphasis needs to be placed if we wish to enhance the climate and the outcomes of sport at all levels, not the least of which is community sport.

Having said this though, ethics education in sport is rare at the curriculum level in universities (e.g., 25% of Canadian universities offer ethics courses [Malloy, 1992]) and equally atypical at the volunteer level. For example, the National Coaching Certification Program (NCCP) offers Leadership and Ethics as one of 20 modules in its level 4/5 of certification. However, there is no mandatory component in levels 1 through 3 – the levels of community sport. The core value (as demonstrated through action) of the NCCP is coaching skill and not moral...
development through sport at these lower levels. If moral development was a core value, then it would be a required part of the curricula for each and every level of certification. The outcome then is that the development of skill to compete is well in hand at the community level as a function of NCCP while the development of the skill to teach ethical conduct in and through sport is untapped by volunteer coaches and by graduates of our sport-related academic institutions (i.e., faculties of kinesiology).

Employing codes of ethics, models of ethical decision-making, and ethics education generally in sport is a positive initiative. However, these strategies need to be designed with values and purposes in mind in order for them to be maximally effective. Discussing ethical theory or developing ethical codes is worthy of intellectual challenge, but impractical if not guided by specific values and directed to particular contexts (i.e., community sport).

**Instrumental and Terminal Values of Community Sport.**

Clearly there are numerous core, intended, adopted, and weak values in sport and these have been discussed in various forums for decades (e.g., Blackhurst, Schneider, and Strachan, 1991; Davis, 1961; Decima, 2002; Holland and Davis, 1965; Williams, 1932; Zeigler, 1964). Perhaps where the confusion lies is the clarification and/or recognition of what values are instrumental and what are terminal or as Aristotle (1992) termed, the real versus the apparent good. For example, is the value of winning an instrumental or a terminal value? If it is instrumental, what does it lead to? If it is terminal, then the maligned belief that one must win at all costs seems to be justified. Is our dilemma in sport the result of a lack of recognition of the terminal values in sport and an overemphasis on instrumental ones? Is it that we are not thinking through the phenomenon of sport to its logical and final outcome? Are we stuck in the mire of intermediate values and thus unable to appreciate the real good of sport? Until we can identify what the terminal value or real good of community sport is, we cannot develop codes, models, or educational strategies. Aristotle (1992) stated this clearly in the following: “Will not the knowledge of it [the good], then, have great influence on life? Shall we not, like archers who have a mark to aim at, be more likely to hit upon what is right?” (p.328).

**Conclusion**

Values, purposes, and ethical strategies differ in all sectors of society to a greater or lesser extent. The key to ethical success in the business, health, and law sectors has been in the linkage, interdependence, and compatibility of these three variables. Sport, as discussed above, is a very complex phenomenon and the identification of values and purposes is a difficult task. However, if the leaders in community sport wish to enhance the ethical climate, great care must be taken to uncover the values of this sub-sector of sport and to identify and distinguish the instrumental from the terminal and the core from the intended, adopted, and weak values. Just as community sport differs from the business,
health and law sectors as well as elite and professional sport sub-sectors in its instrumental and terminal values and purposes, there are unique aspects within each individual community sport setting. For example, the demands of inner city youth sport programs in Montreal and Halifax will differ from programming on a First Nation’s reserve in Alberta. Each community therefore must be able to explore what it values, whether these are instrumental or terminal, and then be able to develop the means through which ethical behaviour in sport can be fostered based on these values. This requires community sport leaders to perform value audits of their particular context. Once this is accomplished, then, and only then, can they begin the task of developing codes of ethics for players, coaches, and volunteers, as well as ethics educational programs that include appropriate models of ethical decision-making (incorporating duty-, consequence-, or freedom/responsibility-oriented ethical approaches).

Figure 3 provides one strategy that could be used by community leaders to identify and link the appropriate values, purposes, and ethics of community sport. The first steps involve establishing the core instrumental and terminal values of community sport. Unlike other sectors in which these values are relatively clear, leaders in community sport must take the time and considerable effort to reflect deeply upon the ultimate reasons for the existence of community sport. While this reflection is intellectually challenging, it should not be left exclusively to the philosopher or the academic to do this work for the community. Every parent involved in this community of sport has the ability and the responsibility to consider, philosophize, and express what they believe should be the value, purpose, and the ethical climate of the sports in which their children participate.

When identified, the core instrumental and terminal values of sport need to be given public recognition and public commitments. These values then must become part of the natural day-to-day policy development and decision-making processes of community sport programming, aims, and objectives. In addition, the messages communicated to the athlete/child must be consistent with and support these values.
Phase I: Value Audit (what do we value and why?)

1. Identify the values of community sport that actually translate into behaviour
   • Example, to develop respect for others.

2. Distinguish between core, intended, adopted, and weak values.
   • Respect is a core value if it will be acted upon regardless of the circumstance. Respect is an intended value if it is used generally yet may be overlooked based upon circumstance; Respect is an adopted value if it is used only when required by the Association; Respect is a weak value if it is spoken yet not acted upon.

3. Among the core values, identify which are instrumental and which, if any, are terminal.
   • Respect is one of the terminal values that will be pursued when sport is used as a means through which respect is achieved.
   • An example of an instrumental value leading to the terminal value of Respect could be “Do Not Criticize the Referee”.

4. If terminal values are not identified in stage 3, then the committee must explore what their ultimate end for participants in community sport ought to be. Once this is accomplished, it is possible to begin phase II.

Phase II: Articulating Values and Claiming Purpose (what is our purpose based upon our values?)

1. In this phase values are described in detail and are presented publicly as value statements to the stakeholders in the community for discussion, debate, and consensus.
   • Example of a Value Statement for Respect: The Community Sport Association will foster an environment in which each individual will be encouraged to treat coaches, referees, parents and players with respect.

2. The statements need to be operationalized and institutionalized by developing “action” (behaviour) statements for all stakeholders in the Association.
   • Example of an Action/Behaviour Statement for Respect: Referees will be educated, trained, and given the jurisdiction to assign penalties/fouls for behaviours that are deemed to be disrespectful to players, coaches, referees, and parents.

3. This phase concludes with evidence of the values actually being incorporated into the regular decision-making process. In some cases the value set may act as a screen through which all decisions must pass if they are to be approved and acted upon.
   • The set of terminal values and the accompanying action/behaviour statements are formally written in the by-laws of the Association. The Association now becomes accountable to the public to provide a learning environment in sport through which terminal values, such as, respect, are developed and enforced.

Phase III: Values and Ethics Strategy (how should we behave?)

1. In the final phase, the association develops an ethics curriculum for coaches, volunteers, officials, parents, and players that describe the values of the community sport association and how they are to be incorporated in all activities from planning to playing.

2. This ethics curriculum will include the value statements and how they can be employed in the various activities of community sport.

3. Ethical decision-making models can also be developed with the values of the Association as foundational elements to consider in the decision-making process.

4. While sanctions may be difficult for a variety of reasons, the Association can make a concerted effort to publicly reward behaviour that demonstrates the values statement in action. The public relations around these awards must be such that members of the community hold them in high regard suited to the stature and esteem of the accomplishment of core values. Without careful planning around the presentation/marketing of these awards, there is danger of them becoming platitudinous.

5. As part of the educational development of players it must be made clear that the goals for the involvement in community sport are ultimately the terminal values identified in Phase I. Therefore, the focus of concern cannot end at how a particular athlete played in a game or in a season, but a constant inquiry of what the athlete got out of his or her involvement in the sport.

Figure 3. Values and ethics strategy for community sport
References


Appendix A

Ethics.

The focus of ethics is on what we ought to do in a particular situation as well as how we ought to live our life in general. The answers to these questions are far from simple and demand considerable reflection. This reflection, however, is not the exclusive domain of philosophers. Rather, it is the responsibility of each and everyone to consider the ethical duty and consequences of their behaviour and ultimately how they ought to live their lives. These responsibilities form the groundwork for the assessment of any action in sport and elsewhere. In this section, three approaches to ethical behaviour will be briefly discussed (see Figure 1 in Section I).

Ethical Duty. This dimension looks toward what a person perceives as his or her duty to act in a particular manner. This duty can be expressed in terms of one’s multiple commitments to a team, to one’s family and friends, to society, to humanity, to the ecology, to one’s faith, etc. Most often duty is translated into codes of conduct or principles that we follow as a function of being members of a particular group or groups. Joining a team or any organisation of people, in good faith, assumes that the individual intends (i.e., accepts the responsibility) to follow the rules. The key to this approach is reflecting upon what one perceives as one’s duty and then committing to abide by it. As part of the personal reflection of duty, the individual must consider to what extent other duties, as a result of multiple memberships, may come into conflict. For example, if an individual has a duty to be honest as a function of his or her commitment to the Bible, and then is asked to commit a “good” foul in a basketball game or to pad a budget, how is this to be reconciled? More often than not, we don’t perceive this to be a conflict because our behaviour is rarely examined in terms of our ethical duties but rather in terms of outcomes or consequences.

Ethical Consequences. This dimension is less concerned with the means of action (i.e., duty) than it is with the ends or outcomes of behaviour. From this perspective we judge an act as being good if it accomplishes the desired aim (the ends justify the means). Usually we judge the goodness of this outcome by how many people it benefits – the greatest good for the greatest number is the general rule for this ethical approach. The problem of course arises when the means to this desired end comes into conflict with our sense of duty. For example, during the 1972 Canada Cup series with the Soviet Union, the end Canada sought was to win the series and demonstrate Canada’s hockey supremacy. While we did manage to win this series and bolster our Canadian patriotism (the end was achieved), we still cringe collectively when we think of Bobby Clarke slashing and breaking the ankle (thereby becoming a means to his ends) of his Russian opponent Valerie Kharlamov.

While these two approaches represent opposite ends of the continuum (i.e., means versus ends), they need not be considered as mutually exclusive when ethical decision making is required. We can do our duty and
strive to accomplish goals. The key is being able to define and defend our sense of duty and the terminal values of sport.

Ethical Freedom and Responsibility. This third perspective focuses less on the externally imposed duty or on the perceived outcome of behaviour but rather upon the extent to which an individual acknowledges his or her freedom to choose a course of action and the responsibility he or she must take for all of their decisions. The primary goal of this ethical perspective is being responsible and developing as an individual as opposed to allowing responsibility to dissipate through the crowd or the herd mentality.

VALUES.

Ethics assists us in determining what we ought to do. Values, on the other hand, provide us with the background to understand why we do what we do. While many definitions of values exist, one of the most concise and powerful is the following: “A value is a concept of the desirable with a motivating force” (Hodgkinson, 1983, p.36). This definition implies that behaviour is a direct result of what we value because a value has a “motivating force”. This obviously appeals to those values that we actually hold as opposed to ones that we say we hold or would like to hold but then fail to act upon them. Values that we actually hold are often termed core values – as opposed to intended, adopted, and weak values. Core values are the values that lead to action regardless of the circumstance. Intended values are those that we intend to hold, yet these may be influenced by external variables. For example, I may intend to walk to work everyday, however, when it is -36 C, I will drive my car. Adopted values are those that the individual adopts as a function of the pressure to conform to a societal or organizational norm. They are adopted yet not necessarily internalized (i.e., they are not core values). I may say I hold a particular value and I may even act on this value, however, outside the group or organisation, I will not base my behaviour on this particular value. Finally weak values are those that I say I value, yet these values never translate into action. For example, a sport administrator may suggest that he or she values grass root sport programming; yet when budgets are developed, he or she directs the majority of funding to elite programmes. Therefore, that which is truly valued – the one having a motivating force – is the elite and not the developmental programme. In this example, elite sport could be a core, intended, or adopted value, while developmental sport is a weak value.

One last important item for consideration is the extent to which a value is instrumental to another value or if the value is terminal or an end in itself. If, for example, I value fitness as an instrumental value, it must therefore lead to a terminal value or to another instrumental value, such as a long and healthy life. A second example would be parents valuing teamwork in sport (instrumental) because it leads to the development of social interaction skills necessary for their child to be successful in her or his future career (instrumental) which in turn leads to a happier life generally (terminal).
Ethics and values are tied together intimately. If what I ought to do is a core value, then presumably I will do it. If it is an intended or adopted value then I may do it. If I know what I ought to do, and this duty is a weak value, I probably won’t do it. For example, if I know that ethically I should not play an injured athlete, yet I hold this as a weak value and if I perceive winning as a core, intended, or adopted value and the ethical treatment of athletes as a weak value, then I will play injured athletes.

**Purpose**

Purpose refers to what the organization intends to do. Purpose clarifies organizational behaviour individually and collectively and is based upon what the organization values, instrumentally and terminally. The purpose of a school is to teach because education is valued; the purpose of business is to make a profit because economic wealth is valued and so on. Understanding the value behind the purpose is fundamental if one wants to set any strategic direction. Without this information, an organization is adrift and will move in the direction of each and every wave. A passage from Carroll’s (1974) *Alice in Wonderland* speaks clearly to this item:

‘Cheshire Cat,’ she began, rather shyly.
‘Would you tell me please, which way I should go from here?’ ‘That depends on where you want to get to,’ said the Cat. ‘I don’t care very much where,’ said Alice.
‘Then it doesn’t matter which way you go,’ said the Cat. ‘As long as I get somewhere,’ Alice explained. ‘Oh you are sure to do that,’ said the Cat, ‘as long as you walk long enough.’ (p. 30)

If we lack clarity on the values and purpose(s) of community sport, then we have little hope of setting its direction for the future. In other words, sport as a medium for moral development will only happen by chance when those rare individuals who see sport as more than winning become involved. If we wish to take control of our own fate and explicitly set a direction, we need to firmly establish the values and purposes of community sport (see Figure 2 in section I).

What then is the purpose of community sport? Upon what core value is it based? Is it instrumental or terminal? If there is more than one core value and more than one purpose, how are we to reconcile their priority? These questions need to be addressed in order to determine what external strategies will suit community sport and which ones cannot be imported.