

*AN ERROR OF JUDGEMENT!*

*A GUIDE TO SPORT ETHICS  
WITH SPECIFIC REFERENCE TO CRICKET*

*By*

*PHILIP THEUNISSEN*



*AN ERROR OF JUDGEMENT!*

*A GUIDE TO SPORT ETHICS  
WITH SPECIFIC REFERENCE TO CRICKET*

*By*

*PHILIP THEUNISSEN*

*Bethlehem  
SOUTH AFRICA  
August 2011*

*Edited*

*by*

*KRIS DOBIE (Ethics SA)*

*The author is available to present the contents of this publication as a half-day seminar.*

*Contact details:*

*E-mail: philip@computus.co.za*

*Tel.: +27 (58) 3039640*

*Postal address:*

*PO Box 1615, BETHLEHEM, 9700  
SOUTH AFRICA*

*"I dedicate this publication to the late Tertius le Roux who was the best  
example of a 'single ethical self' I have ever known."*



## ABOUT THE AUTHOR

Dr Philip Theunissen is a citizen of South Africa. He matriculated in 1976 at the High School of Wolmaransstad and he obtained a B Comm-degree at the Potchefstroom University (now the North West University) after completing his military service. He later also obtained an Honours and Masters degree in Business Economics and completed a Ph. D in the same subject in 1998. He has run his own accounting and agricultural economics practise in Bethlehem in die Free State province of South Africa since 1991.

During his career, he became involved as an expert witness in several agricultural disputes. When the opportunity arose in 2005, he enrolled with the first group of part time students for the newly founded Masters-degree in Forensic Accountancy at the North West University in Potchefstroom. After completing the degree, he developed a keen interest in fraud prevention. While researching the topic, he came to the conclusion that it cannot be done without proper business ethics. He researched this field as well and is now a member of the Ethics Institute of South Africa.

He has been a keen cricket lover all his life, having played for his school's first team. He also played a bit of club cricket but played mostly 'social cricket' after school, whenever the opportunity arose. In 2009, while his youngest son got involved in club cricket, he became interested in umpiring and did the Level C course in 2010. He became an active club umpire during the summer of 2010/11 and was invited by the Free State Cricket Union to attend an advanced umpiring course, presented by Cricket South Africa, during the winter of 2011. He passed the Level B umpire's exam at the end of the course.

During the course, the presenters (Johan Cloete from the ICC international panel, Karl Hurter of CSA elite panel and Wessie Westraadt, also of CSA elite panel) did not only focus on the laws of cricket, they also added a lot of lectures on life skills to the course. Philip then realised that he could combine his knowledge as a forensic accountant with his umpiring knowledge and so the idea of researching ethics in sport, specifically cricket, was born. He compiled this publication to give umpires and captains the knowledge to comply with the instruction in the preamble of the cricket laws, namely:

***“Captains and umpires together set the tone for the conduct of a cricket match.”***

## ACKNOWLEDGMENT

*“Although the bigger part of the publication is based on my own experience and knowledge, I have added a substantial amount of information from other authors and institutions. For the comfort of reading, I did not follow strict academic rules in citing these sources and it may appear at some places that I represent this information as my own. It is surely not my intention to solely claim the credit for this information and I hopefully gave satisfactory recognition to these sources as references at the back of this publication.”*

Pictures used in this publication were freely available on the Internet at a number of locations. The original sources were not disclosed and could not be accredited with the necessary recognition.

For the purpose of this document, the terms sportsman and sportsmen include both genders.

## ABSTRACT

The integrity of sport is under increased threat and this might lead people to lose interest in sport. Certainly not all participants are unethical, but it is common enough to be a cause of concern. The money involved in sport today has made many participants strive for performance at any cost. It appears that the ethical part of sport is now limited to shaking someone's hand at the end of a game. Even the 'Gentleman's Game' of cricket is not escaping unethical behaviour and there were a number of prominent cases over the past decades that seriously threatened the integrity of the game.

Sportsmen can follow one of two opposing approaches in sport - 'sportsmanship', being the ethical one, and 'gamesmanship', the unethical one. In sport, the rules make the game what it is, and they make the score the measure of success. If we break the rules, we cease to play the game, which makes the score, and the entire process, pointless.

Unethical gamesmanship can be considered a form of fraud within the context of the law. In the context of professionalism in sport, gamesmanship can further be categorised as a white-collar crime, as people who utilise their occupational skills and opportunities commit it.

The laws or rules of sport are about what is right and what is wrong. Ethics on the other hand is about what is good and what is bad in a particular situation. If one could just follow the laws, or rules in the case of other sports, all the concerns about ethics in sport would not be necessary. Ethics is not about compliance with rules but much more about understanding the impact of the rules. For the laws to make sense it must be connected to quality of play and in each case where a law is undermined, one should ask whether it would be better for the sport if everyone performs it.

People make different decisions in different situations, something that is called *multiple ethical selves*. The fraud triangle suggests that fraud is not only possible, but is actually predictable in circumstances where three preconditions exist, namely motive, opportunity, and rationalisation. Removing any one of the three corners from the fraud triangle can prevent fraudulent or unethical behaviour. The solution is therefore to encourage a *single ethical self* person with integrity that will not rationalise unethical behaviour under doubtful circumstances.

Cricket's participants, namely the players and the umpires, are not really unethical people. They are merely being occasionally exposed to ethical dilemmas and unethical traits without having been trained to make the correct decisions in difficult situations. The cricketing environment must therefore provide a proper ethical culture so that all the participants can become totally aligned within the principal of the 'Spirit of the Game'.

Employing codes of ethics, models of ethical decision-making, and ethics education in sport, and specifically in cricket, may be a positive initiative. Such a code may be styled as a code of professional responsibility, which will discuss what behaviour is considered 'ethical' or 'correct' or 'right' in the circumstances. The leaders in sport should define its own applicable values in order to create an ethical climate for their participants.

## CONTENTS

<b>1. MARKING THE CREASE</b>	<b>1</b>
<b>2. SWEEPING THE DEBRIS</b>	<b>1</b>
<b>3. THE CONDUCT OF THE MATCH</b>	<b>3</b>
3.1. SPORTSMANSHIP MODEL	4
3.2. THE GAMESMANSHIP MODEL	4
3.3. THE CONTRASTING GAME PLAN	5
3.4. THE LAW	5
<b>4. THE TOSS</b>	<b>6</b>
<b>5. TAKING GUARD</b>	<b>7</b>
<b>6. MAINTAINING THE PLAYING AREA</b>	<b>8</b>
6.1. THE BAD BARREL	9
6.2. THE CIALDINI EFFECT	10
6.3. THE FRAUD TRIANGLE	11
6.4. HANSIE CRONJÉ	12
<b>7. DEFINING THE BOUNDARIES</b>	<b>13</b>
7.1. INTEGRITY	14
7.2. VALUES	14
7.3. INSTRUMENTAL VS TERMINAL	15
7.4. SIX PILLARS OF CHARACTER	16
7.5. DILEMMAS	16
7.6. RELIGION	17
<b>8. NOMINATING THE SIDES</b>	<b>17</b>
8.1. THE PREAMBLE	18
8.2. THE PLAYERS	19
8.3. THE UMPIRES	19
<b>9. THE DECLARATION</b>	<b>20</b>
9.1. PLAYER'S CONDUCT	20
9.2. SOLE JUDGES	21
<b>10. THE FORFEITURE</b>	<b>22</b>
10.1. MANAGING ETHICS	22
10.2. THE DECISION-MAKING PROCESS	23
<b>11. THE MATCH IS CONCLUDED</b>	<b>25</b>
<b>12. EXTRAS</b>	<b>26</b>
12.1. LEG BYES (REFERENCES CITED)	26
12.2. WIDE BALLS (REFERENCES CONSULTED)	28

## 1. MARKING THE CREASE

Moral character is among the most important of the many outcomes that sport is perceived to foster. This particular goal has come under considerable scrutiny in recent years as unethical conduct by sportsmen, coaches, and administrators have made worldwide headlines. In some circles, sport is even deemed to be in a state of moral crisis (Maloy, 2003).

There are many examples of sport and sports people providing momentum and breakthrough on topics like racial vilification, reconciliation and compassion for the plight of fellow man. Sadly, there are also examples of sport and sports people demonstrating unethical conduct in full public view like cheating, corruption, abuse, discrimination, racism, and violence, to name but a few.

The integrity of sport is under increased threat and this might lead people to lose interest in sport. Certainly not all participants are unethical, but it is happening often enough to become a cause of concern. The general opinion is that the huge amounts of money involved in sport today have made many participants strive for performance at all cost. It appears that the ethical part of sport is now limited to shaking someone's hand at the end of a game. If sport wants to justify its claim as character builder, it needs to restore the core principle of society, namely to do the right thing. Although not the only solution, a good start will be for participants in sport to strengthen their own ethical decision-making.

## 2. SWEEPING THE DEBRIS

Although named the 'Gentleman's Game', cricket's reputation is frequently tarnished by smaller incidents involving ethical issues. There were however a number of more prominent cases over the past decades that seriously threatened the integrity of the game.

### **Bodyline**

Bodyline or fast leg theory was the brainchild of the English captain, Douglas Jardine. This was a cricketing tactic used in the 1932/33 Ashes tour of Australia, specifically to combat the extraordinary batting skill of Australia's Don Bradman. The tactic was simple: a bodyline delivery was one where the ball was pitched short so as to rise towards the body of the opposing batsman on the line of leg stump, in the hope of creating leg side deflections that could be caught by one of several fielders in the quadrant of the field behind square leg. This tactic was considered by many to be intimidatory and physically threatening. The English players were heavily criticised by both the Australian and English press. This series eventually needed intervention from the diplomatic departments of both countries. Bill Woodfull, the Australian skipper showed the world just what the definition of a 'gentleman' meant. Woodfull led the Australians through this incredibly tough period and even under huge pressure from the public and the media, Woodfull flatly refused to employ retaliatory tactics. He never publicly complained even though he and his men were repeatedly hit and had to see the medics often. Woodfull's famous saying was: *"There are two teams out there, one is playing cricket. The other is making no attempt to do so."*

### **Underarm Bowling**

The underarm bowling incident of 1981 took place on 1 February 1981, when Australia was

playing New Zealand in a One Day International cricket match, the third of five such matches in the final of the Benson & Hedges World Series Cup, at the Melbourne Cricket Ground. In order to prevent New Zealand from scoring the six they needed to tie, the Australian captain, Greg Chappell, instructed his bowler (and younger brother), Trevor Chappell, to deliver the last ball underarm, along the ground. This action was technically legal, but seen as being totally against the spirit of fair play. After the incident, the then Prime Minister of New Zealand, Robert Muldoon, described it as the most disgusting incident he can recall in the history of cricket. Even the Australian Prime Minister, Malcolm Fraser, called the act contrary to the traditions of the game. As a direct result of the incident, underarm bowling was banned in limited overs cricket by the International Cricket Council as not within the spirit of the game.

### **Match Fixing**

On 7 April 2000, Delhi police revealed they had a recording of a conversation between Hansie Cronjé, the South African captain, and Sanjay Chawla, a representative of an Indian betting syndicate, over match-fixing allegations. Three other players, Herschelle Gibbs, Nicky Boje, and Pieter Strydom, were also implicated. Cronjé was sacked as captain after confessing that he had not been entirely honest. He admitted accepting between \$10,000 to \$15,000 from a London-based bookmaker for forecasting results, not match fixing, during the recent one-day series in India. Gibbs and another player, Henry Williams, were suspended from international cricket for six months. Gibbs was fined R60,000 and Williams R10,000. Strydom received no punishment. Cronjé was banned from playing or coaching cricket for life.\* This incident brought the entire sport under the cloud of match fixing.

### **Ball tampering**

In 2006, an alleged ball-tampering issue overshadowed a Test match between Pakistan and England. On the fourth day of the 4th Test between England and Pakistan at The Oval, Darryll Hair and fellow umpire Billy Doctrove, ruled that the Pakistani team had been involved in ball tampering. They awarded five penalty runs to England and offered them a replacement ball. In protest the Pakistani players refused to take the field after the tea break. After 30 minutes the umpires removed the bails and declared England winners by forfeiture. The Pakistani team took the field 25 minutes later, but the umpires stated that the game had ended the moment the bails were removed. The Test was abandoned and the match awarded to England. The ICC, ECB and PCB later affirmed that the decision to award the match to England was in accordance with the laws of cricket. Former cricketers Michael Atherton, Nasser Hussain, Imran Khan and Wasim Akram criticised Hair for ending the game. Steve Waugh backed the umpires' decision, saying: "*No-one is bigger than the game. The laws are there for a reason.*"

### **Spot-fixing**

The Pakistan cricket spot-fixing controversy refers to allegations stemming from a report by News of the World released during the Pakistani cricket team's tour of England in 2010. It was alleged that three Pakistani players, Mohammad Asif, Mohammad Amir and Salman Butt, had accepted bribes from agent and bookmaker Mazhar Majeed to purposely under-perform at certain points in the 4th Test at Lord's Cricket Ground in London, England.

---

\* *Hansie Cronjé died in a plane crash on 1<sup>st</sup> June 2002 at the age of 32 years.*



Undercover reporters from News of the World secretly video-taped Mazhar Majeed accepting money and informing the reporters that fast bowlers Asif and Amir would deliberately bowl no-balls at specific points in an over. This was information that could be used by gamblers to make wagers with inside information (a process known as spot-fixing; compare with match fixing where the result of a whole match is predetermined). In response to the allegations, Scotland Yard arrested Majeed on the charge of match fixing. The ICC temporarily suspended the three players from playing in international cricket while investigating the matter. The players denied the charges and maintained their innocence. A three-man tribunal was held in 2011, and the three players were suspended from all forms of cricket for terms of five to ten years.

### **Other**

There will always be the ongoing matter of unfair catches being convincingly claimed by a fielder. Not to mention the most debated topic of  $\neq$ to walk or not to walk $\emptyset$  when a batsman knowingly nicked a ball going through to the wicket keeper.

## **3. THE CONDUCT OF THE MATCH**

The ultimate goal in sport is to win, and whether winning is defined as a personal best or securing first place and the associated gold medal, participants do play to win. In some cases, at the more elite levels of sport, winning may bring with it extrinsic benefits such as the opportunity to compete at a higher level (as with national team athletes attempting to make

an Olympic team), or the opportunity to play a sport professionally and therefore realise financial gains.

Some purists would argue that satisfaction from winning should be based on performing well, competing within prescribed rules, and defeating a worthy opponent. But at times, sportsmen feel excessive pressure to win, and particularly when extrinsic rewards are at stake, they may resort to questionable behaviours in an attempt to ensure victory. For some sportsmen, the desire (and pressure) to win causes them to look for ways to gain an advantage over their opponents including engaging in behaviours that may set aside the realm of acceptable sport behaviour.

There are many ways in which sportsmen attempt to gain an advantage over their opponents, but the common thread is that the rules are somehow circumvented. This is done through illegal modifications to equipment, through the use of banned or illegal performance-enhancing drugs, by bending or breaking the rules, or by any other means as they conspire to gain the upper hand against an opponent.

Gregg and Hill (Undated) define two contrasting models in sports: 'sportsmanship' which they equate with being ethical, and 'gamesmanship' which is equated with unethical behaviour.

### **3.1. SPORTSMANSHIP MODEL**

To a sportsman, the way he plays the game is central. Sports are seen as special activities where honour is found. The goal is honourable competition in pursuit of victory. The sportsmanship model demands a commitment to principles of integrity, including compliance with the letter and spirit of the rules, even when one could get away with violations.

A true sportsman is willing to lose rather than sacrifice ethical principles to win. If you are not willing to lose, you may be willing to do unethical things to win. A victory attained by cheating or other forms of unethical conduct is unearned and dishonourable. A true sportsman believes that winning without honour is not a true victory.

The Olympic Creed states: *"The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well."* Within the Olympic concept, there is no true victory unless it is achieved with honour.

### **3.2. THE GAMESMANSHIP MODEL**

Gamesmanship sanctions ways of bending, evading and breaking the rules to provide a competitive advantage. The only thing that really matters is winning. There are no criteria for drawing a line between what is acceptable and what is not. Gamesmanship followers gain advantage by violating rules just as they gain an advantage by using illegal performance-enhancing drugs and playing tactics.

The Gamesmanship Creed states: *“It is the officials’ job to catch me: it is only cheating if you get caught. It is the officials’ job to enforce the rules and not our responsibility to follow them.”*

### **3.3. THE CONTRASTING GAME PLAN**

There are two major factors that need to be considered: safety and the integrity of the game. Sportsmanship promotes safety and the integrity of the game. Gamesmanship promotes tactics and practices that may be unsafe and can violate the integrity of the game. Many rules are designed to prevent conduct that creates unnecessary risks of injury. Techniques that inflict pain or endanger a sportsman’s health violate the fundamental premise of athletic competition.

All sports developed with rule refinements over many years. Rules establish standards of fair play and define the game. When behaviour patterns develop that corrupt the game, the matters are addressed by additional rules or instructions to officials to enforce existing rules. In considering if a tactic is proper, the question to ask is, *“Does the tactic use skills and abilities intended to be measured by the sport?”* Another way to look at it is: *“Does the tactic favour athletic and strategic skills envisioned by the rule makers?”* To say a tactic is part of the game is to say it is consistent with the intended nature of the game. Gamesmanship tactics that change the nature of the game are unethical because they violate the integrity of the sport.

The existence of the two models in cricket means every performance is now questioned. Making a duck can be a failure but it can just as well be a triumph. Is a wide a bad ball or a good ball? Was an opening maiden in Twenty20 cricket bad batting or good betting? In truth it depends on what model the players are applying, making it a complete fallacy for the spectator. The open question is how many followers will any sport retain under these unreliable circumstances.

In sport, the rules make the game what it is, and they make the score the measure of success. If we break the rules, we cease to play the game, which makes the score, and the entire process, pointless. If we understand that for the score to make sense it must be connected to the quality of play, we will ask ourselves in each case whether the course of action under consideration will be better for the sport if everyone performs it. (Butcher & Schneider, 2003).

### **3.4. THE LAW**

Fraud is broadly defined as obtaining something of value illegally by means of deception. These offences are generally more complex and usually do not involve physical violence to another person. They do however harm systems or corporate entities, which in turn can harm people.

Milton (1996) defines fraud as the unlawful making of a misrepresentation, with intent to defraud, that causes actual prejudice or which is potentially prejudicial to another. He continues to describe that fraud consists of essential elements, namely:

- an unlawful;
- misrepresentation;
- with the intent;
- to cause a prejudice or potential prejudice.

These elements can be applied by either *commission* or *omission*

Testing the gamesmanship model against the essential elements of fraud, this model is:

- an unacceptable;
- way of bending, evading and breaking the rules;
- with the intent;
- to provide a competitive advantage.

The similarities are obvious. Gamesmanship, or unethical sportsmanship, can therefore be considered a form of fraud within the context of the law. In the context of professionalism in sport, gamesmanship can further be categorised as a white-collar crime. The United States Department of Justice describes white-collar crime as a “ ... *nonviolent crime for financial gain committed by means of deception by persons whose occupational status is entrepreneurial, professional or semi-professional and utilizing their special occupational skills and opportunities ...* ” (USA, 1981).

Most types of fraud are considered felony crimes that are aggressively prosecuted in criminal justice systems all over the world. A person who is convicted of fraud may face incarceration, punitive fines, restitution, probation, community service, and other penalties. The consequences for fraud will depend on the nature, scope, and severity of the offence, whether the fraud was committed by an individual or group, and the state or federal laws that apply to the case.

Fraud is very often mistakenly confused with corruption. Corruption is generally defined as the abuse of public office for private gain. Corruption occurs when one person gives another person anything of value with the purpose of influencing him to abuse his power. Both persons are guilty of corruption, the one passive and the other active. Per definition, there is a major difference between fraud and corruption. Gamesmanship is therefore fraud and not corruption.

#### **4. THE TOSS**

In every day life, ethics makes human community possible. If there were no ethical prohibition against lying, then we could not rely on any means of communication, linguistic or otherwise, as a source of information. It would be each person for themselves. Ethics describes minimum standards of behaviour towards others, such as not telling lies, not breaking promises, not stealing and of course not cheating in sport. We do the right thing, because it is right.

The dominant strategy to improve the state of ethics in sport has been thus far to combat the

use of banned performance enhancing substances at the elite level. While this is important work, it addresses a symptom - not a cause. The objective is to get sportsmen to perform the right action for the right reason, in their sport as well as their personal life and their life after sport (Butcher & Schneider, 2003).

Landman and Naidoo (2007) refer to a survey published in USA Today (26 June 2002) that sheds some light on the link between sport and personal life. Researchers interviewed 401 high-ranking corporate executives and reported their views on the connection between golf and business as follows:

- 99% consider themselves honest in business;
- 87% have played golf with someone who cheats;
- 82% personally cheat at golf;
- 82% hate others who cheat at golf;
- 72% believe golf and business are correlated; and
- 67% say a golf-cheat would also cheat at business.

The numbers do not add up in the equation. How can 82% say that they personally cheat at golf but 72% of them believe golf and business are correlated while 67% maintain that golf-cheats would also cheat at business? Almost all of them (99%) do however believe that they, personally, are honest in business! There appears to be a real danger that dishonest conduct in golf, or sport in general, might carry over to other parts of our lives (Landman & Naidoo, 2007).

The more times a person is exposed to widespread cheating, the more likely he is to be willing to do so when the next opportunity comes along. If we have been influenced in such a way as to value winning above personal excellence, sportsmanship, and honour, it will not just be reflected in our approach to participation in sport but also in our personal lives. This leads to the question: *“Does sport build our character or is sport merely a reflection of our true character?”*

## **5. TAKING GUARD**

Sport cannot be played, practiced, taught, or participated in, in a value-neutral way. Because of the nature of sport ó it is rule-bound, it is competitive and it provides abundant opportunities for moral choice ó participation will exhibit values. Sport is a human creation. It is an enterprise that is specifically created by people, for people (Butcher & Schneider, 2003).

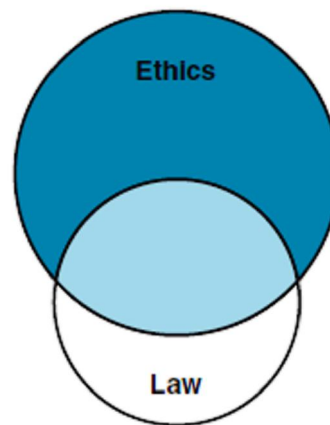
The underlying assumption is that if sportsmen understand the logic of the rules, they would comply with the rules. If ethics becomes less about compliance with rules and more about understanding the impact of the rules, sportsmen could become more accountable for their own conduct. However, at the present time, this is not the reality and ethics is still all about rule compliance.

The authority of sport officials is limited and they can only act on rule infractions, not whether the intention behind the action was ethical or not. However, complying with sporting rules is like complying with the law of a country. Although the law often embodies

ethical principles, law and ethics are not the same thing. The law does not prohibit many acts that would be widely condemned as unethical. The contrary is also true. The law prohibits acts that some groups would perceive as ethical. For example lying or betraying the confidence of a friend is not illegal, but most people would consider it unethical. Yet, speeding is illegal, but many people do not have an ethical conflict with exceeding the speed limit. The law is therefore more than simply codifying ethical norms (Anstead, 1999).

The following diagram of Trevino & Nelson (2007) shows the relationship between law and ethics:

### THE LAW AND ETHICS



If one thinks of the law as reflecting society's minimum norms and standards of conduct, one can see a great deal of overlap between what is legal and what is ethical. Therefore, most people believe that law-abiding behaviour is also ethical behaviour. Many standards of conduct agreed upon by society are however not codified in law (Trevino & Nelson, 2007).

It is important to take notice of the relationship between the law and ethics because if one could just follow the law, or rules in the case of sport, the whole concern about unethical behaviour in sport would not be necessary. For that matter, there would not have been a 'Spirit of the Game' in cricket.

## 6. MAINTAINING THE PLAYING AREA

The judgements and decisions people make in the workplace, and more importantly the things they actually do, can be better explained when examined under particular person-situations. This means that people make different decisions in different situations, something that Trevino and Nelson (2007) call 'multiple ethical selves'. Cultural anthropologists have known for years that we have multiple selves and that we behave differently depending on the situation we confront. Children in our society are taught very early that it is all right to be loud and boisterous on the playground, but they must be reverent at the church, synagogue, temple, or mosque. Table manners are important when visiting, but eating with one's fingers may be acceptable at home. As adults, we play highly differentiated roles, and we assume that each social context presents different behavioural expectations.

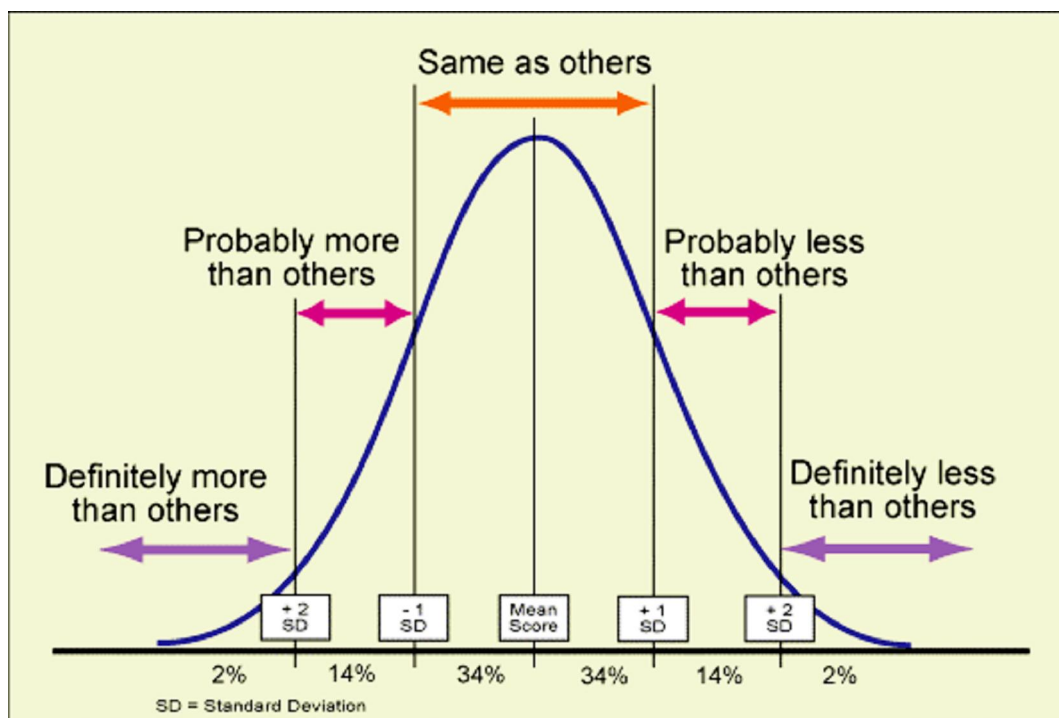
## 6.1. THE BAD BARREL

There is a belief that ethics cannot be taught. This is driven by the assumption that ethical problems are caused by 'bad apples' and that unethical behaviour in organisations can be traced to a few bad apples that spoil it for the rest. According to this belief, people are good or bad when they join organisations. The organisations are powerless to change them and they should rather focus on hiring good people while weeding out the bad ones who somehow slip through the selection process.

The bad apple idea is appealing in part because unethical behaviour can then be blamed on a few bad individuals. Although it is unpleasant to fire people, it is relatively easier to search for and discard a few bad apples than to search for some organisational problem that caused the apple to rot. However, discarding the bad apples generally will not solve an organisation's problem with unethical behaviour. The organisation must scrutinise itself to determine if there is something rotten inside the organisation that is spoiling the apples.

The following figure shows an example of the Clock Curve, a graphical representation of the standard deviation that assumes a population can normally be divided symmetrically around a given trait, such as the possibility of conducting fraud:

### THE CLOCK CURVE



Against the 'clock curve' there will always be a small percentage of unrecoverable bad apples that will always look for an opportunity to commit fraud. There will very certainly also be a small percentage unmovable good apples on the other side of the curve that will never commit fraud, whatever the circumstances may be. The majority of people will

however not be guided by a strict internal moral compass. They will rather look outside themselves - to their environment - for cues about how to think and behave. This is particularly true when circumstances are ambiguous or unclear when they are facing an ethical dilemma. At work, the organisational culture transmits many cues for these uncertain people about how one should think and act in such a situation.

Members of teams and groups learn acceptable and expected behaviour by other members and leaders of the team. Over time, a culture evolves that either encourages or discourages certain behaviours. Members are even pressured either consciously or subconsciously to conform to what is accepted by the larger group. If the social group in which an individual belongs does not punish negative behaviour, or even reinforces inappropriate behaviour through the use of direct or indirect rewards, many people who may not behave inappropriately in normal circumstances, may cross the line and behave unethical in other circumstances (Gerhke, undated).

Trevino and Nelson (2007) agree with the above and are of the opinion that apples often turn bad because -bad barrels spoil them - that something in the organisation not only condones, but may even expect, unethical behaviour. These are not bad people to begin with but their behaviour can easily turn bad if they believe that their boss or their organisation expects them to behave unethically. The solution is to bring the multiple ethical selves together to support the idea that an individual can be as ethical at the office as at home.

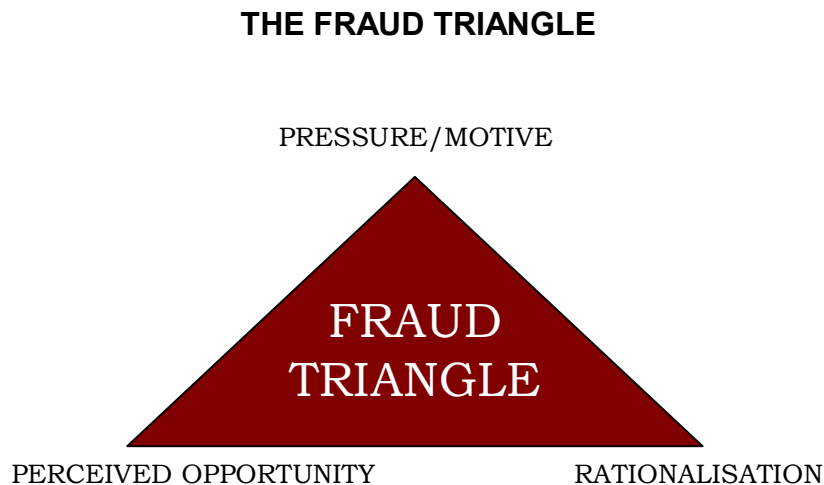
## 6.2. THE CIALDINI EFFECT

Researchers at the University of Groningen in the Netherlands conducted several inventive field experiments and they found that a wide cross-section of people were much more inclined to disobey posted signs when it appeared that others were also disobeying the signs. The research was conducted in Groningen's downtown core. In one scenario, they sprayed graffiti on an alley wall, and then attached flyers to the handlebars of bikes parked at a rack nearby. When the adjacent wall was clean, 33% of people littered. When it was covered in graffiti, 69% littered. In another scenario, the researchers left an envelope with five euros hanging prominently from a mailbox. When they tossed orange peels, cigarette butts and empty cans around the mailbox, 25% of passers-by stole the money. That dropped to 13% when the area was litter-free.

The researchers also looked at the -Cialdini effect, namely that people will do something if they observe others doing it. The researchers went beyond this, writing that *"there is another, goal-driven mechanism at work as well,"* that is a *"hedonic goal directed at feeling better right now."* They define it as the small pleasure one might derive from chucking trash into the road instead of diligently finding a trash can, if they could get away with it. Basically, they found that people do not behave appropriately when they do not have to. They concluded that people do not comply with rules in general. Therefore, if there is a rule, make sure that the environment shows people are complying with it (Bielski, 2008).

### 6.3. THE FRAUD TRIANGLE

The unpredictable behaviour of the majority of people in the clock curve can be explained with the fraud triangle (Navran, 2009):



The fraud triangle suggests that fraud is not only possible, but is actually predictable in circumstances where three preconditions exist, namely motive, opportunity, and rationalisation. Motive can be understood as the moving force or drive that causes an individual to act in a specific fashion or towards a specific goal. Opportunity can be characterised as the presence of circumstances that are conducive to and/or consistent with the action being considered. Rationalisation is the justification to do what we know is wrong.

Motivation can be understood as a potential force. Different persons can experience the same motivation and yet behave differently. What might motivate a “good” person to commit fraud? Consider these five common motivators:

- **Fear:** If I don’t do this something bad will happen to me;
- **Entitlement:** I deserve this because;
- **Anger:** I am angry, and since I cannot express it directly I will
- **Perceived need:** This is the only way I can get what I need;
- **Temptation:** I don’t need this but I want it, and I can get it iff

Motive looks for opportunity. Opportunity can present itself in any number of ways. Perhaps the most common motivation can be a lack of condemnation of the act. Once motive and opportunity are present, it brings us to rationalisation. Rationalisation is one of the most powerful mechanisms used by “good” people to justify doing “bad” things. Navran (2009) defines rationalisation as “*a lie we tell ourselves to give us permission to do what we know is wrong?*”

Some classic rationalisations include:

- No one will get hurt (no harm - no foul);
- If I don't, someone else will;
- Everybody else does it;
- I'm entitled because of how I was treated;
- I have no choice;
- It's worth the risk - nothing bad will happen to me.

The over-emphasis on winning and the potential benefits of victory are the greatest motivators for cheating in sport. Various rationalisations for doing so include the belief that everyone else is doing it and that makes it justifiable; that the end justifies the means and so as long as one wins, the tactics used do not matter; that if one does not get caught engaging in unethical acts than doing so is fair play; and if it is perceived that the coach approves of, or in fact requests, certain unethical actions, the sportsman is somehow no longer responsible for his actions (Dodge & Robertson, 2004).

#### 6.4. HANSIE CRONJÉ

Hansie Cronjé was a member of the South African cricket side from 1992 until April 2000. He captained the South African team from the 3rd Test of the Australian series in 1994 until April 2000. He played in 68 Test matches, 53 of which as captain. He also represented South Africa in 188 One-Day Internationals, 138 of those as captain.

After initially denying any involvement in match fixing when revelations made headlines in the Indian press in April 2000, he later admitted that he did indeed receive money and gifts from betting bookmakers to influence the outcome of cricket games. The news rocked the international sporting community. His rise to glory was followed by a horrific fall. The once golden boy of South African cricket had been stripped of everything he had held dear: a glorious captaincy, the support of his former teammates and the respect of a nation. In its place the stinging rejection of cricket administrators and the humiliating dissection of his life on international television, made his retreat into depression inevitable. Cronjé's bravest moment in finally confessing his involvement with bookmakers had suddenly become a tightening noose around his neck.

But what made him do it? This question can be explained against the background of the fraud triangle, constructed from his unofficial biography, written by Garth King (2005).

##### **Motive**

Gordon Parsons, married to Cronjé's sister and also a professional cricketer, stated that he believe Cronjé considered himself as part of the top 1% of his profession and that he probably felt his position deserved a bigger financial income, especially when it is compared to other top sportsmen such as golfers and rugby players. Parsons continued that he was under the impression that luxurious motorcars or big houses were not what Cronjé were after but rather success, strictly measured in financial terms. Parson's beliefs provide a solid base for Cronjé's motive.

## Opportunity

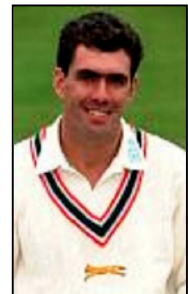
As Navran (2009) stated, motive looks for opportunity. Opportunity did present itself in a number of ways to Cronjé. As he himself confessed, he was either introduced or approached by betting bookmakers on several occasions while he was captain of the South African team. The offers they made consisted of gifts and money in exchange for information or to even blatantly influence the performance of individuals in his team to under perform in order to predetermine the outcome of matches (King, 2005).

## Rationalisation

In his own words, Cronjé rationalised his behaviour as follows (King, 2005):

- *“I thought that I could feed Sanjay information and keep the money without having to do anything to influence matches.”*
- *“I had effectively received money for doing nothing and I rationalised to myself that this was somehow acceptable because I had not actually done anything.”*
- *“The declaration was a genuine attempt to save the game as a spectacle, which was agreed to by both teams. I was also anxious, because of my bad form, to have an opportunity to gain public support.”*

The lies that gave Cronjé permission to do what he knew was wrong, made a  $\neg$ good $\emptyset$  person do  $\neg$ bad $\emptyset$  things. The consequences were devastating, not only for himself but also for his teammates and the cricket spectators. With remorse, he concluded his statement to the King Commission of Inquiry into Cricket Match Fixing and Related Matters: *“I was wrong in succumbing and, worse, I encouraged others to be drawn in and to try and cover up. I do think it is important, however, that every effort should be made to prevent it from happening again”* (King, 2005).



## 7. DEFINING THE BOUNDARIES

Removing any one of the three corners from the fraud triangle can prevent fraudulent or unethical behaviour. People will almost always have a motivation for more money or, in the case of sport, for better performance. Opportunity for obtaining an unfair advantage will also regularly presents itself. This leaves  $\neg$ rationalising $\emptyset$  as the weakest link in the triangle, to be targeted.

The principal of multiple ethical selves was already explained earlier. So was the phenomenon of the clock curve with the  $\neg$ dubious doubtful $\emptyset$  group in the middle of the curve. It is this group of people, who can adapt their multiple ethical selves according to the environment, that is most likely to find  $\neg$ rationalisation $\emptyset$  for unethical behaviour if motivation and opportunity are already present. The solution is therefore to replace the multiple ethical selves with a single ethical self, the latter resulting in a person with integrity.

Integrity is the quality of being honest and up right in character, of being complete. It also

means standing up for values that are greater than one self. It is linked to ethical behaviour, decision-making and character. This said, acting with integrity is also difficult, especially for sportsmen. Temptations exist all around and so do opportunities to remain silent in difficult circumstances. Given this, integrity can grow and develop based upon how one applies values, handle dilemmas, learn from own mistakes and the mistakes of others, and adopt renewed practices (Macnamara, 2006).

## 7.1. INTEGRITY

Integrity is defined as that quality or state of being complete, whole, or undivided. The ultimate goal is to bring these multiple ethical selves together - to support the idea that an individual can be as ethical at work as at home. Sportsmen should pursue that goal with the practical understanding that many people find it quite possible to divide themselves into multiple ethical selves. The solution can be assisted by self-analysis. Get to know your own work-place ethical self. Is it consistent with your personal ethical self? If not, what will be required to bring the two together ( Macnamara, 2006)?

Living and leading with integrity suggests that one firstly has a formal relationship with one's self (or inner compass), and is secondly connected to society in acting morally and ethically. Your actions and reputation are not just related to your own personal values, they are also compared to the expectations of others. In some cases the organisation or profession may define these through their values and ethics statements. When these do not exist one has to fall back on one's own values for guidance.

Integrity in a dynamic environment therefore requires constant examination and definition of what is the right thing to do and do it even when the situation or others might try to convince you otherwise. It is in such a dynamic environment that strength of character comes from the clarity of values and ethics and also being clear about where you are going and what outcomes you are trying to achieve (Macnamara, 2006).

## 7.2. VALUES

Ethics assists us in determining what we ought to do. Values, on the other hand, provide us with the background to understand why we do what we do. While many definitions of values exist, one of the most concise and powerful is the following: "*A value is a concept of the desirable with a motivating force*" (Hodgkinson, 1983, p.36).

This definition of values implies that behaviour is a direct result of what we value because a value has a motivating force. This obviously appeals to those values that we actually hold as opposed to ones that we say we hold or would like to hold but then fail to act upon them. Values that we actually hold are often termed core values as opposed to intended, adopted, and weak values. Core values are the values that lead to action, regardless of the circumstance. Intended values are those that we intend to hold, yet these may be influenced by external variables (Malloy, 2003).

Core values should:

- Serve as guides during times of conflict or confusion;

- Give direction and keep one on the path that is right for yourself;
- Help one making decisions that honour what is worthwhile to yourself;
- Give a sense of meaning.

As a member of a society, group or community, an individual can hold both a personal value system and a communal value system at the same time. In this case, the two value systems are externally consistent provided they bear no contradictions or situational exceptions between them. A value system in its own right is internally consistent when:

- its values do not contradict each other and
- its exceptions are
- abstract enough to be used in all situations and
- consistently applied.

Conversely, a value system by itself is internally inconsistent if:

- its values contradict each other and
- its exceptions are
- highly situational and
- inconsistently applied.

### **7.3. INSTRUMENTAL VS TERMINAL**

Another way of looking at the concept of values is to determine the extent to which it is instrumental to another value or terminal in itself. For example, a person may value jogging because it leads to a healthy body; another may value it simply for its own sake with no ulterior motive. The former views jogging as an instrumental value while the latter views it terminally (Malloy, 2003).

Terminal values are the desired end result that a person strongly wants to achieve such as a comfortable life, freedom, or salvation. Each individual has a different set of terminal values in his or her values complex. Instrumental values are convictions about a person's desired characteristics or ways of behaving such as being ambitious, forgiving, or polite. We possess instrumental values because we believe that each one helps us achieve our terminal values.

Clarifying the instrumental and terminal values of sport is critical if we are to know how to set its policy and strategic direction. If sport is itself a terminal value then the implications for its influence on moral development and character building need not concern us and effort needs only to be placed on the technical components of the required skill-set. If, however, sport is perceived as an instrumental value, then we must define what is it that sport leads to and how we can ensure that we achieve it (Malloy, 2003).

One can even go a step further: is the value of winning an instrumental or a terminal value of sport? If it is instrumental, what does it lead to? If it is terminal, then the

maligned belief that one must win at all costs seems to be justified (Malloy, 2003).

#### 7.4. SIX PILLARS OF CHARACTER

Gregg and Hill (undated) define six pillars of character. According to them, a person of good character is trustworthy, respectful, responsible, fair, caring and a good citizen. They elaborate on these six categories by means of sub divisions and descriptions, summarised in the table:

#### THE SIX PILLARS OF CHARACTER

<b>Trustworthiness:</b>	
Loyalty	Standby, stick up and protect your family, friends, club, country.
Honesty	Be sincere.
Reliability	Honour your word and commitments, be dependable, return what you borrow, pay your debts, be on time.
<b>Respect:</b>	
Courtesy	Use good manners.
Golden rule	Treat other the way you want to be treated.
Tolerance and Acceptance	Be tolerant, respectful and accepting of those who differ from you.
Non-violence	Don't use threats or physical force to get what you want.
<b>Responsible:</b>	
Duty	Know and do your legal and moral obligations.
Accountability	Accept the consequences of your choices.
Pursue excellence	Make all you do worthy of pride.
Self-control	Take charge of your own life.
<b>Fairness:</b>	
Fairness and justice	Make decisions on proper considerations without favouritism or prejudice
<b>Caring:</b>	
Concern for others	Be compassionate and empathetic.
Charity	Make someone else's life better, not for praise or gratitude.
<b>Citizenship:</b>	
Do your share	Care about and pursue the common good.
Respect authority and the law	Play by the rules.

These categories and subdivisions can be used as a guideline for defining personal values.

#### 7.5. DILEMMAS

Ethical leadership is about knowing your core values and having the courage to act on them each and every day for the common good. An ethical dilemma is when two core values conflict.

An ethical dilemma is a complex situation that will often involve an apparent mental conflict between moral imperatives, in which to obey one would result in transgressing another. There are many examples of moral dilemmas; for instance abortion. A woman who has been raped but found out that she is now pregnant from the rapist can choose whether to abort or to keep the foetus. The question is whether the foetus has rights and, if so, how they are to be balanced against the right of the mother. A further confounding factor is that pregnancy may threaten the life of the mother, thus implicating the mother's right to life, over and above her rights of bodily integrity and personal choice.

## 7.6. RELIGION

Most religions have an ethical component, often derived from purported supernatural revelation or guidance. Religion is based in some measure on the idea that God (or some deity) reveals insights about life and its true meaning. These insights are collected in texts (the Bible, the Torah, the Koran, etc.) and presented as 'revelation'

Ethics, from a strictly humanistic perspective, is based on the tenets of reason: anything that is not rationally verifiable cannot be considered justifiable. From this perspective, ethical principles need not derive their authority from religious doctrine. Instead, these principles are upheld for their value in promoting independent and responsible individuals - people who are capable of making decisions that maximise their own well-being while respecting the well-being of others (Donahue, 2006).

Sport in general is practised in many countries, representing all the various religions of the world. Cricket is no exception and to found sport ethics on religion is bound to create conflict. One just needs to take religion's different viewpoints on matters like abortion, homo sexuality, the use of contraceptives, war, the role of women in society, the food we eat, the clothes we wear, the tolerance of other religions, etc. to recognise that religion may not be the appropriate vehicle for driving ethics in sport.

Religion and ethics are two very separate entities and are two forms of values that generally have opposing views of what is right and wrong. This is why religion and ethics cannot, and will not, ever fully agree with each other. If ethics were confined to religion, then ethics would apply only to religious people. Ethics do however apply as much to the behaviour of the atheist as to that of the saint. Religion can set high ethical standards and can provide intense motivations for ethical behaviour. Ethics, however, cannot be confined to religion nor is it the same as religion (Velasquez *et al*, 2010).

## 8. NOMINATING THE SIDES

Cricket is played according to a set of laws (not rules), but during the three centuries in which it has been played in more or less its modern form, a body of conventions has developed to supplement these laws. Cricket is a game that owes much of its unique appeal to the fact that it should be played not only within its laws but also within the 'Spirit of the Game'. The preamble to the laws of cricket defines how the players and the umpires should maintain the 'Spirit of the Game'

## **8.1. THE PREAMBLE**

The major responsibility for ensuring the spirit of fair play rests with the captains. There are two laws that place the responsibility for the team's conduct firmly on him (MCC, 2010).

### **Player's conduct**

In the event of a player failing to comply with instructions by an umpire, or criticising by word or action the decisions of an umpire, or showing dissent, or generally behaving in a manner which might bring the game into disrepute, the umpire concerned shall in the first place report the matter to the other umpire and to the player's captain, and instruct the latter to take action.

### **Fair and unfair play**

According to the laws the umpires are the sole judges of fair and unfair play. The umpires may intervene at any time and it is the responsibility of the captain to take action where required.

The umpires are authorised to intervene in cases of:

- Time wasting;
- Damaging the pitch;
- Dangerous or unfair bowling;
- Tampering with the ball;
- Any other action that they consider to be unfair.

### **The Spirit of the Game**

The spirit of the game involves respect for your opponents, your own captain and team, the role of the umpires, the game and its traditional values. It is against this spirit:

- To dispute an umpire's decision by word, action or gesture;
- To direct abusive language towards an opponent or umpire;
- To indulge in cheating or any dishonest practice, for instance:
  - to appeal knowing that the batsman is not out;
  - to advance towards an umpire in an aggressive manner when appealing;
  - to seek to distract an opponent either verbally or by harassment with persistent clapping or unnecessary noise under the guise of enthusiasm and motivation of one's own side.

### **Violence**

There is no place for any act of violence on the field of play.



## Players

Captains and umpires together set the tone for the conduct of a cricket match. Every player is expected to make an important contribution to this.

### 8.2. THE PLAYERS

The preamble on its own is not sufficient to demand ethical behaviour from players. A player should choose the values and the ethics that are most important to him. It should be the values and ethics he believes in and that defines his character. Then he should live them visibly every day in his sport. Living your own values is one of the most powerful tools available to help one leads and influence others.

The notion of integrity also connotes the element of being a role model for others. If a sportsman cannot define his own core values and show how he lives by them, his teammates and supporters will readily consider him 'untrue'. They watch what he does in his personal life as a sign of what he will do on the playing field. If you 'cheat' in your personal life, then maybe you are likely to 'cheat' in sport too.

### 8.3. THE UMPIRES

The preamble describes the umpire's job as the being the sole judge of fair and unfair play. It authorises him to intervene in certain cases. He should otherwise allow the players to play the game.

The job of the umpire is not to judge based on which result will have the best consequences or be a 'nice' or 'generous' judgement. The duty of an umpire is, as the saying goes, to call it as he sees it. As such, each call must be considered in isolation, without any external factors coming into play. To change judgement based on such factors, would be a failure of duty on the part of an umpire. Put into philosophical terms, an umpire must judge on the rules rather than the consequences.

Umpires will make errors but, as long as the errors are honest mistakes, then that is all part of the game. If there has to be referees in any game, their calls are part of the game

and their mistakes should be considered part of the luck of either team. If there is no breach of ethics, it is just a bad situation. An honest mistake is just that and the game must go on.

The umpire is put in a position to make a call to the best of his ability and his own judgement in a high-pressure situation; without the benefit of hindsight or time to reflect. He is not in this position by his own assertion, he finds himself there as a result of a considered process.

## 9. THE DECLARATION

According to Navran (2009), we are all ethical. *“We embrace common values and principles but interpret and apply them uniquely. A Code of Ethics is not a tool to teach bad people how to be good. Rather, it fulfils the obligation of the organisation to clearly define for its members that, in this group, this is what it means to be ethical”* (Navran, 2009).

Employing codes of ethics, models of ethical decision-making, and ethics education in sport, and specifically in cricket, may be a positive initiative. Such a code may be styled as a code of professional responsibility, which will discuss what behaviour is considered *“ethical”* or *“correct”* or *“right”* in the circumstances. It is not a prescribed set of rules.

An ethics code is adopted by an organisation in an attempt to assist those who make a decision to understand the difference between *“right”* and *“wrong”* and to apply this understanding to their decision. The ethics code therefore generally implies documents at three levels: codes of business ethics, codes of conduct for employees and codes of professional practice. The Preamble to the Laws can be regarded as cricket’s Code of Ethics. There is however a need for a Code of Conduct for players (as represented by their captain) and a Code of Professional Practice for umpires.

### 9.1. PLAYER’S CONDUCT

A proposed Code of Conduct for captains may declare the following:

- Cricket is a team sport and each player is an important component in the success of the team by being willing to play hard and being committed to fair play, discipline and sportsmanship. As captain, I accept that I am at all times responsible to ensure that my team play within the *“Spirit of the Game”* as well as within the laws, for the good of other players and the game of cricket.
- It is my duty to set an example and I will exhibit the highest levels of ethical conduct and sportsmanship. I will make an effort to understand the rules of the game completely and will accept the umpire’s decision without dispute.
- I will play and participate in the game for my enjoyment and the enjoyment of the other players and spectators and for the company of others. I will treat my opponents, my own team, the umpires and traditional values of the game with respect. I will therefore not direct abusive language towards an opponent or

umpire or indulge in cheating or any dishonest practice. There is in my opinion no place for any act of violence on the field of play.

- I will place the safety and welfare of the participants above all else. I will make sure to understand the safety requirements of the game and will wear appropriate apparel. I will only use equipment, as specified by the laws, and will refrain from using dangerous or unfair tactic against my opponents or tampering with any equipment.
- I acknowledge that the grounds and practice facilities does not belong to me and will use these facilities carefully and appropriately. I will follow all the guidelines regarding the use of each ground and will make sure that the playing surface stays in a good condition during the match by refraining from deliberately damaging it.
- I am aware that cricket is a time sensitive game. I will respect time schedules that are applicable before and during the match and will avoid any actions that may unnecessarily waste time.
- I accept responsibility to set the tone for the conduct of a cricket match, together with the umpires. I will ensure that every player in my team will make a contribution to this and that they shall not at any time engage in conduct that could bring them or the game into disrepute.
- I will be a model of good sports behaviour for my team. I will applaud good performances and efforts from each team. I will respect the players, the officials and the supporters, regardless which team they represent or support.

## **9.2. SOLE JUDGES**

A proposed Code of Professional Practise for umpires my declare the following:

- I put the interest of the game first and will only engage in appointments that will not compromise my impartiality and that is appropriate to my level of competence.
- I will always ensure that the game is played fairly by acting with honesty, timeliness, responsibility and objectivity, regardless of the level of competition in which I am rendering my services.
- I am obliged to engage in a continued process of self-improvement to acquire the knowledge, skills, diligence, efficiency and professionalism to exercise my authority with accuracy, consistency, objectivity, and integrity.
- I will place the safety and welfare of the participants above all else. I will allow the opportunity for maximum playing time but if in my judgement the conditions are as such that it is not sensible to play or there is the possibility of injury to players or umpires, I will suspend play without any interference from the players, regardless of the state of the match.

- I am aware that cricket is a time sensitive game and that punctuality is therefore of utmost importance. I accept full responsibility to conduct the game in accordance with the agreed time schedules that is applicable before and during the match. I will also accurately maintain the duration of playing time and intervals, taking into account the effect of unscheduled interruptions.
- I acknowledge that I, together with the captains, set the tone for the conduct of a cricket match. It is however my duty to ensure that the game is played in a positive and fair environment and I accept full responsibility for being the sole judge of fair and unfair play. I will allow the players to play the game but will intervene with appropriate action if I consider an action to be unfair.
- I shall take full responsibility for my actions and decisions in my capacity as umpire and will give full account thereof if requested to do so. If required, I will accept full liability for my conduct as an umpire.

## 10. THE FORFEITURE

There are three distinctive levels that can be identified when being confronted with ethical situations:

- What is definitely the right thing to do;
- What is definitely the wrong thing to do;
- An area where it is not clear what is either right OR wrong.

The first two options do not provide a problem. It is these 'either way' decisions that demand a proper understanding of one's own values and clear guidance from one's organisation's ethical codes. The mere existence of values and codes are however no guarantee that ethics will prevail in these situations. One can still 'forfeit' the use of these instruments in 'grey areas' in exchange for a more popular decision within the 'bad barrel'

### 10.1. MANAGING ETHICS

One's 'Mode of Managing Ethics' can reflect your ethical decision-making. Rossouw and Van Vuuren (2007) define four modes of ethical management in corporate businesses, as illustrated in the following table:

### MODES OF MANAGING ETHICS

REACTIVE	COMPLIANCE	INTEGRITY	TOTALLY ALIGNED
Aware of ethics risk	Prevent unethical behaviour	Promote ethical behaviour	Ethics integrated with corporate purpose and strategy
Ethics standards created, but not enforced	Rules & external enforcement	Values & internal commitment	Ethics entrenched in corporate culture



In the table, the intensity of managing ethics progresses more aggressively from the left to the right. In the reactive mode, one waits for external pressures to improve ethical performance. The compliance mode is a rule-based approach where the values and codes will be present but not really applied, until externally enforced. The integrity mode is marked by the voluntary internal application of shared ethical values and codes. The totally aligned mode is characterised by a seamless integration of ethics into the purpose, mission and goals of the organisation.

The different modes can just as well be applied on the personal ethics management of individuals. The obvious aim will be to totally align one's values and standards in all aspects of life, being a single ethical self rather than reactive multiple ethical selves.

## 10.2. THE DECISION-MAKING PROCESS

Like all other decisions that one makes, ethical decisions can also be either excellent or poor. The following considerations are important in determining the outcome of ethical decisions (Rossouw & Van Vuuren, 2007):

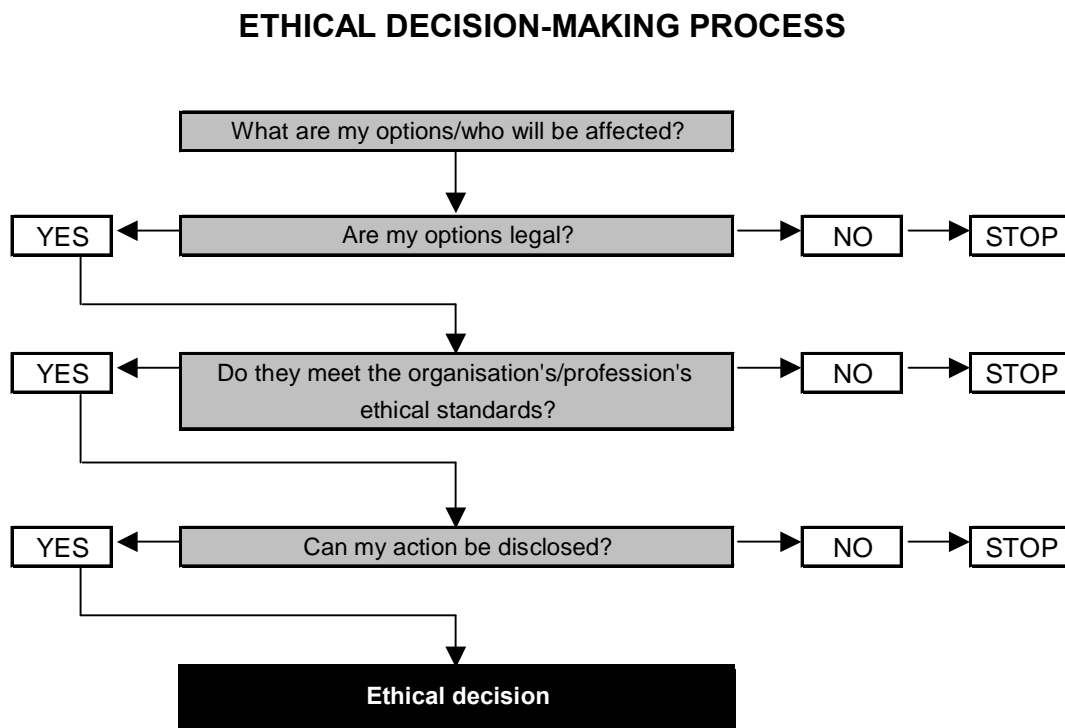
- Codes do not provide all the answers for all situations;
- The grey areas of ethical dilemmas should be shrunk;
- Uncertainty associated with vague ethical standards should be eliminated;
- The negative impact that decisions may have on others should be avoided or restricted;
- The interests of all stakeholders should be protected;
- Stakeholder trust should be created;
- The reputations of the organisation and the relevant profession should be enhanced;
- One's own professional dignity should be maintained.

Ethical decision-making therefore requires a process that analyses ethical problems while making calculated decisions. The decision-making process can be structured according to

the following questions (Rossouw & Van Vuuren, 2007):

1. What are my options?
2. Are they legal?
3. Do they meet the organisation's and the profession's ethical standards?
4. Can my action be disclosed?

The process can be displayed in the following flow chart:



The first step in making ethical decisions is to determine what options there are in a given situation. One should use one's own moral imagination to generate as many options as possible.

Once the options have been identified, the next step is to eliminate all the illegal options. Only in situations where someone's life, safety or health is under threat, should one consider breaking the law.

The options that have passed the legal test should now be submitted to the ethical standards of one's organisation or profession. If the standards are not clear for the particular situation, the onus is on the individual to ascertain what the standards are.

In the final step, one should submit the options that have survived the previous tests to one final test: will you feel ethically comfortable if and when the decision is made public?

Once again, the decision-making tool can be applied to the case of Hansie Cronjé. Although it would have failed even the first step, Cronjé would surely have reconsidered his behaviour if he had known beforehand what the public reaction would be to his decisions (Step 4). Therefore, be sure your ethical behaviour will survive all situations, including ones that may be exposed well into the future.

## 11. THE MATCH IS CONCLUDED

Sport is very complex and the identification of values and standards is not an easy task. However, if the leaders in sport wish to enhance an ethical climate, each sub-sector must uncover its own applicable values, distinguishing the instrumental from the terminal and the core from the intended, in order to prevent a bad barrel from developing.

The laws or rules of sport are about what is right and what is wrong. Ethics is about what is good and what is bad in a particular situation. If one could just follow the laws, or rules in the case of other sports, all the concerns about ethics in sport would not be necessary. Ethics is not about compliance with rules but much more about understanding the impact of the rules. For the laws to make sense it must be connected to quality of play and in each case where a law is undermined, one should ask whether it would be better for the sport if everyone performs it.

It can be assumed that the majority of cricket's participants, namely the players and the umpires, are not really unethical people. They are merely being occasionally exposed to ethical dilemmas and unethical traits without having been trained to make the correct decisions in difficult situations. The cricketing environment must therefore provide a proper ethical culture so that all the participants can become totally aligned to the 'Spirit of the Game'

Integrity in a sporting environment requires the constant application of the right thing to do, even when a situation dictates otherwise. It is then that strength of character comes from the clarity of one's own values, applied aggressively with the support, and not by the enforcement, of the governing bodies. These values should be totally aligned with all aspects of one's life as a single ethical self rather than acting reactively to each situation with multiple ethical selves. It is simply not cricket to make an error of judgement in this regard!

## 12. EXTRAS

### 12.1. LEG BYES (REFERENCES CITED)

Anstead, S. M. 6 July 1999. *Law Versus Ethics in Management*. University of Maryland. Graduate School of Management & Technology. TMAN 633.

<http://ansteadsue.tripod.com/ethics.htm>

Bielski, Z. November 21, 2008. *The graffiti made me do it*. Globe and Mail.

<http://license.icopyright.net/user/viewFreeUse.act?fuid=NTc2MzIzMQ%3D%3D>

Butcher, R & Schneider, A. July 2003. *Community Sport, Community Choice: The Ethical Challenges of Community Sport*. In “*The Sport we want*”. Canadian Centre for Ethics in Sport.

David, C.P. September 27, 2009. *Top 5 Cricket Scandals*. *Poshin's World*.

<http://christopherdavid007.blogspot.com/2009/09/top-5-cricket-scandals.html>

Devero, A.J. 2007. *Powered by Principle – Using Core Values to Build World-Class Organizations*. Author House, Bloomington, Indiana.

Dodge, A & Robertson, B. May 2004. *Justifications for Unethical Behaviour in Sport: The Role of the Coach*. Canadian Journal for Women in Coaching. Vol. 4, No. 4. Coaching Association of Canada.

Donahue, J.A. 2006. *Does Ethics Require Religion?*

[http://greatergood.berkeley.edu/article/item/does\\_ethics\\_require\\_religion/](http://greatergood.berkeley.edu/article/item/does_ethics_require_religion/)

*Fraud* - Criminal Law Lawyer Source

<http://www.criminal-law-lawyer-source.com/terms/fraud.html>

Gehrke, J. Undated. *Your Ethical Self and the Larger Question of Business Ethics*

[http://EzineArticles.com/?expert=James\\_Gehrke](http://EzineArticles.com/?expert=James_Gehrke)

Gregg, M & Hill, C. Undated. *Sport Ethics*. Alabama 4-h, Leading with Character. The Alabama Cooperative Extension System (Alabama A & M University and Auburn University).

King, G. 2005. *Hansie Cronjé: Sy lewensverhaal*. Derde uitgawe. Global Creative Studios (Pty) Ltd. Brackenfel.

Landman, W & Naidoo, P. September 2007. *Some thoughts on etiquette and ethics in golf*. Ethics Institute of South Africa (EthicsSA). Published in Golf Club Management.

Macnamara, D. April 2006. *Do You Lead (or Govern) With Integrity?* Leadership Acumen Issue 25 , Banff Executive Leadership Inc.

Malloy, D.C. July 2003. *Understanding the Nature of Ethics, Values, and Purposes of Business, Health Care and Law: Implications and Applications for Community Sport*. In “*The Sport we want*”. Canadian Centre for Ethics in Sport.

Manuel Velasquez, Claire Andre, Thomas Shanks, S.J., and Michael J. Meyer. Revised in 2010. *What is Ethics?* Issues in Ethics IIE V1 N1 (Fall 1987)  
<http://www.scu.edu/ethics/practicing/decision/whatisethics.html>

Marylebone Cricket Club (MCC). 2010. *The Laws of Cricket*. 2000 Code 4<sup>th</sup> Edition.

Mid Atlantic Cricket Conference. *Code of Conduct & Pledge*.

Milton, JRL. 1996. *South African Criminal Law and Procedure*. Third edition, Vol II. Juta Law.

Navran, FJ. 2 April 2009. *Board of Directors Ethics Training... Who Needs It?* As appeared in the Society of Corporate Compliance and Ethics Compliance and Ethics Magazine, Vol. 6, No. 2.

Rossouw, D. & Van Vuuren, L. 2007. *Ethics in Business and Professions*. Workbook. University of Pretoria.

Smith, P. 2011. *Sport asleep over gambling threat*. The Australian.

Trevino, L.K. & Nelson, K.A. 2007. *Managing Business Ethics*. Fourth Edition. John Wiley & Sons, Inc. Hoboken, New Jersey.

United States Department of Justice, Bureau of Justice Statistics, Dictionary of Criminal Justice Data Terminology 215 (2d ed. 1981).

Wikipedia. Junie 2011. *Ethical code*.  
[http://en.wikipedia.org/w/index.php?title=Ethical\\_code&printable=yes](http://en.wikipedia.org/w/index.php?title=Ethical_code&printable=yes)

Wikipedia. June 2011. *Ethical dilemma*.  
[http://en.wikipedia.org/wiki/Ethical\\_dilemma](http://en.wikipedia.org/wiki/Ethical_dilemma)

Wikipedia. Junie 2011. *Ethics in religion*.  
[http://en.wikipedia.org/wiki/Ethics\\_in\\_religion](http://en.wikipedia.org/wiki/Ethics_in_religion)

Wikipedia. *Pakistan cricket spot-fixing controversy*.  
[http://en.wikipedia.org/wiki/Pakistan\\_cricket\\_spot-fixing\\_controversy](http://en.wikipedia.org/wiki/Pakistan_cricket_spot-fixing_controversy)

Writerspostjournal.com. *Religion and Ethics*.  
<http://www.writerspostjournal.com/religion-and-ethics.html>

## 12.2. WIDE BALLS (REFERENCES CONSULTED)

Canadian Centre for Ethics in Sport. July 2003. *The Sport we want*.

Eden Prairie Umpires Code of Ethics - Softball 2011

Guide to Judiciary Policy Vol 2: Ethics and Judicial Conduct Pt A: Code of Conduct Ch 2: Code of Conduct for United States Judges.

International cricket council. June 2005. Code of Ethics for the ICC.

International Institute of Cricket Umpiring and Scoring. 2008. *Umpiring Technique Manual*. IICUS, London and Sydney.

LaBossiere, M. June 3, 2010. *Talking Philosophy: Baseball Ethics*.  
<http://blog.talkingphilosophy.com/?p=1830>

Navran, FJ. Undated. *The Psychology Of Fraud -Why Good People Do Bad Things*.  
[http://www.ethicsa.org/extras/ethics\\_frm\\_print.html](http://www.ethicsa.org/extras/ethics_frm_print.html)

Rossouw, D & Van Vuuren, L. 2006. *Business Ethics*. Third Edition. Oxford University Press. Cape Town.