

8-5-2016

# The Relationship between Intercollegiate Coaches' Servant Leadership and their Athletes' Ethically-Related Sport Orientations and Behaviors

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The Relationship between Intercollegiate Coaches' Servant Leadership and their Athletes'

Ethically-Related Sport Orientations and Behaviors

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A Dissertation in Practice Submitted to The Graduate School at the University of Missouri-St. Louis in partial fulfilment of the requirements for the degree Doctor of Education with an emphasis in Educational Practice

August 2016

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### **Abstract**

Considerable attention is directed toward the sporting orientations, attitudes and behaviors of athletes in competitive sports. Coach behavior is also a source of interest as it pertains to performance, satisfaction, and motivation of athletes who play for them. Codification of coach behavior as leadership style and the relation to sportspersonship attitudes and behaviors in athletes is understudied.

This exploratory study investigated the relationship between intercollegiate coaches' servant leadership and their athletes' ethically-related sport orientations and behaviors. Participants included NCAA DIII soccer coaches and their athletes. Coaches were asked demographic information and their cooperation in forwarding a survey link to their athletes. Athletes (N=274) were invited to complete questionnaires to measure their perceptions of coach servant leadership, how they act in sports, and how they think about competition. As a measure of sport behavior, cautions and ejections (yellow and red card) aggregates for teams (N=17) issued throughout the season were collected from institutional websites of participating coaches. A series of correlations were conducted to determine the relation between perceived coach servant leadership, sportspersonship and contesting orientations, and sporting behavior (yellow/red card aggregates).

Findings suggest perceived coaches' servant leadership relates to their athletes' ethically-related sport orientations and behaviors in three important ways. First, a dimension of servant leadership, the service sub-scale, was positively related to the moral dimensions of sportspersonship (e.g., respect for rules and officials, and concern for opponents). Second, perceived coach servant leadership was positively related to a

partnership contesting orientation, which is one of the social psychological factors known to best predict sportspersonship. Third, servant leadership was found to be negatively related to un-sportsperson-like behavior as reflected in team yellow/red card aggregates; i.e., teams tended to accumulate fewer yellow/red cards when their coach was perceived a servant leader.

*Keywords:* coach leadership style, servant leadership, sportspersonship, contesting orientation, athlete

I dedicate this project to ...

My parents--Vilma and the late, Lyman Jr. Thank you for everything; your support, your encouragement, your love, and most importantly, your example.

My late wife, Melissa—a wonderful partner, mother, and life-long learner—a blessing in my life. Thank you.

My wife, Julie—now we'll be a paradox (pair of doctors.) ☺ Thank you everything—for being interested and interesting. I can't wait for the next adventure in our life journey—the new normal!

My kids—Steven (and Devon), Lindsay (and Tim), Jordan, and Jacob, and my four beautiful grandkids—Parker, Caleb, Rylee and Mackenna—I'm back!

Our dog Gabby—my writing companion always at my feet under the kitchen table.

And, all the athletes who allowed me to coach you, teach you, lead you, and, most of all, serve you over a lifetime of coaching. I continue to be truly blessed. Thank you.

I love you all!

### **Acknowledgements**

I wish to thank the following individuals for their support, guidance, and encouragement throughout the three years of my graduate study and especially through the dissertation process.

- Dr. Brenda Bredemeier, Dr. David Shields, Dr. Marvin Berkowitz, and Dr. Wolfgang Althof: this has been the adventure of a lifetime. Each of you has challenged me, encouraged me, and mentored me. I don't know what more one can ask for in life, than to be nurtured professionally and personally the way you have done for me during the past three years in this wonderful educational experience at UMSL. For your guidance and friendship, I am eternally grateful.
- Chris Funk, soon to be Dr. Funk, for your encouragement, advice, and invaluable consultation. You're a great friend!
- Dr. Rachel MacNair, for your assistance in understanding statistical procedures and data analysis.
- Cheryl Crandall-Whitney, for assisting me with the formatting and layout of the dissertation document.
- Dr. Jonathan Palmer, for supporting and encouraging my professional development interest in pursuing a doctorate degree. I am grateful to you and Principia College, my work home for the past 19 years, for giving me this opportunity.
- Jack Strader (Papa Jack). Every Tuesday for nearly three years you made the time to look after the boys so I could attend classes. You were encouraging, supportive and ever present. I am so grateful, that through dear Melissa, you are a part of my

life.

- My administrative team of Lora McMullin, Mary Ann Sprague, Brian Gavaletz, Chuck Wilcoxon, and Dr. Brian Roberts. Without your support of me and dedication to the jobs you do, my job would be much more challenging. You all are wonderful.
- My team of coaches, Jess Semnacher, Meagan Fleming, Nicole Gervais, Mike Bushong, Colie Bushong, Heather Fairbanks, Rob Terrell, Ward Patterson, Ken Leavoy, Carl Erikson, Chris Marston, Rusty Jones, and Shannon Carney—a dedicated group of educators, ever professional, always supportive, and just terrific to work with.

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## **Chapter 1**

### **Introduction and Review of Literature**

Coaches of team sports do a lot. The role of a coach in team sports encompasses many elements. Coaches certainly teach techniques, tactics, strategies, and skills, but also must assemble the right athletes, put them in the right positions, and build relationships that promote success (however success is defined). Teaching athletes and building teams are what good coaches do. Honing leadership skills to realize results beyond the scoreboard is not always a coach's primary motivation. Of course winning matters, but other values ascribed to sport participation, such as developing a love of the game, teamwork, commitment, and a sense of fair play, are also important. This project brings together four important aspects of sport that are interrelated—the leadership of coaches, two ethically-related sport orientations (contesting and sportspersonship) and the sporting behavior of athletes. Much has been written about the ways coaches influence athletes in terms of scoreboard success, but not nearly enough has been written about how coaches influence athletes in terms of good sporting behavior. The current study proposed to bridge this gap by exploring the relationship between coach leadership style and the sporting orientations and behavior of the athletes who play for them. More specifically this study tests the relationship between perceived coach servant leadership and the sporting behavior of the intercollegiate soccer athletes who play for them, and the relationship between perceived coach servant leadership and both the sportspersonship orientations and contesting orientations of those same athletes. Intercollegiate soccer coaches and

athletes were chosen as the context for the study because soccer has a world-wide appeal, in the United States colleges and universities play a dominate role in the landscape of competitive sports, and because coaches and athletes within sport constitute a defined subset of society.

Although the term sportsmanship is more commonly used, for purposes of this scholarly project, unless specifically referenced otherwise, the gender neutral term, sportspersonship, has been used to describe sporting attitudes and behaviors in sport.

### **Problem/Opportunity Statement**

The ideals of a good sports contest can be characterized by evenly matched competition, artistry, athleticism, skill, excitement, drama, enjoyment, the pursuit of excellence, and the expectation of sporting behavior (Coakley, 2004; Shields & Bredemeier, 2009). These values are often obfuscated by the singular pursuit of victory. Platitudes about sportspersonship are often brandished about when the game is not on the line, when competitive juices are not flowing, or when little is at stake. Embracing sportspersonship--an attitude of respect for opponents, teammates, coaches, rules, and officials (Clifford & Freezell, 1997)--when the game is on the line, is challenging given the strong and contrasting forces competition evokes.

Attitudes and behaviors exhibited in sports can be, and often are, compromised by a number of social influences. Shields and Bredemeier (1995), drawing on the work of sociologist, Jay Coakley, have argued that “competitive orientations often reflect the inherent values of the economic structure,” such that in a capitalist society, “success is often defined in terms of competitive outcomes” (p. 100). This is evident in the commercialization and professionalization of sports at all levels. In the United States

today, it is estimated that 35 million young people (5-18) participate in organized sports and that families spend approximately \$300 a month on training, excluding the associated expenses for travel which, by itself, is a seven billion dollar industry (Koba, 2014).

At the college level, the commercialization of sport is seen each spring in the billion dollar enterprise hosted by the National Collegiate Athletic Association (NCAA) known as March Madness (Heitner, 2015). Professional sport franchises are valued in the billions of dollars, and professional athletes and coaches are paid millions of dollars (Badenhausen, 2014a; Badenhausen, 2014b; Van Riper, 2012). With so much at stake, it would be easy to envision a world where “to win and keep winning, coaches often leave their ethics at church” (Callahan, 2004, p. 234) with athletes, just as often, not far behind.

Sportspersonship matters greatly in the pursuit of sports, yet virtues such as self- control, fair play, respect, courage, and persistence are the ideals that are threatened by a win-at- all-costs view of competition spurred by the commercialization of sport. Sportspersonship has been defined as behavior that “involves an intense striving to win combined with a commitment to the ‘play spirit’ of sport, such that ethical standards will take precedence over strategic gain when the two conflict” (Shields & Bredemeier, 1995, p. 188). In fact, sportspersonship is often cited as the one value most frequently associated with virtue in sport (Shields & Bredemeier, 1995; Simon, 2004), and is the focus of much attention in youth sports (Blair, 2014; Coates, 2012; Shields, LaVoi, Bredemeier, & Power, 2007; Wilson, 2010). And, lapses in sportspersonship often becomes the headline news in print, on



television and in social media (Carson, 2013).

At the collegiate level, both major national associations have embraced sportspersonship as important. The NCAA formed the Committee on Sportsmanship and Ethical Conduct in 1997 to “improve the condition of sportsmanship and ethical conduct in all aspects of intercollegiate athletics by developing and implementing strategies that foster greater acceptance of the value of respect, fairness, civility, honesty and responsibility” (NCAA.org website, 2015). More recently, the NCAA established a Sportsmanship and Game Environment Working Group to examine Division III’s use of the Conduct Foul Program and to augment current practices in sportspersonship and game environment management (J. Jones, Associate Director of NCAA DIII, personal communication, March 4, 2015). The National Association of Intercollegiate Athletics (NAIA) promotes sportspersonship through its Champions of Character initiative (NAIA Champions of Character website, 2015). Introduced in 2000, Champions of Character is a program designed to teach coaches and athletes five core values: respect, responsibility, integrity, servant leadership and sportsmanship (Wolverton, 2007). Further, there is a growing body of scholarship calling for more ethical leadership in intercollegiate athletics (Roby, 2014; Burton & Welty Peachey, 2013, 2014; DeSensi, 2014).

The National Federation of State High School Associations (NFHS website, 2015) offers a variety of programs focused on sportspersonship, as do organizations such as the Positive Coaching Alliance (Positive Coaching Alliance website, 2015), the Josephson Institute (Josephson Institute of Ethics website, 2015), and the St. Louis Sports Commission (St. Louis Sports Commission website, 2015). Coaches’

organizations such as the National Soccer Coaches Association of America (NSCAA) also promote sportspersonship through a variety of programs (NSCAA website, 2015). Given this attention, and the central role fair play, sportspersonship, and the mutual pursuit of excellence play in ennobling sport (Simon, 2004), it is important to examine coach behaviors that advance these qualities, and this is why.

In the crucible of sport, coaches play an important role in the lives of the athletes they coach. Coaches are “in a powerful position to facilitate or impede prosocial behavior in sport” (Shields & Bredemeier, 1995, p. 161). A number of studies document the influence coaches have on the athletes who play for them (Beller & Stoll, 1995; Horn, 2008; Lumpkin, 2010; Roth, 2014). Coaches are perceived as leaders. Leadership is defined as “the ability to influence people toward the attainment of goals” (Liaos, Theodorakis, & Gargalionos, 2003, p. 150). Further Liaos and colleagues suggest that leadership comprises a reciprocal and dynamic relationship involving the use of power which is essential in the ability to influence the behavior of others. Vella, Oades and Crowe (2010) describe leadership as a “complex and multifaceted construct” that involves “a process of influence” and “a dyadic, relational, strategic, and complex social dynamic” (p. 425) rather than an individual characteristic. Vella et al. present leadership in the context of sport as “the essential and indisputable element of coaching practice” (p. 425). A parallel perception of coaches exists in the popular press, that coaches are leaders. Numerous books (Lombardi, 2001; Pitino & Reynolds 1997; Smith, Bell, & Kilgo, 2004; Summitt & Jenkins 1998; Williams & Denney, 2011) and movies such as *Miracle* (O’Conner et al., 2004) and *Coach Carter* (Carter, 2005) by and about sport coaches offer a never-ending stream of motivation,

advice, wisdom, insight, and experience gleaned from years on the sidelines, designed to inspire leadership in our personal and business lives. But most of the advice given in these works is directed at efficiency and effectiveness, couched in the conventions of economic value or personal success, and not often enough described in terms of leadership approach or in promoting ethical behavior or sportspersonship. Therefore, exploring how coach leadership behavior affects athletes' sporting orientations and behaviors is the opportunity this research addresses.

### **Purpose Statement**

Knowing that coaches play an important role in the lives of the athletes who play for them and that coaches are leaders, there is potential for leadership style to influence sportspersonship behavior. The primary purpose of this study is to examine the relationship between intercollegiate coaches' servant leadership and their athletes' ethically related ethically-related sport orientations and behaviors.

### **Significance of the Study**

Exploring the relationship between coaches' leadership and their athletes' ethically related ethically-related sport orientations and behaviors is important because many sporting organizations advocate for promoting sportsperson-like conduct in the activities they sponsor, but there is little empirical evidence specifically tying coach leadership style to the sporting behavior of their athletes. Research on coach leadership style and athlete sportspersonship orientations and behaviors opens up new directions in research and practice for coach assessment, leadership education, and athletes' socio-moral development. This study proposes adding to the understanding of the way coaches' leadership influences the sporting

behavior of their athletes.

### **Overview of the Dissertation**

This dissertation is organized into four chapters. The remainder of this chapter reviews the themes found in the literature related to servant leadership, and ethically related orientations and behaviors that impact athletes' character. Chapter 2 outlines the methods used in conducting the research—the design, setting, population, sampling, procedures, measures, and analysis. Chapter 3 presents the results of the study—the hypotheses tested and what the data indicate. Chapter 4 discusses the results and presents the conclusions drawn from the data, directions for further research, and implications for practice.

### **Review of Literature**

Leadership and good sport behavior are issues at every level in athletics. In conducting this research relating intercollegiate coaches' servant leadership and their athletes' sportpersonship orientations and behaviors, I first conducted a critical review of the literature that can be clustered into two main themes. The first theme considers coach leadership, and examines servant leadership in historical context, other leadership models, servant leadership in other social institutions and how this literature informs our understanding of servant leadership in intercollegiate sport and models of servant leadership in sport. The second theme relates to coach behavior and athletes' character. This theme considers ethically related sport orientations and behaviors that impacts athletes' character. Included in this section is a review of contesting theory, which is a new theoretical approach to the ways competition is conceptualized, and one of the social psychological factors known to best predict sportpersonship, as well as

athletes' sportspersonship orientations, and an examination of athletes' sport behavior through the lens of two types of infractions that occur during soccer contests.

**Coach leadership: Introduction.** Iconic collegiate basketball coach John Wooden once stated,

Leadership is about more than just forcing people to do what you say. A prison guard does that. A good leader creates belief—in the leader's philosophy, in the organization, in the mission. Creating belief is difficult to do where a vacuum of values exists, where the only thing that matters is the end result, whether it's beating the competition on the court or increasing the profit margins in the books...Let me be clear: Results matter. They matter a great deal. But if this is an organization's singular purpose, then the people who sign up are doing it for the wrong reasons...A person who values winning above anything will do anything to win. And such people are threats to their organizations. (Wooden & Jamison, 2005, p. 69-70)

Wooden's leadership philosophy suggests that creating belief in the leader, the organization, and the mission is the leader's central role. Creating belief doesn't happen, however, without the trust of followers, and "trust grows when people see leaders translate their personal integrity into organizational fidelity" (DePree, 1997, p. 127). Being clear about what one believes, and to influence followers based on those beliefs, requires an understanding of the relational and collaborative bond between leader and follower that is essential in building trust. Wooden's example is useful because it underscores the motivation that drives how leaders create belief and build trust. Rather than an autocratic, hierarchical approach to leading, Wooden's example suggests he

worked to build consensus and convince others rather than coerce compliance. Building consensus and persuading others is a way of relating to people that is fundamental to an approach to leading known as servant leadership (Spears, 2004). Wooden is considered by some an exemplar of this leadership approach (Mielke, 2014; Mullin, 2014; Taylor, 2008). Servant leaders move the understanding of traditional leadership approaches (e.g., transformational and transactional leadership) that focus on meeting organizational outcomes as the primary motive for leading, to a leadership approach that draws attention to the importance of meeting organizational objectives by investing in people, developing them, and genuinely showing concern for their well-being, as the primary purpose for leading (Burton & Welty Peachey, 2013). Servant leadership puts the needs of followers first, has an ethical component, and emphasizes service as the catalyst of influence in the leader- follower relationship (van Dierendonck, 2011). To adequately understand the focus of the current study on the relationship between intercollegiate coaches' servant leadership and their athletes' ethically-related sport orientations and behaviors, it is helpful to probe the unique elements of this leadership style through its historical evolution.

*Servant leadership in historical context.* Servant leadership is an approach to leadership that is prefaced on the idea that “the great leader is seen as servant first, and that simple fact is key to his [her] greatness” (Greenleaf, 1970, p. 9). Based on the writings of Robert Greenleaf (1970, 1977, 2008; Greenleaf & Spears, 1998), “servant leaders put followers first, empower them, help them develop their full personal capacities,” are ethical, and “lead in ways that serve the greater good of the organization, community and society at large” (Northouse, 2012, p. 219).

Although servant leadership has been of interest to scholars for more than 40 years, there is currently no consensus on a definition or theoretical framework (Burton & Welty Peachey, 2013; van Dierendonck, 2011). The best and most frequently cited description of who the servant leader is comes from Greenleaf (2008) himself:

It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. [That person] is sharply different from the person who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions... [This] difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test [of this] is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived? (p. 15)

The concept of the servant as leader evolved from Greenleaf's reading of the 1956 novel, *Journey to the East*, by Hermann Heese. The central character in the story, Leo, accompanies a band of travelers as a servant responsible for menial tasks, but ends up sustaining them with his spirit and joyful singing. When the journey falls into disarray, and Leo disappears, it becomes evident that the true leader of the group was the servant, Leo. Later it is discovered that Leo was actually a great and noble leader and that his real power came from his servant spirit, something that was not bestowed, not assumed, nor something that could be taken away (Greenleaf, 2008).

Servant leadership is powerful in this sense, because it turns the table on

leadership approaches primarily concerned with the well-being of the organization and focuses on a primary concern for the well-being of the individuals who comprise the organization (Barbuto & Wheeler, 2006). And, because serving the needs of followers is the overriding motive in leading, the organizational climate is enhanced; followers are more inclined to develop safe and strong relationships, feel motivated to do their best work, and embrace serving others as part of their own experience (van Dierendonck & Patterson, 2010).

Implicit in the discussion of servant leadership is the need to codify and operationalize the concepts underpinning the leader as servant. This discussion invites diverse opinions among scholars. Greenleaf never developed an empirically validated definition or theoretical framework of servant leadership (van Dierendonck, 2011). He did provide insight on a number of values essential to understanding servant leadership such as listening and understanding, language and imagination, acceptance and empathy, intuition and foresight, awareness and perception, persuasion, conceptualizing, healing and serving, and community (Greenleaf, 1970). It has been left to others, however, to define, modify, and put into practice these leadership characteristics.

A review of some of these models and their measures is presented in the pages that follow to better understand the evolution and current practice of servant leadership theory. Many of these models are not complete. In fact, often they focus on characteristics that are nuanced versions of previous attempts to describe and frame what servant leadership is and how it might work. This is one of the challenges confronting the embrace and practical application of servant leadership, yet as this



review uncovers, this is what also makes servant leadership so appealing. Ultimately, it is not about “what to do”, more importantly, servant leadership is about “how to be”. The various models presented give ample evidence of the multiple ways this might appear.

In 1995, Larry Spears, CEO of the Greenleaf Center, culled ten characteristics of servant leadership from the writings of Robert Greenleaf. These included listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and building community (van Dierendonck & Nuijten, 2011). These characteristics closely align with Greenleaf’s original thinking embracing the idea that the primary motivation for leading and the attributes needed to so effectively come from a deep desire to care for and serve others (Spears, 2004). Unfortunately, Spears never formulated a model to operationalize the characteristics he identified, making it difficult to “differentiate interpersonal aspects, intrapersonal aspects and outcomes of servant leadership” (van Dierendonck, 2011, p.1232).

The focus on measuring servant leadership is a recurring theme in the literature. Many of the models discussed in this section of the review appear to evolve from the desire to psychometrically validate a measure of the characteristics outlined as comprising servant leadership and as a means of adding to the theoretical discussion of what it means to embrace the concept of serving to lead. And, depending on the specific focus, one is likely to conceptualize the characteristics of servant leadership in ways that accommodate the application.

To this point, Reinke (2004) explored the relationship between perceptions of servant leadership, trust, and building community using Fairholm’s (1994) concept of

a “culture of trust” as a theoretical framework. Within this context, leadership, organizational culture, values, trust, and performance, are presented through the lens of servant leadership. The argument is made that servant leadership supports outcomes effective in building a culture of trust that improves organizational performance (Reinke, 2004). To create a measure for the study, the ten characteristics put forth by Spears (2004) were re-conceptualized into three—openness (empathy, listening, and awareness of others), vision (conceptualization and foresight), and stewardship (healing, persuasion, stewardship, and commitment to the growth of others). The element of building community was the purpose of the study so this characteristic was not included within the measure. This example is useful in understanding the way servant leadership is conceptualized in the extant literature and the way it is presented here. What seems to be of utmost concern is the operationalization of servant leadership; to develop a model of its functioning. However, in the models presented, it is notable that the goals of servant leadership do not change, nor does the purpose, or the motivation for leading. There are many variations on the characteristics that comprise each model, but the coin of the realm in all of them is to be of service to others and to create value through relationships that empower people and build community. In the final analysis, servant leadership is really an attitude of caring for people that begs to be measured.

For instance, in 1999, Laub’s model of servant leadership asserted that serving to lead is an attitude and leadership approach that places the followers’ collective interests over a leader’s individual interests. Further, Laub suggested that the dimensions and characteristics of servant leadership be established both at the

individual and at the organizational level to create a positive culture of cooperation both to develop individuals and increase organizational power (Azadfada, Besmi & Doroudian, 2014). In so doing, Laub developed a 60-item measure of servant leadership, the *Organizational Leadership Assessment (OLA)*, clustered around six sub-scales (values people, develops people, builds community, displays authenticity, provides leadership, and share leadership). This was the first major attempt to operationalize servant leadership. The OLA proved useful in stimulating research, but was deficient in maintaining a multi-dimensional approach to the construct (van Dierendonck & Nuijten, 2011).

Page and Wong (2000) in their model of servant leadership, identified twelve distinct categories (integrity, humility, servanthood, caring for others, empowering others, developing others, visioning, goal- setting, leading, modeling, team- building, and shared decision making) and sought to measure these through the *Servant Leader Profile (SLP)*. Page and Wong viewed integrity, humility and servanthood as the most descriptive qualities of servant leaders, although not confirmed by factor analysis. More importantly, in Page and Wong's contribution to the practice of servant leadership, character is presented as the center-piece of their conceptual framework. Their definition of character is not fully formed other than suggesting character begins from within, is a reflection of who one is, and that serving others with humility and integrity is fundamental to a leader's role. But, from the perspective of a coach servant leader, the emphasis on character here provides a window into the behavioral mind-set that might prove useful if one were concerned with leadership that influences athletes' character. Leadership is an important component of what works in character education

and servant leadership as both a philosophy and as a practice provides a platform that is highly compatible with strategies that foster character education (Table 3).

In a subsequent study of Page and Wong's SLP, factor analysis conducted by Dennis and Winston (2003) confirmed only three of the 12 categories of: empowerment, service, and vision. However, Wong (2004) further refined the SLP into the *Revised Servant Leadership Profile* (RSLP) identifying a seven-factor measure consisting of empowering, developing and serving others, vulnerability and humility, as well as leadership dimensions encompassing open and participatory leading, inspiration, vision, and courage. Utilizing Wong and Page's 2003 opponent-process model of servant leadership, the *Refined Servant Leadership Profile* was devised to capture certain types of controlling and arrogant behaviors that are important for leaders to overcome if they are to hold their hunger for power and egotistical pride in check (Wong, 2004). The inclusion of courage relates to the need for courageous leadership that is reflected in Greenleaf's (2008) description of awareness—"Awareness is not a giver of solace—it is just the opposite...Able leaders are usually sharply awake and reasonably disturbed" (p. 41), and foresight—"Foresight is the 'lead' that the leader has. Once leaders lose this lead and events start to force their hand, they are leaders in name only. They are not leading but reacting to immediate events, and they probably will not long be leaders" (p. 40). It is this courage to act combined with the amount of confidence that "strengthens one's effectiveness as a leader" (p. 40). This is the first time courage or courageous leadership is specifically mentioned in a conceptual model of servant leadership.

Russell and Stone (2002) identify 20 distinguishing attributes of their model of

servant leadership. This list combined some of the characteristics identified by Spears, and expanded those identified by others, to create a model with broader categories including nine functional attributes (vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment), accompanied by 11 complementary attributes (communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation). This model lacks a methodology, and it is unclear how one distinguishes functional and contributing attributes or what rationale is used to assign attributes to either category (Parris & Welty Peachey, 2013; van Dierendonck, 2011).

Barbuto and Wheeler (2006) devised an integrated model of servant leadership derived from a review of the literature that includes calling, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth and community building. Results of their study condensed these attributes into a five-dimension construct, with categories that appear to be conceptually and empirically distinct: altruistic calling, emotional healing, wisdom, passive mapping, and organizational stewardship. In an attempt to replicate their findings, however, results indicate that their instrument may be only one-dimensional (van Dierendonck & Nuijten, 2011).

Patterson (2003) offers a different take on servant leadership, defining it within the context of seven virtues: agapao love, humility, altruism, vision, trust, empowerment, and service. In this model, agapao love is the foundation from which leaders consider the needs, wants, and desires of followers—the cause of service. The virtues that comprise the model describe elements of character that embody excellence

and promote the common good. However, there is little in this model ascribed to the leader aspect of servant leadership (van Dierendonck, 2011), nor is there an explanation of the source of agapao love such as hope and faith in God (Freeman, 2011).

Sendjaya, Sarros and Santora (2008) developed a model of servant leadership emphasizing elements of ethical and moral characteristics (Burton, Welty Peachey, & Damon, 2015). The contribution Sendjaya and colleagues make to the servant leadership model is the recognition that a spiritual orientation is often a source of motivation for servant leaders. The spiritual connection associated with servanthood is rooted in both religious tradition and moral philosophy, and thus provides a moral and ethical foundation for servant leadership (Sendjaya et al, 2008). This is notable because coach leadership that embraces a moral and ethical foundation would seem to suggest a promising relationship in promoting athletes' character. Unfortunately, there are no data on the factorial validity of the six dimensions, nor did the inter-correlations between dimensions suggest reliability for a multi-dimensional measure (van Dierendonck & Nuijten, 2011)

Two models of servant leadership that do include exploratory and confirmatory samples across a multi-dimensional scale are those developed by Liden, Wayne, Zhao, and Henderson (2008) and van Dierendonck and Nuijten (2011).

Liden et al. (2008) present a servant leadership model that includes three components: antecedent conditions, servant leader behaviors, and leadership outcomes. Antecedent conditions consider context and culture, leader attributes, and

follower receptivity. Seven servant leader behaviors are identified—conceptualizing, emotional healing, putting followers first, helping followers grow and succeed, behaving ethically, empowering, and creating value for the community. A 28-question servant leadership scale (SL-28) was developed to measure these dimensions. Follower performance and growth, organizational performance, and societal impact constitute the outcomes. This may be the most comprehensive model of servant leadership because it moves beyond a mere listing of servant leader characteristics and considers the context and conditions for leadership to occur and the expected outcomes that benefit both the individual and organization.

Van Dierendonck and Nuijten (2011), proposed a model of servant leadership that included eight characteristics: empowerment, accountability, standing back, humility, authenticity, courage, impersonal acceptance, and stewardship. Servant leadership in this model adds accountability, courage, and forgiveness, to existing servant leadership thinking. In their 30-item *Servant Leadership Survey* (SLS), van Dierendonck and Nuijten (2011) tested their eight dimensions of servant leadership through several samples and in two countries. Across all samples, the internal consistency of the subscales was good and the overall confirmatory factor analysis supported the eight-factor model and the inter-connectedness of the dimensions. And, it is the first psychometrical validated measurement that considers both the “servant” and the “leader” aspects in the study of servant leadership (van Dierendonck & Nuijten, 2011).

Recently, Liden, Wayne, Meuser, Hu, Wu, and Liao (2015) created a short version of their 28-item servant leadership scale. The new model is a 7-item

unidimensional global measure of servant leadership. In this new, shorter version, the servant leadership model (SL-7) remains true to the rigorous methods employed in developing their earlier model (van Dierendonck, 2011), while addressing the need to account for potential unintended consequences of reduced respondent attentiveness when employing longer scales due to fatigue or boredom (Liden et al., 2015). In this shorter servant leadership model, Liden and colleagues have produced an alternative servant leadership scale to their earlier 28-item measure and van Dierendonck and Nuijten's (2011) 30-item measure that demonstrates reliability, factor structure, and convergent validity when compared to the two longer scales (correlations ranging from .89-.97). As with many of the servant leadership models discussed thus far, neither of Liden's and colleagues' models (2008, 2015) nor van Dierendonck's model (2011) of servant leadership have yet been applied in the context of sport, but they make significant contributions to the current understanding of servant leadership applied across organizations globally.

Table 1 comprises the characteristics of the servant leader models discussed thus far, highlighting, at least at first glance, what appears to be a lack of cohesion in number and identifying attributes across the models examined. What this suggests, however, says less about how servant leadership is conceived or ways its characteristics of "how to be" fit into leadership frameworks focused on "what to do", and more about developing the conscious awareness that serving is leading. This may look different based on the context and/or the specific application of servant leadership principles. And, as previously stated, in many cases, characteristics identified in one model are nuanced, antecedents, or closely related concepts with those found in other



models. For instance, to serve others is to value them. It implies healing which requires empathy, awareness, courage or perhaps as van Dierendonck and Nuijten (2011) suggest, “standing back”. Appreciating others, putting others (followers) first, helping others grow and develop, being altruistic, and caring fundamentally denote the same things. Yet, the effect of this consciousness in the leader empowers others, builds communities, and promotes stewardship in a self-perpetuating manner when integrity, honesty and trust form the foundation of the leader’s practice. In essence, as noted by Eicher-Catt (2005), servant leadership is really about the head, the heart, and the hand (dimensions of thinking, feeling and doing). This is a familiar concept in the practice of character education and one that resonates with the focus of this current study; examining the relationship of coaches’ leadership and the sport character of the athletes who play for them. In the section that follows, a review of other leadership approaches is explored including transformational, transactional, authentic and ethical leadership. Each is considered in comparison with servant leadership.



Servant Leadership Characteristics, Attributes, Virtues & Dimensions	Greenleaf	Spears	Laub	Page & Wong	Russell & Stone	Patterson	Wong	Barbuto & Wheeler	Sendjaya et al	Hammermeister	Van Dierendonck & Nuijten	Liden et al 2008; 2014	Liden et al 2015	Totals
Honesty					x									1
Pioneering					x									1
Communicating					x									1
Competence					x									1
Visibility					x									1
Shared Decision-Making				x										1
Imagination	x													1
Encouraging					x									1
Teaching					x									1
Delegating					x									1
Altruism						x								1
Inspiration							x							1
Agapao Love						x								1
Commitment		x												1
Calling								x						1
Caring				x										1
Passive Mapping								x						1
Voluntary Subordination									x					1
Covenantal Relationship									x					1
Responsible Morality									x					1
Wisdom								x						1
Transcendental Spirituality									x					1
Standing Back											x			1
Forgiveness											x			1
Accountability											x			1
Values People			x											1

***Other leadership approaches.*** This section presents analysis of four other leadership theories--transformational, transactional, authentic, and ethical approaches. Some theories have enjoyed more attention within the sport sciences. All have implication for effective coaching behavior. All are offered in relation to servant leadership.

*Transformational Leadership.* Transformational leadership is a process of leading that engages leader and follower in a way that motivates and raises the level of morality in both leader and follower. Conceptualized in 1978 by James McGregor Burns in his classic work, *Leadership*, transformational leaders try to move followers in ways that transform or change behaviors. The concept often incorporates charismatic elements (Conger, 1999; House, 1976; Shamir, House & Arthur, 1993), is concerned with emotions (Antonakis, 2012), values (Bass & Riggio, 2006), moral identity, moral emotions, and ethical climate (Zhu, Avolio, Riggio, & Sosik, 2011; Zhu, Riggio, Avolio, & Sosik, 2011), and standards and vision (Reed, Videraver-Cohen & Colwell, 2011). This leadership approach responds to the needs of followers, inspiring and challenging them in an effort to align leader, group, individual, and organizational goals—in essence, improving performance and developing followers to their fullest potential (Burton et al, 2015). Transformational leadership has four dimensions— idealized influence or charisma, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Avolio, 1994).

In the decade of the 1990's, one third of the scholarly research published in *Leadership Quarterly* pertained to transformational or charismatic leadership (Lowe & Gardner, 2001). Transformational leadership has been shown to be effective in achieving increased employee work performance (Stewart, 2006), employee retention (Martin & Epitropaki, 2001), guiding organizational change (Eisenback, Watson, & Pallai, 1999), and in promoting intrinsic motivation and follower development (Bass & Riggio, 2006).

Applied to sport administration and coaching, Burton and Welty Peachey

(2009) found that transformational leadership related to positive organizational outcomes such as perceived extra effort and satisfaction with the leader, regardless of gender, in NCAA DIII athletic directors. In 2011, Welty Peachey and Burton extended their research to NCAA DI and DII athletic administrators, with similar results. Callow, Smith, Hardy, Arthur, and Hardy (2009) looked at transformational leadership in relationship to team cohesion and performance, finding that “fostering acceptance of group goals and promoting team work, high performance expectations and individual consideration significantly predicted task cohesion; and fostering group goals and promoting team work significantly predicted social cohesion” (p.407). Level of athletic performance moderated the relationships. Vella, Oades and Crowe (2013) examined team success and positive developmental experiences in adolescent soccer athletes through the lens of transformational leadership. Their findings suggest individual consideration, intellectual stimulation, and appropriate role modeling were the most influential leadership behaviors. Coach transformational leadership behavior and quality of the coach-athlete relationship were the best predictor of positive developmental experiences, but team success had no relationship with developmental experiences.

In relation to servant leadership, transformational leaders hold primary allegiance to organizational objectives. Transformational leaders inspire followers to perform at their highest level for the organization’s well-being. And, the personal growth of followers is a function of the impact it has on the objectives of the organization (Burton & Welty Peachey, 2013). Transformational leadership is closely linked with charismatic leadership which can give rise to narcissism (van Dierendonck,

2011) or manipulation of followers for personal or political gain (Burton & Welty Peachy, 2013). Additionally, values central to servant leadership such as humility, authenticity, and interpersonal acceptance are not explicitly embraced as elements of transformational leadership (van Dierendonck, 2011).

However, one way sportspersonship is demonstrated is through modesty and humility (Hoption, Phelan, & Barling, 2007). Tucker, Turner, Barling, Reid, and Elving (2006) investigated the role of apologizing (an aspect of humility) in sports through the lens of transformational leadership. The research conducted over three studies, examined “behavioral incidents that inform follower perceptions of transformational leadership” (p. 202). These studies suggest apologizing for mistakes relates to higher perceptions of transformational leadership. In the first study, the findings suggest ice hockey referees who apologize to coaches for their missed or poor calls were rated higher in transformational leadership than those who did not apologize. The second study examined the use of apologies between supervisors to employees in an organizational setting, again finding a positive effect on perceptions of transformational leadership. The final study replicated the earlier studies, this time focusing on gender. Collectively these studies are significant in a number of ways. Within the transformational leadership framework, apologizing humanizes leaders and demonstrates the idealized influence of the leader when they act ethically by taking responsibility for their mistakes. Further, apologies demonstrate individual consideration by showing a concern for employees and the leader-employee relationship (Tucker et al, 2006). Idealized influence and individual consideration are two of the four components of transformational leadership and are compatible and

complimentary with aspects of servant leadership (van Dierendonck, 2011).

Additionally, the consistency of findings across business and sport contexts, suggests a transferability and utility of this leadership model. Finally, the consideration of humility is a foundational characteristic of servant leadership. Given the findings by (Tucker et al, 2006) it would be interesting to further explore the connection that may exist between coaches' leadership and humility in relation to an athlete's concern for others and respect for opponents, two dimensions of Vallerand's et al (1996) multidimensional sportspersonship orientation scale (Hopton, 2007).

*Transactional Leadership.* Transactional leadership is an approach to leading that motivates by contract and reward, essentially approaching followers “with an eye toward exchanging one thing for another: jobs for votes, subsidies for campaign contributions” (Burns, 1978, p. 5). Transactional leadership further emphasizes rules and procedures, promising incentive for good performance (Bass, 1990), without focus on the individualized needs of subordinates or on their personal development (Kuhnert, 1994). This leadership style comprises four dimensions: contingent reward, active management by exception, passive management by exception, and laissez-fair (Bass 1985; Burton et al, 2015).

In many of the leadership studies pertaining to transactional leadership, comparisons are made with transformational leadership. In these cases, transactional and transformational leadership are often viewed as a continuum. Yet, Bass (1985) has suggested the two are counterparts that reflect different dimensions of leadership and that transformational leadership actually augments the impact of transactional leadership on perceptions of follower effort, satisfaction and leader effectiveness

(Doherty & Danylchuk, 1996). Although transactional leadership positively affects follower behavior, transformational leadership results in performance exceeding expected outcomes, showing greater follower commitment and satisfaction, higher perceived notions of leader effectiveness, and leader capability to lead change within organizations (Kim, 2009; Judge & Bono, 2000; Burton & Welty Peachey, 2009; Harper, 2012; Vidic, 2007; Parolini, 2007).

There are many occasions in sport where contingent reward is employed. It could be argued that the very nature in which competition is conceived involves a contingent reward—for example, completing a race and winning a medal. In terms of leadership, coaches might use playing time as a contingent reward to ensure expected behavior from their athletes. This approach to leading is behavioral, can be autocratic, and does not empower the athlete or encourage self-direction. Transactional leading is devoid of important relational dimensions between leader and follower (coach and athlete) as might be understood in a servant leadership model where the growth and development, health and well-being, and freedom of those served creates the desired attainment.

*Authentic Leadership.* Authentic leadership is a positive form of leadership that is, in essence, a response to societal demands for leaders to be more transparent, trustworthy, morally grounded, and responsive to the needs and values of others (Burton et al, 2015). Authentic leadership focuses on the journey of the leader—how one develops an authentic self-concept.

Kernis and Goldman (2006) describe authenticity as a range of mental and behavioral processes that explains how, over time and across situations, people discover



and nurture a core sense of self. They identify four themes of authentic functioning that include self-understanding, an openness to objectively recognizing a range of self-aspects (both desirable and undesirable), actions, and an orientation toward interpersonal relationships. Correspondingly their leadership model encompasses the following characteristics: awareness, unbiased processing, behavior, and relational orientations. Whitehead (2009) expands this view and characterizes the authentic leader as being self-aware, humble, improvement seeking, aware of followers, concerned for the welfare of others; as building trusting relationship based on an ethical and moral foundation; and as committed to the success of the organization in keeping with an awareness of social values.

Based on the work of Kernis and Goldman (2006), Walumbwa (2008) developed and validated the Authentic Leadership Questionnaire (ALQ), a 16 item measure organized around four sub-scales—balanced processing, internalized moral perspective, relational transparency, and self-awareness. Findings from their research has shown authentic leaders to positively impact the attitude and behavior of followers, team performance, leader satisfaction, job satisfaction and commitment to the organization (Walumbwa et al, 2008).

In the public arena, authentic leadership has been popularized through the writings of former Medtronic Chairman and CEO Bill George. In his two books, *Authentic Leadership* (2003) and *True North* (2007), written with Peter Sims, George lays out five basic dimensions or characteristics authentic leaders possess or demonstrate: purpose/passion, values/behavior, relationships/connectedness, self-discipline/consistency, and heart/compassion (George, 2003). George's approach

provides examples, applications, and guidance in the art of becoming an authentic leader based on his experience and the research he conducted interviewing top leaders of the day. But, there is scant empirical research to support the practical approaches George presents, or his explanations of certain aspects of authentic leadership, such as how values relate to self-awareness in a leader, or what role positive leader capacities (e.g. hope, optimism, resiliency) play in the construct of this leadership approach (Northouse, 2012). Additionally, it is possible to be authentic and yet immoral, unethical or generally blinded by one's own values such that "authenticity does not always equal morality" (Reed et al, 2011, p. 421). For the servant leader, authenticity also matters, but the shortcomings of self-knowledge that can derail one's best intentions tend to be mitigated when the focus of leading asks the question, "how can I use myself to serve best" (Greenleaf, 2008, p. 33).

There is evidence, however, that authentic leadership style could hold promise for coach behavior influencing satisfaction and performance in the sport domain. Two recent studies found that authentic leadership positively promoted athlete satisfaction and team commitment (Kim, 2013, as cited in Cummins & Spencer, 2015) and trust building, team cohesion and group performance (Houchin, 2011). Further, Vella et al, (2010) have suggested current models of coach leadership behavior are deficient in addressing important aspects of the coach-athlete relationship specifically concerning the interpersonal relationship skills of self-awareness, behavior management, and interpersonal awareness—core elements of authentic leadership.

*Ethical Leadership.* Ethical leadership has been described as a construct whereby leaders demonstrate "normatively appropriate conduct through personal actions and

interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement and decision making” (Brown & Treviño, 2006, pp 595-596). According to Brown, Treviño, and Harrison (2005), ethical leadership is positively linked with interactional fairness and leader honesty. Brown and Treviño (2006) found ethical leadership positively related to affective trust in the leader, subordinates' perceptions of satisfaction with the leader, a willingness to exert extra effort on the job, report problems to management, and overall perceived leader effectiveness.

Ethical leading is grounded in social learning theory (Bandura 1977, 1986). Accordingly, for leaders to be seen as ethical by their followers, they must be credible, viable, trustworthy, and attractive (hold power and status). Leaders therefore, are expected be role models who set clear and high ethical standards, communicate a salient ethical message, use rewards and punishments to influence follower behavior, and be willing to set the example by their own behavior (Brown & Treviño, 2006). These types of leadership behaviors are more transactional in nature than leader behaviors in other constructs.

In relation to the leadership models previously discussed (servant, transformational transactional, and authentic), role modeling, concern for others (altruism), ethical decision making, and integrity all have similarities in common with ethical leadership (Reed et al, 2011). However, Reed et al (2011) find that servant leadership “moves beyond the ‘competency inputs’ and ‘performance outputs’ (Bolden & Gosling, 2006) traditionally used to measure leadership effectiveness—emphasizing instead the moral, emotional and relational dimensions of ethical leadership behaviors”

(p. 421). They further find in servant leadership, particularly at the executive level, an effective means of creating an ethical organizational climate and culture where the moderating influence on followership moral reasoning supports ethical behavior (Reed et al, 2011). Parris & Welty Peachey (2013a) find, “Whereas other leadership theories are traditionally defined only by what the leader does, servant leaders are defined by their character and by demonstrating their complete commitment to serve others” (p. 379). Van Dierendonck (2011) identifies characteristics of ethical leadership—humility, stewardship, and empowering and developing people (Brown et al., 2005) along with a “focus on making fair decisions, showing ethical behavior, listening, and having the best interest of employees in mind” as compatible and applicable to servant leadership (p. 1237). Sendjaya et al., (2008) posit that servant leadership extends transformational and authentic leadership models because “the sine qua non of servant leadership is followers’ holistic moral and ethical development” (p. 403). Northouse (2012) argues that “while there are other approaches such as transformational and authentic leadership that include ethical dimensions, servant leadership is unique in the way it makes altruism the central component of the leadership process” (p. 234). And, Parris and Welty Peachey (2013a) offer servant leadership as the antidote to “a Darwinism, individualist, and capitalistic approach to life, implicating that only the strong will survive” (p. 390). These are powerful statements in support of servant leadership as ethical leadership and, as such, a possible useful leadership style for coaches interested in their athletes’ character to embrace.

**Servant leadership in other social institutions.** In 1977, when Greenleaf published *Servant Leadership*, it was an extension of the ideas presented in *The Servant*

*as Leader* (1970) and written with the intention of providing a structural basis for hope, by considering institutions and trustees as servants of the greater good. In describing the institution, Greenleaf (1977) suggests organizations comprise three parts— goals and strategies, organization, and implementation--and, that leadership is the overarching element that creates coherence and the dynamic force establishing priorities in allocating resources, articulating goals and philosophy, choosing and guiding staff, and exerting a sustained pull for excellence. This section briefly looks at the influence of servant leadership in other social institutions and how the literature informs our understanding of servant leadership in intercollegiate sport.

*Structure of Organizations.* Greenleaf speaks of his interest in the structure of organizations —“how things get done—and of wisdom—what works best” (Greenleaf, 1977, p. 231). Organizational structure generally involves formal and informal elements. The formal structure (administration) outlines rules and practices, reporting lines, and general procedures for getting things done. The way organizations build purpose, challenge the status que, prioritize resources, build ethical cultures and innovates is the informal structure (leadership). Greenleaf (1977) argues that organizational strength comes from the combination of both elements, but their union is paradoxical in that the formal structure necessary for organizations to function also interferes with the operation of the informal structure. Yet, to achieve optimal performance, an organization needs both an administration function for accountability and order, and a leadership component to mitigate the potential stifling effect that administration can have on creativity, initiative, innovation, and team effort (Greenleaf, 1977). This insight is significant because the delicate balance between control and

creativity applies across all organizations, large and small—including intercollegiate sport and sport teams.

*Servant Leadership in Business.* Servant leadership in the business setting has been practiced and advocated for decades by some of the best companies to work for in America (Sendjaya & Sarros, 2002; Spears, 2004) and empirically studied in companies around the world (Parris & Welty Peachy, 2013a; van Dierendonck, 2011). Burton & Welty Peachy (2013a) and van Dierendonck (2011) have documented numerous studies on the perceived positive relationship that servant leadership has on the needs of followers, on the allegiance of leaders to individual needs as a means to achieving organizational outcomes, in creating a positive work climate, and in having a positive influence on follower commitment to organizational change. Other studies chronicled by van Dierendonck (2011) have suggested servant leadership has a positive influence on team effectiveness, intrinsic job satisfaction, self-reported performance, and self-reported creativity. Parris and Welty Peachy (2013a) in a synthesis of empirical studies exploring servant leadership found that “a servant-led organization enhances leader trust and organizational trust, organizational citizen behavior, procedural justice [fair treatment], team and leader effectiveness, and the collaboration between team members” (p. 387). These organizational outcomes suggest servant leadership can have a positive impact on the activity of intercollegiate sport—an enterprise within the educational setting that is often viewed a business operation.

*Servant Leadership in Education.* Parris and Welty Peachy (2013a) submit that a majority of the studies in their comprehensive review of servant leadership were conducted in educational settings—nearly half. Because the context of the current

research is intercollegiate coach servant leadership exploring the nature of servant leadership in higher education and specifically within intercollegiate athletics is useful to gain a fuller understanding of the climate within which athletics and coaches operate.

In many ways, the power relationships that define leadership in higher education are viewed through a positional lens (e.g., administrator-faculty, faculty-student, and administrator-coach, coach-athlete). Among the practices that seem to be challenging this notion is the application of servant leadership principles, values, and practices to these relationships. Hays (2008), for instance, introduces the concept of the “servant teacher” as a means of breaking from conventional educational approaches that reinforce the faculty-student status quo representing command and control, hierarchy, and power disparities in the classroom that endorse dependence, compliance and passivity. Hays suggests replacing these outcomes with the practices of servant leadership that promote autonomy, flexibility, ownership, creativity, empowerment, team work, and collaboration. His experience suggests servant-teaching benefits both student and instructor, in that it offers “a richness of experience, and permits and promotes learning to occur that may be virtually impossible to achieve through other means” (p. 130). Given this example, and the possibility coaches can envision themselves as educators, fully embracing a servant leadership approach to their craft, perhaps the servant-coach has the potential to offer their athletes a richer experience than the one they currently receive.

Wheeler (2012) considers servant leadership from an administrator’s vantage point. In this application of servant leadership, Wheeler further refines the work of Barbuto and Wheeler (2006) in ways that are relevant to administrators in higher

education. Five factors are considered: 1) altruistic calling, 2) emotional healing, 3) persuasive mapping, 4) wisdom, and 5) organizational stewardship. These factors are operationalized by the consideration of ten servant leadership principles that provide guidelines for action based on values. Russell (2001) has shown values affect leader behavior and organizational performance. They constitute the foundation of servant leadership and it is a leader's values that may be the underlying factor that distinguishes the servant leader from other types of leadership. Wheeler draws on this understanding in presenting a case for servant leadership in higher education.

Once described by Jon Wefald, historian and former President of Kansas State University, as “the window through which a university is viewed” (Layden, 1998), intercollegiate sport plays an ever increasing role in the ways institutions are perceived and operated. Embracing servant throughout all departments within the university would seem appropriate, further signifying intercollegiate sport as both important and included within the operation of university governance.

*Servant Leadership in Volunteer Organizations.* Servant leadership applied to volunteer organizations offer another social institutional type that informs our understanding of servant leadership in intercollegiate sport. Schneider and George (2011) conducted research to test the application of leadership style—servant and transformational—to voluntary service clubs in order to predict attitudes and commitment of volunteers. Their findings suggest servant leadership is a better predictor of members' commitment, satisfaction and intentions to stay. Further, empowerment was found to have a tangible, positive mediating effect on each of the outcomes. The implications for organizations that rely on the willingness of people to give their time, effort, and money



to support a cause or activity are immense. And, it appears servant leadership may prove practical and beneficial given its emphasis on serving others, empowering people, and in supporting the primary way volunteers are motivated. Spears (1998) theorized that servant leadership would be well suited for non-profit organizations because the reward of volunteering--relatedness, sense of purpose, and feelings of altruism--are primarily intrinsic and do not involve the traditional exchange of performance for monetary compensation. For Spears this meant that servant leaders, because of their commitment to the people who volunteer, would be more effective in eliciting loyalty and commitment in return. Many activities surrounding the operation of intercollegiate sport involve the participation and commitment of volunteers. In fact, an argument can be made that the view of amateurism that is the foundation of intercollegiate sport participation is essentially a voluntary relationship between coach and athlete, and perhaps, viewed as such, would be benefited by embracing servant leadership. It should be noted here that the NCAA views amateurism as the philosophical bedrock of intercollegiate engagement with athletes, and vastly different than commercialism which is the platform by which the NCAA offers its programming.

Parris and Welty Peachey (2013b) present an example of the effectiveness of servant leadership in examining a cause-related sporting event. Exploring volunteer motivation through the lens of leader style and behavior, Parris and Welty Peachey, in this case study, draw on Schneider's (1987) findings that the fundamental determinants of organizational behavior are the leaders and people of an organization, not the formal structure, i.e., the place or situation. Results identify servant leadership as motivating volunteers to become servant leaders themselves and to embrace the charity event as a

means to serve the least privileged in society. Both of these outcomes reflect attributes of Greenleaf's (1970) guiding principles of servant leadership.

*Servant Leadership in Religious Organizations.* Greenleaf (1998) opined that “any influence or action that rebuilds—that recovers and sustains alienated persons as caring, serving, constructive people—is religious. And any group or institution that nurtures these qualities effectively is a church” (p. 152). This description of church lies at the heart of a significant contribution Greenleaf makes regarding the purpose of institutions or organizations. Greenleaf describes his view of religion as “relatively non-theological” (p. 231). He does refer to the Christian example of Jesus often and the principles of servant behavior, but Greenleaf's teachings also resonate with Confucianism and other Eastern religions with respect to the inward journey (Ebener & O'Connell, 2010). Thus, there are many attributes of servant leadership that might appeal to the religious minded, particularly those with a Judeo-Christian perspective (Wallace, 2007). And applied to churches as institutions, servant leadership has proven useful in enhancing organizational effectiveness and organizational citizenship (Ebener and O'Connell, 2010).

This said, Greenleaf postulates that just as people embrace a theology, why can there not be a theology of institutions? Peter Vaill writes in the Forward of *The Power of Servant- Leadership* (1998) that the mission, vision or dream of an institution has a quality beyond its verbal, secular content and that our work is to discover that quality. For institutions of all types, business, education, and religious, and the people who comprise them, this is the work of being. In Greenleaf's words, the charge to churches is to lead the way by using their influence to “bring into being a contemporary theology

of institutions that will underwrite the commitment of church members within our many institutions and support them as they become new regenerative forces: to the end that their particular institution, in which they have some power of influence, will become more serving—and continue to grow in its capacity to serve” (p. 32). This is another potential contribution servant leadership makes in informing intercollegiate sport and sport teams—that an institution embracing servant leadership would itself become a vehicle to serve others.

At this juncture, the review of literature has considered servant leadership in historical context, examined other leadership approaches, and explored application of servant leadership in other social organizations. Servant leadership focuses leadership influence on serving followers, supporting and developing their capabilities, empowering them, acting ethically, and building community. Compared to other leadership approaches, servant leadership moves the focus in motivating followers from task or organizational goals to a person-centered (Duff, 2013) appeal to achieve organizational outcomes. It extends the discussion of leadership effectiveness to include altruism and the moral and ethical development of followers as central to the leadership process. And, servant leadership has been shown to be a useful approach in other social institutions. This suggests servant leadership has great potential for application in the coaching realm.

**Models of servant leadership in sport.** Servant leadership studies within the context of sport provide few examples of empirical research. In 2008, Hammermeister, Burton, Pickering, Chase, Westre, and Baldwin developed a sport modification of Page and Wong’s (2000) and Wong’s (2004) servant leadership profile—the *Revised*

*Servant Leadership Profile for Sport* (RSLP-S). In a study of 251 college athletes, Hammermeister et al., (2008) identify three differentiated dimensions of servant leadership: trust/inclusion, humility, and service. Results indicate that perceived servant leadership in coaches leads to athletes feeling more satisfaction, and displaying higher intrinsic motivation. Athletes also appear more “mentally tough” (p.185).

Rieke, Hammermeister and Chase (2008) extended this research in a study of 195 male high-school athletes. Their findings similarly indicate that athletes experience higher intrinsic motivation, more satisfaction, greater degrees of mental toughness, and perform better individually and as a team, in other words, they win more when coached by a servant leader.

Knight (2015) examined the influence of coach self-perception and athlete perceived coach servant leadership on motivational climate and psychosocial outcomes (i.e., coping with stress, sport confidence, ability beliefs, intrinsic motivation, and individual and team satisfaction) using the *Revised Servant Leadership Profile—Sport* (RSLP-S). Findings indicated that coach self-perceived servant leadership did not predict changes in motivational climate or athlete psychosocial outcomes (i.e. satisfaction, sport confidence, ability beliefs, and stress management). Athlete perceptions of coach servant leadership did predict perceived positive outcomes with respect to satisfaction, confidence, ability beliefs and stress, and a mastery motivational climate.

Vidic and Burton (2011) use the RSLP-S as a means of measuring servant leadership in a study of motivational correlates (e.g. ability beliefs and motivational and social orientations) of leadership styles in 132 high school and college athletes

participating in a leadership development program at New Mexico Military Institute (p. 277). They discovered “that individuals who believe their talent/intelligence can be changed over time through hard work and placed a higher priority on learning and improving rather than outperforming others were rated as having more intrinsic leadership styles, particularly servant leadership and to a somewhat lesser extent, transformational and transactional leadership” (p. 288). They found that individuals who strive to develop better social relationships with their followers are more apt to adopt intrinsic leadership styles. Further, the motivation to develop better social relationships, i.e., the need for relatedness, which is fundamental to intrinsic motivation, one of the tenets of self-determination theory (Ryan & Deci, 2002) is an important link in developing effective leadership in followers. This view, relating leadership and intrinsic motivation, is consistent with findings in many studies (Bass & Riggio, 2006; Hammermeister et al., 2008; Rieke et al., 2008; Vidic & Burton, 2011). At present, the RSLP-S is the most widely used and recognized sport servant leadership measure.

Azadfada, Besmi and Doroudian (2014) modified Laub’s (1999) *Organizational Leadership Assessment* to study 232 female, Iranian collegiate basketball and volleyball athletes. Their new measure, the *Organizational Leadership Assessment for Sport Teams* (OLAST), “examines three main parts of a sport team as an organization including the atmosphere prevailing the relations among all teams members, coach/coaches’ leadership style, and the status of individual athletes on the team” (Azadfada et al, 2014, p. 530). Their findings also reach a similar conclusion noted previously, that athletes are more satisfied with coaches who are servant leaders.

However, a nuance in their findings revealed a strong correlation between coach servant leadership and athlete satisfaction involving the sub-scale of valuing people. Azadfada and colleagues suggest that “the relations of people in sport teams with a dominate servant leadership as the team culture is based on moral values and mutual respect” (p, 534). Moral values and mutual respect are elements of character in sport so the implication that a relationship may exist between coach servant leadership and athletes’ moral values and mutual respect is promising.

**Coach behavior and athletes’ character.** Studies related specifically to coaches as leaders have evolved through several decades. In many of these studies, coach leadership is defined as “a behavioral process that is used to influence athlete performance and satisfaction” (Vella et al, 2010, p. 431). To this end, a number of studies find athletes prefer coaches that value them, show concern for them beyond sport, involve them in decision making, and are honest, approachable, and generally more democratic in their leadership (Chelladurai, 1993; Scott, 1997; Stewart, 1993). There are a few studies investigating coaching behaviors that specifically promote sportspersonship. Researchers Bolter and Weiss (2012, 2013) examined both youth sport participants (Bolter & Weiss, 2012) and adolescent athletes (Bolter & Weiss, 2013) to assess perceptions of coach behavior related to sportspersonship in eight categories, as a means of assessing influence in stimulating prosocial/anti-social behavior in athletes. These behaviors included setting expectations, reinforcing good behavior, punishing poor behavior, discussing good behavior, teaching good behavior, modeling good behavior, modeling poor behavior, and prioritizing winning over good behavior. In the first study, Bolter and Weiss (2012) report on the development of a

measure to capture the ways coaching behaviors influence sportsperson-like behaviors in their athletes—the Sportsmanship Coaching Behavior Scale (SCBS). In the second study, Bolter and Weiss (2013) validate the SCBS and identify four coach behaviors that promote good sportspersonship in athletes (modeling, reinforcing, teaching, and punishment) and one detrimental to good sportsperson-like behavior (prioritizing winning over sportspersonship). These studies offer a useful model for further application and research, in that they identify specific coach behaviors that encourage sportsperson-like behaviors in athletes. However, “coach leadership is not purely a behavioral process, but is also a process of interpersonal influence that includes interpersonal variables” (Vella et al, 2010, p.431). The SCBS is a measure of coach behaviors, not a codified leadership style, so is deficient in providing a foundation to guide the complex nature of the coach-athlete dynamic or that embraces a defined set of values associated with the relational nature of leadership generally. Without a connection to a relationship-based leadership theory, behaviors alone cannot be relied upon to guide a process of interpersonal influence useful in facilitating athlete outcomes (Vella et al, 2010).

Because coach leadership is a process of relational influence with a potential far greater than a scope of outcomes anchored by performance and satisfaction. Cato and Gilbert (2009) suggest an expanded framework to define coach effectiveness that includes competence, confidence, connection, and character as outcomes that should emerge from the interpersonal relationship between coach and athlete. Further, within the educational setting where coaches often function, Shields (2011) has suggested that the aim of education should be to develop multiple dimensions of character (e.g.,

intellectual, civic, performance, and moral) as well as the collective character of the institution. In keeping with the purpose of the current research, to study the relationship between intercollegiate coaches' servant leadership and their athletes' ethically-related sport orientations and behaviors, the pages that follow focus on athletes' character—coaches' behaviors that impact it, athletes' ethically-related orientations that support it, and athletes' actual behaviors that are the expression of it.

*Character and character education in sport.* What is character? Berkowitz (2002) defines character as “an individual’s set of psychological characteristics that affects that person’s ability and inclination to function morally” (p. 48). It involves the characteristics that would lead one to do the right thing, or not (Berkowitz, 2002), and it also includes doing one’s best, working hard, and striving for excellence (Davidson, Lickona, & Khmelkov, 2008). Davidson and colleagues argue that these two aspects of character—performance character (e.g., diligence, perseverance, positive attitude, strong work ethic, and self-discipline) and moral character (e.g., integrity, justice, respect, caring and cooperation)—are interconnected and essential, and comprise both a “mastery orientation” needed to achieve excellence and a “relational orientation” needed to develop interpersonal relationships and to act ethically (p. 373). In the world of sport the term “character” often connotes performance character, but moral character is what underlies moral behavior, i.e., actions that respond to the interests and needs of others and align with one’s notions of what is right and good (Shields, Bredemeier & Funk, 2014).

Drawing from more than two decades of what works in character education, a number of practices that apply to educators would seem relevant for coaches to embrace.



Berkowitz (2011) enumerates 14 strategies (Table 2) that research supports as useful in promoting moral character. A number of these strategies resonate with characteristics of servant leadership; a few are highlighted: peer interaction—promoting communication and cooperative learning and moral dilemma discussions; service to others—the foundation of servant leadership and an opportunity to develop moral habits and virtues through activities like community service; role-modeling—an attribute of servant leadership involving mentoring and setting a positive example; nurturing—developing caring relationships; high expectations—achievement based on developing others and task mastery; empowerment—foundational to servant leadership and the antithesis of the hierarchical and authoritarian practices found in many educational (and coaching) settings; and teaching about character and social emotive competencies—leaders teach and character educators teach specifically about character, and how to function in social contexts. These strategies offer a foundation from which coaches' leadership practices and behaviors may draw on to effectively impact their athletes' character.

In the next three sections the review of literature explores character in sport as orientations; contesting and sportspersonship, and behaviors; incidences of infractions in the sport of soccer (yellow and red cards).

**Table 2**      *Research Supported Character Education Strategies*

<ol style="list-style-type: none"> <li>1. Peer interactive strategies <ul style="list-style-type: none"> <li>• Cooperative learning</li> <li>• Moral dilemma discussions</li> </ul> </li> <li>2. Developmental discipline</li> <li>3. Nurturance</li> <li>4. High expectation</li> <li>5. Family and community involvement</li> <li>6. Teaching about character</li> <li>7. Induction</li> <li>8. Service to others</li> <li>9. Role-modeling</li> <li>10. Trust and trustworthiness</li> <li>11. Institution-wide character focus</li> <li>12. Pedagogy of empowerment</li> <li>13. Teaching about social-emotional competencies</li> <li>14. Professional development</li> </ol> <p>Berkowitz (2011)</p>
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***Contesting theory.*** One way of thinking about athletes' character considers the orientations athletes develop in thinking about competition. This line of research considers moral behavior in sport from the theoretical perspective of contesting theory (Shields, 2013; Shields & Bredemeier, 2010b, 2011; Shields, Funk, & Bredemeier, 2015a). Based on the work of cognitive linguistic theorists Lakoff and Johnson (1980), who posit that metaphorical concepts provide “ways of understanding one kind of experience in terms of another kind of experience” (p.468), contesting theory seeks to identify the underlying conceptual metaphors that frame a person’s understanding of the meaning and purpose of competition. Finding the use of metaphor more than “a matter of extraordinary rather than ordinary language” (p. 453), Lakoff and Johnson suggest metaphor is pervasive in underpinning the concepts that govern thoughts and actions in our everyday functioning. In this sense, “metaphors are essential components

of our cognitive apparatus” (Shields & Bredemeier, 2011, p.28), and they structure our understanding of an activity (e.g. sports competition) in ways that provide meaning, purpose and value. Representing modes of thought, not linguistic expressions, conceptual metaphors are unconscious ways of thinking that provide an interpretative framework or scaffold for comprehending abstract and complex concepts and experiences (Shields & Bredemeier, 2011; Shields et al., 2015a).

“Metaphors draw from a source domain and apply to a target domain,” according to Shields and Bredemeier (2011, p. 28). When the target domain is complex and multifaceted, metaphors both highlight and obscure elements of the experience. This prompts the use of multiple conceptual metaphors in framing an activity, and although there may be vacillating between two main conceptual metaphors, the tendency is to settle on one as the primary source of meaning (Shields & Bredemeier, 2011). For example, the metaphorical expression, “time is money,” is systematically tied to a metaphorical concept that structures the way one views the use of time. In this case, the metaphor highlights the similarity between money (source) and time (target) such that the one concept may frame the other as a limited resource, a valuable commodity, or a useful tool to accomplish one’s goals. Thus, time can be spent, wasted, invested wisely or poorly, saved or squandered based on the linguistic illustration drawn from the association with money. When multiple mappings are used to extend a conceptual metaphor, these entailments (Kovecses, 2010; Lakoff & Johnson, 1980) create an expansive array of new ways of thinking about a target domain. In this way, the conceptual metaphor, “time is money,” may be understood by multiple mental mappings that frame the systematic correspondence of source and target.

In contesting theory, Shields and Bredemeier present a model for considering competition based on two conceptual metaphors, contest-is-partnership and contest-is-war. Each is explained below.

*Contest-is-Partnership.* Contesting or competing in sport is an interdependent activity that acknowledges the necessity of opposing contestants. Viewed as a partnership where all participants can gain through mutual challenge, the conceptual metaphor “contest-is-partnership” draws on linguistic illustrations expressing a shared experience, task focus, mutual respect, enjoyment that results from competing, and/or playing one’s best. In building the constituent mappings for this metaphor, the source (partnering) and the target (contest) might include: the idea of partners and opposing contestants; engaging in a common project and contesting/playing the game; embracing common values and excellence, excitement and optimal performance; or appreciating successful collaboration regardless of the outcome. Entailments might include “rules as a contract,” or “officials as judges” (Shields and Bredemeier, 2011).

Relating “contest-is-partnership” to a definition of competition stays true to the etymological meaning of the word *competition*. Derived from the Latin word *competere*, meaning to “strive in common” or as later defined, “to strive together” implies that opponents will “strive with” each other in a mutual quest for excellence regardless of the eventual victor, and that enjoyment will unfold from the striving, rather than from the scoreboard result.

Understanding the meaning and purpose of contesting in this way requires the use of the partnership conceptual metaphor, which usually occurs outside of conscious awareness (Gibbs, 1994; Lakoff & Johnson, 1980). Thus, when thinking about the

implications for competition, the partnership metaphor helps keep the action in balance between seriousness and play, process and results, and task mastery and performance (Shields & Bredemeier, 2010b). Interestingly, within the context of servant leadership, Greenleaf viewed competition as striving together to achieve excellence—“a cooperative rather than a contending relationship” (Greenleaf, 1998, p. 50).

*Contest-is-War.* The predominant conceptual metaphor for competition in our culture is illustrated by linguistic expressions that depict contestants as combatants, athletes as warriors, talent as ammunition, play as a mission, teams at battle, games in the trenches, and many more. Mapping the conceptual elements of “contest-is-war” metaphorically, the source (war) and target (contest) includes armies as teams, soldiers as contestants, enemies as opposing contestants, battling as playing, and conquering and defeated armies as winners and losers. Entailments might include conceptual metaphors such as general as coach, strategy as game plans, spoils of victory as trophies and rewards, or reserve athletes as reinforcements (Shields & Bredemeier, 2011).

The “contest-is-war” approach to contesting violates the etymological meaning of the word *competition* and is incompatible with competition in its true form, since in this conceptual metaphor, opponents “strive against” one another in a zero-sum game, thus obviating the original meaning of the word (Shields & Bredemeier, 2011). To distinguish it from genuine competition, Shields and Bredemeier (2009; 2010a; 2010b; 2011) use the term *decompetiton* to describe contesting viewed as a battle or war. “The prefix *de-* means ‘reserve of’ or ‘opposite

of” (Shields & Bredemeier, 2010a). Consequently, when conceptualized in this manner (contesting understood as war), opponents become enemies, dominance becomes the object of play, winning matters more than enjoying the game, and external rewards associated with scoreboard success proliferate (Shields & Bredemeier, 2009).

In *True Competition* (2009), Shields and Bredemeier offer a complete treatise on the different ways in which competition and decompetition play out in the various aspects of competing (e.g. motivation, goals, views of opponents, regulation, playing, winning, and the ideal contest). They describe contesting that reflects the contest-is-partnership metaphor as a “partnership contesting orientation” and contesting that reflects the contest-is-war metaphor as a “war contesting orientation.”

*Contesting Orientations Measure.* Empirical studies utilizing contesting orientation in the prediction of sportpersonship are just beginning to emerge. Shields, Funk, and Bredemeier (2015a) conducted an investigation to create and validate a sport-specific measure of contesting orientation—the Contesting Orientation Scale (COS). Findings suggest the COS (a twelve-item measure consisting of two sub-scales) has good predictive utility for a number of dimensions of sportpersonship, and has good concurrent validity evidenced by predicted associations with goal orientations, empathic concern, perspective taking, moral identity and moral disengagement. When compared against measures of those other constructs, the COS was also found to be one of the best overall predictors of four sub-scales of the MSOS (respect for rule and officials, concern for opponents, full commitment, and respect for social conventions). In another recent study, Shields, Funk and Bredemeier (2015b) found support for both

sub-scales of the COS (partnership and war) as important predictors (negatively and positively, respectively) of moral disengagement. Including contesting orientation in this and future studies, will add considerably to the discussion of coaches' leadership and their athletes' moral behavior.

*Sportspersonship.* Another orientation associated with athletes' character is sportspersonship. Sportspersonship is a term that generally describes a set of attitudes and behaviors associated with ethics, moral values, or character in competition. Shields and Bredemeier (2007; 2008; 2009; 2010a; 2010b) suggest sportspersonship means contesting with others in ways that promote excellence, ethics, and enjoyment; competing for the right reasons, and allowing those reasons to guide behavior. Sportspersonship is the art of balancing the competing tensions of internal and external motivators, work and play, and personal and shared interests through the lens of an ethical commitment (Shields and Bredemeier, 2010b).

Keating (1964) suggests that sportspersonship is an attitude towards opponents that best promotes the goals of sport such that individuals conduct themselves in a manner that will "increase rather than detract" (p.29) from the mutual enjoyment of the activity. Keating makes a distinction between recreational sports and athletics, feeling that the more competitive activity of athletics is inherently ill-suited for sportsperson behavior because the goal of athletics is so serious and emotionally charged. Yet he argues, "honorable victory is the goal of the athlete" (p.35) and, as a result, the athlete's code demands that adherence to the values of fair play as defined by following the letter and spirit of the rules are certainly contained within the design of an athletic contest. If competition is defined as a mutual quest for excellence, as

many do (Clifford & Freezell, 1997; Hyland, 1978; Simon, 2004), Keating's argument would necessarily imply that all aspects of the contest be adhered to excellently, such as striving to win and playing by the rules.

The discussion of sportspersonship also elicits a strong connection to ideas about virtue and character. Clifford and Freezell (1997) argue that "sportsmanship is not just a matter of acceptable behavior but of excellence of character," positing that "sportsmanship is a virtue" (p.15). They further postulate that sport requires and shapes character and that practicing virtue (sportspersonship) really means practicing an attitude of respect—for opponents, teammates, officials, coaches, and the game itself.

*Sportspersonship Orientations Measure.* In an effort to behaviorally define and measure sportspersonship, Vallerand, Deshaise, Cuerrier, Briere, and Pelletier (1996) conducted a pilot study of 60 men and women to ascertain their definition of the "sportsmanship concept," (p. 92) along with examples to highlight their definitions. From this investigation, 21 situations were identified as possible examples of sportspersonship. Vallerand and colleagues then presented these items to French Canadian athletes ranging in age from 10-18 (n = 1056) in order to determine the extent to which these situations dealt with sportspersonship. A factor analysis revealed five factors corresponding to sportspersonship--respect for (1) rules and officials and (2) concern for opponents related to the moral dimensions of sportspersonship; (3) respect for the social conventions associated with sport, and (4) one's full commitment toward sport participation. The fifth factor addressed the negative (win at all costs) approach to sport. Results from this investigation led to the development of the Multidimensional Sportspersonship Orientations Scale (MSOS; Vallerand et al., 1996; Vallerand, Briere,



et al., 1997).

The MSOS is the most widely used measure of sportspersonship, although questions about its psychometric properties have been raised, especially related to the negative win at all cost approach to sport sub-scale (Knortz, 2009; Lemyre, Roberts & Ommundsen, 2002; McCutcheon, 1999; Miller, Roberts & Ommundsen, 2004). Further, it is unclear whether scores on the MSOS capture developmental shifts in underlying values or correlate across different types of sport experiences (Shields & Bredemeier, 2007; Shields & Bredemeier, 2008). Additionally, while the MSOS is useful in identifying specific attitudes, values and behavioral tendencies related to sport morality (Vallerand et al, 1996), it is deficient in explaining why an athlete would choose one value over another or in describing the cognitive nature of the underlying processes. Based on the MSOS, it is difficult to understand how an athlete chooses between conflicting values; how and to what degree incongruent attitudes inform behaviors; and how one's development informs attitudes, values, and behaviors (Shields & Bredemeier, 2007; Shields & Bredemeier, 2008).

***Athletes' Ethically-Related Sport Behavior.*** In the game of soccer, the rules are typically referred to as Laws of the Game. The Laws are divided into 17 categories. Law 5 gives the referee full authority to enforce the rules including, but not limited to, when play is stopped for any reason, goals are scored, the ball leaves the field of play, or to take disciplinary action. Law 12 involves fouls and misconduct. Any time a referee whistles for play to stop due to an infraction, a referee may take further disciplinary action by issuing a caution (yellow card) or ejecting a player from the game (red card). At present, the NCAA and other soccer governing bodies consider the number of yellow

and red cards issued in a game as a general indication of the sporting behavior being displayed.

*Yellow and Red Card Accumulation.* In the NCAA Men's and Women's Soccer Rule Book (2014-2015), Rule 12 addresses the instances when yellow cards (cautions) are awarded. Cautions are a formal disciplinary action referees use to penalize athletes covering seven types of behavior: entering the field of play without reporting to the referee or assistant referee; persistent infringement upon any of the rules of the game; showing dissent by word or action toward decisions made by the referee; using profane language; engaging in unsporting behavior (e.g. taunting, excessive celebration, simulating a foul, exaggerating an injury, baiting, illegal substitutions, or ridiculing another athlete, bench personnel, official or spectator); delaying the restart of play; and failing to respect the required distance when play is restarted with a free or corner kick. An athlete may be cautioned only once during a game. A second caution results in an ejection (p.56).

Red cards (ejections) are used by officials to formally discipline athletes covering eight infractions: serious foul play; violent behavior; fighting; spitting at an opponent or any other person; deliberately handling the ball to prevent a goal or obvious goal scoring opportunity; denying an obvious goal scoring opportunity to an opponent moving toward goal by an offense punishable by a free kick or penalty kick; engaging in hostile or abusive language or harassment that refers to race, religion, sex, sexual orientation or national origin, or other abusive, threatening, or obscene language, behavior or conduct; and receiving a second yellow card in the same game (p.55). Within 24 hours of their occurrence, referees must report red cards to the NCAA

Central Hub website ([www.NCAAsoccer.arbitersports.com](http://www.NCAAsoccer.arbitersports.com)) (p. 54). Ejections require the offending athlete or coach to leave the field of play. The athlete may not be replaced for the duration of the contest, and the athlete shall not participate in the next regularly scheduled game.

Accumulation of five yellow cards over the course of the season results in a one-game suspension. Subsequent cautions result in additional game suspensions: three additional cautions, earns an athlete a one-game suspension; each two additional cautions after that earns another game suspension (p.60).

The National Soccer Coaches Association of America (NSCAA) bestows an award for ethical conduct and sportspersonship, utilizing incidences of yellow and red cards as the sole criteria for conferring this honor. All four major national collegiate athletic associations (NCAA, NAIA, National Junior College Athletic Association, and National Christian College Athletic Association) support this program. Institutional and individual NSCAA membership is required to participate in the program. Coaches must submit a team application in order to be considered for recognition, so the award is self-selected and self-regulated (nominating institutions must verify the number of cards issued—see <http://www.nscAA.com/awards/college/ethics-and-sportsmanship>). Low numbers associated with this data point are presumed to be evidence of sportspersonship in the game.

**Summary:** Considering intercollegiate coaches' leadership and their athletes; ethically-related sport orientations and behaviors, two key themes were discussed in this review of literature. The first theme considered coach leadership, and examined

servant leadership in historical context, other leadership models that intersect with servant leadership, servant leadership in other social institutions with a view toward understanding servant leadership in intercollegiate sport and two models of servant leadership in sport. Based on the literature reviewed, servant leadership seems well suited to support the development of athletes' ethically related ethically-related sport orientations and behaviors. Studies identified the servant leadership as a person-centered ethical approach to leading, supported the transferability of servant leadership outcomes to intercollegiate sport, and offered a unique perspective with respect to the theology of organizations, Greenleaf's notion of a serving institution.

In discussing themes two related to coach behavior and athletes' character, literature drawing from what works in character education provided an understanding of the potential coach behaviors have in developing moral character. This informed the discussion in considering an athletes' contesting orientations, a new theoretical approach to the ways competition is conceptualized and its influence on sportspersonship. The review then addressed an athletes' sportspersonship orientation, exploring a model of operationalizing sporting attitudes, and finally offered a look at athletes' sport behavior through the lens of two types of infractions that occur during soccer contests— yellow cards (cautions) and red cards (ejections). Given the underlying rationale of this current research in exploring the relationship between intercollegiate coaches' servant leadership and their athletes' ethically-related sport orientations and behaviors, the literature review suggests support for the project.

### **Research Questions**

Based on the review of literature, I concluded that, in servant leadership, the

prospect may exist for a relationship between coaches' servant leadership and the character of their athletes. Servant leadership was found to extend other leadership approaches in its focus on ethical dimensions of leading and altruism as central themes, it was found useful in institutional settings that suggest transferability on to intercollegiate athletics and sport teams, and it was shown to be compatible with ethically related sport orientations. The question then, was how to test these for these relationships. This line of thinking led to the primary question this study addresses: Is there a relationship between intercollegiate athlete's perceptions of their head coaches' servant leadership and those athletes' ethically-related sport orientations and behaviors? Specifically:

- 1) Is there a relationship between the sub-scales of the servant leadership and those athletes' sportpersonship orientations?
- 2) Is there a relationship between the sub-scales of the servant leadership measure and sportpersonship orientations?
- 3) Is there a relationship between athletes' perceptions of servant leadership and their contesting orientations (partnership and war)?
- 4) Is there a relationship between the contesting orientation sub-scales (partnership and war) and the moral sub-scale of sportpersonship orientations (created by combining the respect for rules and officials and the concern for opponents' sub-scales)?
- 5) How do yellow/red aggregates for teams relate with team average sub-scale of servant leadership?
- 6) How do yellow/red card aggregates for teams relate with team average of the

moral sub-scale of sportspersonship orientations?

- 7) How do yellow/red card aggregates for teams relate with team average  
contesting orientations sub-scales of partnership and war?

## Chapter 2 Methods

The purpose of the current study is to examine the relationship between intercollegiate athletes' perceptions of their head coaches' servant leadership and those athletes' ethically-related sport orientations and behaviors. Knowing that coaches often play an important role in the lives of the athletes who play for them and that coaches are leaders, there is potential for leadership style to influence sportpersonship orientations and good behavior. This chapter outlines the methods used to operationalize the investigation including hypotheses, design, population and sampling, measures, procedures and data analysis.

### Hypotheses

To address the research questions posed in the previous chapter, ten hypotheses were considered in descending order, divided between individual (1-6), and then team responses (7-10), beginning with the main focus of the investigation: relating perceived coaches' servant leadership to their athletes' ethically-related sport orientations and behaviors.

- *Hypothesis 1.* There will be a significant positive correlation between the Revised Servant Leadership Scale for Sports (RSLP-S) and the Multidimensional Sportpersonship Orientations Scale (MSOS).
- *Hypothesis 2.* There will be a significant positive correlation between the sub-scales of RSLP-S (SLTI—trust/inclusion, SLH—humility, and SLS—service) with the moral sub-scale (MSOS\_MD; respect for rules and officials, concern for opponents) of the MSOS.
- *Hypothesis 3.* There will be a significant positive correlation between the

RSLP-S and the Partnership sub-scale of the Contesting Orientation Scale (COP).

- *Hypothesis 4.* There will be a significant negative correlation between the RSLP-S and the War sub-scale of the Contesting Orientation Scale (COW).
- *Hypothesis 5.* There will be a significant positive correlation between the MSOS\_MD and COP.
- *Hypothesis 6.* There will be a significant negative correlation between the MSOS\_MD and COW.
- *Hypothesis 7.* There will be a significant positive correlation between yellow/red card aggregates for teams and team average RSLPS, SLTI, SLH and SLS scores.
- *Hypothesis 8.* There will be a significant negative correlation between yellow/red card aggregates for teams and team average MSOS\_MD scores.
- *Hypothesis 9.* There will be a significant negative correlation between yellow/red card aggregates for teams and team average COP scores.
- *Hypothesis 10.* There will be a significant positive correlation between yellow/red card aggregates for teams with team average COW scores.

In short, Hypothesis (H<sub>1</sub>) related perceived coaches' servant leadership with their athletes' sportspersonship orientations. Hypothesis (H<sub>2</sub>) related perceived coaches' servant leadership with the moral dimension sub-scales of sportspersonship orientation. Hypothesis (H<sub>3</sub> and H<sub>4</sub>) related perceived coaches' servant leadership with the sub-scales of contesting orientation, and hypothesis (H<sub>5</sub> and H<sub>6</sub>) related the moral sub-scale with the sub-scales of contesting orientation. These postulates were based on

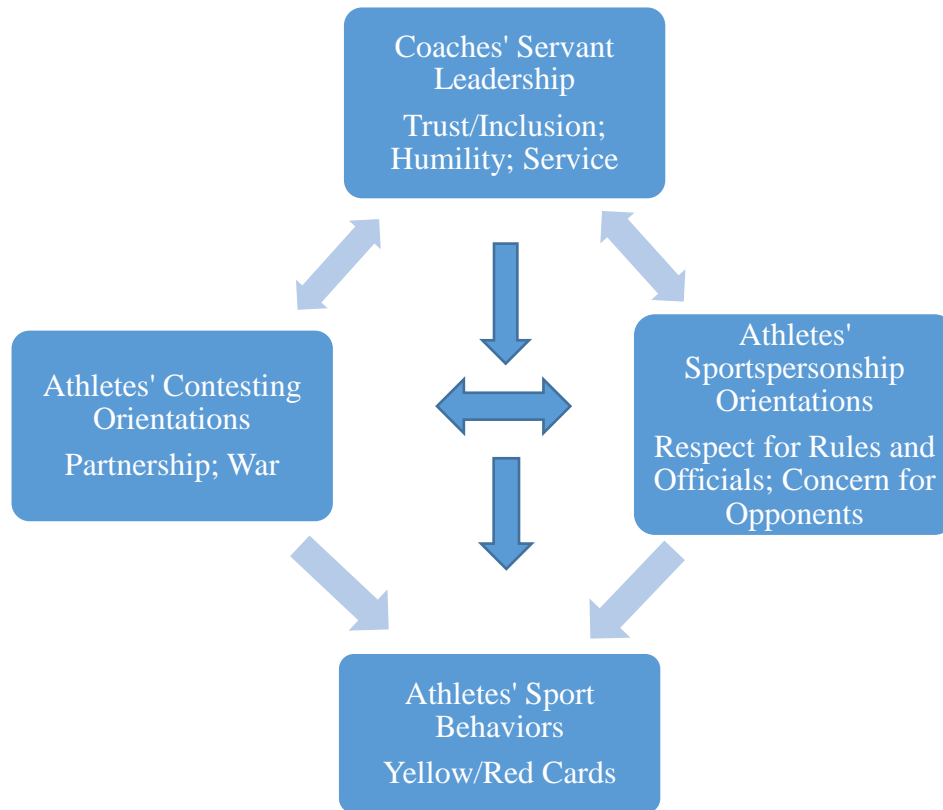


individual responses.

In contrast, hypotheses 7-10 were organized based on aggregate team-level responses. These hypotheses related yellow/red card aggregates with the sub-scales of perceived servant leadership (H<sub>5</sub> and H<sub>6</sub>), yellow/red card aggregates with the moral sub-scale of sportspersonship orientations (H<sub>7</sub> and H<sub>8</sub>), and yellow/red card aggregates with the sub-scales of contesting orientation (H<sub>9</sub> and H<sub>10</sub>).

### **Design of the study**

The design of the study was correlational. A survey was used to collect data in order to quantitatively measure the degree of association between intercollegiate athletes' perceptions of their head coaches' servant leadership and those athletes' ethically-related sport orientations and behaviors. The sample comprised NCAA DIII athletes in the sport of soccer. The survey instrument employed combined measurement scales of servant leadership, variables measuring ethically-related sportspersonship orientations, and contesting orientations. All three scales have been utilized in prior research. A fourth variable, sportspersonship behavior as indicated by the aggregation of yellow and red cards during the season, was used as a proxy for team-level sportspersonship. The logic model (Figure 1) below depicts the correlations that were performed to analyze the data.

**Figure 1** *Logic Model***Population and Sampling**

During the academic year 2014-15, there were 438 institutions sponsored women's soccer and 411 institutions sponsored men's soccer in colleges and universities within Division III of the NCAA. Including 18 coaches responsible for coaching both men's and women's programs at their respective institutions, there were a total of 849 teams coached by 831 individuals (J. Baldwin, NCAA Associate Director of Championships & Alliances, personal communication, July 24, 2015).

A non-random sampling of 208 soccer programs from across the country, representing 13 NCAA DIII conferences, were identified to participate in the research. These conferences comprise both public and private institutions, different geographic locations throughout the continental US, and include both men's and women's programs. No other criteria was used to select programs for the study. Coaches from 47 programs responded to an email invitation to participate in the study—34 males and 13 females, representing 20 men's teams, 26 women's teams and one individual who coached both genders. A total of 274 intercollegiate athletes responded to invitations from their coaches on behalf of the investigator to participate in the survey—85 males and 189 females. There were 17 teams that had eight or more respondents. Yellow and red card accumulations were collected for each of these teams.

There were more women's than men's programs represented in the sample likely because there are more women's programs generally throughout NCAA DIII soccer. This translates into greater numbers of female athletes as well. At the same time, there are more male coaches than female coaches, by a significant margin, in collegiate soccer.

## **Measures**

**Servant Leadership.** To assess servant leadership, the Revised Servant Leadership Profile for Sports (RSLP-S; Hammermeister, Burton, Pickering, Chase, Westre, & Baldwin, 2008) was utilized (Appendix E). The RSLP-S is a sport modification of the work of Page and Wong (2000) and Wong (2004). The RSLP-S has been used to test the influence of both athletes' preferred and perceived coach behavior on intrinsic motivation, mental skills, and satisfaction in college athletes

(Hammermeister et al., 2008; Vidic & Burton, 2011). The RSLP-S includes a profile of both perceived and preferred coach behavior from the athlete's perspective however, in this study, only perceived coach behavior was measured. The RSLP-S was designed to gauge three servant leader constructs—trust/inclusion (e.g. “The head coach listens actively and respectfully to others”), humility (e.g. “The head coach doesn't have to be seen as superior to subordinates in everything”), and service (e.g. “The head coach serves others and does not expect anything in return”). The RSLP-S is comprised of 22 Likert-style items anchored by 7 (strong agreement) and 1 (strong disagreement). Sub-scales of the RSLP-S (Hammermeister et al, 2008; Rieke et al., 2008), have Cronbach alpha values showing moderate to strong evidence of internal consistency—Hammermeister et al (2008) ranged from .85 to .94, and Rieke et al, (2008) ranged from .79 to .94.

**Sportspersonship.** To assess sportspersonship, two sources of data were used. To measure sportspersonship orientation, the Multidimensional Sportspersonship Orientation Scale (MSOS; Vallerand et al, 1997) was used. To measure the sportsperson-like behavior of a team, an aggregated accumulation of yellow and red cards issued in NCAA DIII soccer matches, was used.

***Multidimensional Sportspersonship Orientations Scale.*** To measure sportspersonship orientation, athletes were surveyed using the four of the five sub-scales of the MSOS (Vallerand, Briere et al., 1997). The MSOS in its original format is a 25 question instrument, based on five sportspersonship orientations. Five questions under each sub-scale (respect for: rules and officials, opponents, commitment to participation, and social conventions; a negative “win at all cost” approach to the practice of sport) are

scored on a 5-point Likert scale with tags for 1 (*does not correspond at all to me*), 3 (*partially corresponds to me*) and 5 (*corresponds exactly to me*) (Vallerand & Losier, 1994; Vallerand et al., 1996; Vallerand, Briere et al., 1997). Sub-scales relating to conventions, rules and officials, commitment, and opponents were used to measure sportspersonship in this study (Appendix G). The negative approach subscale has been found to have low internal consistency (Cronbach alpha) in a number of studies (Lemyre, Roberts & Ommundsen, 2002; Miller, Roberts & Ommundsen, 2004; Chantal, Robin, Vernat, & Bernache-Assollant, 2005; Knortz, 2009); hence it was not used.

Sub-scales of the MSOS (Vallerand, Briere et al, 1997) have Cronbach alpha values showing moderate evidence of internal consistency (rules and officials 0.72, conventions 0.74, opponents 0.67, and commitment 0.73). Since the focus of this study is directed at the moral dimensions of sportspersonship orientation, the two sub-scales of respect for rules and officials, and concern for opponents were combined to create a new variable, called the moral sub-scale (MSOS\_MD), for purposes of the current research.

***Yellow and red card accumulation.*** Team-level sportspersonship behavior was measured by aggregating team yellow and red cards. Incidences of yellow and red cards are a data point tracked by many NCAA DIII conferences, and are easily retrievable from the statistical records of every NCAA DIII soccer program. To generate aggregate team scores, red cards were given a value of (2) while yellow cards were given a value of (1). Low numbers associated with this data point are presumed to be evidence of sportspersonship in the game.

The rationale for operationalizing sportspersonship behavior as a yellow and

red aggregate is because yellow and red cards are the determining factors used to measure the state of sporting behavior by the NCAA, NAIA and other governing associations in collegiate soccer.

**Contesting Orientation.** Participants' contesting orientation was measured using the Contesting Orientations Scale (COS; Shields et al., 2015a). This measure (Appendix H) consists of 12 questions (two six-item subscales) aimed at measuring the dispositional tendencies towards adopting either a contest-is-partnership (e.g., "After a narrow win, I really appreciate my opponents") or contest-is-war (e.g., "Competition is war") conceptual metaphor when contesting. A five-point Likert scale anchored by 1 (*strongly disagree*) and 5 (*strongly agree*) is used to rate participants in their agreement with each of the statements. Shields and colleagues (2015a) have established that the COS sub-scales (COP and COW) have good factorial and concurrent validity, and reliability (>.70) along with "strong, if not strict," gender invariance (p.8).

### **Procedure**

Following approval from the Institutional Review Board (IRB) and UMSL College of Education, the investigator communicated with coaches via e-mail to recruit the participants needed for the study. Subsequent communication with coaches, as needed, was by e-mail and by telephone. Those coaches who agreed to participate in the study were provided a URL link to forward to their athletes. No direct contact with athletes by the researcher occurred. The link contained a letter describing the research, a consent form for participants 18 years of age or older, and an invitation to complete the survey via Qualtrics. Individuals self-identifies as younger than 18 years of age were blocked for continuing the survey. The survey

included the RSLP-S (22 questions) to assess perceived coach servant leadership style, the MSOS (20 questions) to assess sportspersonship, and the COS (12 questions) to assess contesting orientation. For most respondents, completing the survey, took approximately 7-8 minutes in total. No incentives were offered to participants.

A few of the coaches who participated/assisted in the study are acquaintances of the investigator, who forged relationships during the last 20 years as a coach and administrator in NCAA DIII soccer. After all the data was collected from participating athletes, yellow and red card team statistics was gathered from institutional websites of teams with a least eight respondents.

### **Data Analyses**

Respondent scores for perceived coach servant leadership style (RSLP-S), sportspersonship orientation (MSOS), and contesting orientations (COP and COW) were collected and averaged. For the team level analysis, individual responses to the RSLP-S, MSOS, and COP and COW were averaged to create a team score for each variable. Similarly, an average weighted accumulation of yellow/red cards over the season (yellow=1; red=2) was created for each team.

Simple frequencies were run to screen cases for missing values. Analysis of missing data suggested a random pattern. In these instances, values were imputed and all scales re-calculated reflecting the new data set. Three cases were removed from the RSLP-S and MSOS where a significant number of cells across the scale were left unanswered (final N=271). A fourth case was removed from the COS (final N=270) for similar reasons. In the few cases where multiple cells were unanswered in a specific

sub-scale, values were not imputed and cells were intentionally left blank so they were not picked up automatically in the full scale score. If applicable, they were picked up in statistics involving the other scores of scales that were complete. Pearson correlations were used to determine the degree of association between the sets of variables.



### Chapter 3 Results

The current study explored the relationship between perceived coaches' servant leadership and their athletes' ethically-related sport orientations and behaviors. This chapter presents analyses of the data collected for this research. Hypotheses (1-6) are addressed first for individual responses to survey questions, and then hypotheses (7-10) consider data collected for teams. Table 3 provides a list of acronyms and terms.

Data were analyzed using SPSS. Each variable was tested for reliability (Cronbach's alpha), skewness, and kurtosis. Pearson correlations were used to consider each hypotheses.

#### Descriptive Statistics

Table 4 presents the descriptive statistics and reliability for all variables in the study with each individual participant considered as a single case. Table 5 presents parallel data for team-level analysis with the data averaged across participants of the 17 teams for which data were available from a minimum of 8 participants.

Team-level yellow/red card aggregates for men's teams ( $n = 6$ ) ranged from 15 to 37 ( $M = 24.17$ ,  $SD = 8.32$ ). For women ( $n = 11$ ), team yellow/red card aggregates ranged from 0 to 14 ( $M = 4.91$ ,  $SD = 4.32$ ). Team yellow/red card aggregates for women's teams coached by male coaches ( $n = 6$ ) ranged from 3 to 14 ( $M = 6.67$ ,  $SD = 4.37$ ), while women's teams coached by female coaches ( $n = 5$ ) ranged from 0 to 3 ( $M = 2.40$ ,  $SD = 2.51$ ).

**Table 3** *List of Acronyms and Terms*

MSOS	Multi-dimensional Sportspersonship Orientation Scale (e.g., sub-scales of respect for rules and officials, concern for opponents, respect for social conventions, and respect for a commitment to fully participate)
RRO	MSOS sub-scale: respect for rules and officials
CFO	MSOS sub-scale: concern for opponents
RSC	MSOS sub-scale: respect for social conventions
RFC	MSOS sub-scale: respect for a commitment to fully participate
MSOS_MD	Moral dimensions of the MSOS (respect for rule and officials, and concern for opponents)
RSLP-S	Revised Servant Leadership Profile-Sport (e.g., sub-scales of trust/inclusion, humility, and service)
SLTI	Servant leader sub-scale: trust/inclusion
SLH	Servant leader sub-scale: humility
SLS	Servant leader sub-scale: service
COS	Contesting Orientations Scale (e.g. sub-scale contest-is-partnership and contest-is-war)
COP	Contesting orientations sub-scale: partnership
COW	Contesting orientations sub-scale: war

**Table 4** *Individual Descriptive Statistics*

Scale	Mean	Std. Deviation	N	$\alpha$
MSOS	3.77	.45	271	.65
MSOS_MD	3.25	.61	271	.80
RSLP-S	5.65	1.16	271	.94
SLTI	5.62	1.27	270	.94
SLH	5.49	1.22	270	.88
SLS	5.90	1.15	271	.89
COP	4.39	.54	270	.74
COW	3.73	.91	270	.85

**Table 5** *Team Descriptive Statistics*

Team # (N =)	RSLP-S Mean	RSLPS SD	MSOS Mean	MSOS SD	COP Mean	COP SD	COW Mean	COW SD	Y/R Card
1. (20) M2	5.43	1.10	3.95	.25	4.66	.37	3.94	.81	3
2. (14) F2	5.94	1.23	3.70	.23	4.53	.43	3.92	.94	0
3. (22) M2	5.29	1.12	3.56	.49	4.36	.58	4.01	.85	14
4. (15) M1	5.85	.53	3.83	.56	4.32	.46	4.15	.73	28
5. (26) M1	5.13	1.37	3.60	.50	4.34	.54	3.87	.88	15
6. (10) M1	6.52	.44	4.08	.45	4.28	.72	3.77	.66	20
7. (9) M1	5.72	.80	3.62	.43	4.59	.57	3.13	.82	28
8. (11) M2	5.83	.92	4.05	.29	4.78	.21	2.40	.94	2
9. (11) M1	5.94	1.00	3.56	.50	4.35	.70	4.60	.45	17
10. (8) M1	3.60	2.03	3.92	.26	4.58	.30	4.15	.86	37
11. (15) F2	5.24	1.50	3.74	.53	4.38	.49	3.63	.79	0
12. (13) F2	5.44	.93	3.91	.54	4.57	.72	4.07	.78	7
13. (12) M2	5.99	.66	3.83	.40	4.26	.51	3.92	.96	5
14. (12) M2	6.23	.44	3.72	.39	4.13	.63	3.31	.75	3
15. (11) F2	6.49	.44	3.92	.42	4.42	.60	3.50	.81	3
16. (8) F2	5.41	1.04	3.64	.53	4.24	.60	3.94	.78	8
17. (8) M2	6.10	.65	3.67	.33	4.39	.30	3.94	.87	8

M = Male coach; F = Female coach; 1 = Men's team; 2 = Women's team; RSLP-S (Revised Servant Leadership Profile-Sports); MSOS (Multidimensional Sportspersonship Orientations Scale; COP (Partnership Contesting Orientations Sub-Scale); COW (War Contesting Orientations Sub-Scale); Y/R Cards (Yellow/Red Card Aggregates)

### Reliability and Distribution of Data

Cronbach's alpha coefficients were run for each scale used in the study. The sub-scales of the RSLP-S provide strong evidence of internal consistency (SLTI .94, SLH .88, and SLS .89). These results are consistent with Cronbach's alpha values reported in previous studies which have ranged from .79-.94 (Hammermeister et al, 2008; Rieke et al, 2008). Sub-scales of the MSOS produced Cronbach's alpha coefficients showing evidence of low to moderately high internal consistency (RSC .75, RRO .81, RFC .69, CFO .75 and MSOS\_MD .80). These values are consistent with those in previous studies conducted by Vallerand, Briere et al (1997) which ranged from .71 to .86, and

more recently by Miller et al (2004) which ranged from .67 to .74. Cronbach's alpha coefficients for the sub-scales of the COS (COP .74 and COW .85) were slightly lower than those reported by Shields, Funk, and Bredemeier (2015a) which ranged from .85 to .90. In two cases (the MSOS scale .65 and the MSOS sub-scale RFC .69), coefficients for internal consistency were not found acceptable ( $>.70$ ).

Skewness and kurtosis were well within acceptable limits for the MSOS, COS, and their sub-scales ( $\pm 1.0$ , Doane & Seward, 2011). For the RSLP-S and sub-scales, coefficients showed a moderate to high negative skew (range -1.35 to -1.66) while the kurtosis showed peaked and heavy (+3.0). DeCarlo (1997) suggests kurtosis "reflects the shape of a distribution apart from variance," (p. 295) and that distributions with high peaks and heavy tails may still reflect an acceptable distribution. Nevertheless, frequencies were run to test for anomalies such as typos (corrected) and outlier responses (none). The RSLP-S is a scale where respondent scores tend to be high due to the types of questions asked (e.g. The head coach—"Always keeps his or her promises and commitments to others;" "Inspires team spirit by communicating enthusiasm and confidence;" "Takes great satisfaction in bringing out the best in others"), so the distribution of responses was not unexpected; therefore it was reasonable to proceed with the analysis.

### **Hypotheses 1-6: Individual Response Analyses**

*Hypothesis 1.* There will be a significant positive correlation of the RSLP-S with the MSOS. The hypothesis was not confirmed  $r(271) = .09, p = .16$ . Servant leadership as defined by the three qualities comprising the scale (trust/inclusion, humility and service) as a collective, does not appear to correlate with sportspersonship

orientation.

*Hypothesis 2.* There will be a significant positive correlation between the sub-scales of the RSLP-S (SLTI—trust/inclusion, SLH—humility, and SLS—service) with the moral sub-scale (MSOS\_MD) of the MSOS. The results of the correlation of these variables is presented in Table 7. A relatively small, but significant correlation between the MSOS\_MD and SLS  $r(271) = .14, p \leq .05$  was found. There were no other significant correlations.

*Hypothesis 3* There will be a significant positive correlation between the RSLP-S and the COP. The hypothesis was confirmed, although the correlation is somewhat small  $r(270) = .15, p = .02$  in Table 6.

*Hypothesis 4.* There will be a significant negative correlation between the RSLP-S and the COW. This hypothesis was not confirmed; there was no significant correlation  $r(270) = .06, p = .34$  in Table 6.

*Hypothesis 5.* There will be a significant positive correlation between the MSOS\_MD and the COP. This hypothesis was confirmed, with a moderate sized correlation and high significance  $r(270) = .32, p \leq .01$  in Table 7.

*Hypothesis 6.* There will be a significant negative correlation between the MSOS\_MD and the COW. This hypothesis was also confirmed. It was negative as predicted, highly significant, and moderate in size  $r(270) = -.25, p \leq .01$  in Table 7.

**Table 6** *Correlations: RSLP-S with COP and COW*

	COP	COW
Correlation	.15*	.06
Sig. (2-tailed)	.02	.34
N	271	271

**Table 7**

*Correlations: Moral dimension sub-scale of MSOS, sub-scales of RSLPS- S and COS scales*

		MSOS_MD	SLTI	SLH	SLS	COP	COW
MSOS_MD	Correlation Sig. (2-tailed)	1					
	N	271					
SLTI	Correlation	.05	1				
	Sig. (2-tailed)	.41					
	N	270	270				
SLH	Correlation	.08	.83**	1			
	Sig. (2-tailed)	.20	.00				
	N	270	270	270			
SLS	Correlation Sig. (2-tailed)	.14*	.86**	.81**	1		
		.03	.00	.00			
	N	271	270	270	271		
COP	Correlation Sig. (2-tailed)	.32**	.12*	.15*	.18**	1	
		.00	.05	.01	.00		
	N	270	269	269	270	270	
COW	Correlation	-.25**	.10	-.03	.06	.09	1
	Sig. (2-tailed)	.00	.11	.64	.35	.15	
	N	270	269	269	270	270	270

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

### **Hypotheses 7-10: Team-Level Response Analyses**

*Hypothesis 7.* There will be a significant positive correlation between yellow/red card aggregates for teams and team average RSLPS, SLTI (trust/inclusion), SLH (humility), and SLS (service) scores. One aspects of his hypothesis was conformed. The others were not. Despite the small sample size when teams are the level of analysis ( $n = 17$ ), one correlation was significant and the other three approached significance. Scores were negative and highly significant for the SLS  $r(17) = -.48, p \leq .05$ . Scores for the RSLPS  $r(17) = -.42, p$

= .09, SLH  $r(17) = -.42$ ,  $p = .12$ , and the SLTI  $r(17) = -.39$ ,  $p = .09$  were highly correlated but nonsignificant in Table 8.

*Hypothesis 8.* There will be a significant negative correlation between yellow/red card aggregates for teams and team average MSOS\_MD scores. This hypothesis was not supported; no significant correlation was found  $r(17) = .09$ ,  $p = .72$  in Table 8.

*Hypothesis 9.* There will be a significant negative correlation between yellow/red card aggregates for teams and team average COP. This hypothesis was not confirmed. There was no significant correlation between team card aggregates with COP,  $r(17) = -.05$ ,  $p = .85$  in Table 8.

*Hypothesis 10.* There will be a significant negative correlation with team average COW scores. This hypothesis was not confirmed. Results for COW were positive and moderate sized, but nonsignificant,  $r(17) = .25$ ,  $p = .34$  in Table 8.

**Table 8** *Correlations: Yellow/Red Card*

	MSOS_MD	RSLPS	SLTI	SLH	SLS	COP	COW
Correlation	.09	-.42	-.39	-.42	-.48*	-.05	.25
Sig. (2-tailed)	.72	.09	.12	.09	.05	.85	.34
N	17	17	17	17	17	17	17

\*. Correlation is significant at the 0.05 level (2-tailed).

### Summary

Overall, hypotheses and exploratory questions concerning the relationship between the measured constructs of perceived coach servant leadership, athlete sportpersonship, and contesting orientation were modestly supported in some instances, but not in others.

Results indicate that perceived coach servant leadership is not found to be

significantly related to sportspersonship orientation, but does negatively correlate with behavior in terms of team yellow/red aggregates. Additionally, the moral dimensions of sportspersonship when assessed at the aggregate team level do not correlated with team yellow/red aggregates. The correlations between team aggregate yellow/red cards and the partnership and war contesting orientation sub-scales were nonsignificant. It is interesting that the demonstrated ability of contesting orientation to predict sportspersonship orientations (Shields et al, 2015a) did not carry over to the team card aggregates.

A relatively small correlation was found to exist between the service sub-scale (SLS) of servant leadership and the moral dimensions sub-scale of sportspersonship orientation. Servant leadership is significantly and positively related to partnership contesting orientation as well, though the correlation is small.

Finally, there is a substantial negative relationship between team yellow/red card aggregates and servant leadership, especially with the service sub-scale where the relationship is significant. And, the positive and negative correlations (both moderate-sized and highly significant) that exist between the moral dimensions of sportspersonship and contesting orientation—partnership and war—fit the pattern found in previous research on sportspersonship (Shields et al, 2015a).



## **Chapter 4 Discussion**

The primary purpose of the research detailed in this study was to test the relationship between perceived coaches' servant leadership and their athletes' ethically-related sport orientations and behaviors.

The study's findings were mixed, but generally supported a relationship between coaches' servant leadership and sportspersonship-related constructs. This was evident in three important ways. First, one dimension of servant leadership, the service sub-scale, was positively related to the moral dimensions of sportspersonship (respect for rule and officials and concern for opponents). Second, perceived overall servant leadership was positively related to a partnership contesting orientation. Third, servant leadership was negatively related to un-sportsperson-like behavior as reflected in team yellow/red card aggregates; in other words, when athletes perceived their coach as a servant leader, teams tended to accumulate fewer yellow/red cards. Finally, while it is inappropriate to draw conclusions from nonsignificant results, it is still worth observing in passing that all of the nonsignificant correlations, without exception, were in predicted direction. It is also plausible to speculate that several may have reached significance with a larger sample. These are noteworthy findings that add substantially to the growing interest in servant leadership as a means of creating ethical cultures and climates in organizations generally (Reed et al, 2011), in athletics departments (Parris & Welty Peachey, 2012) and, as a result of this research, perhaps, on sports teams.

The sections below, I discuss the implications of this research for the main themes at the center of the study following the logic model presented previously (Figure 1).

### **Servant Leadership**

Servant leadership, as a concept, “is both a philosophy and set of leadership practices” (Bond, 2015, p. 44). At its core, as its name suggests, servant leadership is leadership that puts serving others first. Many qualities (e.g. empathy, empowerment, service, behaving ethically) that comprise servant leadership complement the ideals of sportspersonship (e.g. ethical behavior, empathic concern, fairness, and respect). After reviewing various leadership approaches, it was hypothesized that servant leadership was best suited as a leadership approach for sport coaches to adopt in order to influence their athletes in ways that would predict sportsperson-like orientations and behavior. However, the findings, while suggestive, did not entirely support this hypothesis. When tested as a predictor of sportspersonship orientations, except in the instance of the service sub-scale, servant leadership did not support the expected relationship. For instance, that the service component of servant leadership would relate to concern for others (opponents) is not surprising, but that neither the servant leadership measure as a whole, nor the sub-scales of trust/inclusion or humility, significantly related to sportspersonship orientation, was perplexing.

On the other hand, perceived coach servant leadership had a significant negative relationship with un-sportspersonship behavior at the team-level when considering yellow/red card aggregates.

Previous research has not empirically considered coach servant leadership as it relates to sportsperson-like orientations or behavior in athletes. Thus, the bifurcated findings raise some interesting possibilities. First, the instrument used to measure servant leadership (FSLPS) has a very high overall Cronbach’s alpha .94. Tavakol

and Dennick (2011) have suggested that a test of reliability showing an alpha value ( $>.90$ ) may indicate redundancies in the measure. It may also indicate homogeneity or unidimensionality in the sample of test items. This said, it may be that items comprising the sub-scales for service, humility, and trust are so closely related that the multidimensionality needed to parse service from the other dimensions is not possible in this measure of servant leadership.

Thinking further about the servant leadership and sportspersonship measures, a question came to mind about how respondents might think differently regarding their own behavior and what they perceive in others. In considering the RSLPS, the measure has been used to test for both preferred and perceived servant leadership behaviors. For decades researches have provided empirical evidence identifying coach behaviors that athletes prefer, some examples include studies by Chelladurai, 1993; Scott, 1997; Smoll, Smith, Curtis, and Hunt, 1978; and Stewart, 1997. This is why the current study does not utilize the RSLPS in this manner. However, in the current study, an attempt was made to test the relationship of athletes' perceptions of their coaches' leadership at the same time that they were asked to reflect on their own attitudes about sportspersonship. It may be that the attempt to relate these two variables is similar to what Vargas-Tonsing, Myers and Feltz (2004) found in their research comparing coaches' and athletes' perceptions of efficacy-enhancing coaching techniques; the perceptions of coaches and athletes in this instance were incongruent. Might not the same phenomenon be occurring here when athletes are thinking about their coaches' behaviors in leading, while at the same time reflecting on their own follower attitudes towards sportsperson-like orientations? It seems possible that while

athletes are thinking about their coaches' behavior in promoting tolerance, kindness, and honesty (RSLPS question 13), for instance, they may be unable to think of themselves as acting on those intuitions by trying to rectify an unjust call by the official, or asking an official to stop the game momentarily to allow an injured opponent the opportunity to get up and return to play (MSOS questions 16 and 12).

Another line of thinking that may offer a perspective on the nonsignificant relationship between servant leadership and sportspersonship orientation, as defined by the MSOS measure (used in the current study), is the research of Lynn McCutcheon (1999). McCutcheon contends that the MSOS has a social desirability and authoritarian bias, and that groups with similar scores on the MSOS scale can actually be quite different in perceived sportspersonship orientation. In a sample of 63 participants, McCutcheon compared scores on the MSOS and those from the 1982 version of the Right Wing Authoritarianism Scale (RWA). The results suggest that low scorers on the MSOS might not be poor sportspersons, but in fact, individuals who are more willing to challenge authority. McCutcheon's argument challenging the validity of the MSOS as a suitable measure of sportspersonship, made me wonder why scores in perceived servant leadership, did not significantly correlate with scores in sportspersonship orientations as measured by the MSOS, despite being related to actual sportspersonship behavior (yellow/red card aggregates). Examining the responses to the question relating to obeying officials (respect for rules and officials), 81% of respondents indicated "corresponds to me a lot" or "corresponds to me exactly". This line of reasoning seems to have remained consistent when athletes were asked if they would try to rectify the situation if an opponent was unjustly penalized

by an official (concern for opponents). In this case, athletes responded “doesn’t correspond to me at all” (30%), “corresponds to me a little” (29%), or “corresponds to me partly” (31%). Perhaps, in their thinking, respondents were unwilling to challenge authority or squander a competitive advantage given as result of a poor decision by the official. Either way, aspects of serving to lead such as caring for others, empathy, healing, or courage, for instance, did not seem to inspire an intervention to rectify the situation. Nonetheless, in thinking about their coaches, respondents generally perceived their coaches to be servant leaders. In the paradox of serving to lead, is it possible that athletes were inclined to perceive servant leadership behavior in their coaches because that is what they desire in a coach-athlete relationship? Yet, in their thinking about opponents, found it disadvantageous so were therefore less inclined to challenge the judgement of officials resulting in, as McCutcheon argues, mixed messages with respect to correlating sporting attitudes with leadership behaviors. The fact that the relationship between servant leadership and sportspersonship was nonsignificant remains an open question for me in reflecting on the results revealed in the current study.

### **Contesting Orientations**

An expected finding was that the two contesting orientations, partnership and war, resulted in significant positive and negative correlations, respectively, with the moral dimensions of sportspersonship. The predictive nature of contesting orientations on sportspersonship fits the pattern found in previous research by Shields et al (2015a).

A new important finding is that perceived coach servant leadership was found to positively relate to the partnership contesting orientation. This is significant because

contesting orientation is known to be one of the best psychological predictors of sportspersonship orientations (Shields et al, 2015a). Additionally, in a recent study pertaining to moral disengagement, “preference for the contest-is-partnership metaphor [predicted] lower propensity for moral disengagement” (Shields et al, 2015b, p. 654). Considering the way contesting metaphors give meaning to contests is useful in helping explain sportspersonship.

When the source domain of partnership is mapped to the corresponding target domain of contest, competition is understood through the many possible values associated with partnering (e.g. teamwork, collaboration, mutual respect, and shared experience) and these values are likely to enhance sportspersonship. So too, when leadership (target) is mapped with service (source), one will likely understand the practice of leading as serving, trusting, empowering, and empathizing. As has already been presented, perceived coach servant leadership is a significant negative predictor of sportspersonship behavior as indicated by team yellow/red aggregates. Thus, servant leadership and partnership contesting orientation appear to be a powerful combination in predicting sportspersonship, and is certainly an important finding.

### **Sportspersonship Orientations**

One of the interesting outcomes of the study was the relationship between sportspersonship orientations and actual behaviors. Sportspersonship orientations, as originally conceptualized by Vallerand and colleagues (1994; 1996; and 1997), included five dimensions (four were used in the current study): respect for rules and officials, concern for opponents, respect for commitment to the game, respect for the social conventions associated with competition, and a negative, win-at-all-cost

approach to play. The negative approach sub-scale was not used in this study due to reliability issues (Miller et al, 2004). Sportspersonship behavior was measured by aggregated team yellow/red cards. The analysis focusing on the moral sub-scale of sportspersonship found that no correlation exists between actual behavior (incidences of yellow/red cards) and respect for rules and officials or concern for opponents. This was unexpected. Athlete orientations supporting respect for rules and officials and concern for opponents did not translate into sportspersonship behavior as measured by yellow/red card aggregates. In fact, a side by side comparison of the data indicated strong athlete support for respecting rules and officials, and concern for opponents, but no connection at all with yellow/red card aggregates.

It is possible that excluding the sub-scale on the win-at-all cost approach was a factor in the findings. Some studies have included the sub-scale and at least two more have expanded the MSOS measure to include instrumental aggression (Knortz, 2009; Stornes & Bru, 2002). Perhaps balancing the sub-scale between positive and negative orientations would have produced different results.

Another explanation may relate to the fact of different levels of analysis—individual and team. Trying to aggregate orientations may not work well and similarly, yellow/red card aggregates may reflect the behavior of a small number of athletes and may not be very reflective of the team as a whole.

### **Limitations and Future Directions**

The present findings suggest a number of exciting possibilities for future research. Sports leadership viewed through the lens of servant leadership is one example. Servant leadership appears to closely associate with the values of sportsperson-like

behavior, yet is also perceived as being difficult to measure. A number of studies cited in the current study suggest servant leadership is not easily defined or operationalized (Northouse, 2012; van Dierendonck, 2011). The RSLP-S model used in this investigation to study servant leadership style is specific to servant leadership in sports. There are other models drawn from different settings that could have been used to assess servant leader behaviors (e.g. Laub, 1999; Liden et al., 2008; Liden, et al., 2015; van Dierendonck & Nuijten, 2011). Their applicability to sport remains an interesting option for further study.

The findings related to sportspersonship orientation and behavior bear additional study. There was no significant correlation between sportspersonship orientations and behavior, at least in terms of how these variables were operationalized in the present investigation. Reconsidering the sportspersonship orientation model utilizing the Extended Multidimensional Sportspersonship Orientations Scale (EMSOS; Stornes & Bru, 2002), which adds back the win-at-all-cost sub-scale, as well as adding a new sub-scale to assess instrumental aggressive acts, might prove interesting. This would bring into greater balance the positive and negative attributes of the sportspersonship orientations measure.

Relying on the number of yellow/red cards issued to athletes as an indicator of team-level sportspersonship behavior is a somewhat narrow approach, especially given the multidimensional construct of sportspersonship in the literature (Clifford & Freezell, 1997; Shields & Bredemeier, 1995; Vallerand et al. 1996). Yet, accounting for yellow/red cards is the current method for determining sportsperson-like behavior in the game of soccer. Still, there are inherent problems with this as a measure of



sportspersonship behavior. In the current study, the ability to assign yellow/red card to individuals was sporadic depending on how game statistics were reported. Due to the disparity of detailed yellow/red card statistics for each team, team aggregate scores were used. This procedure may have undermined the ability to detect relationships between orientation and behavior and future researchers may wish to employ a different strategy. Additionally, future research may explore better ways to assess and promote the sportsperson-like behavior in soccer including rule changes and coaching education that redirects the focus of play toward different goals rather than merely scoring goals.

Generating a sample size larger than 17 teams was also a challenge. A small sample size places significant limitations on the statistical power and generalizability of the research findings. The ability to assess intention in the infraction leading up to the issuing of yellow and red cards was not possible in this study design, either. Without knowing the intent of an action, it is difficult to understand motivation, which is an important component of sportspersonship. Moreover, officials do not always interpret the rule book similarly. Some conferences mandate that officials be proactive in issuing cards as a means of bringing aggressive play under control, which also influences the number of cards issued.

Methodologically, this was a quantitative study. Qualitative or mixed method studies may be more useful in examining intent or motivation of athletes and officials because [moral] “behavior is adequately understood if events are examined as they are experienced and felt by the participants” (Stornes, 2001, p. 289).

The population for the study is defined by NCAA DIII soccer programs, not the entirety of college soccer programs or soccer programs generally, nor is it the

entirety of sport. Again, this places obvious limits on the generalizability of the finding. Participants in the study are emerging adults—generally 18-22 years of age. Implications for sportpersonship at different ages, in different sports, team verses individual sports, and contact verses non-contact sport settings, would provide occasion for further research.

Another area of interest for future research might involve the role gender may play in the study of servant leadership and sportpersonship. One of the results identified in the current study indicated that men's soccer teams coached by men (currently there are no women head coaches of men's teams in NCAA DIII soccer) were more prone to incidences of yellow/red cards ( $n = 6$ , range 15 to 37) than women's team coached by men ( $n = 6$ , range 3-14) or women's teams coached by women ( $n = 5$  range 0-3). Duff (2013), in a study of performance management coaching and servant leader gender implications, suggests that women may be predisposed to engaging in servant leadership. Attributes of servant leadership such as empathy, service, and support-oriented approaches were offered as being well suited for women aspiring to leadership roles. Croson and Gneezy (2009) argue that women may be more risk-averse, and have a lower preference for competitive situations. These ideas applied to soccer would be interesting to explore as they relate to incidences of yellow/red cards.

Another thought-provoking finding related to gender in the current study suggests that male athletes tended to perceive their coaches' leadership to be less servant-like the longer they played for them ( $r(271) = .04, p = -.13$ ). Black (2010) tested the relationship between servant leadership and school climate finding a

significant positive correlation. However, it takes time to develop a culture of serving others, yet there appears to be something different going within this limited data set with respect to the influence coaches have in creating a serving team climate. Perhaps its gender related, or perhaps it has to do with the culture of sport teams. Either way, questions of servant leadership, sportpersonship, gender, and culture definitely suggest an opportunity for more research.

### **Conclusion and Implications for Practice**

In studying the relationship of perceived coaches' servant leadership and their athletes' ethically-related sport orientations and behaviors, three important findings emerged: 1) servant leadership, through the service aspects of servant leadership, is positively related to the moral dimensions of sportpersonship (respect for rules and officials, and concern for opponents); 2) servant leadership is negatively related to team-level un-sportperson-like behavior as measured by yellow/red card aggregates; and 3) servant leadership is positively related to partnership contesting orientation, and contesting orientation is the most significant known predictor of sportpersonship.

Given these findings, what are some of the practical implications for coach leadership, coach education, assessment, and improving sportpersonship?

Coaches are leaders. They influence the lives of the athletes under their charge. The results of this study make a compelling argument for coach servant leadership as a positive influence on the ethically-related sport orientations and behaviors of the athletes they lead, both directly on behavior, and indirectly through the positive relationship servant leadership has with partnership contesting orientation. Embracing the ideals of servant leadership can add to the effectiveness of coach leadership, can create a platform

to engage athletes in ways that may enhance their experience and can encourage more sportsperson-like behavior.

There is a substantial amount of empirical research to support the efficacy of character education in educational settings. We know what works. In the context of sport, these strategies can be easily adopted by coaches to foster positive behavior in their athletes. Coaches are educators. Role modeling, mentoring, embracing service to others, empowering athletes, and teaching about character are just a few of the strategies that work in the classroom and can work in sport. Teaching athletes how to compete is an important concept that must be emphasized to a greater degree. Teaching that competition is “striving with” as opposed to “striving against” needs more attention in coaching education and in coach assessment.

We know what athletes want from in their sport experience. In fact, we have decades of research telling us what athletes want in coaches and in their sport experience; it is to be valued for who they are and not just for their athletic talents. They want honesty, respect, to be empowered, to be cared for, and listened to, authenticity, and more than anything else, they want to be led by a coach who places athletes’ interests before their own. Athletes want to be led by a servant leader coach and coaches should want to be that servant leader!

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## Appendix A IRB Approval



### Office of Research Administration

One University Boulevard  
St. Louis, Missouri 63121-4499  
Telephone: 314-516-5899  
Fax: 314-516-6759  
E-mail: ora@umsl.edu

DATE: December 3, 2015

TO: Lyman (Lee) Ellis, MBA, Ed.S., MS  
FROM: University of Missouri-St. Louis IRB

PROJECT TITLE: [813791-3] Coach Servant Leadership and Student-Athlete Sportspersonship:  
A Correlational Study

REFERENCE #:

SUBMISSION TYPE: Revision

ACTION: DETERMINATION OF EXEMPT STATUS  
DECISION DATE: December 3, 2015

REVIEW CATEGORY: Exemption category # 2

The chairperson of the University of Missouri-St. Louis IRB has APPROVED the above mentioned protocol for research involving human subjects and determined that the project qualifies for exemption from full committee review under Title 45 Code of Federal Regulations Part 46.101b. The time period for this approval expires one year from the date listed above. You must notify the University of Missouri-St. Louis IRB in advance of any proposed major changes in your approved protocol, e.g., addition of research sites or research instruments.

You must file an annual report with the committee. This report must indicate the starting date of the project and the number of subjects to date from start of project, or since last annual report, whichever is more recent.

Any consent or assent forms must be signed in duplicate and a copy provided to the subject. The principal investigator must retain the other copy of the signed consent form for at least three years following the completion of the research activity and they must be available for inspection if there is an official review of the UM-St. Louis human subjects research proceedings by the U.S. Department of Health and Human Services Office for Protection from Research Risks.

This action is officially recorded in the minutes of the committee.

If you have any questions, please contact Carl Bassi at 314-516-6029 or bassi@umsl.edu. Please include your project title and reference number in all correspondence with this committee.

Appendix B  
Recruitment Letter to Coach Participants

Dear Coach...

My name is Lee Ellis. I am the Director of Athletics at Principia College. I coached soccer for nearly 40 years, including 15 years as head women's soccer coach at Principia. I served on NSCAA Regional Ranking Committees, NCAA Regional Advisory Committees, the NCAA Men's and Women's Soccer Rules Committee, and in 2012, as national chair of the NCAA DIII Women's Soccer Committee.

I am writing to you and your fellow soccer coaches to ask your assistance in research I am conducting to complete my doctoral dissertation at the University of Missouri, St. Louis (UMSL) under the direction of Drs. Brenda Bredemeier and David Shields. My research examines this question: Is there a correlation between perceived leadership style of coaches and sportspersonship exhibited by athletes who play for them? By exploring the relationship between coach leadership style and sporting behavior exhibited by athletes, I am hoping to shed new light on ways to promote sportspersonship in the game.

If you are willing to assist me, I need two things from you. First, would you kindly take a few minutes and complete a questionnaire seeking demographic information about your institution, yourself, and your coaching background. Second, would you please forward the attached survey link to the athletes on your team? The link describes the research project and invites participants 18 years of age or older to a URL link where they will be asked demographic information, along with a request to respond to questions contained in three short surveys. The questions measure perceived coach leadership behavior, sportspersonship orientation; and contesting orientation.

I am asking for only 10-12 minutes of your athletes' time. Participation is completely voluntary, but I would really appreciate their help. At no time will I be in direct contact with your athletes. Participants may choose to not answer any question they don't want to answer. Individual respondents and responses will not be identifiable, but the collective responses will be tied to the coaches participating in the study. No compensation will be offered to participants.

This study has been approved by the UMSL Institutional Review Board (IRB # 813791-3). Confidentiality will be strictly maintained. No identifying information about you, your athletes or the institution will be reported.

I look forward to hearing from you. Thank you.

## Appendix C


**College of  
Education**

One University Blvd.  
St. Louis, Missouri 63121-4499  
Telephone: 314-516-7524  
Email: Leefff@umsl.edu

**Informed Consent for Participation  
in Research Activities Coaches**  
A Study of Coach and Athlete Behaviors

Participant \_\_\_\_\_ HSC Approval  
Number \_\_\_\_\_

Principal Investigator \_Lyman (Lee) Ellis III\_\_\_\_\_ PI's Phone  
Number \_618-374-5030\_\_\_\_\_

1. You are invited to participate in a research study conducted by Lee Ellis under the supervision of Dr. Brenda Bredemeier. The purpose of this research is to study the relationship between coach leadership style and sportspersonship in the athletes who play for them.
2. a) Your participation will involve two things...
  - To provide demographic information.
  - To support the study by forwarding the survey instruments through a URL link to your athletes.

Approximately 80 coaches and up to 2000 athletes may be involved in this research.

b) The amount of time involved in your participation will be 5-8 minutes. No compensation will be offered to you or your athletes.

3. There are no anticipated risks associated with this research.
4. There are no direct benefits for you participating in this study. However, in the spirit of collegiality, your participation may help shed new light on ways to promote sportspersonship in the game.
5. Your participation is voluntary and you may choose not to participate in this research study or to withdraw your consent at any time. You may choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate or to withdraw.
6. By agreeing to participate, you understand and agree that your data may be shared with other researchers and educators in the form of presentations and/or publications. In all cases, your identity will not be revealed. In rare instances, a

researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection). That agency would be required to maintain the confidentiality of your data. In addition, all data will be stored on a password-protected computer and/or in a locked office.

If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator (Lee Ellis 618-374-5030) or the Faculty Advisor (Dr. Brenda Bredemeier 314-516-6820).

You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research Administration, at 314-516-5897.

**I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I consent to my participation in the research described above.**

Participant's Signature	Date	Participant's Printed Name
Signature of Investigator or Designee Name	Date	Lyman (Lee) Ellis III Investigator/Designee Printed

Appendix D  
Letter to Athlete  
Participants

Dear Athlete,

My name is Lee Ellis. I am the Director of Athletics at Principia College. I coached soccer for nearly 40 years, including 15 years as head women's soccer coach at Principia.

You are receiving this email because your coach is helping me with research for my doctoral dissertation at the University of Missouri, St. Louis (UMSL), under the direction of Drs. Brenda Bredemeier and David Shields. My research examines this question: Is there a correlation between how athletes perceive the leadership style of their coaches and the sportspersonship they exhibit when playing for them? By exploring the relationship between coach leadership style and sporting behavior exhibited by athletes, I am hoping to shed new light on ways to promote sportspersonship in the game.

You are not required to participate in this study even though this letter comes from your coach, but if you are willing to assist me, and are 18 years of age or older, please follow the link your coach has provided. Once there, kindly take a few moments to complete some demographic information about yourself, then proceed in responding to the questions contained in three short surveys. The questions measure perceived coach leadership behavior, sportspersonship orientation; and contesting orientation.

I am asking for only 10-12 minutes of your time. Participation is completely voluntary, but I really hope you'll participate. At no time will I be in direct contact with you. I don't even know who you are! You may choose not to answer any question you do not want to answer. Your identity and responses will not be identifiable, but the collective responses will be tied to your coach who has agreed to participate in the study. No compensation is being offered to your coach or you.

This study has been approved by the UMSL Institutional Review Board (IRB #183791-3). Confidentiality will be strictly maintained. No identifying information about you, your coach or the institution will be reported.

Your participation in this research is greatly appreciated. Thank you.

## Appendix E

**College of Education**

One University Blvd.  
 St. Louis, Missouri 63121-4499  
 Telephone: 314-516-7524  
 E-mail: Leefff@umsl.edu

**Informed Consent for Participation  
 in Research Activities Athletes**  
 A Study of Coach and Athlete Behaviors

Participant \_\_\_\_\_ HSC Approval Number \_\_\_\_\_

Principal Investigator Lyman (Lee) Ellis III PI's Phone  
 Number 618-374-5030

1. You are invited to participate in a research study conducted by Lee Ellis under the supervision of Dr. Brenda Bredemeier. The purpose of this research is to study the relationship between coach leadership style and sportspersonship in the athletes who play for them.
  
2. a) Your participation will involve two things...
  - To provide demographic information.
  - To complete the survey instruments provided by your coach through a URL link.

Approximately 80 coaches and up to 2000 athletes may be involved in this research.

b) The amount of time involved in your participation will be 10-12 minutes. No compensation will be offered to you or your coach.
  
3. There are no anticipated risks associated with this research.
  
4. There are no direct benefits for you participating in this study. However, your participation may help shed new light on ways to promote sportspersonship in the game.
  
5. Your participation is voluntary and you may choose not to participate in this research study or to withdraw your consent at any time. You may choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate or to withdraw.
  
6. By agreeing to participate, you understand and agree that your data may be shared with other

researchers and educators in the form of presentations and/or publications. In all cases, your identity will not be revealed. In rare instances, a researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection). That agency would be required to maintain the confidentiality of your data. In addition, all data will be stored on a password-protected computer and/or in a locked office.

7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator (Lee Ellis 618-374-5030) or the Faculty Advisor (Dr. Brenda Bredemeier 314-516-6820).

You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research Administration, at 314-516-5897.

**I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I consent to my participation in the research described above.**

Participant's Signature	Date	Participant's Printed Name
Signature of Investigator or Designee Name	Date	Lyman (Lee) Ellis III Investigator/Designee Printed



Appendix F  
RSLP--S  
**Revised Servant Leadership Profile for Sport**  
Rieke, Hammermeister & Chase, 2008

For the following items, please think about your head coach. Please indicate how much you agree or disagree with each of the following items using the following scale:

Strongly Disagree	Somewhat Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Somewhat Agree	Strongly Agree
1	2	3	4	5	6	7

*The Head Coach:*

1. Inspires team spirit by communicating enthusiasm and confidence.
2. Believes the leader should not be front and center.
3. Listens actively and receptively to others.
4. Serves others and does not expect anything in return.
5. Practices plain talking (means what he or she says and says what he or she means).
6. Is not primarily concerned with always having full authority.
7. Always keeps his or her promises and commitments to others.
8. Is willing to make personal sacrifices in serving others.
9. Grants all athletes a fair amount of responsibility.
10. Doesn't have to have his or her name attached to every initiative.
11. Is willing to accept other's ideas whenever they are better than his or her own.
12. Finds enjoyment in serving others in whatever role or capacity.
13. Promotes tolerance, kindness, and honesty.
14. Doesn't look at his or her position as one of power.
15. Creates a climate of trust and openness to facilitate participation in decision-making.
16. Has a heart to serve others.
17. Wants to build trust through honesty and empathy.
18. Allows his or her subordinates to have some control.
19. Devotes a lot of energy to promoting trust, mutual understanding, and team spirit.
20. Takes great satisfaction in bringing out the best in others.
21. Has the courage to assume responsibility for his or her mistakes.
22. Doesn't have to be seen as superior to subordinates in everything.

**Scales:**

Trust/Inclusion: 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21

Humility: 2, 6, 10, 14, 18, 22

Service: 4, 8,

12, 16, 20

Appendix G  
MSOS  
**Multidimensional Sportspersonship Orientations**  
**Scale**

(Vallerand et al., 1997)

In answering the following questions, think about your primary sport. For each of the following items, circle the number that best represents the extent to which the item corresponds to you.

Doesn't correspond to me at all	Corresponds to me a little	Corresponds to me partly	Corresponds to me a lot	Corresponds to me exactly
1	2	3	4	5

- |                                                                                                             |           |
|-------------------------------------------------------------------------------------------------------------|-----------|
| 1. When I lose, I congratulate the opponent whoever he or she is.                                           | 1 2 3 4 5 |
| 2. I obey the referee.                                                                                      | 1 2 3 4 5 |
| 3. In competition, I go all out even if I'm almost sure to lose.                                            | 1 2 3 4 5 |
| 4. I help the opponent get up after a fall.                                                                 | 1 2 3 4 5 |
| 5. After a defeat, I shake hands with the opponents' coach.                                                 | 1 2 3 4 5 |
| 6. I respect the rules.                                                                                     | 1 2 3 4 5 |
| 7. I don't give up even after making many mistakes.                                                         | 1 2 3 4 5 |
| 8. If I can, I ask the referee to allow the opponent who has been unjustly disqualified to keep on playing. | 1 2 3 4 5 |
| 9. After a competition, I congratulate the opponent for his or her good performance.                        | 1 2 3 4 5 |
| 10. I really obey all rules of my sport.                                                                    | 1 2 3 4 5 |
| 11. I think about ways to improve my weaknesses.                                                            | 1 2 3 4 5 |
| 12. When an opponent gets hurt, I ask the referee to stop the game so that he or she can get up.            | 1 2 3 4 5 |
| 13. After a win, I acknowledge the opponent's good work.                                                    | 1 2 3 4 5 |
| 14. I respect the referee even when he or she is not good.                                                  | 1 2 3 4 5 |
| 15. It is important to me to be present at all practices.                                                   | 1 2 3 4 5 |
| 16. If I see that the opponent is unjustly penalized, I try to rectify the situation.                       | 1 2 3 4 5 |
| 17. Win or lose, I shake hands with the opponent after the game.                                            | 1 2 3 4 5 |
| 18. I respect an official's decision even if he or she is not the referee.                                  | 1 2 3 4 5 |
| 19. During practices, I go all out.                                                                         | 1 2 3 4 5 |
| 20. If by misfortune, an opponent forgets his or her equipment, I lend him my spare one.                    | 1 2 3 4 5 |

MSOS Scoring Key

Item Number:	Subscale:
# 1, 5, 9, 13, 17	Respect for social conventions
# 2, 6, 10, 14, 18	Respect for the rules and the officials
# 3, 7, 11, 15, 19	Respect for one's full commitment toward sport participation
# 4, 8, 12, 16, 20	Respect and concern for the opponent

Appendix H  
**[Contesting Orientations]**  
**Opinions about Sport**  
**Competition**

Shields, Funk &  
Bredemeier, 2015

**Directions:** The following sentences reflect a variety of viewpoints about competition and sports. As you read each item, please consider how closely it expresses your own view. This is just a matter of opinion. *THERE ARE NO RIGHT OR WRONG ANSWERS.* Don't worry that many items are similar. Just rate each one as you come to it. Please use the following rating scale to indicate how much you agree or disagree with each item.

**1 = Strongly disagree** with the item  
**2 = Somewhat disagree** with the item  
**3 = Neither agree nor disagree** with the item

**4 = Somewhat agree** with the item  
**5 = Strongly agree** with the item.

	<u>Circle One</u>				
	Disagree . . .	Neutral. . .	. . .	Agree	
1. In sport, the goal is to conquer your opponent.	1	2	3	4	5
2. When my opponents try hard to win, they are giving me something of value.	1	2	3	4	5
3. In tight contests, I want my opponents to be at their best.	1	2	3	4	5
4. When I compete, my opponent is my enemy.	1	2	3	4	5
5. When opponents try to win, they are helping each other.	1	2	3	4	5
6. The purpose of competition is to bring out the best in everyone.	1	2	3	4	5
7. Sport is battling against opponents.	1	2	3	4	5
8. When I try hard to win, I am giving something of value to my opponent.	1	2	3	4	5
9. Sport is a fight to see who is best.	1	2	3	4	5
10. Competition is war.	1	2	3	4	5
11. In sports, like in war, opponents stand between you and success.	1	2	3	4	5
12. After a narrow win, I really appreciate my opponents.	1	2	3	4	5

Partnership Orientation: Items 2, 3, 5, 6, 8, 12

War Orientation: Items 1, 4, 7, 9, 10, 11

Appendix I  
Coach Demographic Questionnaire

Information about your institution:

1. Public/Private
2. To whom does the athletic department report?
  - a. President/Chief Executive
  - b. Student Affairs
  - c. Academics
  - d. Enrollment
  - e. Advancement/Development
  - f. O

ther Personal

Information:

1. Gender:           M       F       Other
2. Role: Men's Coach \_\_\_\_\_ Women's Coach \_\_\_\_\_ Both \_\_\_\_\_

Coaching Background:

1. Coach Education/Credentials: please list
2. Cumulative years coaching \_\_\_\_\_
3. Years coaching at current institution \_\_\_\_\_
4. Career record \_\_\_\_\_
5. Current Season record \_\_\_\_\_

Appendix J  
Athlete Demographic Questionnaire

Personal Information:

1. Gender:    M        F        Other
2. Total years playing soccer \_\_\_\_\_
3. How many years have you played for your current coach? 1\_\_2\_\_3\_\_4\_\_
4. Current role on the team: Starter\_\_\_\_\_Reserve \_\_\_\_\_